

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 7:59 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.

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:

b) we talk about it from the perspective of not understanding the profundity of their tradition

Malcolm wrote:

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

Spelare said:

c) We've done our homework, and can recognize what is genuinely similar and what is non-negotiably different

By studying these other doctrines, we also clarify to ourselves what is truly distinctive about Buddhism and its vehicles.

Malcolm wrote:

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.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 7:12 AM

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

Content:

dzogchungpa said:

I had thought the relevance of CTR saying that the "concept of the nonexistence of the divinity principle outside of one's existence" was understood "fully and completely" by

at least some Christians would be obvious, considering that the topic of this thread is the following quote:

Losal Samten said:

Cool, fair enough. I would disagree that it would be taken as a given though, even by former insiders; for some reason the mystical aspects aren't widely taught about in Catholic churches at least here in the UK, it's up to oneself to discover that. I don't know if the Orthodox churches/countries are better, since they have a greater tradition of institutionalised mysticism.

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.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 7:07 AM

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

Content:

dzogchungpa said:

The essence of Buddhist teaching is Dzogchen, which is the final teaching of the Buddha Shakyamuni. Through Dzogchen we can really understand what George is and we don't have to worry if there is a George or not. George always exists as our real nature, the base, for everybody."

Malcolm wrote:

Because, you know, he has also said the basis was "George."

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 6:53 AM

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

Content:

Spelare said:

Fair enough. Would it, however, be undue speculation to suppose that some non-Buddhists like Eckhart encountered the ālaya-vijñāna and then tried to articulate their experience in theistic language? I thought that's what thousands of Hindus are supposed to have been doing all these years.

Malcolm wrote:

The ālaya-vijñāna is not an object of consciousness. The basic error nonbuddhist make is that they hold consciousness, whether dualistic like the Samkhya, or nondually like Advaita, to be permanent, unconditioned and so on. This is Eckhart's flaw as well. They

do this because they do not have the view of dependent origination.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 6:27 AM

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

Content:

Malcolm wrote:

Ignorance also has a cause in Dzogchen. There are no first causes. And even Samantabhadra possessed ignorance.

Malcom said:

There is no first cause in Buddhadharma, including Dzogchen.

Spelare said:

Suppose we aren't speaking of the entire cosmos, but of the dualistic samsaric perception of an individual. I thought that arose due to ignorance. Or is there a sense in which that is not accurate to say in Dzogchen?

I know that samsara is said elsewhere to be beginningless. I've never been certain how to reconcile those accounts. I usually do so in a general way with the concepts of timelessness and transcendence of cause-and-effect, but I'd like to do so more precisely.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 6:13 AM

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

Content:

Malcolm wrote:

You are engaged in a top down reading.

Losal Samten said:

Divine light, uncreated, nonconceptual, etc. is standard talk regards to tirthika metaphysics and mysticisms.

Spelare said:

Pretty remarkable for a medieval German, though, isn't it?

But Eckhart went further in deconstructing the very idea of God. He talked about something called "the essence of God":

Eckhart, Sermon 87 said:

While I yet stood in my first cause, I had no God and was my own cause: then I wanted nothing and desired nothing, for I was bare being and the knower of myself in the enjoyment of truth. Then I wanted myself and wanted no other thing: what I wanted I was and what I was I wanted, and thus I was free of God and all things. But when I left

my free will behind and received my created being, then I had a God. For before there were creatures, God was not 'God': He was That which He was. But when creatures came into existence and received their created being, then God was not 'God' in Himself—He was 'God' in creatures.

Therefore I pray to God to make me free of God, for my essential being is above God, taking God as the origin of creatures. For in that essence of God in which God is above being and distinction, there I was myself and knew myself so as to make this man. Therefore I am my own cause according to my essence, which is eternal, and not according to my becoming, which is temporal. Therefore I am unborn, and according to my unborn mode I can never die. According to my unborn mode I have eternally been, am now, and shall eternally remain. That which I am by virtue of birth must die and perish, for it is mortal, and so must perish with time. In my birth all things were born, and I was the cause of myself and all things: and if I had so willed it, I would not have been, and all things would not have been. If I were not, God would not be either. I am the cause of God's being God: if I were not, then God would not be God. But you do not need to know this.

Spelare said:

Now you can see why he was investigated for heresy by the Papal authorities! That quotation sounds totally arrogant and presumptuous if you read it as simply a delusional human being. But if the "I" speaking there is the same "I" that in our own tradition's scriptures says "I am primordial self-originating wisdom. I am the primordial source of all phenomena. I am the all-creating king, pure perfect presence," what he has said is the opposite of arrogance or presumption.

The story of an "I" reposing in its first cause and then giving rise to creation sounds very much like the accounts we've heard of dualistic samsaric experience arising through non-recognition and the arising of false knowledge on the basis of ignorance. In fact, I would suggest that that is what Eckhart is trying to get at. But he phrases it in the language of "creation" that was known to everyone in his culture the same way that Buddhist accounts of how dualistic consciousness arises would be familiar to Buddhists. Eckhart saw the need to go back to the ground from which all conceptual proliferation arises.

Does he have to have fully realized and integrated that awakening in order for us to suspect he had a genuine glimpse? Of course we won't find Buddhist words coming out of his mouth, because he was unacquainted with Buddhism. However, if we take seriously the teaching that all sentient beings have buddha-nature . . . very possible.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 6:02 AM

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

Content:

Losal Samten said:

Divine light, uncreated, nonconceptual, etc. is standard talk regards to tirthika

metaphysics and mysticisms.

Spelare said:

Pretty remarkable for a medieval German, though, isn't it?

But Eckhart went further in deconstructing the very idea of God. He talked about something called "the essence of God":

Eckhart, Sermon 87 said:

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Therefore I pray to God to make me free of God, for my essential being is above God, taking God as the origin of creatures. For in that essence of God in which God is above being and distinction, there I was myself and knew myself so as to make this man. Therefore I am my own cause according to my essence, which is eternal, and not according to my becoming, which is temporal. Therefore I am unborn, and according to my unborn mode I can never die. According to my unborn mode I have eternally been, am now, and shall eternally remain. That which I am by virtue of birth must die and perish, for it is mortal, and so must perish with time. In my birth all things were born, and I was the cause of myself and all things: and if I had so willed it, I would not have been, and all things would not have been. If I were not, God would not be either. I am the cause of God's being God: if I were not, then God would not be God. But you do not need to know this.

Spelare said:

Now you can see why he was investigated for heresy by the Papal authorities! That quotation sounds totally arrogant and presumptuous if you read it as simply a delusional human being. But if the "I" speaking there is the same "I" that in our own tradition's scriptures says "I am primordial self-originating wisdom. I am the primordial source of all phenomena. I am the all-creating king, pure perfect presence," what he has said is the opposite of arrogance or presumption.

The story of an "I" reposing in its first cause and then giving rise to creation sounds very much like the accounts we've heard of dualistic samsaric experience arising through non-recognition and the arising of false knowledge on the basis of ignorance. In fact, I would suggest that that is what Eckhart is trying to get at. But he phrases it in the language of "creation" that was known to everyone in his culture the same way that Buddhist accounts of how dualistic consciousness arises would be familiar to Buddhists. Eckhart saw the need to go back to the ground from which all conceptual proliferation arises.

Does he have to have fully realized and integrated that awakening in order for us to suspect he had a genuine glimpse? Of course we won't find Buddhist words coming out of his mouth, because he was unacquainted with Buddhism. However, if we take seriously the teaching that all sentient beings have buddha-nature . . . very possible.

Malcolm wrote:

There is no first cause in Buddhadharma, including Dzogchen.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 5:58 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.

Spelare said:

Here is an example of what I am talking about. If you read this, don't only scan for specific words that prove this author didn't realize the nature of mind (though you are, of course, free to do that). Try to get a sense of what state he might be trying to communicate to his audience through the skillful means of the Biblical and Greco-Roman philosophical literature they would have been familiar with:

Meister Eckhart, Sermon 60 said:

I have sometimes spoken of a light that is in the soul, which is uncreated and uncreatable. I continually touch on this light in my sermons: it is the light which lays straight hold of God, unveiled and bare, as He is in Himself, that is, it catches Him in the act of begetting. So I can truly say that this light is far more at one with God than it is with any of the powers with which it has unity of being. For you should know, this light is no nobler in my soul's essence than the humblest, or the grossest of my powers, such as hearing or sight or any other power which is subject to hunger or thirst, cold or heat, and that is because being is indivisible. And so, if we consider the powers of the soul in their being, they are all one and equally noble: but if we take them in their functions, one is much higher and nobler than the other.

Therefore I say, if a man turns away from self and from all created things, then—to the extent that you do this—you will attain to oneness and blessedness in your soul's spark, which time and place never touched. This spark is opposed to all creatures: it wants nothing but God, naked, just as He is. It is not satisfied with the Father or the Son or the Holy Ghost, or all three Persons so far as they preserve their several properties. I declare in truth, this light would not be satisfied with the unity of the whole fertility of the divine nature. In fact I will say still more, which sounds even stranger: I declare in all truth, by the eternal and everlasting truth, that this light is not content with the simple changeless divine being which neither gives nor takes:

rather it seeks to know whence this being comes, it wants to get into its simple ground, into the silent desert into which no distinction ever peeped, of Father, Son or Holy Ghost. In the inmost part, where none is at home, there that light finds satisfaction, and there it is more one than it is in itself: for this ground is an impartible stillness, motionless in itself, and by this immobility all things are moved, and all those receive life that live of themselves, being endowed with reason. That we may thus live rationally, may the eternal truth of which I have spoken help us. Amen.

Spelare said:

In this passage, he is not using the words "God," "soul," "reason," "eternity," or even "truth" according to the commonly understood definitions of his own time (or ours). They seem to have been the nearest approximations he hoped would be intelligible to his audience. And often they still didn't understand, as he often comments in his writings! Eckhart sought the ground prior to God, prior to being, and he sought it in himself, not in a distant separate entity above the sky. Clearly, he had some recognition, even if we cannot be certain how to classify it. Of course, that might be an interesting exercise, but I think his poetic evocation was intended to awaken his listeners.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 3:12 AM

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

Content:

Spelare said:

It should not be in the least surprising if high-aptitude individuals in the non-Buddhist world stumbled upon the ground or basis, in spite of the surrounding theistic mainstream that misconstrued it as a God who is a separate, transcendent being (in three persons in its Christian flavor).

dzogchungpa said:

Jesus himself may have been one such individual

Malcolm wrote:

We have already established you will believe anything.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 3:12 AM

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

Content:

Spelare said:

It should not be in the least surprising if high-aptitude individuals in the non-Buddhist world stumbled upon the ground or basis

Malcolm wrote:

It would be very surprising, since there is no evidence anyone in the non-buddhist world has correctly realized the nature of their own minds. Any assertion to the contrary is mere speculation, which cannot be confirmed.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 2:16 AM

Title: Re: Trump's Movement to Unilateralism

Content:

Johnny Dangerous said:

Trump will be able to manipulate class to his advantage until it becomes a central part of the political conversation on the left again.

Rick said:

Makes sense. So maybe one can see The Donald as a kind of necessary, if painful, course correction? A bit of:

See what happens when we let social/cultural/financial inequity go (relatively) unchecked!

Johnny Dangerous said:

I don't know, I try not to assign emotional values to events like these. I think that his presidency is revealing things we would take a close look at, if we are smart. So far though, people on the left appear to not be smart, and it is only a small, less vocal minority who take the view that Trump is a wake up call..the mainstream still just wants to focus on him and how awful he is, without cleaning up their own backyard. Until that happens, I feel like Trumpism is here to stay.

Malcolm wrote:

Face it Trump is a fascist, and wants to be Dear Leader for life.

Author: Malcolm

Date: Tuesday, May 15th, 2018 at 2:07 AM

Title: Re: Trump's Movement to Unilateralism

Content:

Malcolm wrote:

This is all just worldly bullshit, a result of karma, a product of an endless cycle of attachment and aversion. That said, the GOP is no friend of Dharma.

Author: Malcolm

Date: Monday, May 14th, 2018 at 9:29 AM

Title: Re: If the Mahayana Sutras were not spoken by the Buddha what authority do they hold?

Content:

krodha said:

In Mahāyāna the tathāgata is not considered to be name and form, therefore the word of the Buddha is not tied to the statements of any specific historical figure.

Author: Malcolm

Date: Monday, May 14th, 2018 at 1:22 AM

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

Content:

emaho said:

God always exists as our real nature, the base, for everybody.

What is ChNN referring to with "base" here? I mean, which Tibetan term corresponds to it?

Malcolm wrote:

Gzhi, not kun gzhi.

Author: Malcolm

Date: Monday, May 14th, 2018 at 1:08 AM

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

Content:

emaho said:

Not sure if I'm getting your point here, Karma_Yeshe. What I said was that some, or actually quite a few Christian Theologians have an understanding of God that is compatible with Buddhist teachings about the alaya / kun gzhi. If you say that some others don't, OK, it doesn't really contradict me, does it? And if you're implying their view isn't relevant, yeah well, that's your opinion. Comparing them to Stephen Batchelor is just polemics, not an argument.

Malcolm wrote:

With respect to Dzogchen, the alaya is the fundamental ignorance. Otherwise, the alaya is not a transpersonal consciousness, it is personal. There is no xtian theology that is compatible with Buddha's teaching.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 7:54 AM

Title: Re: Mahayana and War

Content:

MiphamFan said:

What if you think a historical war was a necessary evil to prevent a greater one, such as supporting the WW2 allies?

Malcolm wrote:

I refer you to the Buddha on this point.

"When a warrior strives & exerts himself in battle, his mind is already seized, debased, &

misdirected by the thought: 'May these beings be struck down or slaughtered or annihilated or destroyed. May they not exist': If others then strike him down & slay him while he is thus striving & exerting himself in battle, then with the breakup of the body, after death, he is reborn in the hell called the realm of those slain in battle. But if he holds such a view as this: 'When a warrior strives & exerts himself in battle, if others then strike him down & slay him while he is striving & exerting himself in battle, then with the breakup of the body, after death, he is reborn in the company of devas slain in battle,' that is his wrong view. Now, there are two destinations for a person with wrong view, I tell you: either hell or the animal womb."

— SN 42.3

Author: Malcolm

Date: Saturday, May 12th, 2018 at 7:27 AM

Title: Re: Mahayana and War

Content:

Javierfv1212 said:

It says united with the intent to kill but if one is not united in their intent to kill but merely wishes to heal then you are not affected by their karma. Moreover, the last part proves my point that one can be in an army and not share their karma as long as one has the resolution "Even in order to save my life, I shall not kill a living being."

Malcolm wrote:

Did you have a point to prove?

Javierfv1212 said:

That you can be part of an army and keep your precepts / not be affected by their karma.

Malcolm wrote:

Being a soldier, from the beginning, is a wrong livelihood. Beyond that, there are not many people who join an army without intending to be engaged in some form of activity that involves killing sentient beings. Even conscripts are often patriotic, and are willing to shoot where they are told to aim. Your point is an exception that proves the rule, in other words. Further, you cannot take sides in a war and maintain your precepts, it is impossible. Thus, your point is pointless.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 7:22 AM

Title: Re: Mahayana and War

Content:

Malcolm wrote:

Abhidharmakośabhaṣya, chapter 4, where the question of a soldier's karma is discussed.

When many persons are united with the intention to kill, either in war, or in the hunt, or in banditry, who is guilty of murder, if only one of them kills?

72c-d As soldiers, etc., concur in the realization of the same effect, all are as guilty as the one who kills.

Having a common goal, all are guilty exactly as he who among them kills, for all mutually incite one another, not through speech, but by the very fact that they are united together in order to kill

But is the person who has been constrained through force to join the army also guilty?

Evidently so, unless he has formed the resolution, "Even in order to save my life, I shall not kill a living being."

Javierfv1212 said:

It says united with the intent to kill but if one is not united in their intent to kill but merely wishes to heal then you are not affected by their karma. Moreover, the last part proves my point that one can be in an army and not share their karma as long as one has the resolution "Even in order to save my life, I shall not kill a living being."

Malcolm wrote:

Did you have a point to prove? In fact you agree with what I said, but instead of asking for a clarification, you took an antagonistic position. Taking sides in a war means of approving of the killing that occurs, either out of malice, greed, or ignorance.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 7:03 AM

Title: Re: Mahayana and War

Content:

Malcolm wrote:

Karma is volition, and what proceeds from volition. That's it.

Javierfv1212 said:

Exactly, and if your volition is to heal others in a battlefield, for example, it doesn't matter that you're technically part of an armed forces.

Malcolm wrote:

Unless you support the side you are on, that's the point of not taking sides. That is why I said you had not understood my post.

Author: Malcolm
Date: Saturday, May 12th, 2018 at 6:54 AM
Title: Re: Mahayana and War
Content:

Javierfv1212 said:
That's seems awfully excessive, source?

Malcolm wrote:
Abhidharmakośabhaṣya, chapter 4, where the question of a soldier's karma is discussed.

Javierfv1212 said:
Also, what do you mean by 'support'? If by support you mean intentionally approve of the killing being done by one side, then perhaps that would accrue bad karma, but if you mean just serving in the military for a non combat role like the ones I mention above such as medic with the sole intention of helping to relieve suffering, I don't see how that would lead to bad karma.

Malcolm wrote:
Even you are a civilian, for example, an accountant with no combat role at all, if you support a war, you also gain the same negative karma.

Javierfv1212 said:
No. One is obligated to follow the laws of the country in which one lives. One has to pay taxes, but one may dissent from the purpose for which they are being used. Your taxes are still being used for war, even if you don't want them to be. You aren't intentionally supporting the war, but you are supporting it materially whether you like it or not, that was my point.

Malcolm wrote:
Karma is volition, and what proceeds from volition. That's it.

Author: Malcolm
Date: Saturday, May 12th, 2018 at 6:25 AM
Title: Re: Mahayana and War
Content:

Javierfv1212 said:
So is paying your taxes

Virgo said:
Only if you are a Republican.

Kevin...

Javierfv1212 said:
If you pay taxes in any state currently conducting military actions, you are indirectly supporting war with those taxes.

Malcolm wrote:
No. One is obligated to follow the laws of the country in which one lives. One has to pay taxes, but one may dissent from the purpose for which they are being used.

Author: Malcolm
Date: Saturday, May 12th, 2018 at 6:21 AM
Title: Re: Mahayana and War
Content:

Javierfv1212 said:
Ultimately you are correct of course, but this does not invalidate what I said, these options are open for Buddhists in wartime to help beings on a relative level.

Malcolm wrote:
You still did not understand. Picking sides is what causes one to go to lower realms.

Javierfv1212 said:
What are you basing this on, if I may ask?

Also, in many cases, you don't "pick sides", a war comes to your part of the world and you just have to respond, in many cases, its impossible for someone not to be already identified with a certain ethnic or national group by merely being born in it, speaking a language, etc. If one can do good by being a medic, providing relief for others etc in a military organization, then there is nothing wrong with this.

If one keeps a mind of bodhicitta towards all beings, it doesn't matter what "side" one happens to be on really.

Malcolm wrote:
If you support one side in a war, you accrue all the negative karma of all people who support the killing in that war. It does not matter if you personally never fire a shot.

If you are there merely to treat the wounded of either side, that's different.

Author: Malcolm
Date: Saturday, May 12th, 2018 at 3:38 AM
Title: Re: Mahayana and War

Content:

Javierfv1212 said:

Ultimately you are correct of course, but this does not invalidate what I said, these options are open for Buddhists in wartime to help beings on a relative level.

Malcolm wrote:

You still did not understand. Picking sides is what causes one to go to lower realms.

Author: Malcolm

Date: Saturday, May 12th, 2018 at 12:09 AM

Title: Re: Mahayana and War

Content:

Malcolm wrote:

You did not understand my statement. Read it again.

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.

Javierfv1212 said:

I'd like to add that its not as black and white as this makes it sound. That is, there are many things a bodhisattva can do during a war besides sit there that does not break the precepts or the injunction to right livelihood.

In fact, any role in a military, government agency or NGO which helps people during a war is admissible for a bodhisattva as long as it does not involve killing, convincing others to kill or lying (for example propaganda and so on) and dealing with weapons (weapons manufacture, research, munitions management, etc).

IMO any of the following roles in the armed forces would be admissible as long as one keeps the precepts: field medic, doctor, cook, chaplain, therapist, disaster relief, etc.

There are probably several roles which are pretty grey area, like transportation (where in some cases you might have to transport weapons and munitions) which I would steer clear from.

And of course one can work for NGOs providing relief and so on.

Even if one is somehow put in a combat role due to circumstances outside of one's control (this is not as rare historically as one might imagine, forced conscription and so on), one could still keep the precepts, just aim and shoot over the heads of the enemy with no intention to harm. Its still a really difficult position to be in of course. Hopefully things don't get that bad in my lifetime that I am forced into a position like this, but it has happened historically (Germany and Soviet Union during WW2 is one example).

Due to these possibilities, bodhisattvas in states which have conscription laws should research the status of Conscientious objectors in their countries and understand how

the law works, should the need arise to claim such status.

Author: Malcolm

Date: Friday, May 11th, 2018 at 12:30 AM

Title: Re: "Ripening" empowerment = ?

Content:

Palzang Jangchub said:

What precisely is being referred to when an initiation is listed as a "ripening" empowerment?

Would this be rendered back into Sanskrit properly as vipāka abhiśeka? The term in Tibetan seems to be smin byed kyi dbang (see attachment).

Screenshot_20180510-005447.jpg

By that definition, aren't all initiations considered ripening empowerments, or am i missing something? Are there empowerments that don't ripen as such, but perform some other function?

Incidentally, doesn't this mean that Mindrolling monastery is literally "the Island of Ripening and Liberating" or "the Island of Maturation and Liberation"?

Malcolm wrote:

Depends on school, but no school considers a jenang a ripening empowerment.

Author: Malcolm

Date: Thursday, May 10th, 2018 at 8:58 AM

Title: Re: Did the 84 mahasiddhas authorize others to teach?

Content:

Josef said:

This notion of explicit permission is something that seems to mostly apply to non-Tibetan practitioners.

If one was living in a valley in the Himalaya's, had received empowerment, instructions, and applied the practices diligently, there would be nobody questioning whether or not said individual could "teach" or transmit the practices they have a lineage connection to.

I find it extremely unlikely that the Mahasiddhas had some kind of certificate or explicit permission to benefit beings through offering them dharma. The notion is a bit silly.

Malcolm wrote:

Actually, they had to renew their teaching license every five years with the BRUB (Board of Really Uptight Buddhists).

Author: Malcolm

Date: Wednesday, May 9th, 2018 at 9:32 AM

Title: Re: According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object?

Content:

Jeff H said:

I think you need to share more of Hopkins' context because, on the surface, what you are saying sounds correct. Perhaps he is making a different point.

prsvrnc said:

I wasn't able to attach a picture of the page but on pages 16 and 17 it lists out 32 positions that are refuted in the book. He prefaces the list by saying that "Almost all contemporary renderings of Madhyamika run contrary to Ge-luk-ba authors such as Jam-yang-shay-ba on many central points. It should be clear by the end of this book that the traditional interpretation given here does not agree with, and in fact refutes, all of the following positions with respect to Prasangika-Madhyamika..."

#9: The two truths are two ways of viewing the same object.

So I guess that means #9 is a position that I might not be able to find support for elsewhere, outside of Jam-yang-shay-ba (among others) for instance.

Malcolm wrote:

This directly contradicts Chandrakirti, "All entities have two natures, one false, the other true."

So how can it be Prasanga at all?

Author: Malcolm

Date: Wednesday, May 9th, 2018 at 4:04 AM

Title: Re: According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object?

Content:

Queequeg said:

What does that mean?

Malcolm wrote:

An ultimate truth is an ultimately veridical cognition. Among the two kinds of relative truth, both are degrees of false cognitions: true relative truth is a cognition which is conventionally unmistaken but is mistaken about the true nature of its object; a false

relative truth is completely mistaken.

Queequeg said:

Is cognition the same or different than view? Let me know if I need to flesh that question out a little more.

Malcolm wrote:

A false view is a false cognition. A correct view is a correct cognition.

Author: Malcolm

Date: Wednesday, May 9th, 2018 at 3:48 AM

Title: Re: According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object?

Content:

Queequeg said:

Right. It sounds like the confusion in the original question is that: two truths = two views (of the same object). Truth is not a view. The nominal two truths are descriptions of the way things are, not views.

Malcolm wrote:

The two truths (satyas) are cognitions, actually.

Queequeg said:

What does that mean?

Malcolm wrote:

An ultimate truth is an ultimately veridical cognition. Among the two kinds of relative truth, both are degrees of false cognitions: true relative truth is a cognition which is conventionally unmistaken but is mistaken about the true nature of its object; a false relative truth is completely mistaken.

Author: Malcolm

Date: Wednesday, May 9th, 2018 at 3:14 AM

Title: Re: According to the Prasangika, what is wrong with statement that the two truths are two ways of looking at one object?

Content:

kalden yungdrung said:

Queequeg wrote:

Object is illusory, so how can there really be any views, let alone two or more views of the same object.

Guess we have here the relative and ultimate truth.

Queequeg said:

Right. It sounds like the confusion in the original question is that: two truths = two views (of the same object). Truth is not a view. The nominal two truths are descriptions of the way things are, not views.

Malcolm wrote:

The two truths (satyas) are cognitions, actually.

Author: Malcolm

Date: Thursday, May 3rd, 2018 at 3:55 AM

Title: Re: Padmasambhava Visualization?

Content:

Tenma said:

How does one visualize a universally enormous Padmasambhava inside a tiny palace the size of a sesame seed? I can visualize a tiny Padmasambhava in a huge palace, but not vice versa. Could someone please help in this visualization?

Malcolm wrote:

Same way you visualize s universe in an atom

Author: Malcolm

Date: Monday, April 30th, 2018 at 9:19 PM

Title: Re: Illusion in Dzogchen

Content:

Lukeinaz said:

"In non dual contemplation there is neither experience or experiencer. This itself is real experience."

Malcolm wrote:

Yes, and this is just the message of the Prajñāpāramitā Sūtras, since of course, the meaning of the Great Perfection is exactly the same as the Prajñāpāramitā Sūtras, the only difference is the method of arriving at that meaning.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 9:11 PM

Title: Re: Garchen Rinpoche Chakrasamvara Empowerment & Ganges Mahamudra

Content:

Mantrik said:

Is it normal in the Kagyu to give the Vajrayogini empowerment first?

In Gelugpa the Heruka empowerment usually precedes the Vajrayogini in HYT.

Lhasa said:

I don't know the answer to your question, but in information I read about this Vajrayogini

empowerment, it is necessary in order to practice Powa. Vajrayogini is the deity one transforms into during the practice. And they taught Powa in the days after this empowerment.

Malcolm wrote:

Depends on the phowa.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 8:58 PM

Title: Re: Fantasy

Content:

beer said:

I havent seen to many people exploring the issue I raised let alone offering any solutions.

Malcolm wrote:

Most likely, then, you can assume that is because inferring from a particular instance to a general population is a fallacy. That is what racists do.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 9:04 AM

Title: Re: Fantasy

Content:

The Cicada said:

Q-Raj does have a point. Why don't Buddhist charities in the West work more actively and conspicuously so that they can convert and save savage and benighted mind-streams?

Malcolm wrote:

Precious human birth is a function of karma, not conversion.

The Cicada said:

According to your school, good friend. Nichirenites, and probably Pure Landers as well, aren't likely to agree with you that only certain human births (the "precious" ones) can be positively affected by Buddhist teaching.

Malcolm wrote:

If someone becomes interested in Dharma, this itself is proof of a precious human birth. Failure to sustain interest in Dharma even after ample exposure is proof some element of a precious human birth is absent. Fir example, there are many people raised in Buddhist countries who squander it.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 5:27 AM

Title: Re: Fantasy

Content:

Malcolm wrote:

Well, no, they were inspired by a desire to convert heathens. Most so-called Christian charity work arose as a means of conversion, to save benighted savages.

The Cicada said:

Q-Raj does have a point. Why don't Buddhist charities in the West work more actively and conspicuously so that they can convert and save savage and benighted mind-streams?

Malcolm wrote:

Precious human birth is a function of karma, not conversion.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 3:49 AM

Title: Re: Fantasy

Content:

Queequeg said:

I'm not going to try and refute your claims about monasteries in Tibet. I've also heard of the Dalai Lama looking for monastics to do more outreach, and I've heard Thurman remark along the same lines. Also, Tibet is not representative of all Buddhist societies.

Malcolm wrote:

The same applies to Thailand, Cambodia, Vietnam, Burma, etc.

Queequeg said:

There is extensive research and commentary on this as well coming out decidedly questioning why Buddhists do not do as much outreach.

Malcolm wrote:

The Buddhisms these studies examine are post-colonial Buddhisms in societies where the integration of Buddhism into the social fabric was badly disrupted. Vietnam, Cambodia, Sri Lanka, Korea, and even Japan to some extent are examples of this.

I reject your claim, since you have advanced no evidence to support it.

Author: Malcolm

Date: Sunday, April 29th, 2018 at 3:44 AM

Title: Re: Fantasy

Content:
Queequeg said:
These Christian orders arose inspired by Jesus.

Malcolm wrote:
Well, no, they were inspired by a desire to convert heathens. Most so-called Christian charity work arose as a means of conversion, to save benighted savages.

Queequeg said:
Muslims look after others as a teaching of Mohamed.

Malcolm wrote:
Muslims mostly look after each other. It is not like there are huge Muslim charities out there dispensing aid to all and sundry. Really, dude, you are reaching here.

Author: Malcolm
Date: Sunday, April 29th, 2018 at 1:55 AM
Title: Re: Fantasy
Content:

Queequeg said:
There are no orders of renunciates dedicated to caring for the poor. There are no Dominicans or Franciscans. No Red Cross, no Salvation Army.

Malcolm wrote:
This was the job of kings, not mendicants. Hence, the systematic appeal by Buddhist authors to secular leaders to provide such services the poor and needy.

And of course, in Tibet at any rate, the monasteries were the source of social services, etc., which in times of peace, were supplied abundantly. Not sure why we need to have a Buddhist order of Franciscans. Monasteries in Tibet have been taking care of the poor since the beginning.

Author: Malcolm
Date: Sunday, April 29th, 2018 at 12:34 AM
Title: Re: Fantasy
Content:
beer said:

I cant find any reason why he didnt try to stop the guy hurting the dog. He could have and should have done somehing.

Malcolm wrote:
Give it some thought. Perhaps the dog ran away after being kicked (the usual reaction). You are so caught up in a fit of self-righteous indignation it is blinding you to the realities

of the situation.

Do you have a one lifetime view or a multiple lifetime view?

Author: Malcolm

Date: Saturday, April 28th, 2018 at 11:41 PM

Title: Re: Fantasy

Content:

beer said:

Stopping the guy kicking the dog or at least trying to stop him is perfectly reasonable and probably achievable with the right frame of mind and physicality

Malcolm wrote:

You missed the point of anecdote. And what about the fish?

Author: Malcolm

Date: Saturday, April 28th, 2018 at 11:40 PM

Title: Re: Fantasy

Content:

Queequeg said:

Thinking oneself into complacency in the face of suffering that can be alleviated and calling it a spiritual perfection is abhorrent, imo. Across Asia where Buddhism has penetrated, we see a correlation with an anemic social charity movement.

Malcolm wrote:

Evidence? For all 2500 years of its existence?

Queequeg said:

Buddhists could learn a thing or two from Christians and Muslims on this point.

Malcolm wrote:

No, I don't think this is true on any level at all.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 9:22 PM

Title: Re: New school opening in Woodstock, NY

Content:

kirtu said:

In this case Woodstock has some major advantages starting with a highly educated but unfortunately upper class clientele in the Buddhist communities in the area.

Malcolm wrote:

Bit of unnecessary editorializing there, friend.

"Student, beings are owners of karmas, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

Author: Malcolm

Date: Saturday, April 28th, 2018 at 8:34 PM

Title: Re: Fantasy

Content:

beer said:

I could say that some of the responses to my comments are judgemental, that people are using critical intelligence to decide what is right or wrong etc etc and I would be correct, and there is nothing wrong with you all doing that, because it is necessary. I'm glad that Malcolm is eating popcorn also.

When the child was run over I yelled out to the crowd to ring an ambulance. I grabbed people and asked if they knew the number for an ambulance.. One person knew the number but didn't call. I should have done more. I didn't run over to the kid. I should have though.

No shit, we have to work on ourselves. No shit being hypocritical is stupid and shameful. But no one needs a license to think and act critically and if one does it with a good intention then that is great in my book.

If we are trying to get to the truth then we need to do it.

Look, we can be wise about it and stupid about it.

I don't consider myself a practitioner but I have been involved in Buddhism for nearly twenty years. . I'm not here to start shit with people. I say what I have seen over the years and I do it because I'm concerned and I've been in the guts of it.

Sorry for the poor spelling etc, no glasses.

Malcolm wrote:

There are four immeasurables: love, compassion, sympathetic joy, and equanimity. It is a fault to allow equanimity to become indifference, nevertheless, of the four, equanimity is the most important.

Mahākāśyapa was walking through a town one day and saw a man eating a fish and kicking a dog to keep it away from his meal. Kāśyapa started laughing at the sight and his student, frankly, was a little shocked. "Why are you laughing at that man kicking a dog?" he asked. Kāśyapa replied, "I am laughing because unbeknownst to that man, he is eating his mother and kicking his father. Samsara is a terrible place."

You should not concern yourself too much with what others do. Why? There is little one

can do. You should focus on your bodhisattva path, and feel compassion for everyone, even those deficient Buddhists who don't call ambulances for injured children in Katmandu.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 7:25 PM

Title: Re: Fantasy

Content:

Author: Malcolm

Date: Saturday, April 28th, 2018 at 3:40 AM

Title: Re: Immeasurable, Yet No Bigger than Your Thumb: The Tshon Gang in Bon Dzogchen - Keutzer

Content:

dzogchungpa said:

No, the position he is referring to says it IS just a symbol, which doesn't make much sense. Anyway, to repeat:

Malcolm wrote:

It clearly isn't just a symbol if it has anatomical relevance in terms of development of the body.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 3:24 AM

Title: Re: Immeasurable, Yet No Bigger than Your Thumb: The Tshon Gang in Bon Dzogchen - Keutzer

Content:

dzogchungpa said:

Well, I don't have time to read the paper again right now, but it seems that he thinks there is more to tson gang than what you are describing, see e.g. the section: "Philosophical Speculations on the Nature of the tson gang".

Malcolm wrote:

And?

dzogchungpa said:

He says there:

The wisdom tshon gang is paradoxical. What sense does it make for something to be simultaneously immeasurable and yet given a particular size and location in the physical heart? The Bon tradition has its own ways of dealing with this paradox. Principally there is the position that the tshon gang is merely a symbol for the natural state, Reality Body and other equivalents. However, it is not just a passive symbol, like the symbol of the g.yung drung or svastika is a symbol for the everlasting. As we saw, the wisdom and the light tshon gang can perform a particular function in the evolution of the human body such as being the source of the wind of space.

Is the mi zhigs thig le a symbol?

As we saw, the wisdom and the light tshon gang can perform a particular function in the evolution of the human body such as being the source of the wind of space.

Malcolm wrote:

So, it is not just a symbol.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 2:48 AM

Title: Re: Immeasurable, Yet No Bigger than Your Thumb: The Tshon Gang in Bon Dzogchen - Keutzer

Content:

Malcolm wrote:

Yes, I am aware that Kurt does not mention the mi zhigs thig le, but they are the same thing. ...

dzogchungpa said:

Well, I don't have time to read the paper again right now, but it seems that he thinks there is more to tson gang than what you are describing, see e.g. the section: "Philosophical Speculations on the Nature of the tson gang".

Malcolm wrote:

And?

Author: Malcolm

Date: Saturday, April 28th, 2018 at 1:11 AM

Title: Re: Immeasurable, Yet No Bigger than Your Thumb: The Tshon Gang in Bon Dzogchen - Keutzer

Content:

Malcolm wrote:

Yes, this is just the Bonpo version of the mi shigs thig le (anahatabindu). There is no difference in meaning.

For example, the Rangshar says:

Regarding all unrealized sentient beings:
in humans, [the five lights] are the size of a thumb joint;

dzogchungpa said:

He doesn't seem to mention the *mi shigs thig le* but he does discuss the "Hindu" notion of the *aṅguṣṭhamātra* quite a bit. He does mention the *tshon sna lnga'i gru gu*, or five-colored ball of yarn, and quotes the Union of Sun and Moon tantra regarding it: In the heart of embodied beings there is a radiant drop (*thig le*) of light, that is like a ball of five-colored yarn.

Malcolm wrote:

Yes, I am aware that Kurt does not mention the *mi zhigs thig le*, but they are the same thing. For example, when the Hevajra Tantra states:

Great wisdom is present in the body,
perfectly free from all concepts,
pervading all things,
present in, but not arising from the body.

Or for example, in Buddhahood, Vimalamitra is quoted as saying:

The ultimate bindu of light,
the size of a mustard seed, arises clearly;
its self-illuminating light exists as round,
immaculate, and beyond the extremes of permanence and
annihilation.

The *tīrthika* view is held to be as following in the Rangshar:

The view that the cause is permanent holds that there is a substantial cause in the center of one's heart center that is round, white, the size of a bean, does not come from the father, does not grow through the condition of the mother, and is held to be permanent.

In Buddhadharma however, the *mi zhigs thig le* is composed of elements from one's father and mother. This is very clearly described here by Padmasambhava in the Kandro Nyingthig:

[T]o begin with, the material bindu of the father and mother is created by it [*vidyā*], [they] are inseparable. On the other hand, the *kāyas* and pristine consciousnesses are a luminous emptiness not established as some kind of entity, and are free of birth and death. But this body created by a cause is perishable. [438] If one thinks there is contradiction with the former characteristic, that has not been understood. Since that critical point of luminous empty *vidyā* was not recognized, grasping onto that [luminous empty *vidyā*] produced the five elements, and the material bindu [was produced] from

the refined part of those [five elements].

Basically, the Bonpo "tshon gang" is just talking about this, and when it is being discussed from the point of view of Dzogchen practice it is talked about one way, and when being talked about from the point of view of general tantric anatomy, it is discussed another way.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 12:27 AM

Title: Re: Vinaya probation exemptions...

Content:

Malcolm wrote:

I don't think the point is what they worshipped, the point is that they were already stable renunciates.

Grigoris said:

Are you actually going to discuss the issue, or are you just going to set up straw men to knock over?

Yes, I know that was the point, it is pretty clear in the text, my question would be why would he pick the particular type of practitioners, surely there were other types of practitioners that were also stable renunciates (your friends the Parsee, for example)

Malcolm wrote:

They probably already accepted rebirth.

Author: Malcolm

Date: Saturday, April 28th, 2018 at 12:22 AM

Title: Re: Immeasurable, Yet No Bigger than Your Thumb: The Tshon Gang in Bon Dzogchen - Keutzer

Content:

dzogchungpa said:

Just looked through this last night and I found it quite interesting and enjoyable:
http://himalaya.socanth.cam.ac.uk/collections/journals/ret/pdf/ret_44_07.pdf

Malcolm wrote:

Yes, this is just the Bonpo version of the mi shigs thig le (anahatabindu). There is no difference in meaning.

For example, the Rangshar says:

Regarding all unrealized sentient beings:

in humans, [the five lights] are the size of a thumb joint;

Author: Malcolm

Date: Friday, April 27th, 2018 at 11:27 PM

Title: Re: Vinaya probation exemptions...

Content:

Grigoris said:

Well given that worship of Agni is noted in the Rigveda (which precede Shakyamuni Buddha by some 400+ years), I see no reason why we should take the Parsee tangent.

Malcolm wrote:

I don't think the point is what they worshipped, the point is that they were already stable renunciates.

Grigoris said:

Yes, Hindu is an anachronistic term here, which is why I initially made mention of the worship of a particular deity.

Malcolm wrote:

Why did you use it then?

Author: Malcolm

Date: Friday, April 27th, 2018 at 10:50 PM

Title: Re: Vinaya probation exemptions...

Content:

Malcolm wrote:

However, here, "fire-worshippers" are probably not Hindus, but rather more like Parsees.

dzogchungpa said:

The whole notion of 'Hindu' is kind of anachronistic in this context, as you know, but I don't see why you would think they were more like Parsees. Many sadhus have sacred fires.

Malcolm wrote:

Many sadhus do the five fire thing, but they do not worship these fires nor make oblations to them.

Author: Malcolm

Date: Friday, April 27th, 2018 at 9:39 PM

Title: Re: Vinaya probation exemptions...

Content:

Grigoris said:

The discussion is from the other wheel, but I thought it would be of interest here too as it seems to break the Hindu/Buddhist cross-fertilisation aversion.

Malcolm wrote:

No, not at all. as I understand the passage, these fellows are stable mendicants, used to the homeless life. It has nothing to do with what their view is, it has to do with their conduct. Vinaya, after all, relates solely to conduct.

There is very good reason to be averse to cross fertilization between Hinduism and Buddhism. However, here, "fire-worshippers" are probably not Hindus, but rather more like Parsees.

Author: Malcolm

Date: Friday, April 27th, 2018 at 9:28 PM

Title: Re: Vinaya probation exemptions...

Content:

Grigoris said:

“Monks, if those come who are fire-worshipping matted-hair ascetics they may be ordained, probation should not be given to these. What is the reason for this? These, monks, affirm deeds, they affirm what ought to be done. If, monks, there come a former member of another sect who is a Sakyan by birth, he may be ordained, probation should not be given to him. I, monks, will give this special privilege to (my) relations.”

<https://legacy.suttacentral.net/en/pi-tv-kd1>

Nepotism aside, I wonder why worshipers of Agni would be exempt? (I am assuming this is the matted-hair ascetics the Buddha is referring to).

Malcolm wrote:

Better asked on the other wheel.

Author: Malcolm

Date: Friday, April 27th, 2018 at 7:07 PM

Title: Re: Samantabhadra, Samantabhadri, and the Basis

Content:

☉ Fimbul ☉ said:

I just had a quick question about the attributions of Samantabhadra and Samantabhadri to the basis. I was curious if they each represent the basis as a whole or if they represent the 'empty' and 'clear' aspects respectively, their union then representing the 'compassion' aspect as the indivisible union of emptiness and clarity?

Thanks

Malcolm wrote:

There is one Samantabhadra called Samantabhadra of the basis: but you have to understand there are five Samantabhadras talked about in Dzogchen tantras.

Author: Malcolm

Date: Friday, April 27th, 2018 at 10:33 AM

Title: Re: DNA TESTS

Content:

MiphamFan said:

How much Neanderthal DNA do you all have?

Malcolm wrote:

1.3 percent. People call me "blond," but I am really a redhead.

Mantrik said:

Which test shows that Neanderthal element up?

Malcolm wrote:

Geno

Author: Malcolm

Date: Thursday, April 26th, 2018 at 10:05 PM

Title: Re: DNA TESTS

Content:

Ogyen said:

haven't done the testing myself, but a family member has, so based on what I was told, our Indian family is shockingly NOT "the Indian we thought it was," but a mix of Ladakhi and Romany (this by the highest percentage.... Oukei we're gypsies) ... The facility for language is clear in the history of translators and Brahmin academics we know of and on modern times lots and lots of engineers and judges/lawyers/doctors. The Italian family o vaguely remember something about Slavic, Jewish, and romany (more gypsy).

tingdzin said:

Now that's interesting.

Malcolm wrote:

Submit? They can take it anyway.

tingdzin said:

Well, I did say "willingly". I know the police state is getting more advanced than Hitler or Stalin would have dreamed possible.

Malcolm wrote:

Our bodies shed DNA all the time. Our DNA can show up on things we have never even come into contact with through secondary transference.

M

Author: Malcolm

Date: Thursday, April 26th, 2018 at 6:59 AM

Title: Re: The bardo and akanistha

Content:

jhanapeacock said:

Someone said that the Bardo is just another name for akanistha? is this true? i always thought that the Bardo was the transmigrassion realm and that akanistha was another different heavenly realm.

Malcolm wrote:

No, this is not even remotely true.

However, the bardo is not a "transgression realm." It is just the space between lives.

Also, the doctrine around Akaniṣṭha is complicated since it is understood differently in sūtra, tantra, and the Great Perfection.

Greg: the four or six bardos is a doctrine exclusive to Dzogchen Man ngag sde (that is, it is not found in sems sde or klong sde, or anu or mahāyoga). In the new schools, there is only one bardo.

Sennin said:

Interesting. Is there any correlation between the one bardo of the new schools, and any of the bardos in Man ngag sde?

Malcolm wrote:

Yes, bardo of time of death has equivalent as the moment of death, there is no explicit equivalent for bardo of dharmatā, but in general, the bardo is the srid pa'i bardo.

Author: Malcolm

Date: Thursday, April 26th, 2018 at 4:45 AM

Title: Re: DNA TESTS

Content:

Queequeg said:

Are you telling us you have dysentery?

tingdzin said:

But seriously, folks, as interesting as the results of DNA testing might be, I would under no circumstances willingly submit such personal information to a faceless corporation which can be counted on to use it in deleterious ways in the future. People thought Facebook was harmless, too.

Malcolm wrote:

Submit? They can take it anyway. We have no more right to our DNA than we have right

to our shit once we have passed it.

Author: Malcolm

Date: Wednesday, April 25th, 2018 at 11:32 PM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

Quotes compiled from collective karma thread

Malcolm wrote:

But dependent origination, when reduced to its essential components, simply means: where there is affliction, there is a cause for action; where there is action there is a cause for suffering; and where there is suffering, there is a condition for further affliction. Without affliction, there is no cause for action; without action, there is no result, suffering.

A Buddhas deeds are not based on affliction (desire, hatred, and ignorance); they are based on wisdom. Hence, they do not result in suffering.

A buddha's mind stream is conditioned and relative; it is however free of affliction and endowed with omniscience.

Ogyen said:

From this thread

Malcolm wrote:

Dzogchen mainly describes how samsara begins (with an aim to reverse it), but the “mechanics” of samsara are the same: affliction—> action —> suffering —>affliction as infinitum unless one breaks the chain at affliction.

An action always has a result. An affliction does not need to have a result.

Ogyen said:

Two definition questions:

What is the definition (in the context of Dharma) of an affliction?

Malcolm wrote:

A painful mental state, i.e., desire, hatred, and ignorance, or anything that is conducive to a painful mental state, i.e., impure conditioned phenomena.

Ogyen said:

What is the definition (in the context for Dharma) of an action?

Malcolm wrote:

Volition is action, this produces verbal and physical acts.

Ogyen said:

Per the mechanism illustrated in the sequence above, WHY is it that affliction does not need to have a result?

Is it because:

A. As we remain in a state of Vidya we discern what "action" to take from wisdom on how to act (free of affliction?)

B. The "action" is performed without cetana, so its source is wisdom and not ignorance

Malcolm wrote:

Afflictions do not necessarily produce volitions. When we are aware of our afflictive state, we can disengage our minds from actions related towards afflictive objects. This is why we practice śamatha, actually, so that we are aware of our mind's afflictive state. Being aware of our mind's afflictive state is called mindfulness and attention. Being unaware of our mind's afflictive state is called being mindless and inattentive.

Author: Malcolm

Date: Wednesday, April 25th, 2018 at 8:40 PM

Title: Re: The bardo and akanistha

Content:

Malcolm wrote:

Also, the doctrine around Akaniṣṭha is complicated since it is understood differently in sūtra, tantra, and the Great Perfection.

chimechodra said:

Thank you for the illuminating knowledge as always, Malcolm. Could you expand on how Akaniṣṭha is understood in the Great Perfection? Thank you!

Malcolm wrote:

the dharmadhātu.

Author: Malcolm

Date: Wednesday, April 25th, 2018 at 6:41 AM

Title: Re: An interesting book...

Content:

Malcolm wrote:

He was a nutjob:

"... Samael Aun Weor is my true name as a Bodhisattva. Samael is the name of my Monad! I am perfectly cognizant of the dawn of life in this Solar System! I saw the dawning of Creation! I am here with this humanity, from the very first moment, since the heart of this solar system started to palpitate after the long Cosmic Night. I came here (to this planet) because my Internal God, my Father who is within me, sent me! My only

purpose is to serve and help this humanity! This is why I am serving my fellowmen. This is why I am working for the sake of this humanity! ..."

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 8:51 PM

Title: Re: Check my understanding of dran pa/smrti

Content:

MiphamFan said:

If we are beginners, then our smrti is weak, and will get distracted by thoughts. Samprajnya is the caitasika dharma which "guards" our smrti, as we progress through the nine stages of shamatha, our samprajnya develops and helps redirect our mind-vijnana to the object whenever it wanders more and more quickly, and our smrti also gets stronger, so it doesn't leave the object. Samjna helps us distinguish the object of our shamatha from e.g the feeling of our legs on the meditation seat, the wind etc. Apramada is what makes us care about returning to the object of our shamatha if our samprajnya finds that our mind-vijnana is distracted. So as a rough metaphor, let's say we are using a telescope to look at the moon, we want it to be fixed on the moon, and we have lenses that bring the moon into focus if it loses it, a homing lens on the moon and so on.

So basically all these other caitasika dharmas accompanying smrti are completely normal and even desireable in shamatha. I was under the impression that they were "thoughts" and a sign that my shamatha was still very shallow, but from what I understand now, they are not problems at all. They are not additional objects of mind-vijnana, which is the real problem e.g. a song lyric appearing in my head, and then I go after the song, think about where I last heard it, the life of the singer, and so on. Subtle thoughts about the object are also a problem such as e.g. thinking about where the Buddha statue came from etc and should not be confused with the caitasika dharmas.

The common Western understanding of "mindfulness" in daily life is closer to the Vaibhasika/Theravadin idea as opposed to Asanga's definition, and involves applying smrti to each moment of cognition. But aside from that, the same caitasika dharmas also arise and are fine.

Is this correct? This is for shamatha with an object.

Malcolm wrote:

Mindfulness is one of the path dharmas.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 8:47 PM

Title: Re: The bardo and akanistha

Content:

jhanapeacock said:

Someone said that the Bardo is just another name for akanistha? is this true? i always thought that the Bardo was the transmigrassion realm and that akanistha was another different heavenly realm.

Malcolm wrote:

No, this is not even remotely true.

However, the bardo is not a "transgression realm." It is just the space between lives.

Also, the doctrine around Akaniṣṭha is complicated since it is understood differently in sūtra, tantra, and the Great Perfection.

Greg: the four or six bardos is a doctrine exclusive to Dzogchen Man ngag sde (that is, it is not found in sems sde or klong sde, or anu or mahāyoga). In the new schools, there is only one bardo.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 9:36 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

We talk about karma in principle, and I am fixed (determined) on understanding it in its correct view. But not to just understand and talk about it. I want this to be done already. I'm fed up with being ignorant.

Malcolm wrote:

Since you read French, you can get Valle-Poussin's original translation of the Abhidharmakośa. It is also available in two different English translations. One by Leo Pruden, and another:

Abhidharmakośa-Bhāṣya of Vasubandhu

The Treasury of the Abhidharma and its (Auto)commentary

Translated into French by Louis de La Vallée Poussin

Annotated English Translation by Gelong Lodrö Sangpo

Then you need to read four hundred verses of Aryādeva in order to cultivate a perfect view of relative truth. That should sort you out.

Ogyen said:

Awesome, just found the first two. Are there any differences I should bear in mind

between the French and English translations?

The second translation with English translation by Lodrö Sangpo is proving a tougher find.

I'm finding various versions of the 400 verses on Google results... Anyone in particular to start with? Amazon recommends Geshe Sonam Rinchen's version.

Malcolm wrote:

Pruden's is fine. It is what I learned from. Sonam Rinchen's is also fine.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 9:16 AM

Title: Re: DNA TESTS

Content:

DNS said:

It shows how we're all inter-connected genetically and that there is no pure race.

Queequeg said:

Recently read an article describing the hand wringing among alt right boobs who discover heritage they've avowed to hate. You can imagine, it really hurts when they find out they're Jewish or black. Idiots.

Mantrik said:

Yes, I've forgotten which UK white racist group's leader took a DNA test and discovered a significant black ancestry.

Malcolm wrote:

In reality of course, all of our distant ancestors were black.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 8:36 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

We talk about karma in principle, and I am fixed (determined) on understanding it in its correct view. But not to just understand and talk about it. I want this to be done already. I'm fed up with being ignorant.

Malcolm wrote:

Since you read French, you can get Valle-Poussin's original translation of the Abhidharmakośa. It is also available in two different English translations. One by Leo

Pruden, and another:

Abhidharmakośa-Bhāṣya of Vasubandhu
The Treasury of the Abhidharma and its (Auto)commentary

Translated into French by Louis de La Vallée Poussin

Annotated English Translation by Gelong Lodrö Sangpo

Then you need to read four hundred verses of Aryādeva in order to cultivate a perfect view of relative truth. That should sort you out.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 4:52 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Grigoris said:

Karma is the driving force behind where one is born in samsara.

Yup, that is past karma. In the meantime though one is busy accruing vipaka with their current actions too.

Malcolm wrote:

However, karma does not form ideologies and philosophies. If you believe this, then you will be forced accept the consequence one's beliefs are predetermined.

Grigoris said:

What are you talking about? Given what you said above it is you that could be accused of determinism.

Malcolm wrote:

No, basically. If your karma is to be born a wealthy family, you will never be able to take rebirth in the womb of a poor mother. Why? Just as a fruit tree cannot flourish in poor soil, but various kinds of other plants can easily grow, a poor mother lacks the conditions to support the karmic causes one has accumulated if one has the karma to be born in a more materially fortunate position, on the other hand, your parents might be absolutely awful people, whereas your poor mother might be a saint. Karma is complex.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 4:18 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Malcolm wrote:

Karma supersedes all political, social, and economic theories, rendering them all pretty meaningless, in fact.

Grigoris said:

I think you will find that it is karma that is the driving force behind social systems and karma which forms ideologies and philosophies. I would say it is karma that renders them meaningful.

Malcolm wrote:

Karma is the driving force behind where one is born in samsara.

However, karma does not form ideologies and philosophies. If you believe this, then you will be forced accept the consequence one's beliefs are predetermined. At best, all one can say that one's karmic predispositions towards certain ways of thinking one held in past lives may color what religion, if any, one might seek out in this life. And if one does not have a precious human birth with eight freedoms and ten endowments, what does not matter what one believes. One is not going to get out of samsara anytime soon. Given this is so, all these worldly political theories and social systems are irrelevant. It is one's personal actions that determine where one takes rebirth. For nonbuddhists, to the extent which their religious or moral beliefs compel them to engage in positive deeds of body, voice, and mind and avoid negative deeds, to that extent they will take rebirth in higher realms in samsara. But it really does not matter what religious or social beliefs they hold as long as they engage in the ten virtuous actions and avoid the ten nonvirtuous actions. Even so, without having a precious human birth, they are not getting off the train of samsara.

Of course, one of the reasons it is hard for nonbuddhist to get off that train is that they all engage in the mental nonvirtue of ignorance. This also the case for buddhists. If we do not cultivate correct mundane view, then we won't get off the train either.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 2:53 AM

Title: Re: DNA TESTS

Content:

Mantrik said:

Which test shows that Neanderthal element up?

Malcolm wrote:

Actually, it is higher, 1.5. I guess the max is 5%.

Mantrik said:

Was it a separate test, or in there with the data on geographical origins? Some companies seem to go into far more detail than others.

Malcolm wrote:

I did the Geno thing like Cone.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 2:37 AM

Title: Re: DNA TESTS

Content:

MiphamFan said:

How much Neanderthal DNA do you all have?

Malcolm wrote:

1.3 percent. People call me "blond," but I am really a redhead.

Mantrik said:

Which test shows that Neanderthal element up?

Malcolm wrote:

Actually, it is higher, 1.5. I guess the max is 5%.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 2:36 AM

Title: Re: DNA TESTS

Content:

Malcolm wrote:

I am related to all Native American men on both continents.

The Cicada said:

My late paternal grandmother, like many Anglo-Americans, claimed to be part Native American. Cherokee, IIRC. Claims of Native American ancestry are fairly common in the States by people of whatever stock. ...When it comes to bragging about it, however, this takes the proverbial cake.

Malcolm wrote:

Well, it is mostly surprising because there are no Indians in the woodpile in our family story.

Anyway, it is branch L232

The Cicada said:

The frequency of the lineage in Europe is highest in Scandinavian countries. It is 4 to 5 percent of male lineages in Iceland and Norway. It is about 6 percent of the male population in Sweden. The frequency across most of the rest of Europe is low and seldom reaches above 1 percent.

In the Americas, where it was a founding lineage, most pre-Columbian males are from

this line. In Mexico, it is 82 to 91 percent of male lineages. It is 83 to 98 percent of the male population of Panama. In Greenland, it is over 80 percent of male lineages.

Malcolm wrote:

Be nice to me, I am your cousin.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 1:30 AM

Title: Re: Definitely not the best time to come back as a donkey

Content:

The Cicada said:

It seems that we live in interesting times.

Malcolm wrote:

Well, I just want to make sure no one intrudes on my white, anglo, imperialist privilege.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 1:27 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

I assume by everything you mean the realization of emptiness. If so, yes, below the path of seeing the ultimate truth of things is an inferential ultimate only. This also applies to Dzogchen and has been discussed by Khenpo Ngachung among others.

cloudburst said:

yes, that was sloppily put, I am typing in a rush

I am wondering if your understanding is that this necessarily means that there is a don spyi or if there is a different type of object of a conceptual mind

Malcolm wrote:

Can emptiness be a samanyārtha? This is the big argument between Sakya and Gelug. In the former, emptiness below the path of seeing is an inferential exclusion devoid of an object. It seems in Gelug, it takes the form of a universal, and is a conceptual object.

cloudburst said:

intriguing, thanks.

I'll admit, "an inferential exclusion devoid of an object" does sound a little Hashang-y to my Gelug ear ... Do you know of any Nyingma and/or (non-Sakya) Dzogchen pov's on the matter?

Malcolm wrote:

What it means is that "emptiness" below the path of seeing is a result of analysis via the four extremes. Since four extremes are not valid for entities in the relative, there is nothing in the ultimate that exists by way of the four extremes either.

On this point, there is no difference between Sakya and Nyingma.

It is summarized by Śāntideva in this way (paraphrase) "when neither an entity nor a nonentity remain before the mind, there being no other alternative, the mind is pacified."

The misrepresented Hashang means trying to have no thoughts.

Author: Malcolm

Date: Tuesday, April 24th, 2018 at 1:08 AM

Title: Re: Collective karma

Content:

cloudburst said:

I am interested in your perspective vis a vis a thread I was just reading regarding dzogchen. Maybe I can take up that thread later, but in brief it seems you accept that everything below path of seeing is conceptual, an inference.

Malcolm wrote:

I assume by everything you mean the realization of emptiness. If so, yes, below the path of seeing the ultimate truth of things is an inferential ultimate only. This also applies to Dzogchen and has been discussed by Khenpo Ngachung among others.

cloudburst said:

I am wondering if your understanding is that this necessarily means that there is a don spyi or if there is a different type of object of a conceptual mind

Malcolm wrote:

Can emptiness be a samanyārtha? This is the big argument between Sakya and Gelug. In the former, emptiness below the path of seeing is an inferential exclusion devoid of an object. It seems in Gelug, it takes the form of a universal, and is a conceptual object.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 11:56 PM

Title: Re: Collective karma

Content:

Malcolm wrote:

"The cognition in which there is no conceptual construction is perception."
(Dignaga: Pratyaksapariccheda, in Dignaga on Perception, p 25, tr Hattori)

cloudburst said:

can you clarify please: what is this "conceptual construction?"
all conceptual, ie non-direct perceptions must have them, is there there a conceptual construction that is not a don spyi?

Malcolm wrote:

You will have to ask Astus, he cited this passage, not me.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 10:58 PM

Title: Re: DNA TESTS

Content:

MiphamFan said:

How much Neanderthal DNA do you all have?

Malcolm wrote:

1.3 percent. People call me "blond," but I am really a redhead.

Coëmgenu said:

Was your red always lighter or was it particularly redder when you were younger?

Malcolm wrote:

I was a towhead when little. Then my hair shifted red. If my mother is any example, I won't go grey until my late 70's. My brother on the other hand, had much redder hair than mine, and his hair went shocking white in his 40's.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 9:55 PM

Title: Re: DNA TESTS

Content:

MiphamFan said:

How much Neanderthal DNA do you all have?

Malcolm wrote:

1.3 percent. People call me "blond," but I am really a redhead.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 9:33 PM

Title: Re: DNA TESTS

Content:

Coëmgenu said:

Irish/French

Of course, a DNA test would show what we all already know: "French" and "Irish" are not genetic markers, rather they are cultural markers.

My dad is possible the child of a crypto-Jew of sorts. We found some documents of his mother's that identify her last name as "Zinkerstein" then it gets changed to "Zinston" then "Selleck".

This would "technically" make him Jewish, but he wasn't raised Jewish and has no knowledge of Judaism. Funny that.

Malcolm wrote:

My DNA test was rather surprising, apart from confirming my Dutch, English, Scots, Norwegian heritage with a small sprinkling of Italian, apparently, due to some Scandinavian branch of my family branching off about 45,000 years ago in Central Asia, I am related to all Native American men on both continents.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 8:56 PM

Title: Re: Definitely not the best time to come back as a donkey

Content:

tingdzin said:

For some reason this does not get labeled as colonialism by another name.

Malcolm wrote:

Only white people get to be imperialists and colonialists. You know that. Jeez.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 8:50 PM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

Any suggestions on how to verify one's karma, any tells that can help navigate what to consider, what to ignore??? What are the post signs along the road I should be paying attention to?

Malcolm wrote:

All happiness in this life is a result of good actions performed in the past. All suffering in this life is a result of negative actions performed in the past. This is your simple test.

Karma supersedes all political, social, and economic theories, rendering them all pretty meaningless, in fact.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 8:34 PM

Title: Re: How do you know you're not just making karma worse??

Content:

amanitamusc said:

Then what got Garab Dorje in so much trouble with his Grandpa if not the karmaless path? Was this not one of the main reasons Manjushrimitra was called from India?

<https://dharmawheel.net/viewtopic.php?t=20474>

Malcolm wrote:

The point Garab Dorje was making was essentially the same as Nagarjuna, “nothing here to add, nothing here to remove...” etc. The main difference is that Dzogchen explains how samsara begins and it ends. Lower yantras don’t really explain how sentient beings became deluded.

amanitamusc said:

He caused all that commotion over how samsara begins and ends.

Kids, always stirring things up.

I wonder how his debate with Manju changed things at Nalanda? It seemed to have changed Manjushrimitra. Everything pure from the beginning .

Malcolm wrote:

Even the Prajñāpāramitā sūtras teach us that all phenomena are pure from the start. Those very words occur within them. But I see where our misunderstanding comes from. Garab Dorje, aka Vajrapāra (as his name is given in the tantras) told Mañjuśrīmitra that awakening was beyond cause and effect. But cause and effect are a different topic that karma and dependent origination. Why is awakening beyond cause and effect in Dzogchen? Because it exists to be introduced, but without that introduction, it will never be discovered. This is why Dzogchen is part of secret mantra and not sūtra.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 8:20 PM

Title: Re: How do you know you're not just making karma worse??

Content:

Malcolm wrote:

Dzogchen mainly describes how samsara begins (with an aim to reverse it), but the “mechanics” of samsara are the same: affliction—> action —> suffering —> affliction as infinitum unless one breaks the chain at affliction.

Ogyen said:

So the reason that we always focus to understand the nature of our condition is the first step to breaking that chain at affliction??

Malcolm wrote:

An action always has a result. An affliction does not need to have a result.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 8:19 PM

Title: Re: Collective karma

Content:

Vasana said:

Here is a segment from Distinguishing Phenomena from Their Intrinsic Nature: Maitreya's Dharmadharmatavibhanga with Commentaries by Khenpo Shenga and Ju Mipham. To me it seems to reconcile the points made in this thread. Saying that, I don't fully grasp the meaning of sentient beings mutually causing each other as a 'ruling condition' as it seems to state below.

Malcolm wrote:

This is the dominant condition (adhipati pratyaya) which is identical to karana hetu, the universal cause -- that is, all phenomenon are the cause of every other phenomena other than itself. Refer to the second chapter of the Kosha.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 7:10 PM

Title: Re: Collective karma

Content:

Malcolm wrote:

Yes, this is what we mean when we say that one can have a direct perception of another's mind.

Astus said:

In that case, knowing other's mind is not a counter-example to all experiences being within the scope of individual karma.

Malcolm wrote:

Astus, I was not responding to this question.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 11:22 AM

Title: Re: Collective karma

Content:

Grigoris said:

Doesn't conditioning imply/require ignorance? Conditioned means dependently arisen and dependent arising has ignorance as it's lynch pin.

Malcolm wrote:

Simply put, no. Being conditioned is not commensurate with being contaminated. For example, path dharma are conditioned, but they are pure.

The dependent origination you describe is the dependent origination of bondage. But there is also a dependent origination of freedom. Conditioned by knowledge, merit arises; conditioned by merit, etc.

Coëmgenu said:

This looks to slightly resemble the "dependent cessation" of sravakayana.

I don't think it can be the "same thing", because that would imply that bodhisattvas are headed the way of arhats when they realize it, but it is at least vaguely similar, inasmuch as "two modalities", if we can forgive that dreadful tirthika language, are being explored of DO.

Malcolm wrote:

There is only one kind of liberation.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 11:04 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

Amanitamusc, is this a Dzogchen question? I didn't know the viewpoint of karma changes based on the vehicle... Unless I misread something.

Excuse my ignorance.

I look forward to the event in Santa Fe!!

Malcolm wrote:

The view of karma is the same in Dzogchen as it is in lower vehicles.

amanitamusc said:

Then what got Garab Dorje in so much trouble with his Grandpa if not the karmaless path? Was this not one of the main reasons Manjushrimitra was called from India?

<https://dharmawheel.net/viewtopic.php?t=20474>

Malcolm wrote:

The point Garab Dorje was making was essentially the same as Nagarjuna, "nothing here to add, nothing here to remove..." etc. The main difference is that Dzogchen explains how samsara begins and it ends. Lower yanas don't really explain how sentient beings became deluded.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 10:46 AM

Title: Re: How do you know you're not just making karma worse??

Content:

Ogyen said:

Amanitamusc, is this a Dzogchen question? I didn't know the viewpoint of karma changes based on the vehicle... Unless I misread something.

Excuse my ignorance.

I look forward to the event in Santa Fe!!

Malcolm wrote:

The view of karma is the same in Dzogchen as it is in lower vehicles.

Dzogchen mainly describes how samsara begins (with an aim to reverse it), but the “mechanics” of samsara are the same: affliction—> action —> suffering —>affliction as infinitum unless one breaks the chain at affliction.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 3:11 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Yes, but it will just get worse under a socialist government.

Grigoris said:

No. And then you would end up exactly like Venezuela, which has centrally controlled pricing.

We used to have centrally controlled pricing in Greece during the 80's, and it worked just fine. Actually, the 80's were a peak period for Greece's economy.

Malcolm wrote:

Greg, the Greek economy stalled out in the 80's.

Grigoris said:

Real per capita GDP growth was 0.23% a year in the 1980s, versus 7.9% in the 1960s and 4.64% in the 1970s.

In 1980, the average Greek had a standard of living that was 7% below their European peers; by 1989, the gap was 24% below.

Unemployment rose from 2.7% in 1980 to 6.7% in 1989.

Real compensation per employee was flat in the 1980s, while it had grown 4% in the 1970s.

Public debt climbed from 22.3% of GDP in 1980 to 64.2% in 1989.

Total factor productivity, an admittedly nebulous measure of how efficiently an economy combines inputs to generate output, fell by 0.85% a year in the 1980s versus a 6% average annual growth in the 1960s and 2.53% growth in the 1970s.

Net fixed capital formation, a measure of how much fixed capital was invested in the

economy after depreciation of existing assets is taken into account, declined by an annual average of 0.17% in the 1980s, while it had grown by 16% on average in the 1970s.

Industrial production grew by a mere 1.3% a year in the 1980s while it had grown by 10% a year in the 1970s.

Average inflation in the 1980s was 19.5% versus 2% in the 1960s and 12.3% in the 1970s.

Malcolm wrote:

<http://www.greekdefaultwatch.com/2010/09/did-1980s-ruin-greece.html>

You must have meant the 70's.

Author: Malcolm

Date: Monday, April 23rd, 2018 at 1:32 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Sure, if you want the UK to wind up like Venezuela, go for it. Oh wait, you live in Greece, you are already well on the way.

Grigoris said:

Yes, well... If you think Greece ended up in it's current mess because of socialist policies you are sadly mistaken. It wasn't the socialist policies, it was because of corruption and nepotism.

Malcolm wrote:

Yes, but it will just get worse under a socialist government.

Grigoris said:

*For example: a product may have been 100 drachma (around 30 euro cents) and people started to sell it for 1 euro (around 300 drachma). If we had stricter controls over the market (like during Greece's socialist phase where pricing was centrally controlled)...

Malcolm wrote:

And then you would end up exactly like Venezuela, which has centrally controlled pricing.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 10:41 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

With all due respect Todd, Corbyn is an idiot.

Grigoris said:

There are idiots and then there is the President of the U\$. I'll take my chances with the idiots, if you don't mind!

Malcolm wrote:

Sure, if you want the UK to wind up like Venezuela, go for it. Oh wait, you live in Greece, you are already well on the way.

We'll deal with Trump -- looking like he is very possibly going to be brought down by a porn star...fitting for such a man.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 10:36 PM

Title: Re: Collective karma

Content:

Malcolm wrote:

Astus, surely you know what a pratyakṣa is and what it entails.

Astus said:

"The cognition in which there is no conceptual construction is perception."
(Dignaga: Pratyaksapariccheda, in Dignaga on Perception, p 25, tr Hattori)

However:

"By the power of meditation the yogin can have such clear representations that they appear to him almost like the specific forms of the mind of another person, just as deities will bestow grace on a person by appearing in their dreams etc. So even the yogin does not directly grasp another person's mind through his representations. He can be said to know another person's mind only in the sense that the representations which appear in his own mind have the same form as those in another person's mind. therefore yogipratyakṣa is called perception only for the sake of convenience."
(Dharmakīrti: Samtanantara-siddhi, in Mind Only, p 217-218, tr Wood)

Malcolm wrote:

Yes, this is what we mean when we say that one can have a direct perception of another's mind.

What you cite here is not even slightly different than what I said. Therefore, one can know another's thoughts, because thoughts have characteristics and so forth, which are perceptible to those who possess the abhijñā of knowing the minds of others.

Apprehending the blue vase in another person knows, for such people, is exactly the same as direct perception of a blue vase; first the blueness, etc, of the representation in the mind of another is apprehended, and then it is constructed as the blue vase they have perceived in one's own mind. The process is identical. This is not hard to understand.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 10:33 PM

Title: Re: Collective karma

Content:

Grigoris said:

So you believe a Buddha's mind is conditioned and thus cannot see things for what they are. You believe that a Buddha is afflicted by ignorance.

Malcolm wrote:

A buddha's mind stream is conditioned and relative; it is however free of affliction and endowed with omniscience.

Grigoris said:

Doesn't conditioning imply/require ignorance? Conditioned means dependently arisen and dependent arising has ignorance as it's lynch pin.

Malcolm wrote:

Simply put, no. Being conditioned is not commensurate with being contaminated. For example, path dhammas are conditioned, but they are pure.

The dependent origination you describe is the dependent origination of bondage. But there is also a dependent origination of freedom. Conditioned by knowledge, merit arises; conditioned by merit, etc.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 10:20 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

mañjughoṣamaṇi said:

Fair enough. I think the science reporting is related to this. I see these as more interrelated, especially in a time of resurgent race based fascism. The CBC did a documentary on the completely discredited Solutrean hypothesis and literally within a day of it was getting cited widely by those on the right.

Malcolm wrote:

You and I both know, racism/tribalism is never very far from the surface in human beings. And as buddhists, we all know why: false reification of self and other.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 8:25 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

mañjughoşamañi said:

Opinion sections are edited and are part of the media output of a given organization. When only one perspective is presented (I'm not arguing for 'both sides', but for more perspectives) that is a bias in platforming and a failure in journalistic integrity as it presents one side as normative and unchallenged.

Malcolm wrote:

These are good points, but I don't think they really affect what Maggie Haberman, etc. is doing. OTH, nothing can be all things to all people. This is why we read news from both liberal and conservative journalists.

mañjughoşamañi said:

The NYT is horrible at this, and quite frankly their publishing on the biological sciences in their journalistic output is quite bad too. They had race science weirdo Nicholas Wade as their science editor for years.

Malcolm wrote:

Just because the guy wrote a stupid book does not mean he was terrible in every way. That said, I don't read the times for science stories.

I read the papers mainly for news about politics, wars, money, etc. Disaster porn, mainly.

mañjughoşamañi said:

I didn't bring up their cheerleading of the Iraq War but I think that is relevant here too.

Malcolm wrote:

A significant journalist failure, and one they've acknowledged as such.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 7:40 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

mañjughoşamañi said:

There are different types of ways the media is biased. Chinese state media is obviously a tool of a particular political party and government that has no interest in adversarial journalism except to shut it down. People know (including in China) that there is no freedom in this media.

There is still bias in the media of liberal democracies. The NYT was brought up earlier. As an example of bias, they continue to platform racist pseudo-science while refusing right of response to dissenting voices. One can look at the oped published by Reich

recently. A large number of race scholars in biological fields and population genetics contacted the paper to not that he was far outside of the scientific consensus and asked to be given a space to respond. They were not. They had to publish on buzzfeed.

The coverage of Corbyn was brought up because there were several easily accessible reliable studies published on the topic.

Malcolm wrote:

Hi Todd, opinion pieces are not journalism. For example, I read the journal, because it is good at economic journalism, etc. It's opinion page however is atrocious.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 12:41 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

mañjughoṣamaṇi said:

Current and Topical:

<http://www.bbc.com/news/stories-43754737>

"For decades the BBC denied that job applicants were subject to political vetting by MI5. But in fact vetting began in the early days of the BBC and continued until the 1990s. Paul Reynolds, the first journalist to see all the BBC's vetting files, tells the story of the long relationship between the corporation and the Security Service."

PeterC said:

The BBC goes out of its way to be critical of government in order to demonstrate its independence, which is a condition of its license. Citing it as a tool of the state is frankly a bit silly.

mañjughoṣamaṇi said:

There are longstanding connections between the state security services and the BBC, and beyond that groupthink is as common in the UK media as it is in the USA. Look at the recent reaction to Owen Jones' critiques of the British media. Or look at the biased coverage of Labor in recent years as Corbyn's popularity skyrocketed.

To praise the BBC and then dismiss its own reporting on its past connections to the security services is what is kind of silly.

Malcolm wrote:

With all due respect Todd, Corbyn is an idiot.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 6:33 AM

Title: Re: Collective karma

Content:

Astus said:

By the way, the standard list of what kinds of minds are perceived includes whether it is liberated or not.

Malcolm wrote:

A liberated mind still has images when it perceives characteristics, but when it is in a signless samadhi it doesn't.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 6:32 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

an image is a representation. All perceptions of characteristics are representational.

Astus said:

Then why do you call that a direct perception?

Malcolm wrote:

Astus, surely you know what a pratyakṣa is and what it entails.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 5:11 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

Sorry Manju!!!!

Mantrik said:

it's the usual pattern - good relevant suggestions offered and then things move along. You have to admit, Malcolm gotcha there ! lol

Ogyen said:

Totally got me and kept me in check!! It's what made me verify what I thought I knew before spouting off some additional nonsense...

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 5:10 AM

Title: Re: Collective karma

Content:

Grigoris said:

So you believe a Buddha's mind is conditioned and thus cannot see things for what they are. You believe that a Buddha is afflicted by ignorance.

Malcolm wrote:

A buddha's mind stream is conditioned and relative; it is however free of affliction and endowed with omniscience.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 5:08 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

can perceive the intrinsic characteristics of the conceptual image existing in the other person's mind. It does not mean they share the same "thought."

Astus said:

That is a perception of a reflection, a copy, a simulacrum of those characteristics, in other words, a representation. Why? Simply because it is the god's perception of a characteristic, not that other being's. To make it not merely a representation, there should be thoughts apart from minds.

Malcolm wrote:

Astus, of course an image is a representation. All perceptions of characteristics are representational.

For example, there is a story of a monk of whom devas were fond. They cast their mind forth one day, looking for this monk, and unable to locate him, they went to the Buddha and asked what had become of him. The Buddha replied, "Why, he became an arhat, he is sitting right there in samadhi."

What had happened? The arhat in samadhi was not grasping any signs, and so his mind disappeared from the mental sight of these devas.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 2:55 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Manju said:

Hello everyone,

a few minutes ago:

US and allies started launching strikes on Syria.

If you know about any ` spiritual efforts towards world peace ` then please write it here (Sutra recitation etc.what is appropriate ?)

I am sitting in Kathmandu and want to recite something.

Manju

Ogyen said:

So this was the OP. The rest of this discussion has been a hijacked thread in many different directions ... While interesting... I don't think anyone has stayed on topic.

Malcolm wrote:

True, I think it was hijacked right about here when someone brought up their doubts about Assad gassing civilians.

<https://dharmawheel.net/viewtopic.php?f=47&t=28339#p443772>

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 2:51 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

PS I wonder what is happening in Afrin, don't see much of that on the news, do you?

Malcolm wrote:

!3 minutes ago, on Reuters:

Turkey, rebel allies have lost hundreds in Afrin fighting, Erdogan says

ISTANBUL (Reuters) - Turkey and its Syrian rebel allies have lost “hundreds” of fighters in total since the start of a campaign in northwest Syria three months ago, President Tayyip Erdogan said on Saturday, with the rebels suffering the bulk of the losses.

Turkey and its Free Syrian Army (FSA) allies launched the operation, dubbed “Olive Branch” by Ankara, in January and have since swept the Syrian Kurdish YPG from the Afrin region.

Erdogan has previously threatened to push further east, a move that would ratchet up tension in Syria’s multi-sided conflict.

“Alongside our 56 martyrs, the FSA army had hundreds of martyrs,” Erdogan told Turkey’s NTV in an interview broadcast live.

Turkey sees the YPG as an extension of the outlawed Kurdistan Workers Party (PKK), considered a terrorist group by the United States and Europe. The PKK has waged a three-decade insurgency in Turkey's largely Kurdish southeast that has left some 40,000 people dead.

The United States has trained and backed the YPG militia in the fight against Islamic State in Syria. That support has infuriated Erdogan and strained ties between Washington and Ankara, both NATO allies and members of the coalition against Islamic State.

<https://www.reuters.com/article/us-mideast-crisis-syria-turkey-erdogan/turkey-rebel-allies-have-lost-hundreds-in-afirin-fighting-erdogan-says-idUSKBN1HS0O2>

NY Review of Books, 4/11/18

Grigoris said:

Mohammed is not his real name. He asked me not to share personal details, fearing retaliation from the fighters he passes when he walks around his city. I can say only that Mohammed is a Kurd living in Afrin, a city in northern Syria that was held for more than five years by Kurdish-led forces until it was, about three weeks ago, overrun and occupied by the Turkish army and its proxy forces fighting under the umbrella of the Syrian National Army (SNA), formerly known as the Turkish-backed Free Syrian Army (FSA).

To be a Kurd in Afrin, once a majority Kurdish city, Mohammed says, is now to find oneself a member of a despised group, suspected of disloyalty, and liable to be robbed, beaten, put to flight, or worse. In its seventh year, the Syrian civil war has seen the warring parties and their foreign sponsors foster and exploit ethnic and sectarian divisions in order to realize their strategic ends. The looting and ethnic cleansing of Afrin by Turkish-backed militias is the latest ugly episode of this grim and cynical logic.

Malcolm wrote:

<http://www.nybooks.com/daily/2018/04/11/how-turkeys-campaign-in-afirin-is-stoking-syrian-hatreds/>

Human Rights Watch, 4/8/18

Grigoris said:

(Beirut) – Syrian government forces are blocking some civilians fleeing the Turkish-led military actions in Afrin from entering territory under government control, Human Rights Watch said today. The civilians are stranded in areas with limited food, clean water, and medical supplies. Syrian government authorities should facilitate freedom of movement and aid delivery for the affected civilians.

At the same time, Human Rights Watch has documented that armed groups working with Turkish forces are looting and destroying civilian property in the city of Afrin and

surrounding villages, exacerbating the plight of civilians there. Turkish forces and non-state armed groups in control of Afrin should halt the looting and hold those responsible for the damage accountable.

Malcolm wrote:

<https://www.hrw.org/news/2018/04/08/syria-afrin-residents-blocked-fleeing-aid>

The NY Times, 3/22/18:

Emboldened Turkey Pushes Deeper Into Syria, but Risks Abound

KILIS, Turkey — After two months of uncertain fighting, Turkey appears suddenly to be riding high in its military campaign to take control of a larger piece of northern Syria.

Along the border, studded with spring flowers and pistachio and olive groves, the artillery guns and fighter jets that until recently pounded the low mountains have fallen silent since Turkish forces captured the enclave of Afrin last weekend.

<https://www.nytimes.com/2018/03/22/world/middleeast/turkey-syria-afrin.html>

Grigoris said:

And I don't see anybody sending Tomahawk missiles to take out the Israeli snipers killing unarmed Palestinian protectors on a daily basis. Weird that.

Malcolm wrote:

And under the Trump administration, you won't hear a peep from our Gvt. But the news is different.

Grigoris said:

JERUSALEM — They came in smaller numbers. But the outcome was still deadly, and the victims this time included a 15-year-old boy.

Palestinians protested for a fourth Friday along the security fence dividing Gaza from Israel, some of them burning tires, hurling rocks or flying kites with flaming tails in the hope of setting ablaze the fields of Israeli rural communities on the other side. The Israeli military distributed a photograph of one kite with a scrawled swastika.

The military estimated the number of participants at about 3,000 in five locations along the Gaza border, down from at least 30,000 on March 30, when the protest campaign started.

Malcolm wrote:

<https://www.nytimes.com/2018/04/20/world/middleeast/gaza-protest-deaths.html>

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 2:23 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

I fail to see how bringing up verifiable facts is "poisoning the well", unless you somehow think that following the trail of money and influence is not important.

Malcolm wrote:

The facts you brought up were germane to CORE only, not to Freedom House.

Grigoris said:

Another example: You state that the BBC is a reputable source. The BBC is funded by the UK state. Its executive board reads like a pedigree of English political and economic inbred nepotism. And yet you believe that an organisation like this is capable of objectively reporting facts and does not fall prey to political and economic pressure to "inform" people in a particular manner.

Malcolm wrote:

Journalism is a discipline. It requires training and education to do properly. BBC news, etc., hire real journalists.

Grigoris said:

My opinion is that there is no such thing as independent and objective large scale (or mainstream) media. It's a fantasy.

Malcolm wrote:

Real journalists make mistakes and issues corrections. However, these days, many people mistaken opinion for journalism. Well, as the old saw goes, "One is entitled to one's own opinions, one is not entitled to one's own facts." Journalism is about uncovering facts and then reporting on them.

Grigoris said:

Unfortunately many small scale independent media outlets tend to fall prey to their own political bias.

Malcolm wrote:

This is because they are not doing journalism.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 2:16 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Mantrik said:

...spouting the words of the Russian troll factories...

yagmort said:

you do realise that the whole "russian troll factories" can very well might be just as brainwashing as you think lckes ideas can be, don't you? did you see the "Sinclair's script for stations" video? Please watch it and ask yourself how is that possible if they are not controlled and obeyed to deliver the same script? did you see Eva Bartlett's report? no need to answer and confront me, i just ask you and everyone else - please, re-think what do you know and who provide you the information.

here s another one:

US journalist Pearson Sharp reports from Douma hospital

Pearson Sharp to OAN: No sign of a chemical attack at the Douma hospital where White Helmets filmed their video.

https://www.liveleak.com/view?t=uCzjV_1524322998

and once again - who is advocating war?

Malcolm wrote:

OAN is a very fine purveyor of lies and fake news. Bat shit crazy, Pro-Trump, right wing media onanism at its finest.

This is not journalism. Pity you believe this shite.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 2:03 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

...qualified journalism, and not conspiracy theorists...

yagmort said:

Eva Bartlett's "conspiracy theorists"? yeah, right on UN...

Malcolm wrote:

Eva Bartlett is not a journalist. Patrick Worrall of Channel 4 debunks her here:

Eva Bartlett is a Canadian citizen who describes herself as an "independent writer and rights activist".

She writes a blog for the state-funded Russian media outlet Russia Today and is candid about her support for the regime of Bashar al-Assad, who is fighting Syrian rebels with Russian and Iranian help.

<https://www.channel4.com/news/factcheck/factcheck-eva-bartletts-claims-about-syrian-children>

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 1:55 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

This, Greg, is exactly the logical fallacy called "poisoning the well." Check your facts first.

Grigoris said:

All your "fact" digging does is try and poison the well further.

Are any of the facts reported by the website I posted false?

Is it false that Freedom House was instrumental in Dewey's creation of SUNY?

Is it false that Bayard Rustin was chairman of Freedom House?

Is it false that Roy Wilkins was part of Freedom House?

Is it false that Freedom House was against isolationism and America First?

Is it false that Freedom House was opposed to McCarthyism?

If none of these facts are false, then Richard Berman's CORE is completely irrelevant to them. They are basically lifted from this Wiki page which also contains criticisms of the organization:

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

As a 501(c)3 in the US, their books are completely open to public scrutiny. A large percentage of their funding comes from the US State Department. This, for me, is no problem. Since they are grounded in an anti-communist perspective, for you they will be a big problem.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 1:37 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

yagmort said:

nbc, bbc etc are all liars.. they are all controlled by deep state:

Malcolm wrote:

This is what a brain looks like on conspiracy theories.

Author: Malcolm

Date: Sunday, April 22nd, 2018 at 1:06 AM

Title: Re: LARGE BRONZE OFFERING THINGY

Content:

Mantrik said:

WHAT IS THIS PLEASE?

A goblet or vase atop a bowl atop a plate. Clearly for offerings or ritual celebrations of some kind. It is huge (and a bit wonky) at 18 inches high and 16 across. It is like a very Serkyem and reminds me of stacking up offerings for Tsog/Ganapuja.

Malcolm wrote:

Where is you find this? It is clearly not Tibetan.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 11:38 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Even so, gun issues in the US are not relevant to this topic.

Ogyen said:

My bad for not being clear, my reference wasn't towards gun issues, but life lost and the mobilizing of forces for x-amounts of lives lost or at stake.

Every intervention is a huge cost both in resources and manpower. Aside from the unrelated legislative politic, and the different contexts for conflicts, I was merely considering this (or trying to) from a numbers standpoint of innocent people killed, and related expenditures of time energy and resources to meet those.

It was not a thought in linear logic.

Malcolm wrote:

We have, as a world, agreed that guns are "legal" weapons of military violence. We have, as a world, agreed that chemical weapons are not legal weapons of military violence. It is solely for this reason this discussion is important.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 11:17 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

And a UN info graphic depicting where and by whom chemical weapons have been used in Syria, according to reliable evidence the UN was able to gather. As the legend notes, it does not cover all reported instances of chemical weapons used in Syria.

Ogyen said:

I'm vaguely shocked what reported in this graphic is less in frequency than the american mass school shootings in 2018 alone, let alone since 2013.. having a moment of cognitive dissonance.

Malcolm wrote:

These are merely the instances of uses of chemical weapons for which the investigators could gather actual evidence. There are many more.

Even so, gun issues in the US are not relevant to this topic.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 11:00 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

yagmort said:

there is no evidence that Assad ever used gas on his own people. it's all fabricated to justify usa actions. the recent video has been shot with guys/kids who been forced to do a video and have been paid with food after. iraq, lybia, syria, yemen... how many more lies do you need to see the same pattern?

Malcolm wrote:

You have some corroboration for your claim? I suppose the Parkland kids are all crisis actors too.

In any case, for those who actually follow qualified journalism, and not conspiracy theorists of the right and the left:

<http://www.bbc.com/news/world-middle-east-24130181>

Then there is this report from Human Rights Watch:

https://www.hrw.org/sites/default/files/reports/syria_cw0913_web_1.pdf

And a UN info graphic depicting where and by whom chemical weapons have been used in Syria, according to reliable evidence the UN was able to gather. As the legend notes, it does not cover all reported instances of chemical weapons used in Syria.

Author: Malcolm
Date: Saturday, April 21st, 2018 at 10:42 PM
Title: Re: US and Allies Launch Strikes on Syria
Content:

Ogyen said:

A huge problem is... How many people know/don't know this.... Free press doesn't mean much if it's hard to identify. The majority isn't sufficiently educated to distinguish between free press and MSNBC. So CNN, Fox, MSNBC may as well be the de facto news source to a huge number of people.

This very thread illustrates clearly the confusion in a tiny random population sample...
Ok maybe not so random, there are some definite criteria to being a Buddhist....

1230.jpg

Source: https://www.theguardian.com/media/2017/aug/09/four-uk-news-sources-among-top-10-most-trusted-in-us-survey?CMP=share_btn_link

Malcolm wrote:

You will note that CNN, etc are on the less trusted side.

Ogyen said:

Oh I did, AND I was a little surprised the NYT is on the barely over 50% trusted.
Somehow I expected it to rank closer to the economist...

Malcolm wrote:

Well, the poll was run in England, not the US. In the US, because of Trumpistas, the "Failing" New York Times would be even lower.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 10:08 PM

Title: Re: Collective karma

Content:

Malcolm wrote:

The above is mistaken, and is posited on a realist perspective.

Astus said:

What do you mean by direct perception of others' minds then?

Malcolm wrote:

If you have the abhijñā of knowing the minds of others, for example, devas, when someone perceives something, it is perceived by a characteristic. A person with such abilities can perceive the intrinsic characteristics of the conceptual image existing in

the other person's mind. It does not mean they share the same "thought."

Author: Malcolm

Date: Saturday, April 21st, 2018 at 10:03 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Freedomhouse: when your government tells you that you are free.

You guys crack me up.

Malcolm wrote:

Freedom House is independent, not part of the US govt.

Grigoris said:

Questionnaire:

How independent can an organisation set up by a President of the U\$ be?

- A) Not independent at all.
- B) Really not independent at all.
- C) Manipulated as hell.
- D) Really manipulated as hell.

Malcolm wrote:

This, Greg, is exactly the logical fallacy called "poisoning the well." Check your facts first.

Grigoris said:

The organization was originally founded to counter American isolationism during World War II, and played a role in pushing the United States to get involved. Formed to confront Nazism, Freedom House expanded its role after World War II, promoting trans-Atlantic partnerships and vehemently opposing McCarthyism.

In 1947, Freedom House urged New York Governor Thomas E. Dewey to create a state university that would "accept all qualified students regardless of race, color or place of habitation." (Dewey would later sign legislation that created the State University of New York.) This marked the beginning of the role Freedom House would play in the civil rights movements.

Bayard Rustin, the organizer of the March on Washington, served as the chairman of Freedom House's Executive committee, and was part of the organization throughout the '70s and '80s. Also among Freedom House's leadership was the notable civil rights leader Roy Wilkins, executive director of the NAACP during the critical years of the Civil Rights movement.

Malcolm wrote:

<https://www.activistfacts.com/organizations/503-freedom-house/>

Author: Malcolm

Date: Saturday, April 21st, 2018 at 8:07 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Clinton was not brought down. He served the maximum term a president can serve— 8 years.

Grigoris said:

Yup. Afetr being impeached and then having the decision overturned by the Senate.

Bush II was elected because Gore was an incompetent candidate, and was unable win a clear margin in the polls.

Seems the Democrats have a nasty habit of running incompetent candidates at the worst possible times...

Malcolm wrote:

As for the first point, Clinton was impeached for perjury and obstruction of justice. The House rightly found him guilty, and he was acquitted on appeal to the Senate. It was, in my opinion, a bad decision. But it is History.

The Democratic Party has no ideological core, unlike the GOP. They generally only win in recessions and depressions. When people are fat and content, they usually vote in the GOP to cut taxes, a recession inevitably ensues, and the Dems find themselves back in office.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:57 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Freedomhouse: when your government tells you that you are free.

You guys crack me up.

Malcolm wrote:

Freedom House is independent, not part of the US govt.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:53 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

We have a free press in the US. CNN, Fox, MSNBC are not the press.

Ogyen said:

A huge problem is... How many people know/don't know this.... Free press doesn't mean much if it's hard to identify. The majority isn't sufficiently educated to distinguish between free press and MSNBC. So CNN, Fox, MSNBC may as well be the de facto news source to a huge number of people.

This very thread illustrates clearly the confusion in a tiny random population sample...
Ok maybe not so random, there are some definite criteria to being a Buddhist....

1230.jpg

Source: https://www.theguardian.com/media/2017/aug/09/four-uk-news-sources-among-top-10-most-trusted-in-us-survey?CMP=share_btn_link

Malcolm wrote:

You will note that CNN, etc are on the less trusted side.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:49 PM

Title: Re: Collective karma

Content:

Malcolm wrote:

minds can appear directly to each other without the need for some intermediary. This is what the ability to know the minds of others shows us. Thus is not an ability restricted to awakened folks.

How does it work? A mind which grasps signs is something which can appear to the mind of others.

Astus said:

It is exactly direct perception that cannot happen, as that would mean having the same state of mind. What might be said is that one can conceive a representation of another mind, just as one can see only representations of physical objects.

"[Consciousness] is only said to perceive the minds of others because it is like a mirror in which appear seemingly external objects. It cannot immediately perceive [others' minds]. What it immediately perceives are its own transformations. Therefore, a scripture says, "There is not the slightest dharma that is capable of seizing other dharmas. It is just that when consciousness is born, it appears resembling images and is said to seize things." As with having the minds of others as objects, so with form, etc." (Cheng Weishi Lun, ch 7, in Three Texts on Consciousness Only, BDK ed, p 239; in Tat: p 523; http://21dzk.l.u-tokyo.ac.jp/SAT/T1585_,31,0039c15:1585_,31,0039c16.html)

Malcolm wrote:

The above is mistaken, and is posited on a realist perspective.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:32 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Dan74 said:

Again the unnecessary comparison to Russia only underscore the paucity of the argument. Russia does not have free media, no one seriously pretends that it does. But intelligent people like Malcolm still apparently think that the US media are free.

The groupthink they exhibit on a whole host of issues is clearly a result of freedom of thought... yeah..

Malcolm wrote:

We have a free press in the US. CNN, Fox, MSNBC are not the press.

Dan74 said:

Oh you mean as long as you have no perceptible influence, you can say what you want. Russia has such freedoms as well. See Novaya Gazeta, for instance.

Again, overall the US has more freedoms, no doubt for me, but...

Maybe worth it for folks to look up Domhoff (who runs America) and Chomsky's Manufacturing Consent.

Malcolm wrote:

Dan, the NYT is the most influential newspaper in the world. People don't watch CNN etc., for news, they watch it for sport and cheerleading, opinion pages on steroids perhaps, but they are not news.

With respect to Chomsky, he is just a radical celebrity, not a journalist, free of the obligation to fact check his sources— Hannity of the left, also given to unsound conspiracy theories and so on.

As for Domhoff, it is no mystery that Anglo—American Liberal Democracy and Capitalism go hand in hand.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:23 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

This obviously has not happened.

Grigoris said:

Bush: just happened to be the longest running director of the CIA and then by chance got his son elected after bringing down Clinton because he had extra-marital sex. No deep state here people, just move along.

Malcolm wrote:

Clinton was not brought down. He served the maximum term a president can serve— 8 years.

Bush II was elected because Gore was an incompetent candidate, and was unable win a clear margin in the polls.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:17 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

It's always difficult to balance free press and national security for a democracy, but I think national security should trump free press almost every time.

Malcolm wrote:

I don't, that path leads to fascism.

Snowbear said:

I think the US is balancing it fairly well.

Malcolm wrote:

With respect to whistle blowing, the gvt. has to prove harm, but the press should never be stifled no matter what happens to whistleblowers. That is why the first amendment in the Bill of Rights is first.

On the other hand revealing sources and methods is not protected by free speech, nor should it be.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:09 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

This is why tend free press is essential to liberal democracy.

Snowbear said:

It's always difficult to balance free press and national security for a democracy, but I think national security should trump free press almost every time.

Malcolm wrote:

I don't, that path leads to fascism.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 7:02 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

From: <https://rsf.org/en/united-states>

The Obama administration waged a war on whistleblowers who leaked information about its activities, leading to the prosecution of more leakers than any previous administration combined.

They note this as "bad," but leaks and whistleblowing seriously undermines national security. I side with the Obama admin on this one.

Malcolm wrote:

That depends, sometimes people leak things which turn out to be in the national interest, like the pentagon papers. Exposing clear evidence of government and corporate corruption and malfeasance is never a bad thing. This is why a free press is essential to liberal democracy.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 6:03 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

The material aggregate is defined as all physical sense organs and AND objects made of the four elements.

Astus said:

There are both sense-faculties and sense-objects for all 6 sense-fields, and from their meeting arises the respective sense-consciousnesses. Or this can be looked at from the experiential perspective, where there are sense-consciousnesses conceptually split into faculties and objects.

Malcolm wrote:

Yes. So?

Author: Malcolm

Date: Saturday, April 21st, 2018 at 5:29 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Dan74 said:

Again the unnecessary comparison to Russia only underscore the paucity of the argument. Russia does not have free media, no one seriously pretends that it does. But intelligent people like Malcolm still apparently think that the US media are free.

The groupthink they exhibit on a whole host of issues is clearly a result of freedom of thought... yeah..

Malcolm wrote:

We have a free press in the US. CNN, Fox, MSNBC are not the press.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 5:02 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

WuMing said:

Malcolm, with all due respect, but I think here you're wrong, and in my opinion it does not have anything to do with far-right/left conspiracy theory.

There is a Swiss historian who is doing research on the "deep state" (among others), unfortunately I can't find any source of his research in English about that, but anyway, here is a good

<https://www.youtube.com/watch?v=dsfROmgVN5U&ytbChannel=TEDx%20Talks> of this historian, worth to watch.

And here an <http://www.voltairenet.org/article169316.html>

Malcolm wrote:

I will be frank. The deep state theory is essentially accusing career employees of the US government of hijacking the US government. This obviously has not happened. It is a myth that only serves the forces of illiberalism in the world, and is basically a modern version of the Protocols Of the Elders of Zion type of belief.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 4:01 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

WuMing said:

<https://www.youtube.com/watch?v=jY1MiNfwcRg&ytbChannel=Democracy%20Now!>

Malcolm wrote:

Like I said, the deep state meme is far-right/left conspiracy theory.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 3:54 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

WuMing said:

<https://www.youtube.com/watch?v=kTyvLpNpa9E&ytbChannel=acTVism%20Munich>

Malcolm wrote:

There is no deep state in the US. The term is being misapplied by far right guys like Snowden, and the far left, in short by the forces of illiberalism. The deep state refers to the way in some countries, the military runs the political agenda. That is not happening in US.

Author: Malcolm

Date: Saturday, April 21st, 2018 at 12:15 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Once Upon A Time Long Ago Truth Was Important by Paul Craig Roberts said:

Today reporters no longer have to check sources, because there is no longer journalism in America. When the Clinton regime in compliance with the Deep State that made the Clintons super-rich permitted 90% of the independent and diverse US media to be concentrated in the hands of six political companies, pthat was the end of journalism in America.

Ogyen said:

Dunno about Deep State but this (bolded part) actually happened. This is history if anyone wants to look it up, you'll find this was a historic event which changed the way journalism is used. I remember because I was close to people up close and personal with this historic event. It was to them the moment they Titanic hit the iceberg. Sadly.

I get if it sounds crazy, but I remember this clearly happening at the time.

Malcolm wrote:

People at the Times, Wapo, and even the WSJ still do their jobs in a proper way. The same is true of papers like London Times, Guardian, Le Monde and other papers if record. News does not come from TV. It also does not come from RT, etc.

Author: Malcolm

Date: Friday, April 20th, 2018 at 11:56 PM

Title: Re: Collective karma

Content:

Queequeg said:

You equate the perception of an appearance with "having thoughts put into one's mind"

Astus said:

Perception exists in consciousness. If one can make another's consciousness perceive something, that is no different from being able to put a thought into another's mind, as it means one can control another's mind.

Do we need to break down how that is silly?

Please do.

Malcolm wrote:

Simply put, minds can appear directly to each other without the need for some intermediary. This is what the ability to know the minds of others shows us. Thus is not an ability restricted to awakened folks.

How does it work? A mind which grasps signs is something which can appear to the mind of others.

Author: Malcolm

Date: Friday, April 20th, 2018 at 11:48 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

WuMing said:

here are two interesting articles by Paul Craig Roberts

<https://www.paulcraigroberts.org/2018/04/16/upon-time-long-ago-truth-important/>

<https://www.paulcraigroberts.org/2018/04/17/crisis-beginning-stages/>

Malcolm wrote:

Deep state? This man just lost all credibility by defending Tucker Carlson, a hack of the first order.

Author: Malcolm

Date: Friday, April 20th, 2018 at 9:49 PM

Title: Re: Collective karma

Content:

Astus said:

We are interacting in our own minds. We each have the concept of communicating with another person, but it all happens within the scope of separate minds. Experience is individual, as there are no shared sense-fields, and the interpretation applied to experience is also individual.

Grigoris said:

Ridiculous. of course there are shared sense fields, even if we experience them individually. When I walk into a room with you and switch on a light, it is not that the

light sensed by my eyes is my light and the light sensed by your eyes is your light. There is light and each one of us senses it separately. According to your theory, if I switch the light on, only I will see it, since the "switching on" and the light are merely my mental constructs.

Malcolm wrote:

Pretty sure what Astus means is that there are no shared āyatanas. Your eye is your eye, my eye is my eye. My eye object is mine, yours is yours, they are not shared in that sense, even if there is only one light in the room.

However, where he is incorrect is on the skandha level. The material aggregate is defined as all physical sense organs and AND objects made of the four elements.

Author: Malcolm

Date: Friday, April 20th, 2018 at 9:44 PM

Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions

Content:

bryandavis said:

Anybody have 2cents to say about Yumkha Dechen Gyalmo Wang? Any unique features etc?

narraboth said:

Strictly speaking, it's not a 'Wang', but it should be given only to people who have received Wang. Similar to the case of Vajrayogini in Sakya and Gelug.

Malcolm wrote:

This is called a Jinlab (byin rlabs).

Author: Malcolm

Date: Friday, April 20th, 2018 at 8:49 PM

Title: Re: Collective karma

Content:

Grigoris said:

So we are not interacting?

Astus said:

We are interacting in our own minds. We each have the concept of communicating with another person, but it all happens within the scope of separate minds. Experience is individual, as there are no shared sense-fields, and the interpretation applied to experience is also individual.

Malcolm wrote:

Actually, Astus, the traces of other minds are sufficiently strong to generate appearances for ours. For example, the old woman who meditated upon herself as a tiger caused a village to panic at the appearance of a tiger in their midst, etc.

Author: Malcolm

Date: Friday, April 20th, 2018 at 7:55 AM

Title: Re: Are There Different Categories of Buddha's ?

Content:

yan kong said:

Then I must misunderstand something. My understanding is that they are all liberated but that they do not seek to liberate others like Buddhas, nor are they omniscient like Buddhas.

Malcolm wrote:

No, you understood correctly. The point is that, as Candrakīrti points out, the dharmadhātu is one, and therefore, the liberation of śrāvakas, pratyekabuddhas, and buddhas are the same. Omniscience, well, that is another matter. But a buddha is not defined by omniscience, rather they are defined by liberation.

Virgo said:

The one point I never understood is about śrāvakas returning to samsara to continue the path. Is it that they have a liberation, which is only temporary, until they become Full Buddhas (since they must return)?

Kevin

Malcolm wrote:

They don't return to samsara per se, in the sense that they must endure suffering, but they must accumulate merit in order to manifest the rūpakāya and accumulated wisdom for omniscience.

Author: Malcolm

Date: Friday, April 20th, 2018 at 6:08 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

The only thing that got me so wound up in this discussion was because people were acting so negatively, and thinking she was a scammer/fraud/ignorant.....when there wasn't empirical proof....

Malcolm wrote:

Generally ignorant? No. She is clearly educated. Ignorant of Tibetan Buddhism?

Absolutely.

Claiming that Heruka is related to the god Horus is completely ignorant, lacking anything even remotely resembling the truth.

Author: Malcolm

Date: Friday, April 20th, 2018 at 5:56 AM

Title: Re: Collective karma

Content:

Ogyen said:

THANK YOU. Determinism completely missed the point... We don't have castes in Buddhadharma... Right??

Malcolm wrote:

No, we do not promote class in Buddhism, but we also do not ignore it. We accept as a matter of course, that people with positive karma are born more attractive, healthy, long-lived, intelligent, moral, access to wealth and so on. People with negative karma are less attractive, healthy, long-lived, intelligent, moral, access to wealth and so on. And of course, based on the mixture of karma we possess, we are all mixtures of these things; some people born into high positions in society are ugly, immoral, not so smart, etc. Others born into lower positions are attractive, long lived, moral, etc.

The position into which one is born is not a guarantee of future returns. IN samsara, one day a king, the next day a beggar. This is common.

Ogyen said:

So what you're saying also means that while it's acknowledged and accepted "as a matter of course", it's like points earned in a game of suffering, so it doesn't attach superiority to these conditions. The points will run out and back to scratch. Or even in a hell where it is really really hard to come out of.

Malcolm wrote:

Higher stations have no moral value attached to them in and of themselves, unlike Hinduism, where being born a brahmin immediately confers social privileges categorically denied others; the only value of high stations and higher rebirths is the ease with which one will likely live one's life. But if someone has the karma to be poor, even if you give them a wishgranting jewel they will either lose it or have it stolen. Karma is unerring.

Author: Malcolm

Date: Friday, April 20th, 2018 at 5:41 AM

Title: Re: Are There Different Categories of Buddha's ?

Content:

yan kong said:

Then I must misunderstand something. My understanding is that they are all liberated but that they do not seek to liberate others like Buddhas, nor are they omniscient like Buddhas.

Malcolm wrote:

No, you understood correctly. The point is that, as Candrakīrti points out, the dharmadhātu is one, and therefore, the liberation of śrāvakas, pratyekabuddhas, and buddhas are the same. Omniscience, well, that is another matter. But a buddha is not defined by omniscience, rather they are defined by liberation.

PSM said:

So when we say "buddha", we're probably actually meaning "samyaksambuddha", buddha being a wider category?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, April 20th, 2018 at 5:40 AM

Title: Re: Collective karma

Content:

Ogyen said:

This is a subtle change of subject and a definite twisting of my words and the context in which my statement is quoted. Also what you note does not contradict the spirit of what I wrote while quoting me out of context.

Malcolm wrote:

Idiot theory of karma is "tit for tatism": I raped someone in a past life, now in this life they will rape me.

Actual theory of karma is not deterministic but based on probability. If you have negative dominant karma and are born in a war torn country based on the criteria given above, your chances of having a short life and a violent death are increased exponentially.

Ogyen said:

THANK YOU. Determinism completely missed the point... We don't have castes in Buddhadharma... Right??

Malcolm wrote:

No, we do not promote class in Buddhism, but we also do not ignore it. We accept as a matter of course, that people with positive karma are born more attractive, healthy, long-lived, intelligent, moral, access to wealth and so on. People with negative karma are less attractive, healthy, long-lived, intelligent, moral, access to wealth and so on. And of course, based on the mixture of karma we possess, we are all mixtures of these things; some people born into high positions in society are ugly, immoral, not so smart, etc. Others born into lower positions are attractive, long lived, moral, etc.

The position into which one is born is not a guarantee of future returns. IN samsara, one day a king, the next day a beggar. This is common.

Author: Malcolm

Date: Friday, April 20th, 2018 at 4:44 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

It's actually really cool that Grigoris is Greek and has a first-hand take on left wing Greek politics. Even cooler that he is willing to have discussions with us evil Americans. How many Greeks are interested (or have the English skills) in doing that?

Malcolm wrote:

We all appreciate his humanitarian work. As for his English, he is an Aussie.

Snowbear said:

While I'm not convinced that us Americans are the cause of the world's problems, one can't deny that Greeks are suffering and their gripes with the international world order are worth listening to.

Malcolm wrote:

The world is suffering. Everyone's position is impermanent, and this is the reason why I object to all this privilege rhetoric.

Author: Malcolm

Date: Friday, April 20th, 2018 at 4:37 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

Think twice next time before you are tempted to throw someone under the DW bus.

dzogchungpa said:

Says the bus, lol. I was, and am, legitimately interested in this story.

Malcolm wrote:

Maybe this will interest you as well:

I present: Pink Oshun!!!

dzogchungpa said:

PINK OSHUN is the 21st Century Priestess in me. She is the modern woman, having the ability to both plug in and out of the matrix. As a business woman, I have the opportunity and freedom to follow my passions, while pursuing my spiritual journey and funding projects designed around community building and healing.

Pink Oshun is the Feminist Goddess in me that challenges patriarchy from the standpoint that tracing our roots to the ancestry of our blood line is an essential part of healing the traumatic injuries that white supremacy requires that we, black and white, honor our African roots. The journey of the Pink Oshun within is about bringing forth the healer within me to assist our community towards healing from our oppression.

She leads us on a modern eclectic path with the disciplines of prayer, meditation, and the creative arts. She guides me in building an intentional community that is sustainable and a diverse African culture centric place for you. If you are interested in finding out who you are, discovering the Ancestral African bloodline within and beginning the journey of healing and self discovery; then Pink Oshun may very well resignate with you as well.

Malcolm wrote:

<http://www.oshuntalks.com/maat-tantra>

Wishing you well on your afrocentric tantric journey...

Author: Malcolm

Date: Friday, April 20th, 2018 at 4:31 AM

Title: Re: Collective karma

Content:

Ogyen said:

This is a subtle change of subject and a definite twisting of my words and the context in which my statement is quoted. Also what you note does not contradict the spirit of what I wrote while quoting me out of context.

Malcolm wrote:

Idiot theory of karma is "tit for tatism": I raped someone in a past life, now in this life they will rape me.

Actual theory of karma is not deterministic but based on probability. If you have negative dominant karma and are born in a war torn country based on the criteria given above, your chances of having a short life and a violent death are increased exponentially.

Author: Malcolm

Date: Friday, April 20th, 2018 at 4:24 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

quit the meta-discussion and get back to the bunfight.

Ogyen said:

I knew it was time for more!!!

Snowbear said:

The meta-discussion was important in the sense that when we catch ourselves seeing our opinions as mirroring reality more accurately than others, we need to pause and question it.

Malcolm wrote:

I was basically just arguing that the Western Press is actually journalism, and not fascist propaganda like that generated by Syrian and Russian state media. For this I was attacked for indulging in my "white privilege," being an American (this charge is certainly true), and castigated for not understanding what it is like to be a target of racism (which is actually untrue).

Author: Malcolm

Date: Friday, April 20th, 2018 at 4:19 AM

Title: Re: Are There Different Categories of Buddha's ?

Content:

yan kong said:

To my understanding these are not Buddhas, even if one has Buddha in the name.

Malcolm wrote:

The liberation of the three is the same. They are all Buddhas.

yan kong said:

Then I must misunderstand something. My understanding is that they are all liberated but that they do not seek to liberate others like Buddhas, nor are they omniscient like Buddhas.

Malcolm wrote:

No, you understood correctly. The point is that, as Candrakīrti points out, the dharmadhātu is one, and therefore, the liberation of śrāvakas, pratyekabuddhas, and buddhas are the same. Omniscience, well, that is another matter. But a buddha is not defined by omniscience, rather they are defined by liberation.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:56 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sennin said:

Mukhagama Commentary by Master Vitapada:

There is no transgression [in seeking to become] superior to the gods;
bodhisattvas are superior to them,
buddhas are superior [to bodhisattvas],
and the great Vajradhara who has the seven unions
is superior [to buddhas].

Malcolm wrote:

Perfect.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:25 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

...but you're positing yourself in a more advantageous position.

Malcolm wrote:

We call this, "Socialist privilege."

Snowbear said:

Yep, always the self-righteous types.

Malcolm wrote:

If only Grigoris would read Rawls as well as Nozick's Anarchy, State, and Utopia.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:21 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

You are indirectly saying here that your POV has risen above the conditioning, but other's (who don't agree with you) haven't.

Grigoris said:

I am saying that our conditioning influences our views. Having been conditioned outside of the particular view it is easier for me to see it's effect and then try to use this to not replicate the same mistakes.

Snowbear said:

...but you're positing yourself in a more advantageous position.

Malcolm wrote:

We call this, "Socialist privilege."

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:20 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

It is a more amplified version of the mechanics/effects of inequality which we live out in the human realm.

Malcolm wrote:

Inequality will never be solved by external impositions of power on social relations. It is a result of karma, plain and simple. Of course we do not leave things in this way, we try to provide means for the less fortunate and so on; but there is no social theory, no theory of government, that will eliminate inequality in any absolute way.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:16 AM

Title: Re: Collective karma

Content:

Ogyen said:

Thank you for such clarity... This is crystal clear. We're all alone in this, together. So is

this why teachers like Thich That Hanh stress the importance of interbeing?

Malcolm wrote:

Interbeing is an extension of dependent origination, based on East Asian ideas.

But dependent origination, when reduced to its essential components, simply means: where there is affliction, there is a cause for action; where there is action there is a cause for suffering; and where there is suffering, there is a condition for further affliction. Without affliction, there is no cause for action; without action, there is no result, suffering.

Ogyen said:

So a Buddha's actions don't cause karma and therefore suffering (further affliction) because they are no longer bound to the cycle of dependent origination?

Malcolm wrote:

A Buddhas deeds are not based on affliction (desire, hatred, and ignorance); they are based on wisdom. Hence, they do not result in suffering.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:10 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

Is personalizing this discussion really relevant?

Malcolm wrote:

Of course it isn't, which is why when Greg goes this route it is completely unproductive. And quite frankly, every damn time this kind of loggerhead happens here, it is because Greg shoots off his mouth about someone being white, American, etc., as if this disqualifies their POV. That logical fallacy is called "poisoning the well."

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:08 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

Can't they just have an intelligent conversation ?

to

Malcolm wrote:

No, dear. Spirits like that are only interested in mortals as servants, not as advisors.

Kunga Lhadzom said:

Well....maybe Yeye should renounce Osun, if Osun still wants bloodthirsty ritual sacrifice. ...

And just stick with Buddha.....who was against ritual sacrifice.

Malcolm wrote:

That would require her to take refuge in the Buddha, Dharma, and Sangha, of which I have seen no evidence.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:02 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

The only person here that has been making ad hom arguments is you. This is in fact your general approach to people on the forum. Its abusive.

Grigoris said:

I am going to say it one more time: I am not making personal attacks against you.

Malcolm wrote:

Yes, which is what the Klansman told the African American -- "It isn't personal, friend, we just lynch everyone who looks like you."

An attack is an attack, it does not really matter whether it is intended to be "personal." You constantly attack myself and others on the forum with whom you have political differences for being white, for being American, Anglo, etc. Everyone knows that you do this. The only person blind to it is you, because your level of aggression and self-righteousness has led you to believe this is acceptable behavior. Keep it up and I will lodge a formal complaint.

Author: Malcolm

Date: Friday, April 20th, 2018 at 3:01 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

Uh, huh...your hand waving to transform your POV into "reality" is noted.

Grigoris said:

So you are positing a nihilist position then?

Snowbear said:

When did being humble about one's opinions become nihilism? I feel like you're trolling.

Malcolm wrote:

Grigoris is best ignored. When you respond to him, like clockwork he resorts to personal attacks.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:59 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

I was, and am, legitimately interested in this story.

Malcolm wrote:

You must have been aware that it would have provoke criticism.

dzogchungpa said:

Meta-discussion much? Friend, almost everything remotely interesting provokes criticism.

Malcolm wrote:

Most of that which is "interesting" is not Dharma.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:57 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Ummmm... No. If you ask a victim of racism whether they perceive a difference between what YOU describe as "simple" and systemic racism, well, I won't talk on their behalf. Go and do it yourself and see what the answer will be.

Man, it is not my problem if you do not want look past your conditioning to see the reality of your position in society. I can't force you to do that. It is not something personal against you, it is a white thing.

Malcolm wrote:

Pathetic and trite.

Grigoris said:

I try to constantly check my privilege as a Greek living in Greece. It is pernicious and a

easy role to slip into, especially when I have to deal with refugees to Greece (which I do on a daily basis). Some people ignore the power their position affords them and just go about their business as usual, whilst unknowingly riding roughshod over the "others". Other people take advantage of it and use it to bolster their position of advantage and compensate for their lack of power as the lowest Greek members of Greek society (racists, neo-Nazi types, frothing nationalists, etc...). Some maintain their position of power and use this to play the role of the great humanitarian saviors. Etc...

Malcolm wrote:

This is all such incredible bullshit. You are entitled to believe it. I don't. It has nothing to do with Dharma and is not a Dharma view.

Grigoris said:

But it is not a personal attack. Trust me.

Malcolm wrote:

Yes, which is exactly what Bolsheviks said to their victims as they were gunning them down. At least Fascists are more honest in their hatred.

Grigoris said:

Well you convinced me of the veracity of your view using your finely honed argument consisting of appeals to authority, ad hom and reductio ad stalinum (that's the McCarthyist version of reductio ad hitlerum).

Malcolm wrote:

The only person here that has been making ad hom arguments is you. This is in fact your general approach to people on the forum. Its abusive.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:49 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

There, that's refreshing. You do in fact recognize there is a difference between racism and systemic racism. Good for you.

Grigoris said:

Ummmm... No. If you ask a victim of racism whether they perceive a difference between what YOU describe as "simple" and systemic racism, well, I won't talk on their behalf. Go and do it yourself and see what the answer will be. The rest of your post is quite typical of the diatribes you have become accustomed to making against members on this forum, due to your position of power and impunity as a moderator. Check your own privilege, dude.

Man, it is not my problem if you do not want look past your conditioning to see the reality of your position in society. I can't force you to do that. It is not something personal against you, it is a white thing.

Malcolm wrote:
Pathetic and trite.

Grigoris said:

I try to constantly check my privilege as a Greek living in Greece. It is pernicious and a easy role to slip into, especially when I have to deal with refugees to Greece (which I do on a daily basis). Some people ignore the power their position affords them and just go about their business as usual, whilst unknowingly riding roughshod over the "others". Other people take advantage of it and use it to bolster their position of advantage and compensate for their lack of power as the lowest Greek members of Greek society (racists, neo-Nazi types, frothing nationalists, etc...). Some maintain their position of power and use this to play the role of the great humanitarian saviors. Etc...

Malcolm wrote:

This is all such incredible bullshit. You are entitled to believe it. I don't. It has nothing to do with Dharma and is not a Dharma view.

Grigoris said:

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Malcolm wrote:

Yes, which is exactly what Bolsheviks said to their victims as they were gunning them down. At least Fascists are more honest in their hatred.

Author: Malcolm

Date: Friday, April 20th, 2018 at 2:45 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

tell Osun to go vegan now

Malcolm wrote:

Um, it rather works the other way around. The Orisha dictates to the medium.

Kunga Lhadzom said:

Can't they just have an intelligent conversation ?

to

Malcolm wrote:

No, dear. Spirits like that are only interested in mortals as servants, not as advisors.

Author: Malcolm
Date: Friday, April 20th, 2018 at 2:45 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:
dzogchungpa said:
I was, and am, legitimately interested in this story.

Malcolm wrote:
You must have been aware that it would have provoke criticism.

Author: Malcolm
Date: Friday, April 20th, 2018 at 2:24 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:
Kunga Lhadzom said:
tell Osun to go vegan now

Malcolm wrote:
Um, it rather works the other way around. The Orisha dictates to the medium.

Author: Malcolm
Date: Friday, April 20th, 2018 at 2:07 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:
Kunga Lhadzom said:
I was daydreaming again.....and thought...maybe she will be the one to put an end to ritual sacrifice in the culture.
Maybe that's the reason this happened.....sometimes one intention is not what you think....maybe her subconscious. ..or wisdom intuition....had a higher plan for her....

I know....i'm an idealist.....

Malcolm wrote:
If wishes were fishes...

Author: Malcolm
Date: Friday, April 20th, 2018 at 2:01 AM
Title: Re: Collective karma
Content:

Malcolm wrote:
You cannot gather karma for me, I cannot gather it for you. "Collective karma" assumes

that groups share karma. This is true only insofar as similar actions bear similar results. But for example, claiming that Jews in the holocaust suffered from collective karma is wrongheaded.

Ogyen said:

Thank you for such clarity... This is crystal clear. We're all alone in this, together. So is this why teachers like Thich That Hanh stress the importance of interbeing?

Malcolm wrote:

Interbeing is an extension of dependent origination, based on East Asian ideas.

But dependent origination, when reduced to its essential components, simply means: where there is affliction, there is a cause for action; where there is action there is a cause for suffering; and where there is suffering, there is a condition for further affliction. Without affliction, there is no cause for action; without action, there is no result, suffering.

Author: Malcolm

Date: Friday, April 20th, 2018 at 1:56 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Speaking of Kali Ma, a certain other Kali Ma turned out to be a Rinpoche...

Malcolm wrote:

Recognized by whom? Recognitions are relatively inexpensive, and prove nothing. Steven Segal, anyone?

dzogchungpa said:

.

Are you suggesting that the ex Kali Ma in question may have purchased her title? Anyway, my point is that people can develop, so perhaps we should wait and see where this goes before coming to a definitive conclusion.

Malcolm wrote:

I am suggesting that recognitions are pretty meaningless.

As for the other thing, you started it. Maybe you should not have posted that. In the end, all you really did was provide a condition for that poor lady to become distressed when she was a subject of justified criticism. You know quite well what happens when you stir the pot on DW. So, are you now satisfied that your idle sport has born regrettable fruit? Think twice next time before you are tempted to throw someone under the DW bus.

Author: Malcolm

Date: Friday, April 20th, 2018 at 1:17 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

Is the "container universe" collectively conjured or not?

Conjured? No. Does it arise from the total aggregate of all sentient beings actions, yes.

Queequeg said:

Is it incorrect to then say that it is collective karma? Do you see a problem with characterizing it that way? If so, can you elaborate on those pitfalls?

Malcolm wrote:

You cannot gather karma for me, I cannot gather it for you. "Collective karma" assumes that groups share karma. This is true only insofar as similar actions bear similar results. But for example, claiming that Jews in the holocaust suffered from collective karma is wrongheaded.

Sometimes around here, we see some people throwing around irresponsible claims such as black people being angry and wishing to harm white people is the result of the karma of white oppression, which is absurd. It is just as absurd as the claim that black people suffering from oppression is from racial karma.

Author: Malcolm

Date: Friday, April 20th, 2018 at 1:02 AM

Title: Reference list in response to "Anti-War" memes about Syria circulating April 2018

Content:

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:59 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Jeff H said:

Surely you can't be saying that anyone who hasn't felt some affinity for buddhadharma in this life will never meet Buddha, except by improbable dumb luck. Or that non-buddhists who exhibit genuine loving compassion are not generating positive karma which could, eventually, be greatly cultivated and refined by subsequent exposure to the Dharma.

Malcolm wrote:

Surely I am not saying that; but what I am saying is that if one does not meet the Dharma, one is merely spinning on a wheel.

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:56 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

The dominant result is said to ripen as the container universe where one is born and lives. For instance, due to taking life, one must be born and live in a bleak region with ravines and so on that are harmful to life. Likewise, due to taking what has not been given, frost and hail will arise, fruit will not form on trees, and famines will arise. Due to improper desire, one must live in a place with thick dust and where there are many unpleasant things such as feces, urine, swamps and so on. Due to lying, one must live in a place that is polluted and foul-smelling, one's wealth will not be stable, and the country will be frightening. Due to calumny, one is born in a region that is uneven, with ravines and gorges. Due to harsh words, one is born in an unhappy place that is salty and so on. Due to idle speech one is born in a place where rice does not grow; even if one farms, the seasons are not constant; and so on. Due to greed, one lives in a place where the harvest is damaged, the grain is small, and one is born during a bad time. Due to malice, one is always frightened, there are frequent injuries, and one is born in a place where the grains have a bitter taste. Due to wrong view, even though the grain is not small, [136/a] there is little wealth, and one is born without refuge and defenders.

The Ratnavali sums it up:

Though those engaged in nonvirtue desire happiness,
but where ever they go,
they are crushed by suffering
because of that nonvirtue then and there.

Queequeg said:

Is the "container universe" collectively conjured or not?

Malcolm wrote:

Conjured? No. Does it arise from the total aggregate of all sentient beings actions, yes.

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:28 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Speaking of Kali Ma, a certain other Kali Ma turned out to be a Rinpoche...

Malcolm wrote:

Recognized by whom? Recognitions are relatively inexpensive, and prove nothing.
Steven Segal, anyone?

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:18 AM

Title: No, the BBC is not reporting the end of the world

Content:

Unknown said:

A fictional video reporting the onset of thermonuclear war and featuring BBC News branding has been shared widely.

It is not real but alarmed viewers have contacted the BBC, apparently convinced it is true.

On YouTube, the company behind the video clearly stated it was fiction before their account was removed.

But on WhatsApp, where the video has been passed on without that clarification, some users were fooled.

Malcolm wrote:

<http://www.bbc.com/news/blogs-trending-43822718>

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:12 AM

Title: Syria war: The online activists pushing conspiracy theories

Content:

Unknown said:

Inspectors from the Organisation for the Prohibition of Chemical Weapons (OPCW) are attempting to access the previously rebel-held town of Douma, where medical organisations and rescue workers say President Bashar al-Assad's forces dropped bombs filled with toxic chemicals in an attack on 7 April, killing more than 40 people.

The Syrian government and its key ally, Russia, say the incident was staged. But the US, UK and France - who support the opposition to Mr Assad - say they are confident that chlorine and possibly a nerve agent were used.

Despite the uncertainty about what happened in Douma, a cluster of influential social media activists is certain that it knows what occurred on 7 April.

They've seized on a theory being floated by Russian officials and state-owned media outlets that the attacks were "staged" or were a "false flag" operation, carried out by jihadist groups or spies in order to put the blame on the Assad government and provide a justification for Western intervention.

The group includes activists and people who call themselves "independent journalists", and several have Twitter followings reaching into the tens or hundreds of thousands.

The activists call themselves "anti-war", but as they generally back the Syrian government's military operations against rebel forces seeking to overthrow Mr Assad and Russian air strikes carried out in support, it might be more accurate to describe them as "anti-Western intervention" or "pro-Syrian government".

According to their narrative, international media organisations across the political

spectrum, along with human rights organisations, are somehow covertly aligned with Western governments, Saudi Arabia, the Islamic State group and al-Qaeda and taking part in a secretive plot to take over Syria.

...

White Helmets

The Sarah Abdallah account is, according to a recent study by the online research firm Graphika, one of the most influential social media accounts in the online conversation about Syria, and specifically in pushing misinformation about a 2017 chemical weapons attack and the Syria Civil Defence, whose rescue workers are widely known as the "White Helmets".

The White Helmets operate in rebel-held areas. They have been one of the sources that Western media outlets, including the BBC, have quoted about alleged chemical attacks in Syria. With regard to the incident in Douma, the BBC has not been able independently to verify the group's reports.

Graphika chief executive John Kelly says his company's analysis showed distinct patterns emerging.

"When you're looking at these disinformation campaigns, a lot of the same characters show up for every party," he told BBC Trending.

Graphika was commissioned to prepare a report on online chatter by The Syria Campaign, a UK-based advocacy group organisation which campaigns for a democratic future for Syria and supports the White Helmets. The White Helmets have been the subject of two Oscar-nominated documentary films and have been nominated for the Nobel Peace Prize.

Graphika found 20 million messages about the White Helmets, split between tweets in support and in opposition. Among the opponents, Kelly says, Sarah Abdallah was "by far the most influential", followed by Vanessa Beeley.

The firm found that Sarah Abdallah's account was primarily followed by a number of different interest clusters: supporters of pro-Palestinian causes, Russians and Russian allies, white nationalists and those from the extremist alt-right, conservative American Trump supporters, far-right groups in Europe and conspiracy theorists.

These groups were instrumental in making the hashtag #SyriaHoax trend after the chemical weapons attack in the rebel-held town of Khan Sheikhoun in April 2017.

That hashtag, pushed by Sarah Abdallah and influential American conservative activists, became a worldwide trend on Twitter. Many of those tweeting it claimed that the chemical weapons attack was faked or a hoax.

Malcolm wrote:

<http://www.bbc.com/news/blogs-trending-43745629> #

Author: Malcolm

Date: Friday, April 20th, 2018 at 12:09 AM

Title: Re: Collective karma

Content:

Ogyen said:

Again. Regardless of what you personally call it, this is a gross misunderstanding of the principle of karma. There are no "unrelated events" just ignorance and the ability to see or not see them. Everything existing has a causality. Sometimes causalities meet. Like and intricate outlet systems of rivers. I may not be responsible for being raped by my stepfather (per previous example) and now my karma is to manage all the sequence of events that comes out of it.

Malcolm wrote:

Just to inject some definition into this discussion: the Buddha, Naḡārjuna, and Vasuabandhu in one voice proclaim, "Karma is volition (cetana) and what proceeds from volition."

Then there is karma vipaka, of which there are three kinds: 1) the ripened result, 2) the result that corresponds to the cause, and 3) the dominant result.

With respect to the first, the Ratnavali states:

One is born in hell through hatred;
one is born into the preta realm through desire;
and one is generally born as an animal through confusion.

As for the second:

Due to taking life, life is short.
Due to stealing, one is impoverished.
Due to sexual impropriety, one has enemies.
Due to lying, one is criticized.
Due to calumny, one is separated from friends.
Due to harsh words, one hears unpleasantness.
Due to gossip, one's word has no value.
Due to greed, one's hopes will be dashed.
Due to malice, one will have fear.
Due to wrong view, one's view will be bad.

As for the third, the dominant result, Khenpo Ngalo states (and this is all very standard):

The dominant result is said to ripen as the container universe where one is born and lives. For instance, due to taking life, one must be born and live in a bleak region with

ravines and so on that are harmful to life. Likewise, due to taking what has not been given, frost and hail will arise, fruit will not form on trees, and famines will arise. Due to improper desire, one must live in a place with thick dust and where there are many unpleasant things such as feces, urine, swamps and so on. Due to lying, one must live in a place that is polluted and foul-smelling, one's wealth will not be stable, and the country will be frightening. Due to calumny, one is born in a region that is uneven, with ravines and gorges. Due to harsh words, one is born in an unhappy place that is salty and so on. Due to idle speech one is born in a place where rice does not grow; even if one farms, the seasons are not constant; and so on. Due to greed, one lives in a place where the harvest is damaged, the grain is small, and one is born during a bad time. Due to malice, one is always frightened, there are frequent injuries, and one is born in a place where the grains have a bitter taste. Due to wrong view, even though the grain is not small, [136/a] there is little wealth, and one is born without refuge and defenders.

The Ratnavali sums it up:

Though those engaged in nonvirtue desire happiness,
but where ever they go,
they are crushed by suffering
because of that nonvirtue then and there.

Ogyen said:

If my karma is reallllly bad I might rape back. If it is really good I might make it my mission to protect children in the world. My karma has as much to do with the conditions I've cultivated to handle inevitable pain. Regardless of "who seems at fault", the event placed my being in that time and space and according to previous aspirations and karmic conditions that led me there, and then the choices I have, at the point of needing to take actions, are all based on my awareness (cultivated qualities) that will permit me to decrease or increase suffering as a result of that karma. If I don't know how to manage rape and abuse I might fetishise it as a child and grow up repeating this scenario to others. If I realize there ARE tools like therapy and meditation and learn all about the cycle of violence, my capacity to learn this is also a karma from cultivated conditions. My own ignorance is my transparent cage. You think you have a choice... But much of your choice really is self determined by what qualities you habituate/cultivate.

This is why it is so important to cultivate the positive qualities. Not because of moral ground, because what you know is how you suffer. The more you integrate, the less any relative event sways you into suffering.

Malcolm wrote:

As the Ratnavali states:

This Dharma liberates one from
hell realms, preta realms, and animal realms.

and one attains an increase of happiness, wealth, and political power among devas and humans.

The Buddha said:

The correct mundane view
exists in one who is great;
that prevents going to lower realms
for a thousand eons.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 10:47 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

People who do not meet the Buddha's path, no matter how good their karma is, are like a wasp in a jar.

Jeff H said:

Where does the karma to meet the Buddha's path come from?

Malcolm wrote:

Well, I am sure you have heard the Buddha's teaching that is more likely for a blind sea tortoise who rises to the surface of the ocean every one hundred years to put his head into a golden yoke, than it is for a sentient being to take rebirth as a human being with the eight freedoms and ten endowments.

This leisure and endowment, so hard to acquire
is the attainment of a person's goals;
but if it is not put to good use in the present,
later on where will this true endowment exist?
-- Bodhicaryāvatāra

As to the wasp thing, the Buddha states:

The three planes of existence blaze with suffering of aging and illness,
here there is no protection from the intensely blazing fire of death,
migrating beings born in the world are always confused,
revolving like bees stuck in a pot.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 10:18 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Unknown said:

While much about the attack remains unclear, a New York Times review of more than 20 videos of its aftermath, an examination of flight records compiled by citizen observers, and interviews with a dozen residents, medics and rescue workers suggest that during a military push to break the will of Douma's rebels, pro-government forces dropped charges bearing some kind of chemical compound that suffocated at least 43 people and left many more struggling to breathe.

"You imagine yourself on Judgment Day, and there is death all around you," said Mr. Hanash, the student. "It was a scene that you don't want anyone to have to see: old men, women and children screaming and suffering."

Regardless of the munitions used, the attack worked. Hours later, as rescuers lined up bodies in the street, the rebels agreed to hand over the town and be bused with their families to another rebel-held area.

Malcolm wrote:

<https://www.nytimes.com/2018/04/11/world/middleeast/syria-chemical-attack-douma.html>

Author: Malcolm

Date: Thursday, April 19th, 2018 at 10:07 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

R said:

Is Yeye sacrificing animals tho? In some of the Krodhikali temples people behead goats even though that wasn't the original thing there.

Malcolm wrote:

Kalima and Krodhakali (Black, wrathful Vajrayoginī) are entirely different. The former is a worldly goddess, the later, well, Vajrayoginī.

As for whether or not she engages in this practice, you will have to ask her personally. However, it is standard.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 9:57 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

If we painted our political discussions in terms of karma and its ripening, these conversations would be very different, not so much filled with blame of others as sadness that karma is unerring and foolish sentient beings continue to just build more

negative karma over time unless they meet the Buddha's path.

Ogyen said:

... So to your point, I would love to see this discussion (and many others) taken from the standpoint you propose, one of understanding the nature, the causes and the release of suffering

Jeff H said:

I just wanted to bump these comments. But to add that I think it's sectarian to insist that only those who meet the Buddha's path can improve their karma. Anyone who applies the truths of Buddha's path, in terms of loving compassion, is generating positive karma whether they know the Buddha or not. Eventually they will meet Buddha. I think this is HHDL's most important message for the world.

Malcolm wrote:

People who do not meet the Buddha's path, no matter how good their karma is, are like a wasp in a jar.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 9:45 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Sure one can and one should. Read a dictionary.

Grigoris said:

We have had this discussion before and I recommended you go ask a black person or a Native American about the distinction between simple and systemic racism.

Malcolm wrote:

There, that's refreshing. You do in fact recognize there is a difference between racism and systemic racism. Good for you. '

The rest of your post is quite typical of the diatribes you have become accustomed to making against members on this forum, due to your position of power and impunity as a moderator. Check your own privilege, dude.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 8:46 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

No. Use the dictionary, shaunc is quite correct. What you are talking about is systemic racism, and that is different than simple racism.

Grigoris said:

No. You cannot separate the two.

Anyway, you should also ask yourself who wrote the definition and for whom.

Malcolm wrote:

Sure one can and one should. Read a dictionary.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 7:08 PM

Title: Re: Are There Different Categories of Buddha's ?

Content:

Fortyeightvows said:

I think she's asking about shravakas and preteyeka buddhas.

yan kong said:

To my understanding these are not Buddhas, even if one has Buddha in the name.

Malcolm wrote:

The liberation of the three is the same. They are all Buddhas.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 7:06 PM

Title: Re: On Buddhism and Nominalism

Content:

Malcolm wrote:

That does not make Dharmas universals. A universal is cowness, for example.

Astus said:

But the dharmas could be called universals for actual instances of experience, however, I don't know of anyone who conceived a theoretical list of dharmas existing separately from dharmas as experience, hence they are not universals.

Malcolm wrote:

So you in fact agree, Dharmas are particulars, not universals.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 7:01 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Racism is the application of power on this basis. An Aborigine cannot be racist towards you because you have state and social mechanisms working in your favour

Malcolm wrote:

No. Use the dictionary, shaunc is quite correct. What you are talking about is systemic racism, and that is different than simple racism.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 6:37 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Let me outline the main difference between Fascist bullshit and Socialist bullshit for you:

Fascist bullshit always runs along the lines of: the Jews, The Mexicans, the Blacks, the [insert foreign bogeyman here] is causing all our problems.

Socialist bullshit always runs along the lines of: The Corporations, The Capitalists, the Man, the US, the Imperialists, the [insert systemic bogeyman here] is causing all our problems.

Grigoris said:

I imagine that to a white, highly educated, middle-class male living in a largely democratic state in one of world's richest and most powerful imperialist nations, it would seem that way.

Everything looks great through white tinted glasses.

In the other 95% of the world things are a little different. It is all just karma and the ripening of karma. Got great karma, you will be born in a wealthy first world family, free of war and conflict. If your past karma sucks, the slums of Mumbai. If you karma really sucks, Douma in Syria or [insert terrestrial hellhole here].

Which is fine except that it ignores the suffering being caused by the current karma of those in the wealthy first world... Of course for somebody in your position, it is to be expected that they would ignore (or be unaware of) that aspect.

Malcolm wrote:

Karma does not work that way. There is no such thing as collective karma. If what you are asserting is correct, then even the poorest humans are complicit in the suffering of all animals.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 6:17 PM

Title: Re: On Buddhism and Nominalism

Content:

Malcolm wrote:

All buddhist tenets (Sautrantika on up) apart from Sarvastivada, subscribe to Anya-

apoha theory, which is the Buddhist refutation of truly existent universals.

Astus said:

It's not a question if they take those dharmas as empty or not, but whether they are conceived as elements behind conventional appearances. They are considered a background layer, even if there are other layers beyond.

Malcolm wrote:

That does not make Dharmas universals. A universal is cowness, for example.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 6:14 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

PeterC said:

Nowhere in China will you find that, apart perhaps from a small district in the village of Maotai.

Malcolm wrote:

Or the city of Xining, in which I spent many months.

PeterC said:

Only if you are extremely selective about where you wall around there. Ive been to xining several times since my first visit a few decades ago, and though it is far from my favorite city, its really not that bad

Malcolm wrote:

I was all over the city, but mainly near the old university and Tibetan hospital

Author: Malcolm

Date: Thursday, April 19th, 2018 at 12:34 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Yes, I imagine we will. Just that here in Greece we are living the dream to the fullest: as the U\$ aircraft carriers that launched the missile attacks refuel and re-supply in American bases in Greek ports, refugees fleeing the bombings arrive on our shores seeking protection. It's a grand situation!

Malcolm wrote:

Let me outline the main difference between Fascist bullshit and Socialist bullshit for you:

Fascist bullshit always runs along the lines of: the Jews, The Mexicans, the Blacks, the [insert foreign bogeyman here] is causing all our problems.

Socialist bullshit always runs along the lines of: The Corporations, The Capitalists, the Man, the US, the Imperialists, the [insert systemic bogeyman here] is causing all our problems.

But its all bullshit because all of this does not involve an understanding of karma.

pothigai said:

Would you also say that liberalism and conservatism are bullshit because they don't involve an understanding of karma?

Malcolm wrote:

Oh absolutely.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 12:34 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

In these countries, liquor stores outnumbered grocery stores 30 to 1, similar with the way it is in poorer parts of China today. Why? Drunks are easier to control.

PeterC said:

Nowhere in China will you find that, apart perhaps from a small district in the village of Maotai.

Malcolm wrote:

Or the city of Xining, in which I spent many months.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 7:38 AM

Title: Re: On Buddhism and Nominalism

Content:

MiphamFan said:

What exactly is a "real" number?

I'm still studying discrete mathematics in the context of computer science but I find things such as the set-theoretic definition of numbers strikingly reminiscent and compatible with Buddhism.

Malcolm wrote:

A real number is by definition something that must be defined on the basis of that fact

that it excludes any other quantity. 2 can never be 4, 4 can never be two, or any other number. This accounts for numbers much better than sort platonic absolute number idea.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 6:20 AM

Title: Re: On Buddhism and Nominalism

Content:

Malcolm wrote:

Only in Sarvastivada.

Astus said:

How so? Who says that conventional phenomena are not based on dharmas?

Malcolm wrote:

All buddhist tenets (Sautrantika on up) apart from Sarvastivada, subscribe to Anya-apoha theory, which is the Buddhist refutation of truly existent universals.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 6:04 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

It is all just karma and the ripening of karma. Got great karma, you will be born in a wealthy first world family, free of war and conflict. If your past karma sucks, the slums of Mumbai. If you karma really sucks, Douma in Syria or [insert terrestrial hellhole here]. Is it a sentence? No. Is it "fair." No. But karma, while not "fair," is unerring. If one does not cultivate within oneself positive qualities, getting angry at the fact that others do not cater to one's moral outrage at the suffering in the world never earned anyone any merit any where ever. If we painted our political discussions in terms of karma and its ripening, these conversations would be very different, not so much filled with blame of others as sadness that karma is unerring and foolish sentient beings continue to just build more negative karma over time unless they meet the Buddha's path.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:58 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

If America did not provide security for NATO for the past 80 years, ya'll would have been Crimea on steroids back in Stalin's era.

Grigoris said:

Maybe, maybe not. If you travel to former eastern bloc countries like Croatia or the

Czech Republic (for example) you may be surprised with what you will see. Not all the former eastern bloc countries turned out like Bulgaria or Albania (which was aligned with China anyway, as was the former Yugoslavia).

Malcolm wrote:

Umm, I know many, many people through the DC who were raised under Communism in the eastern bloc, they all report it was horrible.

In these countries, liquor stores outnumbered grocery stores 30 to 1, similar with the way it is in poorer parts of China today. Why? Drunks are easier to control.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:50 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

We will agree to disagree on the value of the US Hegemony in world history.

Grigoris said:

Yes, I imagine we will. Just that here in Greece we are living the dream to the fullest: as the US aircraft carriers that launched the missile attacks refuel and re-supply in American bases in Greek ports, refugees fleeing the bombings arrive on our shores seeking protection. It's a grand situation!

Malcolm wrote:

Yup, Greece needs to get paid too (that is cynicism, in case you don't get it). They are after all part of NATO whether you personally like it or not. On the other hand:
Greece and Turkey Are Inching Toward War:

The relationship between Greece and Turkey has never been easy. The neighboring countries have been at war with each other several times in the 20th century and were close to military conflict over the Greek islet Imia in 1996, before the United States stepped in to avert disaster.

The NATO allies are now at the brink again, goaded by populists on both sides — and this time, Washington is nowhere to be found.

<http://foreignpolicy.com/2018/04/18/greece-and-turkey-are-inching-toward-war/>

And this situation is unfortunately the result of the idiot we have in office in the US.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:45 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

We will agree to disagree on the value of the US Hegemony in world history.

Grigoris said:

Yes, I imagine we will. Just that here in Greece we are living the dream to the fullest: as the U\$ aircraft carriers that launched the missile attacks refuel and re-supply in American bases in Greek ports, refugees fleeing the bombings arrive on our shores seeking protection. It's a grand situation!

Malcolm wrote:

If America did not provide security for NATO for the past 80 years, ya'll would have been Crimea on steroids back in Stalin's era.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:42 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

We will agree to disagree on the value of the US Hegemony in world history.

Grigoris said:

Yes, I imagine we will. Just that here in Greece we are living the dream to the fullest: as the U\$ aircraft carriers that launched the missile attacks refuel and re-supply in American bases in Greek ports, refugees fleeing the bombings arrive on our shores seeking protection. It's a grand situation!

Malcolm wrote:

Let me outline the main difference between Fascist bullshit and Socialist bullshit for you:

Fascist bullshit always runs along the lines of: the Jews, The Mexicans, the Blacks, the [insert foreign bogeyman here] is causing all our problems.

Socialist bullshit always runs along the lines of: The Corporations, The Capitalists, the Man, the US, the Imperialists, the [insert systemic bogeyman here] is causing all our problems.

But its all bullshit because all of this does not involve an understanding of karma.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:35 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Bunch of socialist bullshit.

Grigoris said:

Well that is an intelligent comeback if I have ever seen one. Very similar to the type of response one would expect to receive on the Stormfront site (or any other alt-Right social network).

Talking about socialists: Roosevelt, now there was a socialist.

Malcolm wrote:

Roosevelt was not a socialist per se. He however understood the need for social security, etc., and set up social programs to support the elderly, small farms, etc.

What he did not do was set up a centralized, planned economy, which is characteristic of true (Marxist) Socialist governments in general, a model that has proven to be an utter and total failure.

By socialist bullshit, what I am referring to the kneejerk reaction to paint everything about the US in a negative light. It is characteristic of Socialist Newspapers in this country, who would not last five seconds elsewhere, people like Chomsky, etc. I am happy they voice their perspective because it necessary for them to speak freely so the terrible ideas they sometimes espouse can be torn apart and exposed. The same goes for the right. Sunlight is the best purifier. Fascist and socialist bullshit is all pretty much the same to me.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:23 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

A Buddha will never ask animals to be sacrificed.

Kunga Lhadzom said:

Ok...why didn't you say this earlier...i would of stopped in my tracks if i knew this.

Malcolm wrote:

One assumes that people are aware that Yoruba, Santeria, Candomble, Voodoo, Afro-Caribbean religions in general, are based on blood sacrifice of animals. It is a major reason that these regions of the world are continually wracked with violence and oppression.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:18 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

This is a bad thing? You are crazier than I thought.

Grigoris said:

You do not think that an organisation that claims to be about freedom and yet was set up by the president of the world's most powerful nation in order to satisfy his political and military agenda is somewhat hypocritical? You do not find that strange at all, and yet you consider me crazy???

US involvement in the European theater of WWII was for imperialist purposes, purposes which the repercussions of which are still being played out in Europe RIGHT NOW and will continue to played out for some time yet.

Don't be naive Malcolm.

Malcolm wrote:

We will agree to disagree on the value of the US Hegemony in world history.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:18 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

The US is a Republic.

Grigoris said:

Which is just the Latin word for the Greek term Democracy.

Malcolm wrote:

Synchronic definitions are misleading.

Grigoris said:

The press is not free, it sold itself out ages ago. It is a slave to the \$, so how can it be free?

Malcolm wrote:

False equivalency. Selling ads to pay for paper, ink, offices and staff =/ compromise.

I have far greater trust in private media like the NYT, Post. etc., than gvt. run media like RT, and so on.

YMMV.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:11 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Freedom House was established in 1941 in New York City. Its creation was a result of a merger of two groups that had been formed, with the quiet encouragement of President Franklin D. Roosevelt, to encourage popular support for American involvement in World War II at a time when isolationist sentiments were running high in the United States.

Malcolm wrote:

This is a bad thing? You are crazier than I thought. There is no scenario in which Britain, France and Russia could have fended off the Nazis without American involvement in the war.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:04 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

You don't need to kill journalists in the US, they are silenced via media monopolies.

Malcolm wrote:

This is also total nonsense.

Grigoris said:

Whereas your fetishisation of the constitution is not nonsense? Next thing you are going to do is tell me that the U\$ is a democracy (not a plutocratic oligarchy based on a military imperialism).

Malcolm wrote:

The US is a Republic. As for "empire," one of the reasons we are so bad at it is our free press, a fact that drives Herr Trump crazy. He would shut down the press tomorrow if he thought he could. Frankly, we like the press more than we like guns. Want to really get people out on the streets in the US? Just try limiting freedom of the press. The fact that we value a free press is why all these crazy lunatic conspiracy theorists on both the right and the left are given free reign to air the febrile contents of their Ids. You've never lived in a country with freedom of speech built into the bones of the country. That does not exist in commonwealth countries such as Britain, OZ, NZ, Canada, etc.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 5:01 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

And also found this:

https://en.m.wikipedia.org/wiki/List_of_journalists_killed_in_the_United_States

Malcolm wrote:

None however, were killed by the US Gvt. This cannot be said of Russia, etc., where the execution of journalists who oppose the state is the status quo.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 4:46 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

Is that why everyone is so upset.

Malcolm wrote:

No one is upset by you. And you are being entirely too credulous.

Kunga Lhadzom said:

I didn't mean upset by me...I ment upset about this woman & what she is advertising about herself.i don't see it as a new age scam. ...I actually believe this is legit.

It took a year to prepare for this.

The photos. ...

Also there will be a documentary about this comming out soon....

I know there are scams like this a dime a dozen...but i feel in my heart this is not a scam....

Malcolm wrote:

KL, the depth of this person's lack of understanding is colossal. She is claiming that a BLOODTHIRSTY, MUNDANE, SAMSARIC WATER SPIRIT IS A BUDDHA. If you don't understand how utterly mistaken this is...and let's not even get into the rest of her so-called "research."

Further, animals are sacrificed to Oshun, water animals in particular. In Candomble, frog, ducks, are offered to her.

In Santeria, castrated goat, hens, pigeons and guinea hen, and pheasants

In Yuruba: Castrated goat, chicken and pigeon.

A Buddha will never ask animals to be sacrificed.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 3:56 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

The US government does not kill journalists. We actually have a free press. It is built into our constitution. So, that is a clue about whose "lies" one should find more reliable.

Grigoris said:

You don't need to kill journalists in the US, they are silenced via media monopolies.

Malcolm wrote:

This is also total nonsense.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 3:52 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

conebeckham said:

really means nothing, though, unless one is actively engaged in practice using these systems.

Kunga Lhadzom said:

Is that why everyone is so upset.

Malcolm wrote:

No one is upset but you. And you are being entirely too credulous.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 1:38 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Yes, and the Russian State is so reliable, strong believers in a free press:

A Russian journalist who reported on political scandals linked to President Vladimir Putin's associates and the death of Russian mercenaries in Syria has died in hospital after a mysterious fall from his apartment. CBS News partner network BBC News reports that neighbors found Maxim Borodin badly injured on the ground outside his fifth floor apartment in Yekaterinburg on April 12.

<https://www.cbsnews.com/news/russian-journalist-maxim-borodin-dies-mysterious-fall-yekaterinburg/>

Grigoris said:

CBS news? So it all basically comes down to who's lies you want to believe.

Well I ain't buying either side's lies.

Malcolm wrote:

The US government does not kill journalists. We actually have a free press. It is built into our constitution. So, that is a clue about whose "lies" one should find more reliable.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 1:03 AM

Title: Re: On Buddhism and Nominalism

Content:

Astus said:

Buddhism is filled with universals, they are known as dharmas. The dharmas are not considered derivatives of particulars, it's the other way around.

Malcolm wrote:

Only in Sarvastivada.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 12:40 AM

Title: Re: Collective karma

Content:

Malcolm wrote:

Revolutions, punitive actions, as well as deliberate oppression, only lead one way: to lower realms.

cyril said:

What about the underlying intention? What if one leads a revolution out of genuine love for his suffering fellow men?

"... When I think of all the misfortunes in life that lie in wait for a man, of the fact that a man is so often deprived of all he is most attached to, my thoughts again tell me that in life one has to love with all one's heart and soul that which is not transitory, that which cannot be taken away from a man and thanks to which his attachment to individuals and things becomes possible....Love for suffering, oppressed mankind, the eternal longing in the heart of everyone for beauty and happiness, strength and harmony, urges us to seek a way out and to find salvation here, in life itself, and shows us the way out. "

- fragment from a letter of Felix Dzerzhinsky.

Yup, that Dzerzhinsky. So what about a guy like him who, while definitely blinded by

ignorance, is nevertheless driven by a genuine compassion?

Malcolm wrote:

Non-virtuous deeds of voice and body are driven by three things, malice, greed, or ignorance.

As St. Benedict observed, "Hell is full of good intentions."

Often people think they are acting out of compassion, when all they are doing is accumulating causes for birth in lower realms.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 12:37 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Everybody involved has a reason to lie.

Theresa May is being taken to task by the opposition in the UK parliament for ordering the attack without getting consent from the Members of Parliament. Seems that her husband is the major stock holder in the arms company that produced the rockets used in the attack and his (hers? their?) stocks jumped through the roof of the exchange following the attack. <https://www.rt.com/uk/424392-may-husbands-capital-group/>

You still want that bridge?

Malcolm wrote:

You already bought it.

Author: Malcolm

Date: Thursday, April 19th, 2018 at 12:35 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

I don't.

Well I have a bridge for sale if you are looking for one.

Just read a news article in the Greek press (sourcing Sveta TV) saying that the Russians have found a chemical weapons laboratory in Douma with ingredients for mustard and chlorine gas. The quoted chemical warfare expert Alexander Rodionof says the laboratory was under rebel control up until the liberation of Douma by Syrian State Forces. <http://tvxs.gr/news/kosmos/apothiki-me-oysies-gia-paraskeyi-ximikon-oplon-entopisan-oi-rosoi-stin-ntoyma>

Malcolm wrote:

Yes, and the Russian State is so reliable, strong believers in a free press:

A Russian journalist who reported on political scandals linked to President Vladimir Putin's associates and the death of Russian mercenaries in Syria has died in hospital after a mysterious fall from his apartment. CBS News partner network BBC News reports that neighbors found Maxim Borodin badly injured on the ground outside his fifth floor apartment in Yekaterinburg on April 12.

<https://www.cbsnews.com/news/russian-journalist-maxim-borodin-dies-mysterious-fall-yekaterinburg/>

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 10:59 PM

Title: Re: Collective karma

Content:

shaunc said:

At the moment in South Africa there's political parties calling for the killing of white people. Considering white South Africa's previous treatment of black people couldn't this be a case of collective karma ripening.

Astus said:

It rather sounds like anger.

"He abused me, he struck me, he overpowered me, he robbed me." Those who harbor such thoughts do not still their hatred.

(<https://www.accesstoinsight.org/tipitaka/kn/dhp/dhp.01.budd.html.3>)

Grigoris said:

Indeed. The actions of white people in the past is ripening as anger against them. The anger of the African people in the present will ripen as...

Malcolm wrote:

The anger, desire and ignorance of those people in less fortunate positions in samsara will lead to their lower birth in samsara if they act on it and carry out nonvirtuous deeds. Just as the anger, desire, ignorance of people in more fortunate positions in samsara will likewise lead to their lower birth in samsara. However, the patience, compassion, and wisdom of people in less fortunate positions in samsara will lead to their higher birth in samsara, just as the patience, compassion, and wisdom of people in more fortunate positions in samsara will lead to their higher birth in samsara.

Karma is unerring. While one's birth in more or less fortunate places in samsara is a result of one's past karma, one's future place in samsara is assured by one's actions in this life. Thus, actions due to hatred, desire, and ignorance inevitably take one but one way: down.

Revolutions, punitive actions, as well as deliberate oppression, only lead one way: to lower realms.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 10:40 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

I find it hard to believe.

Malcolm wrote:

I don't.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 10:05 PM

Title: Re: Help on shamatha

Content:

Malcolm wrote:

Samadhi/dhyāna is a natural mental factor, we all have it. The problem is that we naturally allow this mental factor to rest on afflictive objects such as HBO, books, video games, etc.

Śamatha practice is the discipline of harnessing our natural predisposition for concentration, and shifting it from afflictive conditioned phenomena to nonafflictive conditioned phenomena, i.e., the phenomena of the path. We do this in order to create a well tilled field for the growth of vipaśyāna. Śamatha ultimately allows us to have mental stability and suppresses afflictive mental factors so that we may eventually give rise to authentic insight into the nature of reality. While it is possible to have vipaśyāna without cultivating śamatha, it is typically quite unstable and lacks the power to effectively eradicate afflictive patterning from our minds. Therefore, the basis of all practice in Buddhadharma, from Abhidharma to the Great Perfection, is the cultivation of śamatha as a preliminary practice for germination of vipaśyāna.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 8:36 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

she has no understanding at all of what Tibetan Buddhism is

Kunga Lhadzom said:

This is all new to her...she is learning ?

Malcolm wrote:

How can an emanation of a Buddha be held to be learning what Buddhism is?

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 5:56 AM

Title: Re: 'Dharmas do not arise'

Content:

Wayfarer said:

By the way - here's a tip for those of European background with some knowledge of the Western philosophical tradition - T R V Murti, The Central Philosophy of Buddhism. Murti was an Indian scholar trained in Western philosophy. This book was published in the nineteen fifties but in my opinion is an excellent book although somewhat deprecated by current Buddhist scholarship. But it was a formative book for my spiritual development, and also my first encounter with Kant.

boundless said:

Hello again,

thank you for the suggestion!

Why it is criticized by current scholarship?

Malcolm wrote:

Murti mistook Madhyamaka for a form of Kantian Idealism, rather than the austere nominalism which in fact it is.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 5:25 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

conebeckham said:

I find this whole idea of the recognition of Yeye to be contrived--I'll allow that there may be good motivations, perhaps, but in the end so much of this is just speculative and "wrong." I mean, really, "dreams coinciding"---this sort of thing is easily fabricated, and impossible to objectively ascertain. It tests credulity.

Kunga Lhadzom said:

Yet.. SHE had the KARMA to meet him, and discuss their dreamsand HE was convinced enough that SHE IS THE emanation of Mamaki....and took ONE year to prepare for this elaborate thing....don't you think something could have or would have stopped this if it wasn't valid ? Do you think the Oracle of Tibet is ignorant ?

Malcolm wrote:

Ummm, there is only one person reporting this, herself, and given her other statements

online which clearly show she has no understanding at all of what Tibetan Buddhism is and what "emanation" means...well, you put two and two together. After all, what do we know, we are just a bunch of white colonial oppressors trying to keep the indigenous people down...

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 5:23 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

Also did it ever occur to you that we are intoxicated with the thinking, culture and religion of the indigenous people of Tibet ?

Malcolm wrote:

Buddhadharma is a universal religion, and it certainly is not indigenous to Tibet. It was important from India.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 1:57 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

Indigenous" people use cars, plastic, etc., at basically the same rate every one else does.

Kunga Lhadzom said:

Yeah, but before they were influenced, corrupted, and **CONDITIONED** by Western modernization.....they were living more harmonious with the earth.....

Malcolm wrote:

So were we.

Do you want to know why there is a Sahara desert. Humans made it from grazing goats. You want to know where all the megafauna in N. America went, they were killed off thousands of years ago by "native" Americans.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 1:54 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Do you ever answer questions?

Malcolm wrote:
What's the fun in that.

Author: Malcolm
Date: Wednesday, April 18th, 2018 at 1:53 AM
Title: Re: Academic learning is not directly proportional to realization
Content:
Malcolm wrote:
Serious much?

Astus said:
A monk asked, "What do you say about finding meaning in speech?"
Baofu said, "What speech is that?"
The monk looked down and didn't answer.
Baofu said, "The sword of function is like lightning. Thinking about it is futile!"
(Zen's Chinese Heritage, p 302)

Malcolm wrote:
Definitely too serious.

Author: Malcolm
Date: Wednesday, April 18th, 2018 at 1:47 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:
Malcolm wrote:
You realize that all human beings are "indigenous" to the earth, right? People everywhere are the same: driven by desire, hatred, and ignorance.

Kunga Lhadzom said:
What I'm trying to say is....it's modern man, that has wrecked the Earth with his advanced technology and industrialization...people that respect the earth and live closer to it ...have more respect and damage it less....

Ask any indigenous shaman.....i'm sure you have known a few....

Malcolm wrote:
"Indigenous" people use cars, plastic, etc., at basically the same rate every one else does.

Author: Malcolm
Date: Wednesday, April 18th, 2018 at 1:29 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

Is there an echo in here?

dzogchungpa said:

More like a mirror, friend. Have to run.

Malcolm wrote:

You should find a better mirror, one that isn't damaged.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 1:28 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

PeterC said:

. If I were a climate scientist, I would probably be a bit upset that there are people out there who think that the self-appointed goddess of whatever's dream is more valuable than their years of research.

Kunga Lhadzom said:

The indigenous people of the Earth are not the destroyers of it.....only the so called "civilized ", modern society..... with all its scientists, etc., that care more about politics and prestige ...

Malcolm wrote:

You realize that all human beings are "indigenous" to the earth, right? People everywhere are the same: driven by desire, hatred, and ignorance.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 12:58 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Dude, you are, like, totally conditioning me.

Malcolm wrote:

How so?

dzogchungpa said:

Serious much?

Malcolm wrote:

Is there an echo in here?

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 12:48 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

I don't know, but a serious response to such a question would require definitions of, e.g., 'manifest', 'trance medium' etc. I can imagine there might be a good reason to speak that way at times, though.

Malcolm wrote:

Serious responses don't seem to be part of your repertoire these days.

dzogchungpa said:

Dude, you are, like, totally conditioning me.

Malcolm wrote:

How so?

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 12:40 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Mamaki is a symbol representing the purity or, dare I say it, sacredness of water so, no.

Malcolm wrote:

Do symbols, let alone buddhas, manifest through trance mediums?

dzogchungpa said:

I don't know, but a serious response to such a question would require definitions of, e.g.,

'manifest', 'trance medium' etc. I can imagine there might be a good reason to speak that way at times, though.

Malcolm wrote:

Serious responses don't seem to be part of your repertoire these days.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 12:38 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

People are constantly having dreams of cataclysms.

Kunga Lhadzom said:

Yes but their dreams MATCHED PERFECTLY IN THE SAME DETAILS.....like twin dreams....

Malcolm wrote:

You are free to attach your beliefs to whatever people and ideas you like. Just don't expect others to grant them the same credulity.

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 12:16 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

Well..I think it's pretty AUSPICIOUS , that they BOTH HAD THE SAME DREAMat the same time or within days.....

Malcolm wrote:

People are constantly having dreams of cataclysms. I think it is a little late for these guys:

Author: Malcolm

Date: Wednesday, April 18th, 2018 at 12:13 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

She is clearly not a Buddhist.

Kunga Lhadzom said:

Is Mamaki a Buddhist ?

dzogchungpa said:

Mamaki is a symbol representing the purity or, dare I say it, sacredness of water so, no.

Malcolm wrote:

Do symbols, let alone buddhas, manifest through trance mediums?

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 11:45 PM

Title: Re: Academic learning is not directly proportional to realization

Content:

Malcolm wrote:

If that is the case, than you and I have been found out for the frauds that we are.

Astus said:

Quotes are meant to lend credibility to the content, thus avoiding the misperception of being considered the source. It is also standard academic (and Buddhist) procedure.

E.g. Shinran's Kyogyoshinsho is like 90% quotes. Therefore I can keep drinking Coke, etc., without worrying about what I share on FB.

Malcolm wrote:

Serious much?

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 9:21 PM

Title: Re: Academic learning is not directly proportional to realization

Content:

Ogyen said:

The point is to not confuse academic learning for realization, which happens a lot.

Malcolm wrote:

people read some eloquent words and think the person who wrote them is a great realizer

Astus said:

It is just forgetting not to rely on the person but rely on the teaching. A common mistake. On the other hand:

'It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning'

(<https://www.accesstoinight.org/tipitaka/an/an04/an04.192.than.html>)

Malcolm wrote:

If that is the case, than you and I have been found out for the frauds that we are.

Author: Malcolm
Date: Tuesday, April 17th, 2018 at 9:14 PM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:

Malcolm wrote:

Have at it Yeshe. Save the world. As far as the Aro thing goes, my story had exactly zero effect on anyone. And no matter what one thinks of Chogyam, in general, Aro students are decent folks, more like creative anachronism enthusiasts than a cult, like NKT.

Mantrik said:

Oh, I think you underestimate.....I learned a lot about Aro, for example the Dudjom link, and it certainly changed my view to a more positive one, not because of 'conditioning' but simply because of the new information.

The same would be true here. I still ask of anyone knows why the Kuten performed this odd ritual, if the Lama really is what she says she is, etc. because that information will help people decide whether to get involved with them. I think that is something DW does quite well.

It's the old wear a shoe and don't try and cover the world with leather principle, for sure, but it doesn't hurt to help a few other people find a good pair of shoes or avoid using ones with no soles.

Malcolm wrote:

She is clearly not a Buddhist. This will be obvious to anyone within 5 seconds. I suspect that the Kuten was just involved trance medium diplomacy. Probably has no idea about what she will do with any of this at all.

Author: Malcolm
Date: Tuesday, April 17th, 2018 at 7:13 PM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:

dzogchungpa said:

Aren't you conditioning Mantrik by saying this?

Malcolm wrote:

He is quite free to do as he wishes. What I am referring to is the inevitable campaign to route out people of whom we disapprove. If I was into that, I would start with you. But, then, who would post irrelevancies and cute nothings to challenge our patience?

Mantrik said:

I don't believe anyone is being conditioned by being presented with facts, in this case that the claims being made show little understanding of Vajrayana. I don't think it is conditioning anyone to ask why a Kuten would get involved or indeed a 3 year retreat Lama with decades of Vajrayana practice. That is not a witch hunt, and on DW I think one of the useful functions members can perform is to point out uncomfortable truths. As you say, people can do as they wish, but many do so having been better informed from reading DW discussions.

I used to 'condition' my hands by punching straw and concrete as a kid, from 'Teach Yourself Karate' (Bruce Tegner?). It would have been better to have a good teacher and guidance to 'condition' my mind. Sometimes, it is a bit like that here, as we see people engaged in things which are pointless, painful or harmful.... Helping them reach a point where they can make a more informed decision is not 'conditioning' them, except to the extent that anyone may read anything and be affected by it. Hopefully, some of the threads here are useful in informing us all, as with the Aro g'Ter one, where your own input was extensive and very useful in enabling those interested to form their own views.

Malcolm wrote:

Have at it Yeshe. Save the world. As far as the Aro thing goes, my story had exactly zero effect on anyone. And no matter what one thinks of Chogyam, in general, Aro students are decent folks, more like creative anachronism enthusiasts than a cult, like NKT.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 7:12 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sonam Wangchug said:

A hot mess.

Malcolm wrote:

Indeed, however, there is no world in which a campaign to inform everyone she is suffering from severe misconceptions will have any effect on anyone who has the (sad) karma to wind up being her student.

And, Dorje Drakden may be engaged in bringing Oshun to heel. After all, even though Pehar was tamed by Guru P, it took many successive episodes of taming by the mahāisiddhas of Tibet to fully bring him to heel as well.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 7:06 PM

Title: Re: Academic learning is not directly proportional to realization

Content:

Malcolm wrote:

Yes, people read some eloquent words and think the person who wrote them is a great realizer, when what latter really do when not engaged in logorrhea is smoking butts, eating junk food, drinking Coke (cause it's the real thing), and chasing tail.

Grigoris said:

And what exactly is wrong with this sort of behaviour? This was a path for some Mahasiddhas.

Malcolm wrote:

Are you accusing mahāsiddhas of engaging in empty logorrhea? How dare you. Incidentally, engaging in the other behaviors means mahāsiddhas have no use for path any longer.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 7:05 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Aren't you conditioning Mantrik by saying this?

Malcolm wrote:

He is quite free to do as he wishes. What I am referring to is the inevitable campaign to route out people of whom we disapprove. If I was into that, I would start with you. But, then, who would post irrelevancies and cute nothings to challenge our patience?

dzogchungpa said:

Hey, now you're conditioning me!

Malcolm wrote:

That is not possible, you are like the Id of Dharmawheel gone amuck.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 6:51 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Mantrik said:

What on earth are the Nechung Kuten and a supposedly experienced Lama both doing then?

Either they know this is nonsense and are supporting it or, following your point, they

don't know enough about TB to know it is nonsense. The third option is that the Kuten was a bit casual about such things , and the Lama deluded or willing to exploit the new age spiritual marketplace this way. Which version do you favour?

Either way, I'm not sure being gentle is going to eradicate the exploitation of saviour-seeking new agers.

Malcolm wrote:

It is not our job to condition other people.

dzogchungpa said:

Aren't you conditioning Mantrik by saying this?

Malcolm wrote:

He is quite free to do as he wishes. What I am referring to is the inevitable campaign to route out people of whom we disapprove. If I was into that, I would start with you. But, then, who would post irrelevancies and cute nothings to challenge our patience?

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 6:08 AM

Title: Re: Academic learning is not directly proportional to realization

Content:

Ogyen said:

You can learn from anything. The point is NOT how you learn OR that academic discussion is useless. The point is to not confuse academic learning for realization, which happens a lot.

Malcolm wrote:

Yes, people read some eloquent words and think the person who wrote them is a great realizer, when what latter really do when not engaged in logorrhea is smoking butts, eating junk food, drinking Coke (cause it's the real thing), and chasing tail.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 5:40 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

PSM said:

People might find the info on this site useful for context:

<https://wikispooks.com/wiki/Syria>

Whatever actually is going on over in Syria, it's obviously being used as a chessboard by many actors.

Malcolm wrote:

A nice list of unsound, conspiracy-theory minded crapola.

US Foreign Policy incompetence is not a conspiracy.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 5:30 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

I doubt this is a fabrication, and frankly, I do not suspect the people involved of running a con. Their motivation seems sincere. They just know very little about the trance medium tradition in Tibet, they know almost nothing of Tibetan Buddhism in general, and they certainly do not understand the concept of worldly entities being emanations, or messengers, or servants, of awakened beings. So, with that in mind, we should be a little gentle with these people.

Mantrik said:

What on earth are the Nechung Kuten and a supposedly experienced Lama both doing then?

Either they know this is nonsense and are supporting it or, following your point, they don't know enough about TB to know it is nonsense. The third option is that the Kuten was a bit casual about such things, and the Lama deluded or willing to exploit the new age spiritual marketplace this way. Which version do you favour?

Either way, I'm not sure being gentle is going to eradicate the exploitation of saviour-seeking new agers.

Malcolm wrote:

It is not our job to condition other people.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 5:12 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Chemical Weapons Experts Blocked From Site of Syria Attack, Officials Say

LONDON — Western officials accused Syria and Russia on Monday of preventing weapons inspectors from reaching the site of a suspected chemical attack by the Syrian

government that led to airstrikes by the United States and its allies over the weekend.

Inspectors from the Organization for the Prohibition of Chemical Weapons arrived in Syria on Saturday, but two days later, they still had not reached Douma, the Damascus suburb where about 70 people were killed in the attack on April 7. Syrian and Russian forces have captured the area from rebels.

The inspectors are going to the scene to take samples and interview people, but “they are currently being prevented from doing so by the regime and the Russians,” Prime Minister Theresa May of Britain said in Parliament on Monday afternoon.

Even as the war in Syria exacts a fearful toll on the ground, discussion of the suspected chemical attack, like so much of the international posturing about the war, was wrapped in a fog of contradiction and confusion. Nations made charges and countercharges, claiming to have damning but secret evidence about each other’s conduct, with Russia in particular spinning an array of theories of varying degrees of plausibility.

Syrian and Russian officials have told the O.P.C.W. team “that there were still pending security issues to be worked out before any deployment could take place,” Ahmet Uzumcu, the organization’s director general, told its executive council on Monday. The meeting was held in private, but the organization released the prepared statements of Mr. Uzumcu and some other officials.

The British delegation to the organization wrote on Twitter: “Russia & Syria have not yet allowed access to Douma. Unfettered access essential. Russia & Syria must cooperate.” Other Western diplomats confirmed that Syria and Russia were impeding the team.

Senior Russian diplomats said it was the United Nations, not Syria or Russia, that had prevented inspectors from entering Douma. “The problem was the absence of the U.N. Secretariat security department’s approval for O.P.C.W. experts to visit Douma,” Sergei A. Ryabkov, deputy foreign minister of Russia, told reporters, according to the news agency Interfax.

A spokesman for the United Nations, Stéphane Dujarric, disputed the Russian explanation. “The U.N. has given them all the necessary clearances,” he said by telephone. “We’re supporting the team as much as we can.”

Later at his regular noon briefing, Mr. Dujarric said of the O.P.C.W. experts: “We’ve not denied them any sort of clearance.”

Mr. Dujarric declined to say whether Secretary General António Guterres would demand that Russia and Syria provide the experts with access to the Douma site. But the spokesman said Mr. Guterres wanted the investigation to move forward “so we can have a full picture of all the facts.”

The O.P.C.W. declined to comment, and did not even say whether its inspectors had

reached Douma, saying in a statement, "We are unable to share operational details."

The United States ambassador to the organization said at the meeting on Monday that Russia could be trying to conceal evidence of chemical weapons.

"It is our understanding the Russians may have visited the attack site," the ambassador, Kenneth D. Ward, said. "We are concerned they may have tampered with it with the intent of thwarting the efforts of the O.P.C.W. fact-finding mission to conduct an effective investigation."

In an interview with the BBC, Sergey V. Lavrov, the Russian foreign minister, said, "I can guarantee that Russia has not tampered with the site."

The United States and its allies Britain and France used missiles on Saturday to strike targets in Syria that they said had been involved in producing chemical weapons, which President Bashar al-Assad's government denies having used.

Even before the O.P.C.W. inspectors arrived in Syria, the Western allies said they had ample evidence that the country had dropped a chemical agent on Douma, and that it had used chemical weapons many times during the seven-year civil war.

East-West tensions have been high since Britain accused Russia of using a powerful nerve agent to poison a Russian former spy living in England and his daughter. The Kremlin has denied the accusation, which set off the expulsion of hundreds of diplomats and a series of economic measures against Russia.

"It is the style of today's London to blame Moscow for everything and ascribe certain actions to which we bear no relation whatsoever," Mr. Ryabkov said.

Russian and Syrian officials have suggested that the chemical attack in Douma never occurred, or that it was staged by rebel forces or Western powers as an excuse for attacking Syria. Mr. Lavrov accused Britain of playing a part in the alleged ruse.

The Syrian military, with help from its Russian and Iranian allies, this month retook control of eastern Ghouta, a suburban area that was the last major rebel-held enclave near Damascus. Douma was the last part of the region to fall."

<https://www.nytimes.com/2018/04/16/world/middleeast/syria-douma-chemical-attack.html?smid=fb-nytimes&smtyp=cur>

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 1:20 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Actually, Stalin traded Greece to Churchill in return for Romania in 1944.

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

Grigoris said:

On paper, yes.

Malcolm wrote:

My point was that Greece, like the rest of eastern Europe and the Balkans, were like cards to be traded.

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 12:51 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Communists and Fascists in the end amount to the same thing: concentration camps and mass killings. Don't forget, Stalin abandoned Greece.

Grigoris said:

I can't say for sure if this is true. You see: Communists did not occupy Greece, execute tens of thousands of people, deport the vast majority of the Jewish population to death camps and purposefully starve tens of thousands of the non-combatant population to death. The Nazis did. I don't know if the Communists would have done this had they gained power, but I know the Nazis did. So...

And Stalin did not abandon Greece. The Greek Communist Party was being supplied with weapons and support via Yugoslavia, when Tito broke off ties with the USSR and sided with Mao, the supply route through Yugoslavia was cut off. You could ask: Why did they not continue to supply the Greek Communist Party through Bulgaria? Well, because Bulgaria and Greece were involved in a war with each other since Greece was expelling the Bulgarian Nazi collaborationist government from Greek territories. Don't forget that Bulgaria did not join the Eastern Bloc until after 1946. We also have to remember that Bulgaria and Russia never got on well, not even before the East-West divide, which is why they sided with Germany in both World Wars. And Greece and Bulgaria had been at conflict since the collapse of the Ottoman Empire. By the time Stalin sold out Greece, the situation was beyond redemption anyway.

Malcolm wrote:

Actually, Stalin traded Greece to Churchill in return for Romania in 1944.

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

Author: Malcolm

Date: Tuesday, April 17th, 2018 at 12:04 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

The Allies, Britain specifically, propped up a Hard Right government in Greece following WWII, in the early days of the first Cold War (we are in a second, now).

Grigoris said:

Hard right? That is an understatement! A government composed of Nazi collaborators! The British then brought in a Bavarian based royal family and ruled Greece via them for 3 years, before the far-right (Amerikan backed) military junta took over power for 6 years. Let us also not forget Britain's role in the invasion and (ongoing) partition of Cyprus.

And even before all of this there was the Italian Fascist attempted invasion and occupation (finally pulled off with help from their friends the German Nazis). And the German Nazi occupation which (together with the Italians and Bulgarians) lead to the largest number of Greek deaths in modern history (barring the liberation from the Ottoman Empire and the subsequent displacement of Greeks from Asia Minor): around 70,000 people were executed. That figure does not include the number of Greeks that died during the enforced starvation during the occupation (around 50,000 dead).

As you can see, the only major European power that Greece does not have a (direct) issue with is France.

Malcolm wrote:

Communists and Fascists in the end amount to the same thing: concentration camps and mass killings. Don't forget, Stalin abandoned Greece.

Author: Malcolm

Date: Monday, April 16th, 2018 at 11:27 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

You'd think this event would also be publicised in prominent Tibetan news papers, websites, etc. Also Indian news sources....

I haven't investigated that yet..but it would of popped up in other Google searches. ...

conebeckham said:

Unless it's total and complete fabrication, in which case legit media would steer clear.

Malcolm wrote:

I doubt this is a fabrication, and frankly, I do not suspect the people involved of running a con. Their motivation seems sincere. They just know very little about the trance medium tradition in Tibet, they know almost nothing of Tibetan Buddhism in general,

and they certainly do not understand the concept of worldly entities being emanations, or messengers, or servants, of awakened beings. So, with that in mind, we should be a little gentle with these people.

Author: Malcolm

Date: Monday, April 16th, 2018 at 8:10 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

Indeed the Buddha gives teachings in three ways: directly with his own voice, by blessing, or by permission.

Tsongkhapafan said:

Thank you for your reply. I personally do not understand why oracles are necessary, especially if the majority of beings who speak through them are worldly beings. Why seek the advice of a worldly being? It is better to rely upon the Three Jewels and upon wisdom.

Malcolm wrote:

It is not merely a majority, all entities who speak through mediums are worldly beings. Buddhas have no need of depending on trance mediums.

Author: Malcolm

Date: Monday, April 16th, 2018 at 7:40 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kaung said:

I wouldn't regard someone posting such a thing as being knowledgeable in vajrayana. Now, I'm very convinced that she's just part of that new age family who wants to use vajrayana for their own ends.

cyril said:

Oh, c'mon, they have Dorje Legba in Vajrayana and they have Papa Legba in Voodoo; can't you see the connection?

PeterC said:

Absolutely. And the connections go further: Sekhmet is clearly the same as Simhamukha, both are connected to Lions and start with the letter S. Thoth is connected with scribes, and he holds a staff that might from the right angle look a bit like a weapon, similar to a sword perhaps, so obviously he's Manjushri. Before we know it we will have discovered an entire Afro-Indo-Tibetan pantheon!

Malcolm wrote:

New addition to Liber 777. More seriously, though, this kind of syncretism, (aka cultural appropriation) is to be expected. The Tibetans did it too, actually.

Author: Malcolm

Date: Monday, April 16th, 2018 at 7:15 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

Perhaps, but I do hope that we can keep arguing about the oracle stuff.

Malcolm wrote:

Predicted response: Sherab will argue that precedence is not sufficiently reasonable.....

Sherab said:

This is really uncalled for since I have already stated that it is both unskillful and unnecessary for a Buddha to manifest through a medium. But that does not imply that the Buddha does not have the power to manifest through a medium. The absence of evidence of a Buddha manifesting through a medium can support the claim that such a manifestation would be unskillful and unnecessary but it does not support the claim that the Buddha does not have the power to manifest through a medium.

Malcolm wrote:

In other words, as I predicted, you are arguing that precedence is not sufficiently reasonable to eliminate the claim the Buddha can speak through a trance medium. Sigh.

Author: Malcolm

Date: Monday, April 16th, 2018 at 7:11 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sherab said:

So how does that makes it impossible for a Buddha to manifest specifically through a medium since having no intentions does not preclude the Buddha from manifesting as as anything anyway.

Malcolm wrote:

Sure it does, a buddha cannot manifest as a mara, for example. All the activities of a buddha are determined by a buddha's prior path aspirations.

Sherab said:

Are you implying that a Buddha MUST BE manifesting as a mara if he manifests through a medium?

Are you also implying that there is no possibility for the Buddha to manifest as a mara in specific instances that are consistent with the Buddha's prior path aspirations?

Malcolm wrote:

You really do have the strangest way of putting things. How can a Buddha manifest as the personification of delusion and self-grasping? As a general rule, anything or person that offers a distraction from the three trainings of the path— discipline (śīla), one-pointed concentration (samadhi), and wisdom (prajñā) — can also be regarded as a personification of Mara. Thus, how can a buddha offer distractions from the path of awakening? For what possible reason?

Any entity which manifests through a trance medium and claims to be either a buddha or an āryabodhisattva is necessarily a māra, and further, anyone who claims an entity who manifests through a trance medium is a buddha or āryabodhisattva is either mistaken due to ignorance or is deluded.

Author: Malcolm

Date: Monday, April 16th, 2018 at 5:25 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Snowbear said:

@Grigoris, It sounds like Greeks are tolerant of US-EU only out of practical realities. Why are Greeks ambivalent towards the US-EU?

Malcolm wrote:

The Allies, Britain specifically, propped up a Hard Right government in Greece following WWII, in the early days of the first Cold War (we are in a second, now).

Author: Malcolm

Date: Monday, April 16th, 2018 at 5:16 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

BTW, it looks like this page has been taken down.

Malcolm wrote:

That was wise of them.

dzogchungpa said:

Perhaps, but I do hope that we can keep arguing about the oracle stuff.

Malcolm wrote:

Predicted response: Sherab will argue that precedence is not sufficiently reasonable.

Tsongkhapa fan will bring up the fact that Tsongkhapa seems to have used two mediums in his career: a Nyingmapa Lama through whom he had a conversation with Vajrapani to remove his doubts about Dzogchen teachings; and Lama Umapa, through whom he had conversations with Mañjuśrī and clarified his doubts about Madhyamaka. Frankly, in my reading of these accounts, it actually appears that it was on account of Tsongkhapa's own pure vision that he perceived these masters as Vajrapani and Mañjuśrī, since the former was someone whose main practice was Vajrapani Maṇḍalacakra, and the latter was someone whose main practice was Vajrabhairava, respectively. However, the way that Khedrupje composed the secret bio of Tsongkhapa, it is made to appear as if Tsongkhapa relied on Umapa as a sku rten, a trance medium, and this is surely a mistake. There is no fault at all in having pure vision of one's master as this bodhisattva or that, or even as Buddha Vajradhara in person. But there is a very great fault in suggesting that buddhas and bodhisattvas on the stages resort to trance mediums to speak the Dharma.

Author: Malcolm

Date: Monday, April 16th, 2018 at 4:56 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

This is interesting:

<https://www.vajrayanaworld.com/long-bits/nechung-oracle-recognizes-yeye-omileye>

BTW, it looks like this page has been taken down.

Malcolm wrote:

That was wise of them.

Author: Malcolm

Date: Monday, April 16th, 2018 at 4:50 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

Sure it does, a buddha cannot manifest as a mara, for example. All the activities of a buddha are determined by a buddha's prior path aspirations.

cyril said:

I imagine that, if Buddhas emanate into the preta realm, they would do so in a form able to communicate Dharma to the pretas. I therefore assume that such a preta nirmanakaya would actually manifest as a preta just like Buddhas manifested in the human realm in the form of human nirmanakayas. I also imagine that such a preta nirmanakaya would possess all the physical abilities of a regular, non-enlightened preta in the same way Sakyamuni, Padmasambhava, Garab Dorje were capable of doing all the normal physical actions of a non-enlightened human being. Now, if this line of reasoning is correct, it follows that a preta nirmanakaya should also be able to possess mediums and oracles, just like non-enlightened spirits do. But since the general consensus is that such thing does not happen, I wonder what is wrong with the reasoning above.

Malcolm wrote:

Jvalamukha teaches the Dharma to pretas in their own form. Śākyamuni Buddha teaches Dharma to humans in their own form, etc. Also, this doctrine is very specific to the mandala of peaceful and wrathful deities, and should not be confused with the Buddha's actual career. The Buddha himself, during his sojourn in this world, appeared in the hell realms to beings there, and also the deva realms to the beings there.

As mentioned above, the mode of teachings of the Buddha has been ascertained to be three and three only: the vacana of his own voice, blessed vacana, and permitted vacana, and no fourth kind has ever been mentioned or ascertained such as vacana through trance mediums, channelers, tarot cards, seances, and so on. This is distinct from the Tibetan custom of the using trance mediums of reliable, mundane entities such as Nechung, Tseringma, and so on for oracular predictions about worldly matters.

The invocation of āryas such as Mañjuśrī, Śrī Devi, and so on for divinations must be understood as an invocation of their blessing, not their presence through mediums — thus it is completely different and must not be confused with the possession of trance mediums by worldly spirits.

Author: Malcolm

Date: Monday, April 16th, 2018 at 4:44 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Tsongkhapafan said:

Can someone explain coherently and with valid reasons why a Buddha cannot speak through another living being?

There is the classic example of the Heart Sutra being delivered by Buddha through Avalokiteshvara, for example. This is an example of Guru Yoga.

If a worldly spirit can communicate through an oracle - in other words, if such a spirit can enter their body - then it goes without saying that Buddhas can do so too. Buddhas are not limited beings, their speech has extraordinary qualities that cannot be understood by ordinary beings. Their words can be heard as the sound of the wind through trees, from Buddha's ushnisha and in the Pure Land, even the birds make the sound of Dharma, so why isn't it possible for a Buddha to communicate through another living being?

Malcolm wrote:

Indeed the Buddha gives teachings in three ways: directly with his own voice, by blessing, or by permission.

However, there isn't a single example in the sūtras or tantras where the Buddha gives teachings by literally possessing and then speaking through the body of another being in the manner of being a channelled entity. Further, these three modes of teaching were confined to the duration during which the Buddha was physically present in his nirmanakāya in this world, 2500 years ago. For this reason, apart from teachings of the sambhogkāya revealed by the mahāsiddhas of India and Tibet, there have been no new Dharmas in the world since then.

You might suppose, "In the world other buddhas have arisen, albeit not supreme nirmanakāyas, what is to prevent them from possessing the bodies of others and speaking through them."

1) No more than three modes of the Buddha's granting teachings have been identified in the sūtras by the paṇḍitas of India and Tibet. 2) There is no example in sūtra or tantra of such an occurrence, in other words, there is not a single example of Buddha giving teachings through a medium (sku rten). 3) Since the Buddha's nirmanakāya is no longer present in the world, also the three kinds of teachings are complete. 4) Among the beings the Buddha blessed or permitted to teach Dharma, it is only āryaśrāvakas and āryabodhisattvas who received such blessing or permission. 5) By inference, worldly devas and humans are not proper vehicles to be given permission to speak for the Buddha via blessing and permission since there is no example of Buddha giving such worldly people blessing or permission to speak for him. 6) Māra can appear in any guise, including that of a buddha or a bodhisattva, so it is unsound to consider the utterances of trance mediums to be valid Dharma. How is one to determine whether such teachings have a valid source or not? We have already seen the negative effects in Tibet of mistaking worldly entities who possess mediums as buddhas.

Therefore, the idea that buddhas can speak through trance mediums must be utterly rejected both because it is an irrational supposition and because if it is accepted that such a phenomena is valid, many distorted teachings will enter the world, as is already the case with respect to those insufficiently wise to avoid such spurious teachings.

Author: Malcolm
Date: Monday, April 16th, 2018 at 1:24 AM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:

TharpaChodron said:
Queen Bey is not my bag. I have issues with her being equated to a modern day Angela Davis.

Malcolm wrote:
Only posted for the Oshun relevance. I prefer much Bonobo, and anonymous ambient/dub/electronica in general. But then, I have terrible taste in music.

Author: Malcolm
Date: Sunday, April 15th, 2018 at 11:49 PM
Title: Re: Nechung Kuten Recognizes Yeye Omileye
Content:

TharpaChodron said:
"Venerable Yeye Omileye She is a model of love and compassion who works tirelessly to alleviate the suffering of others and restore balance and harmony with our Mother Earth. She is a living Oracle and Emanation of Mamaki, first Tibetan Water Goddess and Water Female Buddha in modern history."

She really is promoting herself. At first I thought maybe it's a good thing because she could introduce Vajrayana Buddhism to the African Americans, but it looks to me like this is such a misrepresentation, it will do more harm than good.

Malcolm wrote:
She really has a misunderstanding.

TharpaChodron said:
And that Beyonce as Oshun, ugh. Beyonce's message to girls as power= violence, vanity, destruction, I think it's grotesque.

Malcolm wrote:
Interesting take.

Author: Malcolm
Date: Sunday, April 15th, 2018 at 9:34 PM
Title: Re: US and Allies Launch Strikes on Syria
Content:
Malcolm wrote:
It has to do with mustard gas in WWI and Zyklon B in WWII, etc.

Grigoris said:

Still doesn't make sense though. Killing people is killing them...

Malcolm wrote:

War has it's own insane logic, indeed, and you're right, it does not make sense.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 7:42 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

This was made a month and a half ago...

It has subtitles in English.

I speak French fluently the subtitles don't do his speech justice.

Malcolm wrote:

BTW, this person is part of the Far-Right in France:

<https://www.nouvelobs.com/rue89/rue89-sur-les-reseaux/20161215.RUE6000/dans-sa-nouvelle-vie-pierre-le-corf-defend-le-regime-syrien-sur-facebook.html>

He is closely associated with Benjamin Blanchard and Far-right Christians in France:

<http://civilsociety-centre.org/paper/france-and-eastern-christians-beneath-controversial-mobilisation>

It is basically right wing agitprop. That being said, there is bloodshed on all sides.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 7:30 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

...permit the use of chemical or biological agents on people.

Grigoris said:

I always find this sort of reasoning strange. It's okay to shoot people, bomb them (or generally just blow them up using various devices) but it's just not on to gas them, or use diseases to kill them.

Just not sporting, really!

Malcolm wrote:

It has to do with mustard gas in WWI and Zyklon B in WWII, etc. Just for the record, I am against bombing sentient beings, shooting them or otherwise causing their death or injury in war or for any other reason. But I don't run the world.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 7:30 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Allied fecklessness aside, the international community cannot standby and permit the use of chemical or biological agents on people.

Grigoris said:

There was an official investigation into the presence and use of chemical weapons happening, nice of the allies to destroy the evidence. Fits their agenda just fine...

Malcolm wrote:

I think it is demonstrable that Assad was gassing his own people. Just how much evidence does one need?

Author: Malcolm

Date: Sunday, April 15th, 2018 at 7:00 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Allied fecklessness aside, the international community cannot standby and permit the use of chemical or biological agents on people.

PeterC said:

Completely agree - their banning has been one of the few enduring successes of jus in bello. Though I'm certain that that was not why Trump chose to attack at this point.

Malcolm wrote:

He didn't choose anything, the putz -- this was pure Mattis.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 6:18 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sherab said:

Why?

Malcolm wrote:

Buddhas have no intentions.

Sherab said:

So how does that makes it impossible for a Buddha to manifest specifically through a medium since having no intentions does not preclude the Buddha from manifesting as anything anyway.

Malcolm wrote:

Sure it does, a buddha cannot manifest as a mara, for example. All the activities of a buddha are determined by a buddha's prior path aspirations.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 6:11 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

Assad and the Kurdish forces eliminated ISIS, not the West. Actually, except for throwing some money and guns at the conservative Kurdish forces of northern Iraq the West has done nothing for the people fighting ISIS in Syria. As a matter of fact they have given free licence to NATO backed Turkish forces (and Islamist militias) to attack and destroy the very forces responsible for driving ISIS out of north Syria (theYPG and PKK).

As for France: you do know they will be replacing the U\$ in Manjib, right? So the "no interest in invading" trope is pretty ragged.

Malcolm wrote:

Iraqi Forces were led by US and other NATO advisors the whole time and still are. We don't want to have a standing army in the Mideast anymore, and have not had one there since 2014. As for pipeline conspiracy theories and so, well. And, we don't want a hot war with Russia.

PeterC said:

The underlying issue - well, one of the many underlying issue - is that for decades, the loosely-defined 'coalition' hasn't had a clear, consistently-pursued strategy that lasted more than a few months. This goes back at least as far as GHB's bait-and-switch in 1991 with the Iraqis, but frankly that was just the continuation of a pattern of behavior dating back to before WWII. US/UK/EU governments have been consistently unable to decide what they want, partly because they are politicians and their voters have never bothered to understand the situation enough to decide what *they* want. This is never going to change. We at least know what 45 wants, which is a new shiny little distraction from the dumpster fire which is his domestic administration. But he's not really that much worse than his predecessors. One doesn't need conspiracy theories when there is ample evidence of collective idiocy.

Malcolm wrote:

Allied fecklessness aside, the international community cannot standby and permit the use of chemical or biological agents on people.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 6:08 PM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

This was made a month and a half ago...

It has subtitles in English.

I speak French fluently the subtitles don't do his speech justice.

Malcolm wrote:

I suggest you look up Arwa Damon's reporting.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 10:34 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Malcolm wrote:

Of course not. The US, Britain, and France have no interest in invading Syria, beyond the troops we have there to try and eliminate the remnants of ISIS.

Grigoris said:

Assad and the Kurdish forces eliminated ISIS, not the West. Actually, except for throwing some money and guns at the conservative Kurdish forces of northern Iraq the West has done nothing for the people fighting ISIS in Syria. As a matter of fact they have given free licence to NATO backed Turkish forces (and Islamist militias) to attack and destroy the very forces responsible for driving ISIS out of north Syria (theYPG and PKK).

As for France: you do know they will be replacing the U\$ in Manjib, right? So the "no interest in invading" trope is pretty ragged.

Malcolm wrote:

Iraqi Forces were led by US and other NATO advisors the whole time and still are. We don't want to have a standing army in the Mideast anymore, and have not had one their since 2014. As for pipeline conspiracy theories and so, well. And, we don't want a hot war with Russia.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 10:30 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Jeff H said:

This may be a naive question, but doesn't bombing chemical weapons plants release the chemicals?

justsit said:

Apparently not, per this report in the Guardian dated April 14.

<https://www.theguardian.com/world/2018/apr/14/trumps-attack-on-syria-is-not-without-risk-but-its-not-world-war-three>.

"Another potential risk that failed to materialise was that an attack on chemical weapons might spread the poison, engulfing Syrian military personnel and civilians. Chemical weapons inspectors suggested such an outcome was unlikely, as a missile would blow up chemical weapons."

No additional scientific explanation was given.

Malcolm wrote:

Isimply put, blowing up ingredients is not the same as blowing munitions

Author: Malcolm

Date: Sunday, April 15th, 2018 at 9:22 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sherab said:

The post I was responding asserted that a Buddha CANNOT manifest through oracle.

Malcolm wrote:

Yes, they cannot.

Sherab said:

Why?

Malcolm wrote:

Buddhas have no intentions.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 9:10 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sherab said:

The post I was responding asserted that a Buddha CANNOT manifest through oracle.

Malcolm wrote:

Yes, they cannot.

Tenma said:

So the Guan Yin mediums are all fake?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 6:40 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Sherab said:

The post I was responding asserted that a Buddha CANNOT manifest through oracle.

Malcolm wrote:

Yes, they cannot.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 4:02 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Malcolm wrote:

He probably stated that he felt Oshun was an emanation of Mamaki, not Oshun = Mamaki, not unlike the way that the Gyalpo Kunga are considered worldly emanations of the five families.

Norwegian said:

Right, that would make sense. The other stuff, not so much.

tingdzin said:

What I said.

Malcolm wrote:

However, it is pretty clear the women in question, lacking any real knowledge of these things, thought he was saying "Oshun = Mamaki." Thus, no typo, and massive misunderstanding.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 3:13 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Grigoris said:

I was reading in a Greek article today that ISIS has taken advantage of the strikes against Assad to launch an offensive. I guess that means ISIS is included in the allies launching strikes?

Malcolm wrote:

Of course not. The US, Britain, and France have no interest in invading Syria, beyond the troops we have there to try and eliminate the remnants of ISIS. This action, as I understand it, was strictly a response to the gassing of civilians last week.

M

Author: Malcolm

Date: Sunday, April 15th, 2018 at 1:50 AM

Title: Re: US and Allies Launch Strikes on Syria

Content:

Ogyen said:

Is there any evidence (not media hearsay) that Syria used chemical weapons? There was no evidence last year ...

I did see articles with videos of dead women and children - too gruesome. However, there were no dead men there and some were posted by the white helmets (a joke... terrorists playing hero). Makes me think the rebels dumped all the bodies in one house on top of each other and blamed it on the government... with things like this, and with what I am reading, all you can say is there are these dead bodies. You can't say how they died or who killed them. Certainly not enough evidence to be conclusive to attack another country!

The sequence of events is certainly suspicious... like more effective propaganda for more of the same. Maybe Putin will retaliate, the media will love Trump for a few days and we have the beginning spark for a massive world war. Or it's just more noise and more suffering.

Poor people.

Guru dragphur. Yes.

Malcolm wrote:

Oh, there is plenty of evidence Assad gassed his own people.

<https://www.hrw.org/news/2017/05/01/syria-new-evidence-shows-pattern-nerve-agent-use>

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

The US, Britain, France, and other signatories have treaty obligation to respond militarily to destroy weapons manufacturing facilities when when chemical weapons are used in combat or against civilians if the offending party persist in their unlawful activities. Syria is a signatory to the CWC and is bound by its rules.

Article XII of the <https://www.cwc.gov/cwc.html> states:

1. The Conference shall take the necessary measures, as set forth in paragraphs 2, 3 and 4, to ensure compliance with this Convention and to redress and remedy any situation which contravenes the provisions of this Convention. In considering action pursuant to this paragraph, the Conference shall take into account all information and recommendations on the issues submitted by the Executive Council.
2. In cases where a State Party has been requested by the Executive Council to take measures to redress a situation raising problems with regard to its compliance, and where the State Party fails to fulfil the request within the specified time, the Conference may, inter alia, upon the recommendation of the Executive Council, restrict or suspend the State Party's rights and privileges under this Convention until it undertakes the necessary action to conform with its obligations under this Convention.
3. In cases where serious damage to the object and purpose of this Convention may result from activities prohibited under this Convention, in particular by Article I, the Conference may recommend collective measures to States Parties in conformity with international law.
4. The Conference shall, in cases of particular gravity, bring the issue, including relevant information and conclusions, to the attention of the United Nations General Assembly and the United Nations Security Council.

Author: Malcolm

Date: Sunday, April 15th, 2018 at 1:30 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Norwegian said:

I wonder if there's the possibility of a misunderstanding or miscommunication having taken place here. That the Nechung Kuten never said that she is an oracle of Mamaki. Or that this was poorly communicated. Or that this woman is deliberately marketing

herself as such, when she never really was said to be that.

Because this is all very strange.

Malcolm wrote:

He probably stated that he felt Oshun was an emanation of Mamaki, not Oshun = Mamaki, not unlike the way that the Gyalpo Kunga are considered worldly emanations of the five families.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 11:33 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Kunga Lhadzom said:

She must have some connections with Nagas ?

Malcolm wrote:

Oshun is represented as a human being, and sometimes as a mermaid. Beyonce makes direct reference to her in this Lemonade video, where she plays a vengeful Oshun:

Author: Malcolm

Date: Saturday, April 14th, 2018 at 10:44 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

tingdzin said:

See what sloppy punctuation can do. If the article had said "a living oracle, and an emanation of Mamaki" (note the added comma), it would not have been subject to the interpretation that she was channeling Mamaki, which is an absurdity on many levels. As has been noted many times on this forum, the title "emanation" is tossed about pretty carelessly, and being recognized as an oracle is not that weird or unusual in Asia, and perhaps in Africa either (I don't know anything about Yoruba culture).

If her work is channeling human energies in a positive direction, and she's not just a money-grubbing charlatan, then that work deserves to be recognized, just as the spirit that animates Nechung is to be honored for major contributions to Tibet's and HH's welfare. This does not mean that either is a Buddha.

Malcolm wrote:

I don't think the punctuation is sloppy. This page directly equates Osun with Mamaki. This is wrong on so many levels.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 8:01 PM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

Norwegian said:

Just to echo an older discussion on the topic of oracles, JKhedrup, who spent some time at Sera Je:

JKhedrup said:

I just checked with Geshe Sonam now to confirm what I have relayed here is accurate. He said every lama he has heard teach on this topic has stated that fully enlightened Buddhas cannot manifest through oracles, and says that there is no precedent that they can in any of the canonical scriptures.

Sherab said:

There is a huge difference between manifesting THROUGH oracles and manifesting AS AN oracle. A Buddha can manifest as or emanate anything. Therefore, there is no reason why a Buddha cannot manifest or emanate an oracle.

As to "fully enlightened Buddhas CANNOT manifest through oracles", I think this makes no sense. I think a Buddha can do that if he/she wants to but that would be unskillful and unnecessary. Unskillful because it would create a precedence for any medium to claim that he/she is channeling a Buddha (I actually met a medium who claimed to be channeling Buddha Amitabha) and unnecessary because a Buddha can manifest as anything, so he/she can manifest as an oracle to deliver a message instead of going through an oracle to deliver a message.

Malcolm wrote:

Why would a buddha want to use a medium? That makes no sense at all. There is no need for it, as you yourself even admit. There is no evidence of such a thing occurring in any sūtra or tantra.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 8:12 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

This is interesting:

<https://www.vajrayanaworld.com/long-bits/nechung-oracle-recognizes-yeye-omileye>

Malcolm wrote:

It is impossible for a human being to be a sku rten for a buddha. Only worldly deities manifest through oracles.

dzogchungpa said:
Duly noted.

Malcolm wrote:

If you doubt me, take it up with HHDL who himself has made this observation many times in the course of speaking of a certain protector. Also, the Nechung Oracle himself is not a Tulku, not is Nechung a transcendent deity.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 7:19 AM

Title: Re: Nechung Kuten Recognizes Yeye Omileye

Content:

dzogchungpa said:

This is interesting:

<https://www.vajrayanaworld.com/long-bits/nechung-oracle-recognizes-yeye-omileye>

Malcolm wrote:

It is impossible for a human being to be a sku rten for a buddha. Only worldly deities manifest through oracles.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 12:38 AM

Title: Re: Asbestos snowflakes on the tongue

Content:

Queequeg said:

Its not clear how much exposure leads to cancer.

Malcolm wrote:

Parts per million.

Author: Malcolm

Date: Saturday, April 14th, 2018 at 12:37 AM

Title: Re: Academic learning is not directly proportional to realization

Content:

dzogchungpa said:

Nah, I just trot it out to annoy you.

Malcolm wrote:

I does not annoy me. If you want to misrepresent what other people say, this is on you. It however still needs correction.

Author: Malcolm

Date: Friday, April 13th, 2018 at 7:53 PM

Title: Re: Academic learning is not directly proportional to realization

Content:

dzogchungpa said:

As ChNN says: In fact, the scholar's learning creates many limitations to self-discovery.

Malcolm wrote:

There is in fact a context for this, and the context is that as the Dzogchen tantras say, a shepard who has confirmed their rigpa in direct perception will be liberated far swifter than learned pandita who has not. However, a learned pandita will certainly become liberated far swifter than a shepard if they too have confirmed their rigpa in a direction perception.

It is useful to refer to what Sapan has to say here:

<https://dharmawheel.net/viewtopic.php?f=49&t=4875&p=50535&hilit=kusali#p50535>

Thus, one must be mindful of the context of these statements, since you have twice now trotted out this citation to imply that ChNN thinks scholarship is useless -- he does not.

Author: Malcolm

Date: Friday, April 13th, 2018 at 10:13 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Malcolm wrote:

All sentient beings have been our mothers and fathers, excluding none.

Varis said:

And wives, husbands, friends, etc., right?

So presumably closer karmic affinity is what results in us getting married to certain people, being friends with others, etc? Puts a whole different spin on the concept of "soul mates", eh.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Friday, April 13th, 2018 at 10:12 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Queequeg said:

IIRC, since earliest times, merit earned in Dharma practice benefits not only ourselves, but our families,

Malcolm wrote:

All sentient beings have been our mothers and fathers, excluding none.

Queequeg said:

So it should follow that our practice has far reaching merit for all beings, and that's my understanding of the Mahayana view... I'm sure you are more familiar with this than I am, but the "seven generations" thing seems to be a Vedic or Brahmanical legacy, a convention from the Buddha's time that was incorporated into Buddhism, but was not commensurate to the Buddha's complete message. It would take time for the full scope and breadth of the Buddha's teachings to emerge. Perhaps these were one of the minor conventions current at his time which were not worth challenging.

Malcolm wrote:

It is brahmanical.

Author: Malcolm

Date: Friday, April 13th, 2018 at 4:47 AM

Title: Re: Anyone know about the Namchak lineage, Namchak Khen Rinpoche or Lama Tsomo?

Content:

monktastic said:

Thank you. In your opinion authentic then?

Malcolm wrote:

TSN is definitely the real deal.

Author: Malcolm

Date: Friday, April 13th, 2018 at 4:28 AM

Title: Re: Anyone know about the Namchak lineage, Namchak Khen Rinpoche or Lama Tsomo?

Content:

monktastic said:

I have some family members who want to attend this:

<https://www.eventbrite.com/e/vipassana-tibetan-style-tickets-43361727093?aff=websiteinquiry>

It's taught by teachers from here: <https://namchak.org/about/teachers>

Wanted to see if anyone has any familiarity with this lineage or teachers.

Malcolm wrote:

Lama Tsomo is Linda Pritzker of Priztker Foundation fame. She is a student of Tulku Sangngak's and is the sponsor of this:

<http://www.ewambuddhagarden.org>

Author: Malcolm

Date: Friday, April 13th, 2018 at 2:06 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Queequeg said:

IIRC, since earliest times, merit earned in Dharma practice benefits not only ourselves, but our families,

Malcolm wrote:

All sentient beings have been our mothers and fathers, excluding none.

Author: Malcolm

Date: Friday, April 13th, 2018 at 2:05 AM

Title: Re: Boundless Vision Tulku Tsolo

Content:

Malcolm wrote:

Basically that is correct. You need the lung for the root text at least.

Spelare said:

As for the Five Nails, I see these two translated commentaries from the other discussion:

1. "Five Nails: Commentary on the Northern Treasures Accumulation Praxis By Tulku Tsurlo": https://www.namsebangdzo.com/Five_Nails_p/22022.htm
2. "Path of Secret Mantra: Teachings of the Northern Treasures Five Nails Pema Tinley's Guide to Vajrayana Practice": https://www.namsebangdzo.com/Path_of_Se...380188.htm

Do you recommend either of these? If so, what are the merits of one compared to the other? I would probably order one but not both at this point. Is the text of Tulku Thondup's translation of the Five Nails commentary by Tulku Tsurlo already included in the Boundless Vision book mentioned above, so there would be no point in ordering both that and #1 above?

I'd also welcome the input of anyone here who has tried to use either of the commentaries to support their own practice.

Malcolm wrote:

The five nails is a generic practice for the NT, the guru yoga is adapted to which ever cycle you are doing it for. As to which you order, that really depends on whether you like Dowman's megapixels or not.

Author: Malcolm

Date: Thursday, April 12th, 2018 at 7:47 PM

Title: Re: Non-human capacity for wisdom

Content:

Ogyen said:

I don't feel drawn to having pets.

Malcolm wrote:

I basically have no interest in picking animal shit, hence no pets.

Author: Malcolm

Date: Thursday, April 12th, 2018 at 7:46 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

R said:

Just curious:

Did he give pointing out instructions there?

Malcolm wrote:

Just the lung.

Author: Malcolm

Date: Thursday, April 12th, 2018 at 12:28 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Malcolm wrote:

Our friend ADB has not clarified whether this consciousness is personal, as in Yogacāra, or transpersonal as in Advaita. Even so, the view of Yogācāra is not the view of Dzogchen, which view Dzogchen far surpasses, just as the sun outshines a candle.

Andrew David Boyle said:

It is the view of someone who has directly perceived their Buddha Nature. There is no higher realisation.

Malcolm wrote:

you still have not clarified whether this is Self Mooji keeps talking about is personal or transpersonal.

In any case, having looked at what he says, as far as I can tell is it just standard Self view of Advaita, so not Dzogchen.

Buddhanature misunderstood is just the same as the tīrthika view of self.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 9:51 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Andrew David Boyle said:

Outwardly Mooji's view is that all phenomena arise from consciousness and are of the same nature of consciousness.

Malcolm wrote:

That is not Dzogchen view at all. Not even slightly.

Coëmgenu said:

If I may inquire, although that isn't the Dzogchen view according to you, it does look like the general Yogācāra view.

Perhaps a formal thread, or at the very least a clarification in-thread, on what separates them would be in order?

Malcolm wrote:

Our friend ADB has not clarified whether this consciousness is personal, as in Yogācāra, or transpersonal as in Advaita. Even so, the view of Yogācāra is not the view of Dzogchen, which view Dzogchen far surpasses, just as the sun outshines a candle.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 9:32 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Andrew David Boyle said:

Outwardly Mooji's view is that all phenomena arise from consciousness and are of the same nature of consciousness.

Malcolm wrote:

That is not Dzogchen view at all. Not even slightly.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 8:50 AM

Title: Re: Mind-streams: Separate?

Content:

Snowbear said:

What is wisdom, and how is it acquired?

Malcolm wrote:

Prajñā, wisdom, is the result acquired from hearing the Dharma, reflecting upon it, and cultivating what was heard and reflected upon.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 6:39 AM

Title: Re: Boundless Vision Tulku Tsolo

Content:

dzogchungpa said:

According to the copyright page, "Tulku Thondrup's introduction to this text and his original translation of the text were included in the Buddhayana Foundation Series Volume IX." I don't know if that was actually officially published in some way.

Anyway, 'pixel' etc. sounds silly to my ear, but Tulku Thondup seems to appreciate what he has called Dowman's "brilliant gift of letters" so why not have a look at the book before discouraging others from reading it? Maybe Dowman did a good job with it.

Malcolm wrote:

At minimum, people should have the lung for the root text, kun bzang dgongs pa zang thal gyi nyams khrid thar gling chos sku'i zhing khams su bgrod pa'i nye lam chen mo, composed by 17th century master Zurchen Chöying Rangdrol.

The lung for the ngondro drawn from this was given by Tulku Dakpa when he gave the lung for Buddhahood.

People should not read the text without transmission. I know this is unpopular these days, but well,

Spelare said:

So, if I've received the ngondro lung for this, does that mean I can read the ngondro section but no further? Is it likely that Tulku Dakpa or another qualified lama will be offering the requisite transmission in the foreseeable future?

Malcolm wrote:

Basically that is correct. You need the lung for the root text at least.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 5:53 AM

Title: Re: Mind-streams: Separate?

Content:

Malcolm wrote:

Nichiren studied under many Dharma teachers. Thus, your example is invalid.

Astus said:

So by the requirement for a teacher you accept any Buddhist teacher, even if the encounter is minimal and later one does not even (fully) agree with that person?

Malcolm wrote:

Yes, because the conceptual view one learns is provisional unless or until one realizes suchness for oneself. Of course, for most people, their success in realization is indicated by the amount of hearing, reflection, and cultivation they do. Thus, people with little hearing have a much longer time on the path.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 5:51 AM

Title: Re: Mind-streams: Separate?

Content:

Malcolm wrote:

The main problem with Yogācāra is that they are unable to account for how a conditioned consciousness transforms into unconditioned jñāna, hence Yogācāra is held by Madhyamaka to be a realist school.

Queequeg said:

Interesting. That makes sense, except that last part.

Can you expand on the nature of that problem?

And what is meant by "realist" here?

Malcolm wrote:

It is an issue of transformation, in this case, their position has an inner contradiction. They are trying to account about mind can produce both samsara and nirvana. So the idea is that when the traces of affliction are emptied out of the ālaya, this causes the ālaya to effectively cease to exist, and the remaining mental skandhas transform into the four wisdoms which are now unconditioned. This is explained pretty well in the Mahāyāna Samgraha.

Author: Malcolm
Date: Wednesday, April 11th, 2018 at 5:01 AM
Title: Re: Mind-streams: Separate?
Content:

Snowbear said:
What, exactly, are we talking about with the flame?

Malcolm wrote:
Realization.

Snowbear said:
How is it passed?

Malcolm wrote:
It is like a seal and wax. The guru teaches, the disciple hears. Though the guru's realization is not transferred to the disciple, the impression upon the disciple leads to that disciples realization.

Author: Malcolm
Date: Wednesday, April 11th, 2018 at 4:31 AM
Title: Re: Mind-streams: Separate?
Content:

Snowbear said:
It all sounds a bit too immaterial. What is "candle to candle" meant to capture?

Malcolm wrote:
One flame lighting the next flame.

Snowbear said:
What, exactly, are we talking about with the flame?

Malcolm wrote:
Realization.

Author: Malcolm
Date: Wednesday, April 11th, 2018 at 4:28 AM
Title: Re: Mind-streams: Separate?
Content:
Queequeg said:
What does this statement even mean? Couldn't one say (wn the yogacara approach, it

seems to me, and I am open to correction, the two truths are not reconciled. There is a leap between the two lower levels of understanding and the perfected understanding which sees emptiness, ie. only the ultimate truth of the two truths; all dharmas, whether false or dependently originated, are not the ultimate truth.

Malcolm wrote:

No, this is not correct. The absence of the imputed nature in the dependent nature is the perfected nature.

The two truths are reconciled in Yogacara through the dependent nature.

In other words, the dependent nature is the hinge for the relative and the ultimate, samsara and nirvana, etc.

The main difference between standard Madhyamaka, where one perceives that a given entity has two natures, and the Yogācāra three natures, is that first, all given entities are reduced to mind-only, that recognition of mind-only is the transition point to recognizing that they exist only as seeds in the ālayavijñāna (the dependent nature); through recognizing that they do not exist as anything other seeds, one is no longer confused about the imagined nature (relative truth), recognizing that the dependent is empty of the imagined itself is ultimate truth. The main problem with Yogācāra is that they are unable to account for how a conditioned consciousness transforms into unconditioned jñāna, hence Yogācāra is held by Madhyamaka to be a realist school.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 4:15 AM

Title: Re: Mind-streams: Separate?

Content:

Astus said:

Nichiren did not have a teacher who told him all he had then imparted on his disciples.

Malcolm wrote:

Nichiren studied under many Dharma teachers. Thus, your example is invalid.

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 3:36 AM

Title: Re: Mind-streams: Separate?

Content:

Queequeg said:

My point, and I'm not sure where you stand based on this statement, is that the realization of emptiness is not possible without the Buddha pointing it out to you first.

Malcolm wrote:

Revise "Buddha" to "virtuous mentor," and we are in perfect agreement, though Astus will vehemently disagree.

Astus said:

The disagreement is not whether one needs to learn, but how learning can happen. For instance, Nichiren did not have a teacher who told him all he had then imparted on his disciples.

Malcolm wrote:

No teacher, no blessings; no blessings, no realization (cue: debate about blessings)

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 2:22 AM

Title: Re: Mind-streams: Separate?

Content:

Queequeg said:

My point, and I'm not sure where you stand based on this statement, is that the realization of emptiness is not possible without the Buddha pointing it out to you first.

Malcolm wrote:

Revise "Buddha" to "virtuous mentor," and we are in perfect agreement, though Astus will vehemently disagree.

Queequeg said:

Agree.

And further, this ultimate disagreement with Astus was in mind as the end the whole time.

Malcolm wrote:

Come on, Astus, bring it in

Author: Malcolm

Date: Wednesday, April 11th, 2018 at 2:22 AM

Title: Re: Mind-streams: Separate?

Content:

Snowbear said:

It all sounds a bit too immaterial. What is "candle to candle" meant to capture?

Malcolm wrote:

One flame lighting the next flame.

Author: Malcolm
Date: Wednesday, April 11th, 2018 at 12:45 AM
Title: Re: Mind-streams: Separate?
Content:

Queequeg said:
Would you disagree with that?

Malcolm wrote:
No (speaking for Cone with confidence here because we are Vajrayāna practitioners)
since the essence of Vajrayāna is the direct introduction of suchness.

Author: Malcolm
Date: Wednesday, April 11th, 2018 at 12:44 AM
Title: Re: Mind-streams: Separate?
Content:

Queequeg said:
My point, and I'm not sure where you stand based on this statement, is that the realization of emptiness is not possible without the Buddha pointing it out to you first.

Malcolm wrote:
Revise "Buddha" to "virtuous mentor," and we are in perfect agreement, though Astus will vehemently disagree.

Author: Malcolm
Date: Tuesday, April 10th, 2018 at 9:22 PM
Title: Re: Vajrayana is not Tibetan Buddhism
Content:

florin said:
So mantrayana and vajrayana are different then ?

http://www.rigpawiki.org/index.php?title=Nine_yanas

Varis said:
I should correct myself.
Tibetans use the words Vajrayana and Mantrayana as synonyms but AFAIK the former term doesn't appear in Kriya and Yoga Tantra because it's a later development, hence why East Asian Buddhists don't use it.

Malcolm wrote:
This is not correct.

The term "Vajrayāna" is found in yogatantra, in the Sarvatathāgatatattvasaṃgraha-

nāma-mahāyāna-sūtra as well as the Vajra-śikhara-mahā-guhya-yoga-tantra It is also found in kriya tantra, in the Ārya-avalokiteśvara-padmajāla-mūlatantrarāja-nāma and the Ārya-vajrakrodharājakalpa-laghutantra-nāma

In the Sarvatathāgatatattvasaṃgraha we find the term "Unsurpassed Vajrayāna."

Author: Malcolm

Date: Tuesday, April 10th, 2018 at 8:50 PM

Title: Re: Mind-streams: Separate?

Content:

Queequeg said:

They go on contemplating endlessly trying to find "nothing", ie. analysis without remainder. Pursuing an impossible end is, in my view, and endless austerity.

Malcolm wrote:

The point of the analysis is not to find nothing, the point is to find something. When one's analysis fails to find something, one discovers the absence of inherent (a.k.a ultimate) existence, otherwise known as the absence of existence with respect to any of the four extremes. This analysis is not endless, since one only needs to discover the emptiness of one thing to realize the emptiness of all things. To echo Āryadeva, those who propose any sort of existence must prove the existence of each and everything they propose as existent, whereas those who make arguments via emptiness need only to prove the emptiness of one thing in order to prove the emptiness of all things.

Author: Malcolm

Date: Sunday, April 8th, 2018 at 6:33 PM

Title: Re: Is Bon Buddhadharma?

Content:

yan kong said:

But isn't that kind of an important point, as to whether they're taking refuge in a Buddha or not? Not really in regards to whether they define themselves as Buddhists or not but rather as to whether their object of refuge is enlightened or not.

Fortyeightvows said:

Well like Malcolm said:

Malcolm wrote:

Their object of refuge is Tonpa Shenrab, who was, in the opinion of most western scholars, mythologized into a Buddha (sang's gyas).

Varis said:

From what I understand there is little evidence currently that the Buddha was a historical person, let alone that he taught anything attributed to him.

https://www.academia.edu/36121418/The_Idea_of_the_Historical_Buddha_Published_version_JIABS_2017

Those who would claim Bon is not Buddhadharma because they take Tonpa Shenrab as refuge shouldn't throw stones when they live in a glass house.

Malcolm wrote:

That article is really quite silly.

Author: Malcolm

Date: Friday, April 6th, 2018 at 8:23 PM

Title: Re: student-master relationship in Vajrayana

Content:

pemachophel said:

dear climb-up,

if you're looking for a one-size-fits all methodology in vajrayana, i think you're going to be disappointed. as the well-known tibetan saying goes, "every valley has its lama; every lama has his dharma (meaning how he or she does things)."

personally, i recommend your finding (or sticking with) a teacher whose teachings work for you and not worry about the rest. if ChNNR's method of DI or initiation works for some, that's wonderful for them. others may need (or simply favor) in-the-flesh teachings in a small group setting. the issue is the result, not necessarily the delivery system.

just my two cents. sorry if i'm way off base.

climb-up said:

Thank you for your thoughtful post. I appreciate it.

I am not looking for a one-size fits all approach, nor am I looking for a teacher who works for me, I have found that in ChNN's teachings and practice. I'm good on that front, and have full faith in teachings.

My question was specifically in regards to Malcolm, a very well known and vocal supporter of ChNN and his teachings saying that everything in the article was correct. I can understand both approaches being true in the "every lama has his own dharma" sense, but not in the sense of a student of ChNN saying that everything in there article is true.

I am curious if Malcolm has some understanding that some how reconciles these two perspectives and, if he would share it. I am (very genuinely) not trying to start any sh!t ...

dzogchungpa said:

Good, because we can't have that, can we?

climb-up said:

...just trying to preemptively stem off any potential defensiveness, in the hopes of getting an answer (sometimes, I can't imagine why, my questions are thought of as less than sincere).

Malcolm wrote:

With respect to the boss, he answers questions put to him in email or in person.

Author: Malcolm

Date: Thursday, April 5th, 2018 at 11:53 PM

Title: Re: student-master relationship in Vajrayana

Content:

treehuggingoctopus said:

Well, the thing is, as you practice new questions tend to emerge. And then you go back to your guru and ask them again, don't you?

Malcolm wrote:

Not if he or she has basically stopped answering questions. At a certain point in one's practice, one needs to become self-reliant. After all, Dharma is not rocket science.

treehuggingoctopus said:

That is what one would think. I would, in any case. But then there are things like this:

<http://levekunst.com/club-nondualite/>

Malcolm wrote:

Yes, everything Erik says here is true. But this is not in contradiction with my point at all.

If one is still in a state of doubt, one might ask questions, but even if one asks questions and receives answers, those answers cannot really be confirmed by anyone else but oneself in one's own practice. Anyway, people put too much emphasis on "nonduality" without really knowing what the term means in the various approaches of Buddhadharma.

Author: Malcolm

Date: Thursday, April 5th, 2018 at 11:07 PM

Title: Re: Why samsara exists

Content:

Malcolm wrote:

I don't know why there is all this discussion. The answer to why samsara exists is that sentient beings are subject to grasping a self that does not exist as real.

Author: Malcolm

Date: Thursday, April 5th, 2018 at 11:04 PM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Malcolm wrote:

Then there is the issue of "helping" the text. It is the habit of some translators to embed their understanding in their translations by fleshing them out, sometimes by as much as 40 percent, with extraneous material either derived from commentaries or from information provided in the course of hearing a text being taught.

Grigoris said:

I disagree with this method. This sort of activity is best left for footnotes where it is made clear that it is an addition of the translator.

Malcolm wrote:

I am not advocating for this, just mentioned that this is the practice of some translators. I personally think it is the wrong way to go.

Author: Malcolm

Date: Thursday, April 5th, 2018 at 10:11 PM

Title: Re: student-master relationship in Vajrayana

Content:

treehuggingoctopus said:

And if they stop?

Malcolm wrote:

Then you don't need to ask anymore questions— just find your answers in your practice. I.e., at that time one needs to rely on the inner guru.

treehuggingoctopus said:

Well, the thing is, as you practice new questions tend to emerge. And then you go back to your guru and ask them again, don't you?

Malcolm wrote:

Not if he or she has basically stopped answering questions. At a certain point in one's practice, one needs to become self-reliant. After all, Dharma is not rocket science.

Author: Malcolm
Date: Thursday, April 5th, 2018 at 2:44 AM
Title: Re: student-master relationship in Vajrayana
Content:

47635 said:
How often is it necessary to see one's teacher in Vajrayana?

Malcolm wrote:
Until he or she stops answering your questions.

treehuggingoctopus said:
And if they stop?

Malcolm wrote:
Then you don't need to ask anymore questions— just find your answers in your practice.
I.e., at that time one needs to rely on the inner guru.

Author: Malcolm
Date: Wednesday, April 4th, 2018 at 11:01 PM
Title: Re: student-master relationship in Vajrayana
Content:

47635 said:
How often is it necessary to see one's teacher in Vajrayana?

Malcolm wrote:
Until he or she stops answering your questions.

Author: Malcolm
Date: Wednesday, April 4th, 2018 at 9:47 PM
Title: Re: Great Transference question
Content:

Josef said:
one would also be forbidden from reading Malcolm's translations if this were the case.

chimechodra said:
Does "Buddhahood in this Life" contain thogal sections that one should not read unless they have received those teachings? This would be good to know beforehand. I haven't bought the book yet so I have no idea if there's a warning somewhere, but it is on my to-read list.

Malcolm wrote:

I wrote:

In closing, I would like to stress that this translation has been prepared primarily for the serious practitioner who has the transmission for the teachings contained here. The reader should have received the necessary empowerments and reading transmissions. The Great Perfection tradition, like the Buddhist tradition in general, is an orally transmitted tradition, and one cannot expect to make any progress in its teachings without having received transmissions in a proper way. Without proper guidance by a qualified master who has understood and realized the meaning of the Great Perfection, one is sure either to not understand or, perhaps worse, to misunderstand the subject matter. However, with proper guidance by a qualified master, it is certain that one will be able to gain confidence in one's view and practice, and to quickly traverse the path to perfect buddhahood.

Author: Malcolm

Date: Tuesday, April 3rd, 2018 at 10:17 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Yes, it is. But not with ChNNR's melody. Often a part of liberation of wearing mantras. Also there are several version.

/magnus

Miroku said:

Yes, if I remember correctly the melody is really something special. It came to Rinpoche as a part of his Jnanadakiny dreams or it is from Jnanadakini. Either way it is special.

heart said:

No, I think he got it from Ekajati in a dream.

/magnus

Malcolm wrote:

It came from a dream of a ganapuja he had when he was around 10 years old. Since his uncle was in the dream, he asked his uncle if he knew this melody, but Heka Lingpa said he did not know that melody, and told ChNN to go to his other uncle, since SOV was part of Adzom Drukpa's practice; however, there, his other uncle taught him a melody that was used in Adzom Gar, but it was nothing like what ChNN heard in his dream at that Ganapuja. Later, when he started having dreams of the dance, the melody was

slowed down considerably. I have heard recordings from the '70s where SOV was accompanied by harmonium and it was sung very rapidly compared even with the quick form of singing today.

Author: Malcolm

Date: Tuesday, April 3rd, 2018 at 1:55 AM

Title: Re: "Wild Wild Country" - Osho documentary on Netflix

Content:

dzogchungpa said:

It's been a while since I looked at it but if I recall correctly, some of that Rajneesh stuff is very well spoken.

Malcolm wrote:

Your memory is failing you.

Author: Malcolm

Date: Sunday, April 1st, 2018 at 9:56 PM

Title: Re: Ayya Yeshe

Content:

gelukman said:

Hello

<http://buddhistinsights.com/ayya-yeshe/>

There is a nun called Ayya Yeshe. Who is very active and such a public person.

So the question arise. What is she doing?

Quickly seen I did not find any mention her qualification to ordain women?

If some one have more insight I would be happy to hear.

.

Grigoris said:

Any vow holding monastic is "qualified" to ordain given there are another two (for a total of three) vow holding monastics present.

Why do you want to know? You want to be ordained by her?

Malcolm wrote:

Well, not exactly. Bhikṣunis cannot ordain men. They can at most give them refuge (barring bodhisattva vows and samaya, which do not have gender restrictions).

Author: Malcolm

Date: Sunday, April 1st, 2018 at 8:21 PM

Title: Re: Why is "unborn, unchanging, deathless" NOT eternal?

Content:

krodha said:

"Non-empty" is a play on words in that context. Many see the use of "non-empty" and think it contradicts śūnyatā, but it does not... it is merely a play on words that is intended to come off a bit controversial and incendiary. "Non-empty" is an embellished and shortened way of saying "not lacking qualities," but it appears attractive for those who might fear emptiness, it is intended as an upāya in that sense. The main issue is that it requires unpacking and given the fact that many who shy away from emptiness tend to be those who take comfort in the idea of substantial essences, the use of "non-empty" is oft misconstrued as affirming an inherent essence that contradicts emptiness.

ItsRaining said:

You seem to be just assuming that it is intended to be controversial and incendiary when it is not. There was no massive controversy over these work in the past....

Malcolm wrote:

Sure there was, which is why the Lanka is an important corrective to the ten tathāgatagarbha sūtras, and explains that tathāgatagarbha was taught for those who were in fear of emptiness.

ItsRaining said:

It just affirms that affirms that the mind does not lack qualities which is an important point, clarifying that it is not a nihilists emptiness.

Malcolm wrote:

Anything that has qualities is relative and compounded.

Author: Malcolm

Date: Saturday, March 31st, 2018 at 12:21 AM

Title: Re: Boundless Vision Tulku Tsolo

Content:

dzogchungpa said:

According to the copyright page, "Tulku Thondup's introduction to this text and his original translation of the text were included in the Buddhayana Foundation Series Volume IX." I don't know if that was actually officially published in some way.

Anyway, 'pixel' etc. sounds silly to my ear, but Tulku Thondup seems to appreciate what he has called Dowman's "brilliant gift of letters" so why not have a look at the book before discouraging others from reading it? Maybe Dowman did a good job with it.

Malcolm wrote:

At minimum, people should have the lung for the root text, kun bzang dgongs pa zang thal gyi nyams khrid thar gling chos sku'i zhing khams su bgrod pa'i nye lam chen mo,

composed by 17th century master Zurchen Chöying Rangdrol.

The lung for the ngondro drawn from this was given by Tulku Dakpa when he gave the lung for Buddhahood.

People should not read the text without transmission. I know this is unpopular these days, but well,

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:42 PM

Title: Re: Yantra Yoga compared to...

Content:

Spelare said:

For myself, I see no problem with integrating haṭha-yoga practices, physical or energetic, into the Dzogchen view. This is precisely what Yantra Yoga instructors apparently do, deferring to Tibetan texts and teachers whenever possible but clearly bringing to bear their training in modern postural yoga.

Malcolm wrote:

As to your first point, yes, there is no conflict here.

As to your second point, I don't think Fabio and Laura would agree.

Spelare said:

Ok. So, would you say that they had to unlearn certain aspects of modern postural yoga and relearn them according to the Tibetan sources? Or, do you just mean that everything they teach was already there in the Tibetan sources already, and there was no need to adapt them for modern use?

Malcolm wrote:

Laura, as far as I know, never studied any of the lineages from Krishnamācārya. Fabio originally studied with Śivānanda, but dropped all of that when he started training with ChNN. Everything in Yantra Yoga is in the root text, including the variations, as ChNN learned it from his uncle.

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:40 PM

Title: Re: melong pendant

Content:

Grigoris said:

As for blessings: I gave my melong to be used during an empowerment as the landing pad for Dakini.

Mantrik said:

Hopefully they were better at landing than the owls in Harry Potter.

Convex side down helps.

Malcolm wrote:

One is to wear the six syllables against the skin, mirror side out.

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:39 PM

Title: Re: melong pendant

Content:

Grigoris said:

As for blessings: I gave my melong to be used during an empowerment as the landing pad for Dakini.

Mantrik said:

Hopefully they were better at landing than the owls in Harry Potter.

Convex side down helps.

Ogyen said:

These Merigar Melongs are flat discs. I like the convex shape better..

Malcolm wrote:

The Merigar melongs are descendants of the original melong given to ChNN by Changchub Dorje. They are made of a special alloy, to ChNN's precise specifications. Each batch of new melongs has added to it an older melong kept back so that succeeding generations of melongs all have some of the original in their composition. Thus, it is better, IMO, to purchase the merigar melongs.

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:35 PM

Title: Re: Yantra Yoga compared to...

Content:

Spelare said:

For myself, I see no problem with integrating haṭha-yoga practices, physical or energetic, into the Dzogchen view. This is precisely what Yantra Yoga instructors apparently do, deferring to Tibetan texts and teachers whenever possible but clearly bringing to bear their training in modern postural yoga.

Malcolm wrote:

As to your first point, yes, there is no conflict here.

As to your second point, I don't think Fabio and Laura would agree.

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:33 PM

Title: Re: Mind-streams: Separate?

Content:

Losal Samten said:

How do aspirations work once buddahood is attained? Aspirations are a conditioned phenomena and are to be abandoned at the tenth bhumi (IIRC), and since the dharmakaya is unconditioned, surely it can't be conditioned via conditioned practitioners conditionally triggering the abandoned and purified conditional traces of aspirations?

Are aspirations mentioned in Dzogchen literature, or does it rely on the natural compassion doing its business? Wish-fulfilling jewel a and wish-fulfilling jewel b have no differences in activities and potentialities, surely?

Malcolm wrote:

Like karma, there is no inherent nature that forces the result of aspirations, once made, to cease. AA VIII 2,8 (Conze) states concerning the "cognition concerning resolve", "As the cause comes to maturity, he manifests himself at that place, wherever and whenever his help is needed."

Author: Malcolm

Date: Friday, March 30th, 2018 at 11:02 PM

Title: Re: Mind-streams: Separate?

Content:

Ogyen said:

So for example is Tara a specific being with a separate mindstream than Shakyamuni, or Chenrezig/Avalokiteshvara, etc. Or are they all the same buddha nature that just projects through a different lens of manifestation?

I ask because we are instructed to use specific practices to help us for specific conditions...

Malcolm wrote:

Buddhanature is not some unity that all beings share. That would be a self-view. Buddhanature is the individual potential of each sentient being to awaken.

Tārā is a being separate from Śākyamuni, Avalokiteśvara and so on, who all make their own aspirations, have their own namthars, etc.

Each deity manifests from separate aspirations to provide methods for different sentient beings. Tārā the bodhisattva and Tārā, the deity in the sadhana that one manifests are not the same, but by doing the latter one invokes the aspirations of the

former. However, if one realizes Tārā, there is basically no difference at that point between oneself and Tārā because the pristine consciousness of all the buddhas is identical in terms of object of realization and so on.

Author: Malcolm

Date: Friday, March 30th, 2018 at 10:43 PM

Title: Re: Boundless Vision Tulku Tsolo

Content:

the.eleven said:

Does anyone here have experience with this text?

https://www.amazon.com/Boundless-Vision-Manual-Dzogchen-Changter/dp/1985102846/ref=sr_1_1?ie=UTF8&qid=1522255581&sr=8-1&keywords=boundless+visi%C3%B3n

Josef said:

I havent read it but I find it quite odd that Dowman "edited" a Tulku Thondup translation. This could be a very valuable translation if there is an extant version that Dowman didnt have anything to do with.

Perhaps there is another edition available from Thondup himself.

Malcolm wrote:

From what I understand, there was a manuscript version in circulation.

Author: Malcolm

Date: Friday, March 30th, 2018 at 10:39 PM

Title: Re: Boundless Vision Tulku Tsolo

Content:

Josef said:

I havent read it but I find it quite odd that Dowman "edited" a Tulku Thondup translation. This could be a very valuable translation if there is an extant version that Dowman didnt have anything to do with.

Perhaps there is another edition available from Thondup himself.

Norwegian said:

Basically it looks like Dowman had his way with the text and added in "pixel", "megapixel" and other Dowman-lingo...

treehuggingoctopus said:

"Sole cosmic megapixel." Mmmmmmm.....

Malcolm wrote:

This must be the Minecraft edition of Dzogchen.

Author: Malcolm

Date: Friday, March 30th, 2018 at 3:11 AM

Title: Re: Mind-streams: Separate?

Content:

Malcolm wrote:

According to Sarvastivada and most of Mahāyāna and Vajrayāna, formless realm beings have no material body. Dzogchen dissents from this view.

Grigoris said:

So the Arupadhatu is suddenly a Rupadhatu?

Malcolm wrote:

In Dzogchen, formless is taken to mean extremely subtle form.

Author: Malcolm

Date: Thursday, March 29th, 2018 at 10:16 PM

Title: Re: Mind-streams: Separate?

Content:

clayde said:

I apologize for my confusion but if “a mind is instantiated in a body”, are there minds without living bodies and/or living bodies without minds?

Malcolm wrote:

According to Sarvastivada and most of Mahāyāna and Vajrayāna, formless realm beings have no material body. Dzogchen dissents from this view.

Author: Malcolm

Date: Thursday, March 29th, 2018 at 3:24 AM

Title: Re: ‘Dharmas do not arise’

Content:

Wayfarer said:

Precisely!

There are some very good answers and sources here, which I think address the point (and thank you for them). But that point is, to say of something that it has ‘merely conventional existence’, is not to say that it simply doesn’t exist. Actually the whole distinction between ‘conventional and ultimate’ is really a deep philosophical question. I think too often we assume that we understand something about that, because after all the sutras and commentaries are written from the perspective of understanding that

distinction. But I know that I don't fully understand it. Hence, caution.

Malcolm wrote:

Arising, when analyzed, cannot be ascertained. We do not state from the outset that phenomena do not arise. That is an analytical conclusion. Conventional truth (arising) is how things appear to us , ultimate truth (nonarising) is the conclusion of analyzing appearances.

Coëmgenu said:

So to say "conventionally, nothing arises" is somewhat incorrect, because it is illustrating some confusion about the conventional? Things don't arise, but if conventionality is not the mistaken or unmistaken experience of "apparently" arising dharmāḥ ", however "wrong" or "right" that experience of conventionality may be, then what is it?

Malcolm wrote:

Conventionally, arising from conditions is the only valid mode of arising.

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 9:49 PM

Title: Re: 'Dharmas do not arise'

Content:

Coëmgenu said:

They don't arise ultimately, they do arise conventionally, sometimes people (not just anyone) say they don't arise conventionally either.

When nothing arises, even conventionally, what is the point of even positing a conventional?

Wayfarer said:

Precisely!

There are some very good answers and sources here, which I think address the point (and thank you for them). But that point is, to say of something that it has 'merely conventional existence', is not to say that it simply doesn't exist. Actually the whole distinction between 'conventional and ultimate' is really a deep philosophical question. I think too often we assume that we understand something about that, because after all the sutras and commentaries are written from the perspective of understanding that distinction. But I know that I don't fully understand it. Hence, caution.

Malcolm wrote:

Arising, when analyzed, cannot be ascertained. We do not state from the outset that phenomena do not arise. That is an analytical conclusion. Conventional truth (arising) is how things appear to us , ultimate truth (nonarising) is the conclusion of analyzing

appearances.

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 9:40 PM

Title: Re: Mind-streams: Separate?

Content:

Matt J said:

Why give primacy to the body? Why can't the body be instantiated in the mind?

I mean for example the accounts given by Jamgon Kongtrul Rinpoche in Myriad Worlds. But minds are formless— how can they be instantiated in anything? Plus in Buddhist creation stories, bodies arise in minds, not the other way around.

Malcolm wrote:

If minds cannot be instantiated in bodies, how can there be rebirth?

As to your second remark, I am not sure what you mean. Citation helpful.

Well, in Dzogchen texts for example, it is pretty clear the body is a vessel for the mind, something which is appropriated based on karma.

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 3:56 AM

Title: Re: Mind-streams: Separate?

Content:

Matt J said:

But minds are formless— how can they be instantiated in anything? Plus in Buddhist creation stories, bodies arise in minds, not the other way around.

Malcolm wrote:

If minds cannot be instantiated in bodies, how can there be rebirth?

As to your second remark, I am not sure what you mean. Citation helpful.

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 1:35 AM

Title: Re: Mind-streams: Separate?

Content:

Malcolm wrote:

also in the formless there are indriyas supports the mind, such as life force etc.

Grigoris said:

Sure. But you said the delineating quality is the body/form. Or were you speaking about the animal/human realm specifically? do viruses have minds?

I would say that they have a degree of sentience and thus have some sort of mind. A

pretty basic mind, but a mind nonetheless.

Malcolm wrote:

We can also say that formless beings have form, it is just very subtle.

As to your second statement, I cannot confirm this or deny it. I simple don't know.

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 1:15 AM

Title: Re: Mind-streams: Separate?

Content:

Matt J said:

The issue with the Buddhist view is that the mind is not physical, so what keeps minds apart?

Malcolm wrote:

Minds are instantiated in bodies, that's what keeps them apart.

Grigoris said:

So what keeps them "apart" in formless realms?

What would happen in the case of a virus, where they become a part of the entity they invade?

Malcolm wrote:

also in the formless there are indriyas supports the mind, such as life force etc.

do viruses have minds?

Author: Malcolm

Date: Wednesday, March 28th, 2018 at 12:13 AM

Title: Re: Mind-streams: Separate?

Content:

Matt J said:

The issue with the Buddhist view is that the mind is not physical, so what keeps minds apart?

Malcolm wrote:

Minds are instantiated in bodies, that's what keeps them apart.

Author: Malcolm

Date: Tuesday, March 27th, 2018 at 9:27 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

You did not explain to me that Richardson already proved Madhyamaka does not stand up when cast in the language of Quine. You made a statement to that effect only if I remember correctly. I did say that I cannot comment on Richardson as I have not read it.

Malcolm wrote:

Early Madhyamaka in China. That is your assignment.

"Not 1; not 0; not 1 and 0; and neither 1 nor 0." These are the four non affirming negations. They have no implication other than what they directly negate. They do not affirm anything.

Author: Malcolm

Date: Tuesday, March 27th, 2018 at 1:39 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

No, I hope they will make booklet one day. Rinpoche gives the tibetan text of the sadhana if you ask and some people have done translations but I hesitate to mention them in an open forum.

/magnus

javier.espinoza.t said:

ChNN is the only known holder of ChchD teachings?

lelopa said:

outside of Tibet : afaik yes!

Malcolm wrote:

No, there is also Lama Wangdor.

Author: Malcolm

Date: Monday, March 26th, 2018 at 7:23 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Matt J said:

Language is not quite as susceptible to formal logic, especially English. I think

combining statement #1 and statement #2 is a category error.

Malcolm wrote:

I have tried to explain this several times, but he doesn't listen.

Sherab said:

Did you spot the flaw in his logic? It was one that is made by most people who are not trained in logical fallacies. But you? I don't know what to say.

Malcolm wrote:

I have already explained to you that Richardson already proved Madhyamaka does not stand up when cast in the language of Quine. Why you ignore me when I make such observations is anyone's guess. Therefore, you should understand that your equations are flawed since they do not each the point of Madhyamaka. But if you prefer to spend your time trying to match major and minor premises, please go ahead.

Author: Malcolm

Date: Sunday, March 25th, 2018 at 10:24 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Matt J said:

Language is not quite as susceptible to formal logic, especially English. I think combining statement #1 and statement #2 is a category error.

Malcolm wrote:

I have tried to explain this several times, but he doesn't listen.

Author: Malcolm

Date: Sunday, March 25th, 2018 at 12:05 AM

Title: Re: Beijing 'strongly dissatisfied' as Trump signs Taiwan Travel Act

Content:

tingdzin said:

And maybe the only one (world leader). Bravo Trump -- I guess even a nearsighted hog roots up a truffle now and then.

Malcolm wrote:

I was under the impression that pigs rooted up truffles by smell, not by sight.

Author: Malcolm

Date: Saturday, March 24th, 2018 at 6:21 AM

Title: Re: Who/what is the Original Buddha? Split from En-no-gyoja

Content:

Queequeg said:

The problem with identifying any "thing" with the Original Buddha is that the Original

Buddha is not a "thing". If it is, then we have to make clear that we mean this only in a conventional sense. Otherwise, we're not discussing Buddhism and rather something else.

In the sutra I reproduced (<https://dharma.wheel.net/viewtopic.php?f=53&t=28193>) The Original Buddha is identified as "no mind, no thought". I didn't reproduce Swanson's comments, but he suggested that this Original Buddha of No Mind and No Thought is jisso - True Aspect of Reality. The suggestion is that the beginningless and endless original Buddha that awakens, awakens by "hearing" the teaching of the True Aspect of Reality, in other words, coming to know reality as it is by observing reality.

I don't know if this is meant to be understood as some temporal event, or rather implies that the practitioner should likewise seek awakening by listening to the True Aspect of Reality.

As for identifying this myoho renge kyo with the True Aspect of Reality, that's probably partially true. It is also the wisdom (in the form of the Buddha) of the True Aspect, as well as the practice of it.

In other words, I don't think that sutra aligns particularly well with what Nichiren taught.

Malcolm wrote:

The term adibuddha in Sanskrit texts makes its first appearance in the Mañjuśrī-nāmasaṃgīti. The adibuddha is considered to be suchness.

Author: Malcolm

Date: Saturday, March 24th, 2018 at 1:07 AM

Title: Re: Return after a long absence

Content:

Ogyen said:

Hi, I've been gone years, but I'm back because I missed you guys so much I had to come back.

Ogyen

Malcolm wrote:

Hi Daphne.

Welcome back.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 10:43 PM

Title: Re: the great vegetarian debate

Content:

pueraeternus said:

This is not merely "can't do-ism". It is a horrific notion that it is somehow compassionate to perpetuate the continued enslavement and slaughter of billions of sentient beings.

Malcolm wrote:

That is a horrific notion, and not one advanced by the statement above.

pueraeternus said:

It is like saying let's keep 1000 cows alive in hellish conditions, if not we have to kill them, but it's totally ok to end up enslaving and killing exponentially more cows in just 50 years, and ensuring that the fate of the progeny of those cows are not much better than the most ill-fated of pretas.

Malcolm wrote:

No, it is not like that at all. The statement is pointing out the consequence of what would happen if 7.5 billion people overnight stopped raising livestock for food. Of course that is not going to happen, since I do not foresee, in world of 2.5 billion Christians, 1.8 billion Muslims, etc., that the demand for meat is going to decrease anytime soon. In fact, it will only increase as we move deeper into the Kaliyuga.

pueraeternus said:

It would not be so bad if there were no such thing as modern factory farming practices. But in the face of what we know what goes on in meat factories, people continue to spout Buddhist doctrines that do not factor these realities in.

Malcolm wrote:

You apparently selectively ignored my agreement that modern agribusiness in toto is terrible. For the record, I do not buy meat or dairy that is not pastured, i.e. raised humanely, and preferably locally, since I have that luxury. Nor do I buy nonorganic food as much as possible.

On the other hand, the world appetite for meat is increasing as developing countries increase the demand for meat every year.

The FAO projected:

Meat consumption in developing countries has been continuously increasing from a modest average annual per capita consumption of 10 kg in the 1960s to 26 kg in 2000 and will reach 37 kg around the year 2030 according to FAO projections. This forecast suggests that in a few decades, developing countries' consumption of meat will move towards that of developed countries where meat consumption remains stagnant at a high level.

<http://www.fao.org/docrep/010/ai407e/AI407E02.htm>

In reality, more and more people are going to be eating meat. The trends are pretty clear:

Thanks to all of this meat eating, at any given point in the year, there are 19 billion chickens, 1.5 billion cows, 1 billion pigs and 1 billion sheep on the planet — more than three times the number of people. And these numbers are set to rise as the human population grows and more people shift toward a meat-based diet. The number of cattle, sheep, goats and buffalo — animals that require quite a bit of land for feed production and grazing — alone is increasing by 25 million annually, according to the Food and Agriculture Organization.

<https://ensia.com/articles/these-maps-show-changes-in-global-meat-consumption-by-2024-heres-why-that-matters/>

pueraeternus said:

It is as if just because technically they may not be incurring direct karmic penalties, they will be alright. But we are all supposed to be on the Mahayana path, and it is not enough to just not further incur negative karma - we have to actively bring benefit for others. It is truly the age of kaliyuga when supposedly learned practitioners can't see the obvious contradictions.

Malcolm wrote:

You seem to have a misunderstanding of the bodhisattva path. Shantideva raises the question of how the Buddha could have perfected generosity since there was still poverty in the world. Shantideva responds to the qualm by pointing out that even though the Bodhisattva could not actually relieve the poverty of all sentient beings, he sincerely wished they were all free of it, and thus he perfected generosity. You also seem not to make a distinction between aspirational bodhicitta and engaged bodhicitta.

One must disentangle what impacts one's liberation, and what impacts the world. There is really no way to prevent the transient suffering of sentient beings. The view that one can is really a one-lifetime view at best. That is why the Buddha clearly stated, "I cannot remove suffering with my hands." Mature Dharma practitioners know with sadness there is really nothing that can be done about the suffering of others, even though we make aspirational vows to lead all beings to nirvana, in order for that to happen, those sentient beings need to be reborn as human beings first. This is why, for example, when training on the four Brahma-viharas, Kamalashila recommends that we first develop equanimity. The lack of equanimity on the part vegetarian ideologues is basically what fuels their idealistic "compassion."

pueraeternus said:

And I am not even now saying everyone should suddenly be vegetarian - just accept the fact that reducing meat intake is good for every sentient being involved (including insects, since we will be killing less of them), the environment and planetary well-being, and then try to reduce meat in our daily life. Even this they do not accept and give all sorts of spurious reasons and denials. There is no other way to say it - it is disgusting and shameful.

Malcolm wrote:

Your feelings of disgust and shame are your own since you are imputing positions upon

me that I do not hold.

Frankly, a lot of Western Buddhist hysteria over the consumption of meat comes from living in advanced economies where being a vegetarian is a first world luxury. A point completely overlooked in these debates is that most Buddhists in the world, living in developing nations as they do, eat meat and want to eat meat. Actually, so do most Hindus, they just avoid beef, eating lamb and chicken in great quantity instead. And Hindus would not dream of abandoning milk, etc., since it is sanctioned in the Vedas.

It is pretty clear there is suffering in the world. But the only way suffering can be removed in a real sense is by meeting the Dharma and practicing a path. In the meantime, I will seek to help those I can directly help, and feel sadness at my limitations in not being able to help all sentient beings, even though that is my most sincere wish.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 3:15 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

There is an obvious parallel to modern transnational yoga's asanas in YY, which indicates to me that YY is not trulkhor in the traditional sense. When you say you were exposed to other trulkhor systems, do you mean like on YouTube?

Varis said:

Hatha Yoga comes from Buddhism, this has been well established by academics. Any similarity is likely to be found there.

climb-up said:

Do you have some references for this?

Not that I doubt you, I'd just like to read up on it and on first glance not much is coming up.

Malcolm wrote:

Also look at the work of Jame Mallison.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 3:07 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

To cause harm requires intent to cause harm. This is something you fail to understand. In order to cause harm, one has to have malice.

That is nonsensical. Drunk drivers don't intend to cause harm when they run a red light, but they do cause harm anyway.

Malcolm wrote:

Not so, all drunk drivers know they are acting unlawfully.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 3:07 AM

Title: Re: the great vegetarian debate

Content:

seeker242 said:

The Buddha could not even prevent the enslavement of his clan.

The Buddha was not the one enslaving the clan, if he was, he would have been able to stop it by not doing it...

Malcolm wrote:

Likewise, just because one eats meat bought from a store, this does not mean one is butchering the animal. Since one is not doing it, one cannot stop it.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 2:50 AM

Title: Re: the great vegetarian debate

Content:

Simon E. said:

I have never, ever, seen an omnivore attempt to convert a vegan/veggie.

treehuggingoctopus said:

Really? I see it regularly, Vajrayana Buddhist meat-eaters attempting to convert Vajrayana Buddhist veggies/vegans. Happens rarely online, regularly in (the pun partially intended) the meat-space.

Malcolm wrote:

This only happens to hapless vegetarians who stumble into Dzogchen Community when ChNN gives his usual lecture about the miserable compassion of vegetarians.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 2:46 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

No more so than tofu or socks.

seeker242 said:
Much more than tofu or socks.

Malcolm wrote:
Nope, this is a claim, not a fact.

seeker242 said:
Funny thing is that "if the world went vegan tomorrow" is unrealistic and therefore irrelevant.
Yes, and for that reason, it is also irrelevant is one buys meat in a store or not. You have acquiesced the point.
Only that which is unrealistic is irrelevant. Reducing harm is not unrealistic and therefore not irrelevant.

Malcolm wrote:
Yes, it is unrealistic. The Buddha could not even prevent the enslavement of his clan.

seeker242 said:
but we cannot prevent or remove the suffering of others.
You can when you are the one that is causing it to begin with.

Malcolm wrote:
To cause harm requires intent to cause harm. This is something you fail to understand.
In order to cause harm, one has to have malice.

seeker242 said:
No, there is a difference. I am not claiming that being an omnivore is some sort of moral high ground. It isn't. But you vegans claim a moral high ground, which in fact is false.
Vegans claim that it's less harmful to be vegan, which is true.

Malcolm wrote:
Well, it is true is not a fact.

seeker242 said:
There are more of us than there are of you. Better be cautious. We only eat vegetarians.
Not really a problem. We can outrun you because we don't have high blood pressure and cholesterol clogged arteries.

Malcolm wrote:
[/quote]

Another bullshit myth.

Author: Malcolm
Date: Friday, March 23rd, 2018 at 12:23 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

The funny thing is, if the world went vegan tomorrow, it would be necessary to slaughter billions of livestock anyway because no economy on the planet will absorb the cost of feeding these animals until their natural deaths.

Grigoris said:

What a ridiculous justification for continuing to eat meat. Veganism is very self-centered. It is an example of attachment to views, as is this whole discussion.

I take it you are including your self-centered attachment to your views when you make this statement?

Malcolm wrote:

As I pointed out to seeker, I am not arguing for meat eating as a moral position, unlike vegetarians/vegans like you, who think they are better than omnivores.

Author: Malcolm

Date: Friday, March 23rd, 2018 at 12:12 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

Buying dead meat in a store does not constitute support for killing. It constitutes supporting one's body so one can help others.

seeker242 said:

It constitutes financial support for killing.

Malcolm wrote:

No more so than tofu or socks.

seeker242 said:

The funny thing is, if the world went vegan tomorrow, it would be necessary to slaughter billions of livestock anyway because no economy on the planet will absorb the cost of feeding these animals until their natural deaths.

Funny thing is that "if the world went vegan tomorrow" is unrealistic and therefore irrelevant.

Malcolm wrote:

Yes, and for that reason, it is also irrelevant if one buys meat in a store or not. You have acquiesced the point.

seeker242 said:

We live in a degenerate age. Better get used to it.

Slavery and child sex traffic is no problem. We live in a degenerate age. Better get used to it.

Malcolm wrote:

I never said that degeneration was not a problem. I said it is not preventable. Crimes are generally not preventable. That is why we have a justice system. All of these issues you complain about are in fact results of our own karma. It is because of our own karma we are born in a world where meat is eaten, women and children enslaved, where there are nuclear weapons. We can prevent suffering for ourselves, but we cannot prevent or remove the suffering of others. The Buddha never said we could. All we can do is wish that sentient beings be free from suffering. Even though the Buddha sacrificed his body to the tigress so she would not eat her cubs, he did not really remove anyone's suffering. Instead he earned the final piece of merit to cause him to take rebirth in Tushita as the Bodhisattva Svetaketu, before manifesting here as the Buddha.

seeker242 said:

Veganism is very self-centered. It is an example of attachment to views, as is this whole discussion.

Omnivorism is very self-centered. It is an example of attachment to views, as is this whole discussion.

Malcolm wrote:

No, there is a difference. I am not claiming that being an omnivore is some sort of moral high ground. It isn't. But you vegans claim a moral high ground, which in fact is false.

seeker242 said:

The idea that omnivores are less compassionate than vegetarians is entirely fallacious. The idea that omnivores don't cause more destruction than vegetarians is entirely fallacious.

Malcolm wrote:

[/quote]

There are more of us than there are of you. Better be cautious. We only eat vegetarians.

Author: Malcolm

Date: Thursday, March 22nd, 2018 at 11:41 PM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

No one is arguing that the production of meat is virtuous. We all agree it is not virtuous.

seeker242 said:

If it's not virtuous, then it should not be supported when one has the opportunity to not support it.

Malcolm wrote:

Buying dead meat in a store does not constitute support for killing. It constitutes supporting one's body so one can help others.

seeker242 said:

But then, neither is agriculture in general. The production of food, cloth, etc., is destructive on the whole. In fact, virtually all human activity is destructive to other beings in one way or another.

Sure, but that does not mean that it's inappropriate or pointless to attempt to minimize the destruction that is caused. To assert that a solution is inappropriate because it's not perfect is unreasonable because there is no perfect solution. However, various actions can minimize or maximize the destruction.

Malcolm wrote:

The funny thing is, if the world went vegan tomorrow, it would be necessary to slaughter billions of livestock anyway because no economy on the planet will absorb the cost of feeding these animals until their natural deaths.

seeker242 said:

As I have said, the economic and environmental issues are separate from Buddhist teachings in the issue and should be kept separate.

Yet they are not separate from the amount of destruction being caused.

Malcolm wrote:

We live in a degenerate age. Better get used to it.

seeker242 said:

A text I gave brought up before in this thread, the Blaze of Reasoning (Tarkajvala), a comprehensive Madhyamaka commentary, addresses various objections to meat-eating found in these sūtras, such as the claim that eating meat will make the body impure. Bhavya points out, for example, that the body is already impure by nature, thus eating meat will not make it more so.

Yet vegetarianism isn't about being self-centered. Focusing on your own liberation, your own purity or your own karma, is by definition, a self-centered focus. Vegetarianism is the opposite of self-centered.

Malcolm wrote:

[/quote]

Veganism is very self-centered. It is an example of attachment to views, as is this whole discussion.

The idea that omnivores are less compassionate than vegetarians is entirely fallacious.

The social conditions of India were such at the time that in order to attract converts to Buddhism, vegetarianism was encouraged. Today we have precisely the opposite conditions, at least in the US. Here, the vast majority of people eat meat. Insisting on vegetarianism will simply cause many people to have no interest in the Dharma. When Buddhism spread to Tibet, the majority of people did and still do eat meat, and thus, Indian Buddhists did not insist on vegetarianism understanding that Tibetans would reject them. Insisting that Buddhists be vegetarian is Devadatta's doctrine, as has been pointed out before. The Buddha understood that we have to work with circumstances. Insisting that others must follow one's own dietary conscience is in fact contrary to the Dharma. One can certainly be a compassionate person and also be an omnivore.

Author: Malcolm

Date: Thursday, March 22nd, 2018 at 10:54 PM

Title: Re: the great vegetarian debate

Content:

Grigoris said:

But there is nothing romanticised about the fact that not eating meat takes you out of direct involvement with the meat industry.

Norwegian said:

Not really. It is very common for companies who runs the meat industry to also be involved in the vegetable industry, etc. A new trend now is for meat companies to produce vegan food as well.

So by supporting those companies, you support the exact same group of people who also provides meat to people, and you have no control over where your money goes (it could be for the installment of a new slaughter house, you never know).

The only way to truly avoid these things is to grow your own food, but then you run into the dilemma of killing sentient beings when you till the soil, and having to protect your crops later on, etc...

Grigoris said:

I said direct involvement.

You too are using the flawed logic that: because war is unavoidable, you should become a soldier.

Malcolm wrote:

The only kind of direct involvement in killing is to see it, do it, or order it. None of that applies with respect to dead meat one finds in a store.

As mentioned above, the environmental and economic issues are separate from Buddhist teachings.

Author: Malcolm

Date: Thursday, March 22nd, 2018 at 10:42 PM

Title: Re: the great vegetarian debate

Content:

Simon E. said:

The number of invertebrate animals killed each year as a result directly or indirectly of vegetable or cereal production is countless.

seeker242 said:

The question to ask is why does Situ Rinpoche not recognize the fact that the number of invertebrate animals killed each year increases 10 fold when the cereal is fed to cows, which is how almost all cows are fed these days? Perhaps he is just not aware of the fact that cows are fed grains? Does he think that all the cattle herds out there are out there just grazing in a pasture? If so, that doesn't match up with reality.

Extensive cattle ranching is the number one culprit of deforestation in virtually every Amazon country, and it accounts for 80% of current deforestation (Nepstad et al. 2008). Why does he not take this into account? Is he not aware of how many invertebrate animals are killed when you clearcut a rainforest to make room for cattle farming?

Malcolm wrote:

No one is arguing that the production of meat is virtuous. We all agree it is not virtuous. But then, neither is agriculture in general. The production of food, cloth, etc., is destructive on the whole. In fact, virtually all human activity is destructive to other beings in one way or another. As I have said, the economic and environmental issues are separate from Buddhist teachings on the issue and should be kept separate.

With respect to the Buddha's teaching in Mahāyāna on eating meat, if we are to judge things by their commonality in the Mahāyāna sūtras, the question of meat eating does not come up very frequently, and the prohibitions on consuming meat are exclusively found in sūtras considered by the Madhyamaka tradition to be of provisional meaning such as the Lanka, the tathāgatagarbha sūtras, and some lower tantras.

A text I have brought up before in this thread, the Blaze of Reasoning (Tarkajvala), a comprehensive Madhyamaka commentary, addresses various objections to meat-eating found in these sūtras, such as the claim that eating meat will make the body impure. Bhavya points out, for example, that the body is already impure by nature, thus eating meat will not make it more so. He points out a number of other inconsistencies in these sūtras as well. He does so to point out that the prohibition on consuming meat is not a definitive teaching, but is interpretable.

Author: Malcolm

Date: Thursday, March 22nd, 2018 at 12:12 PM

Title: Re: Buddhahood in This Life

Content:

Sennin said:

Hi,

I just want to put it out there that I strongly believe this seminar is an occasion not to be missed. We have the rare opportunity to dive into one of the oldest texts that gives a comprehensive commentary to the Dzogchen tantras; and what's even better is we will have the chance to learn from someone who knows the language precisely and can give an accurate presentation of what is being explained in this sublime text. I have met Acarya Malcolm in person and I can say without a doubt that he has clarified a lot of the confusion I had. Anyways I just wanted to share that because I think this is important.

PeterC said:

For that reason I very much hope that some format of recording will be available after the event for those of us who cannot be there.

Malcolm wrote:

Yes, there will be. Eventually.

Author: Malcolm

Date: Wednesday, March 21st, 2018 at 7:27 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

This does not mean that there is no foundational layer.

Malcolm wrote:

Your ideas get worse by the second.

There is no foundational layer at all.

Sherab said:

You have a habit of making assertions rather than arguments.

Instead of the truncated version that you are making your assertion on, this is the full version of what I said. Argue against that please.

"This does not mean that there is no foundational layer. Why? This is how I see it: because the perception where the final layer of things is not perceived is still dualistic. The foundational layer is not perceived through dualistic perception. Also, the ultimate is said to be indescribable and thus cannot be said to be a thing as understood by a

dualistic mind."

Malcolm wrote:

The mere fact that you 1) assert a foundation 2) assert that it cannot be described or understood with the mind puts your views outside the pale of the Buddhadharma.

I leave you to your conceptualizations. I won't be continuing this discussion with you any longer.

Author: Malcolm

Date: Wednesday, March 21st, 2018 at 7:00 AM

Title: Re: Does the Buddha's Omniscient Mind Pervade the Universe Like Space?

Content:

Wayfarer said:

There is no 'that', right? When words such as 'pervading' are used, then you try to imagine 'what can that be'? But there is no objective reality there to know or grasp. That is one of the key characteristics of 'realisation' - realising the real nature of present reality which is not a 'that'. Which is why 'un-knowing' is fundamental, and why Prajñāpāramitā is the 'way of negation'.

Malcolm wrote:

Pervade simply means, "present in every instance." In this case, heat pervades all fires, meaning, in all instances of fire, there is heat.

Author: Malcolm

Date: Wednesday, March 21st, 2018 at 6:56 AM

Title: Re: Killing & eating meat

Content:

pueraeternus said:

So by your logic there is no need to avoid products made by child labor, or fair trade, or companies that indulges in abominable practices. If we can't even activate ourselves to lessen the monstrous slavery and killing of sentient beings we can clearly see their suffering, then what kind of Bodhisattvas are we? Why use the excuse of insects and worms to continue encouraging the abominable factory farming practices? Even if there is still the problem of sentient beings dying in the farming process, we can at least reduce the deaths and hellish lives of billions of livestock, not even talking about the reduction of said insect death by reducing the need to grow feed for the livestock. And of course since we are at it, let's discount the fact that reducing livestock is one of the key elements in slowing down climate change due to the enormous amount of methane gas byproduct and massive loss of vegetation to support that industry.

Malcolm wrote:

These issues are distinct from what is permissible or prohibited to practitioners.

Liberation through diet and clothes was not something the Buddha taught.

As to the hellish lives of billions of livestock, humanity has shown that animals that we use are more immune to extinction than those for which we find no use at all.

If and when we cease to use domestic animals for food, their very population will swiftly decline. This may indeed be a desiderata for some.

I also know that karma is unerring and that all that suffering is a result of karma.

Author: Malcolm

Date: Wednesday, March 21st, 2018 at 5:27 AM

Title: Re: Killing & eating meat

Content:

pueraeternus said:

In the modern age, this is obviously not the case, even for the vast majority of monastics. When we choose to buy and consume meat, we are consciously making a choice. I find it strange that for people who constantly laud the merits of a penetrative wisdom suddenly become doctrinaire when it comes to vegetarianism.

Malcolm wrote:

In this case buying meat is no different than buying milk, cheese, honey, cotton, wool, etc. If one should object to one, one must object to all.

Author: Malcolm

Date: Wednesday, March 21st, 2018 at 2:34 AM

Title: Re: Karma and killing sentient beings

Content:

PadmaVonSamba said:

Whatever being "lived" in that sausage at the butcher shop moved out a long time ago, way before you got there.

Is there a difference between setting fire to me now, while I am alive, and cremating my body after I die?

Mantrik said:

Then why whisper mantras over food?

Surely we are then wasting our time if there is no karmic link to the beings which died to bring it to us?

Malcolm wrote:

We use the meat as a means of directing our attention to that being. The mind is not

obstructed.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 6:49 AM

Title: Re: Khenchen Pema Sherab Rinpoche

Content:

Aryjna said:

I wanted to ask if anyone can provide some information on Khenchen Pema Sherab Rinpoche. I just read that he will be giving several empowerments from the Longchen Nyingtik in London in May. It seems like a good opportunity but it is difficult to find anything more about him online than what is in the wiki.

<http://palyul.eu/uk/>

http://www.rigpawiki.org/index.php?title=Khenchen_Pema_Sherab

Malcolm wrote:

As with all Lamas you don't know well, caveat emptor. I would spend time taking their non Vajrayāna teachings first.

Aryjna said:

In this case it doesn't seem possible. The only really reliable way is probably to have a reference from a teacher you trust.

Malcolm wrote:

I am sure he is fine. But in general, it is best if one can get some kind of take on the teacher before making serious Vajrayāna commitments.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 6:28 AM

Title: Re: Khenchen Pema Sherab Rinpoche

Content:

Aryjna said:

I wanted to ask if anyone can provide some information on Khenchen Pema Sherab Rinpoche. I just read that he will be giving several empowerments from the Longchen Nyingtik in London in May. It seems like a good opportunity but it is difficult to find anything more about him online than what is in the wiki.

<http://palyul.eu/uk/>

http://www.rigpawiki.org/index.php?title=Khenchen_Pema_Sherab

Malcolm wrote:

As with all Lamas you don't know well, caveat emptor. I would spend time taking their non Vajrayāna teachings first.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 6:26 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

This does not mean that there is no foundational layer.

Malcolm wrote:

Your ideas get worse by the second.

There is no foundational layer at all.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 5:50 AM

Title: Re: Yantra Yoga compared to...

Content:

Malcolm wrote:

Postures like Kurma are mentioned by their Sanskrit name in the 12th century Lamdre Yantra text composed by Jetsun Dragpa Gyaltsen.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 5:06 AM

Title: Re: Karma and killing sentient beings

Content:

Mantrik said:

Oh yes, I see that. I guess it depends also upon the monk who is drawing the inference from what information they have. You are saying that there is correct inference and incorrect inference, but maybe all that is required is an honest inference that the meat may not be suitable to eat, even if the connection is indirect, rather than dealing in absolutes?

Malcolm wrote:

Some people argue, erroneously in my estimation, that meat for sale is the same as meat ordered specifically for oneself. However, if someone feels that personally, that is up to them. But if they try to convince me I should accept that point of view I will refute it.

Mantrik said:

In terms of vipaka rather than personal preference, would you agree that both monks in my example are fine, as both either ate the meat or did not eat the meat according to their honest inference?

Malcolm wrote:

Yes, the same. No vipaka.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 4:50 AM

Title: Re: Karma and killing sentient beings

Content:

Mantrik said:

It does, however, interpret one important aspect:

"Both versions say that the Buddha ..(whoc denies a rumour about his own conduct) clarifies that it is improper for his monastics to take meat when they have seen, heard, or suspected (by way of reasoning infer) that the animal has been killed for their sake.

So a reasonable inference that killing has happened 'for their sake' is important, not so much if the actually order it.

The importance for modern life is that it is therefore not necessary to see or hear the animal killed, only to have a reasonable suspicion that it was, and that there is a link to the meat offered, bought etc.

Malcolm wrote:

If you think a lobster has been killed because you order lobster, then it applies. If you are eating a steak however, there is no way that animal could be reasonably inferred to have been killed on your specific behalf.

When a beef cow is slaughtered in Denver, it is impossible for that butcher to know who will consume it unless you ordered it from the butcher himself. Likewise, if an ancient villager bought some meat that had been slaughtered the day before, when offered to a monk or nun, they can accept it.

This is a completely different issue from whether or not there should be abattoirs at all.

However, as long as we live in societies dominated by non-buddhists there will always be meat readily available. Thus, eating meat or not is a personal choice entirely unrelated to karma as long as one does not order, see, or know that animal was killed specifically for oneself, as in ordering a lobster and unlike ordering a streak.

Mantrik said:

Oh yes, I see that. I guess it depends also upon the monk who is drawing the inference from what information they have. You are saying that there is correct inference and incorrect inference, but maybe all that is required is an honest inference that the meat may not be suitable to eat, even if the connection is indirect, rather than dealing in absolutes?

Malcolm wrote:

Some people argue, erroneously in my estimation, that meat for sale is the same as

meat ordered specifically for oneself. However, if someone feels that personally, that is up to them. But if they try to convince me I should accept that point of view I will refute it.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 4:24 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

smcj said:

Lama Norlha wouldn't allow his people to do solitary retreats because without irritating people to provoke your defilements you might believe you're getting somewhere. With irritation you see how your mind really is.

Malcolm wrote:

From personal experience I can tell you that when you are in solitary retreat you can find all kinds of things irritating.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 4:22 AM

Title: Re: Karma and killing sentient beings

Content:

Mantrik said:

It does, however, interpret one important aspect:

"Both versions say that the Buddha ..(whoc denies a rumour about his own conduct) clarifies that it is improper for his monastics to take meat when they have seen, heard, or suspected (by way of reasoning infer) that the animal has been killed for their sake.

So a reasonable inference that killing has happened 'for their sake' is important, not so much if the actually order it.

The importance for modern life is that it is therefore not necessary to see or hear the animal killed, only to have a reasonable suspicion that it was, and that there is a link to the meat offered, bought etc.

Malcolm wrote:

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This is a completely different issue from whether or not there should be abattoirs at all.

However, as long as we live in societies dominated by non-buddhists there will always be meat readily available. Thus, eating meat or not is a personal choice entirely unrelated to karma as long as one does not order, see, or know that animal was killed specifically for oneself, as in ordering a lobster and unlike ordering a streak.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 4:04 AM

Title: Re: Does the Buddha's Omniscient Mind Pervade the Universe Like Space?

Content:

Matt J said:

That sounds like the Buddha is omnipresent. This is how the Vedantins describe Brahman.

Malcolm wrote:

Emptiness pervades all phenomena.

The buddhas realize emptiness without any trace of knowledge obscuration.

Therefore, their unobscured knowledge pervades everything that is empty.

The difference is that what pervades phenomena is not buddhas. Emptiness is that which pervades phenomena, in other words, all phenomena are empty.

When we say pervades, we mean that all phenomena are similarly empty, just as all fires are similarly hot. It is not that there is one emptiness without a second that pervades all phenomena. And even emptiness is just a convention.

A Buddha is not omnipresent, they are unobstructed. There is a difference, subtle, but a difference that is important.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 4:02 AM

Title: Re: Yantra Yoga compared to...

Content:

jbaumannmontilla said:

I also always wondered about this. I study Hatha yoga in Krishnamacharya lineage and also follow CNN. I never delved too deeply into Yantra Yoga because it seemed a little too hard physically for me. But I was stuck by similarities between Yantra Yoga and Krishnamacharya's approach . It seems that in YY the asanas are arranged and linked into vinyasas and that also that they are coordinated closely with pranayama, and with an emphasis on ujjayi. Krishnamacharya's approach to asana and pranayama seems very similar, although conceptually and spiritually he was basing himself in Yoga Sutra. It seems like academic consensus now is that Krishnamacharya was deeply influenced by European physical culture, but I always wondered if he was influenced by trulkor and tsa lung as well. Krishnamacharya claimed to have studied extensively in Tibet and

Nepal, a claim which which academics seem to scoff at.

Malcolm wrote:

Krishanamacarya spent some time in Muktinatha in Nepal, close to the Tibetan border. For him, it was Tibet, Bhotia, as Tibet is called by Indians.

I mean, Indians regard Kailash as part of India, actually.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 3:50 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

florin said:

Some of these people who have done several retreats have been scarred by their experiences and left and never came back.

Some have benefited tremendously but very few.

Aryjna said:

I've heard this before a few times here, and it sounds quite strange. How can it be that they were scarred, the result should have been the opposite.

florin said:

Let's not cling to "should". These retreats, especially when you are cooped up with 10 or 20 other people of all kinds of inclinations temperaments and knowledge can be terribly intense and unpleasant. But some fare better than others.

I only did one month of nyunye retreat and by the end of it i felt like i finished a 10 years prison sentence.

How about 4 years?

Malcolm wrote:

I did a 3.5 year solitary retreat. It was great. On the other hand, I had a bit of difficulty adjusting to normal life when I got out, but even so, it was very much worth it.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 3:48 AM

Title: Re: Karma and killing sentient beings

Content:

Mantrik said:

Well, let's take it one aspect at a time. I think there are 2 aspects to this:

1. Is he correct that the original Pali in the Jivaka Sutta did not contain the 'slaughtered for oneself' qualifying clause, and are there contemporary Sanskrit texts which support or undermine this assumption?

Malcolm wrote:

This paper undermines the assertion of your friend:

<http://dharmafarer.org/wordpress/wp-content/uploads/2013/04/43.4-Majjhima-Jivaka-S-m55-piya.pdf>

Mantrik said:

2. How does that apply to the Three Vows and those who practice according to them - is the vipaka going to be different for each of the three?

Malcolm wrote:

The consumption of meat is permitted for śrāvakas; forbidden for bodhisattvas, and permitted for those who practice inner tantras (but prohibited for those who follow outer tantras).

Mantrik said:

Well, it depends on one's perspective. If you regard the 3 Vows as applicable to different and to some extent (containing) discrete forms of Buddhism, one may argue that those Hinayana monastic rules are only applicable to them. If however, you regard all later forms as revisions and developments of an original set of (Pali) teachings, then you are more likely to form the view that they also amended things in an 'attempt to justify their appetite for the flesh and blood of animals'.

Malcolm wrote:

The three vows are related to the path that one follows. The higher vow transforms the lower vow. Thus śrāvakas are absolutely forbidden from handling money, owning property, killing sentient beings, and drinking alcohol. Bodhisattvas may handle money, own property, and even kill sentient beings, if warranted and drink alcohol, but are prohibited from eating meat. Practitioners of inner tantras are permitted to handle money, own property, kill sentient beings if warranted, drink alcohol, and eat meat.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 2:30 AM

Title: Re: Karma and killing sentient beings

Content:

Mantrik said:

Another perspective on this from a Jonangpa Lama friend:

"In an attempt to justify their appetite for the flesh and blood of animals, some individuals allege that the Buddha permitted the consumption of meat under three conditions. This is a patently specious claim.

The Pali text of the Jivaka Sutta, the putative source of the infamous 'three purities'

argument, states:

“I say that there are three instances in which meat should not be eaten: when it is seen, heard, or suspected. I say that meat should not be eaten in those three instances.

“I say that there are three instances in which meat may be eaten: when it is not seen, not heard, and not suspected. I say that meat may be eaten in these three instances.”

Clearly, the Buddha is stipulating here that if a monk inadvertently consumes meat that has been placed in his begging bowl, he is not at fault. His action is pure. However, if he sees, hears, or even suspects that there is animal flesh in his bowl, he must not eat it.

Later commentators gratuitously inserted the phrase “that the living being has been slaughtered for oneself” after each repetition of the word ‘suspected’. The phrase does not appear in the original Pali text. It is a spurious addition, making it seem as if the Buddha allowed his monks to eat meat when the animal was not expressly killed to feed them, or at least when they did not see, hear, or suspect it."

Malcolm wrote:

This is a mistaken point of view. It is not correct at all. Your Jonang Lama friend needs to read Sapan's Three Vows as well as Bhavaviveka's perspective on the issue. Of course, Madhyamakas in general regard Tathāgatagarbha sutras as provisional as well.

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 1:07 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

You mentioned separate lineages of Bairo Trulkhör. Who else is it that practices it?

Malcolm wrote:

It is fairly widespread in Eastern Tibet.

climb-up said:

And it's the same form as ChNN teaches? Same yantra movements and everything?

Malcolm wrote:

Yes. Of course variations creep in, Tibetan tend to practice these with much more vigor than westerners. This is partially because it is so damn cold in Tibet

Author: Malcolm

Date: Tuesday, March 20th, 2018 at 1:05 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

smcj said:

What do you know now that you wish you had understood when you started?

Malcolm wrote:

Everything I know now and everything I will learn.

Author: Malcolm

Date: Monday, March 19th, 2018 at 11:11 PM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

smcj said:

... I'd not heard of Western Kagyupas doing 12+ except for Tenzin Palmo.

Malcolm wrote:

Whose main practice is actually Sakya.

Author: Malcolm

Date: Monday, March 19th, 2018 at 10:25 PM

Title: Re: Response to Bernie

Content:

Simon E. said:

...Wendi Deng who was and apparently still is, a tool of the P.R.C.

Malcolm wrote:

And a close friend of Ivanka Trump.

Author: Malcolm

Date: Monday, March 19th, 2018 at 10:23 PM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

Does anyone practice Bairo in the context of completion stage today or is it for the most part a stand-alone set of exercises that anyone can do?

Malcolm wrote:

Bairo Trulkhor also has various pranayāmas, and a kind of tummo. But no creation stage.

Snowbear said:

You mentioned separate lineages of Bairo Trulku. Who else is it that practices it?

Malcolm wrote:

It is fairly widespread in Eastern Tibet.

Author: Malcolm

Date: Monday, March 19th, 2018 at 9:38 PM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

smcj said:

Those are called "NgonDro"? If so, then ok.

Malcolm wrote:

Yes, they are also called preliminaries (sngon 'gro).

In Dzogchen proper, the so-called tantic preliminaries (prostrations, etc.) are considered part of the common preliminaries; whereas the preliminary practices unique to Dzogchen are called uncommon preliminaries.

Author: Malcolm

Date: Monday, March 19th, 2018 at 12:11 PM

Title: Re: Yantra Yoga compared to...

Content:

Malcolm wrote:

It definitely comes from Adzom Drukpa.

Snowbear said:

How did ChNN receive it from Adzom Drukpa?

Malcolm wrote:

Adzom Drugpa > Orgyen Tenzin > ChNN

I am not sure from whom Adzom obtained it.

Author: Malcolm

Date: Monday, March 19th, 2018 at 12:08 PM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

Kunga Lhadzom said:

What exactly would a beginner be practicing first ?

I consider myself a beginner. I had direct pointing out via webcast. Attended a few other webcasts.

Attended the Lung (VIA WEBCAST) for Malcolm's book, BUDDHA IN THIS LIFETIME..

But i don't know what i should be doing as far as practice.
Is it necessary to become a MEMBER of the Dzogchen community ?

THANK YOU

Malcolm wrote:
Ngondro.

chimechodra said:
Tantric or Dzogchen ngondro?

Malcolm wrote:
Gathering accumulations and purification.

Author: Malcolm
Date: Monday, March 19th, 2018 at 6:28 AM
Title: Re: "One Mind" in Hua Yen thought
Content:

Sherab said:
Here is my interpretation of what you are saying that Tsongkhapa was saying. Correct me if I am wrong:
(1) Existence that is free from the extremes of eternalism and nihilism refutes existence in the ultimate (i.e. eternalism and nihilism).
(2) Non-existence of eternalism and nihilism refutes non-existence in the relative.

In other words, in (1), when you examine phenomena, they look like endless continuums from past to the future. This refutes that kind of existence that are eternalism or nihilism. In (2) Since the forms of existence as represented by eternalism and nihilism do not exist, it refutes these kinds of existence in the relative. The kind of existence in the relative is therefore a form of existence that is neither eternalism nor nihilism.

If they above is correct, then there is no contradiction with my position.

Malcolm wrote:
Nope. That is not what Tsongkhapa means.

Sherab said:
Explain to me what Tsongkhapa meant then, giving your definitions of what existence and non-existence means in the said context.

Malcolm wrote:

Not existing in the ultimate means the ultimate truth is a simple nonaffirming negation of the inherent existence of things. Not non-existent in the relative means conventional existence is not rejected.

Author: Malcolm

Date: Monday, March 19th, 2018 at 3:58 AM

Title: Re: Is Bon Buddhadharma?

Content:

Simon E. said:

Do they say that they are Buddhists Malcolm? Or are they divided on the issue?

Malcolm wrote:

The meaning of Bon and Buddhism is the same. The object of refuge is different. Their object of refuge is Tonpa Shenrab, who was, in the opinion of most western scholars, mythologized into a Buddha (sangs gyas).

The main dispute between Buddhists and Bonpos is over history, not doctrine. The main criticism of Bon is that they just copied Indian Buddhism and reworked it, changing the names here and there.

Author: Malcolm

Date: Monday, March 19th, 2018 at 3:39 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

Malcolm wrote:

You can also just do Ati Guru Yoga. Or you can do both.

Kunga Lhadzom said:

How exactly do you practice Ati Guru Yoga ?

I think doing both would be beneficial for me...

Malcolm wrote:

Start with ngondro.

Author: Malcolm

Date: Monday, March 19th, 2018 at 3:28 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

Malcolm wrote:

Start over fresh if you did not get very far, otherwise, pick up where you left off.

Kunga Lhadzom said:

OK...

I only did about 300
then i read something that let me cheat...so i thought i got away with it...

Malcolm wrote:
You can also just do Ati Guru Yoga. Or you can do both.

Author: Malcolm
Date: Monday, March 19th, 2018 at 3:22 AM
Title: Re: Can a complete beginner benefit from Dzogchen practice?
Content:
Malcolm wrote:
Ngondro.

Kunga Lhadzom said:
Oy vey....

i started it many years ago...but stopped....so i just pick up where i left off or start over... ?

Thank you Malcolm

Malcolm wrote:
Start over fresh if you did not get very far, otherwise, pick up where you left off.

Author: Malcolm
Date: Monday, March 19th, 2018 at 3:16 AM
Title: Re: Is Bon Buddhадharma?
Content:
Simon E. said:
Interesting. Thanks J.D. I have had no flesh and blood experience at all of Bonpos. I noticed a Bon thread recently and realised that I had literally no idea what they are about.

Malcolm wrote:
For all intents and purposes, they are Buddhists.

The general scholarly consensus is that they borrowed many Buddhist teachings and recast them into a narrative reflecting Tibetan cultural debts to Zhang Zhung and Central Asia, rather than India. Naturally, Bonpos in general dispute the latter claim and claim on the contrary that Indian Buddhism is ultimately derived from Bon, similar to the way Taoists claimed that the Buddha was a student of Lao Tzu.

The Bonpos preserve a lot of lore important to understanding many Tibetan religious ideas that do not derive necessarily from India, China, or other sources.

The study of Tibetology is incomplete without the study of Bon.

Author: Malcolm

Date: Monday, March 19th, 2018 at 3:13 AM

Title: Re: Can a complete beginner benefit from Dzogchen practice?

Content:

Kunga Lhadzom said:

What exactly would a beginner be practicing first ?

I consider myself a beginner. I had direct pointing out via webcast. Attended a few other webcasts.

Attended the Lung (VIA WEBCAST) for Malcolms book, BUDDHA IN THIS LIFETIME..

But i don't know what i should be doing as far as practice.

Is it necessary to become a MEMBER of the Dzogchen community ?

THANK YOU

Malcolm wrote:

Ngondro.

Author: Malcolm

Date: Monday, March 19th, 2018 at 3:06 AM

Title: Re: Does the Buddha's Omniscient Mind Pervade the Universe Like Space?

Content:

Malcolm wrote:

Emptiness pervades all phenomena.

The buddhas realize emptiness without any trace of knowledge obscuration.

Therefore, their unobscured knowledge pervades everything that is empty.

Matt J said:

So Dr. Berzin states that an omniscient Buddha mind pervades the universe like space.

I'm not sure what to make of it.

Thoughts?

The Buddhas are those who have eliminated all their confusion so that they are able to use their potentials fully to benefit others. On the definitive level, the safe direction of the Buddhas is provided by their dharmakaya or bodies encompassing everything - namely, their omniscient awareness and its nature, both of which encompass everything. The rupakaya or body of forms that Buddhas manifest serve as the interpretable level, while Buddha statues and paintings are the representation of the first precious gem.

From Gelug-Kagyu Tradition of Mahamudra

Also:

A Buddha's omniscient mind pervades all knowable objects and, from an anuttarayoga tantra point of view, is purely a subtlest clear light level of mind. Since a Buddha's subtlest wind and subtlest clear light mind have the same essential nature (ngo-bo gcig), a Buddha's subtlest wind also pervades all phenomena – for example, all phenomena that are forms of physical phenomena (gzugs, Skt. rupa, form). This is similar to space (nam-mkha') pervading all forms of physical phenomena. Taking the four elements – earth, water, fire, and wind – of some form of physical phenomena, such as the table, as a basis for imputation (gdags-gzhi), we can impute not only space on that basis, but also the person (gang-zag) of a Buddha.

But since the referent object of the labeling (btags-chos) and the basis for imputation are not the same, then just as the table is not the space of the table, so too the Buddha that we meditate on as being imputed on the basis of the table is not the table. Thus, we can meditate on the Buddha as being imputed on everything and everywhere, but that does not make Buddha identical to the universe or Buddha as being the size of the universe. Thus, the Buddhist assertion of a Buddha's omniscient mind pervading the universe is not equivalent to the non-Buddhist Samkhya and Vaisheshika assertions of persons (skyes-bu, Skt. purusha) or "souls" (bdag, Skt. atman; selves) pervading the universe and being static, partless, and existing independently of a body or mind.

<https://studybuddhism.com/en/advanced-studies/lam-rim/the-five-aggregates/physical-bodies-of-buddhas-and-arhats>

Author: Malcolm

Date: Monday, March 19th, 2018 at 12:07 AM

Title: Re: Killing & eating meat

Content:

seeker242 said:

And if someone can't see that animals need to be killed to get meat, then they must have some kind of brain damage.

Malcolm wrote:

You and I are using the term "see" differently. You are using it to mean "know." I am using the term in the sense of "personally witness."

The Buddha forbade the consumption of meat of an animal that one had personally witnessed being slaughtered.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 11:52 PM

Title: Re: Karma and killing sentient beings

Content:

Vasana said:

So is there vipaka if you purchase meat from a farmer or a company who you know will put some of that money into further killing of which it is probable you will also purchase in the future?

Isn't any support of another's actions still support?

Malcolm wrote:

If you make this argument, let's say you buy a tomato from a grocer. And that grocer also sells meat, milk, cheese, etc., all products that require killing (cows have to be impregnated and with calves to make milk). If you take seriously this reasoning you have presented, you have to accept that spending any money at a grocers is "support."

I suggest that there are two issues, which are unrelated to one another. One concerns the ethics of animal husbandry over humanitarian and environmental issues. This is a valid discussion on its own merits. It is demonstrable that industrial agriculture is toxic and bad for the environment in general. It is demonstrable that the conditions of the animals in Concentrated Animal Feed Operations (CAFO) are dreadful.

The second, and the one that concerns us here, is to what extent we bear a karmic burden if we eat meat or participate in an economy in which this practice of eating meat is present. And what, if any impact meat eating has on our path. The latter issue is resolved via an examination of three vows. Analyzed this way, meat is permissible for śrāvakas, forbidden for Mahāyanīs, and permissible for those who practice Niruttarayogatantra (but not practitioner of the three lower tantras).

Author: Malcolm

Date: Sunday, March 18th, 2018 at 11:27 PM

Title: Re: Killing & eating meat

Content:

Malcolm wrote:

There are always sentient beings underfoot, every step we take. Just because we cannot see them does not mean they are not there.

seeker242 said:

"Not seeing them" isn't applicable because everyone sees animals are killed to make meat. And then they try to pretend like they have no responsibility in the matter.

Malcolm wrote:

Of course it is applicable.

And no, everyone does not see animals being killed for food. These days, in modern western society, the only people who see animals being killed for food are those who work in abattoirs, etc. The average person never sees animals being killed for food.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 7:52 AM

Title: Re: Bonpo Trigram Legends

Content:

Lhasa said:

So we don't count the Dog when beginning, number 1 would be Bird/garuda?

Also, this year, 2018, I am 67, and that gives me a dragon sign. In three days I'll be 68, and that will change the sign, which one is correct?

Malcolm wrote:

Your animal is based on Tibetan new years, not your western birthday. If you were born in 1951, you were born in the female metal hare year.

Lhasa said:

1950

Malcolm wrote:

Then male metal tiger

Author: Malcolm

Date: Sunday, March 18th, 2018 at 7:44 AM

Title: Re: the great vegetarian debate

Content:

Malcolm wrote:

But it is not a definitive teaching from a Vajrayana perspective, as both Sakya Pandita and ChNN point out. The Hevajra Tantra states "those with Samaya drink alcohol, those with compassion eat meat."

Thomas Amundsen said:

I found this video recently, which is quite relevant to the conversation. Khenpo Sodargye of Larung Gar says that the "not seen, heard, or suspected" three purities are essentially a lower teaching and that the Mahayana teachings of vegetarianism are definitive. For this reason, Khenpo asks his students to be vegetarian and apparently Larung Gar is entirely or mostly a vegetarian institution.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Sunday, March 18th, 2018 at 7:41 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Tsongkhapa's point of view, that "existence" refutes existence in the ultimate, whereas "nonexistence" refutes nonexistence in the relative is infinitely preferable to your formulation.

Sherab said:

Here is my interpretation of what you are saying that Tsongkhapa was saying. Correct me if I am wrong:

(1) Existence that is free from the extremes of eternalism and nihilism refutes existence in the ultimate (i.e. eternalism and nihilism).

(2) Non-existence of eternalism and nihilism refutes non-existence in the relative.

In other words, in (1), when you examine phenomena, they look like endless continuums from past to the future. This refutes that kind of existence that are eternalism or nihilism. In (2) Since the forms of existence as represented by eternalism and nihilism do not exist, it refutes these kinds of existence in the relative. The kind of existence in the relative is therefore a form of existence that is neither eternalism nor nihilism.

If they above is correct, then there is no contradiction with my position.

Malcolm wrote:

Nope. That is not what Tsongkhapa means.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 4:26 AM

Title: Re: Bonpo Trigram Legends

Content:

Lhasa said:

So we don't count the Dog when beginning, number 1 would be Bird/garuda?

Also, this year, 2018, I am 67, and that gives me a dragon sign. In three days I'll be 68, and that will change the sign, which one is correct?

Malcolm wrote:

Your animal is based on Tibetan new years, not your western birthday. If you were born in 1951, you were born in the female metal hare year.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 4:22 AM

Title: Re: Bonpo Trigram Legends

Content:

kalden yungdrung said:
Malcolm wrote:

Kalacakra does not have the trigrams in it.
Well i thought always until now of yes. Maybe the under depicted photo, does not belong to the Kalachakra Tantra.

Kalachakra - 02.jpg

Malcolm wrote:
This diagram is not based on Kalacakra, the Kalacakra mantra is there for auspiciousness.

Author: Malcolm
Date: Sunday, March 18th, 2018 at 4:08 AM
Title: Karma and killing sentient beings
Content:
Malcolm wrote:
There is only vipaka if you see, hear of or order a sentient being killed for you.

Mantrik said:
Thanks. That is what I was seeking to clarify.

What if you confine it, beat it, skin it alive etc.....surely there must be vipaka from the karma of making other beings suffer that way?

Malcolm wrote:
Sure, if you personally do these things or directly order others to do them, then there is vipaka. But if you didn't, there is none, even if you see it happening.

Author: Malcolm
Date: Sunday, March 18th, 2018 at 3:39 AM
Title: Re: Bonpo Trigram Legends
Content:
kalden yungdrung said:
Tashi delek.

As a TCM practitioner, i am involved on a regular base with Taosm principles like Yin and Yang. The Pa kua is a fundamental part used in one of the 5 Chinese classical Chings, the I Ching the book of oracles.

Here it is clear that the Pa Kua is very old and has as well in TCM as Bon so its own history with nice examples.

What is very similar in both cultures is the turtle as the source of the Pa Kua.

Further interesting philosophy regarding Taoism would be the prime cause or the Wu Chi out of everything is originated.

That resembles very much the emptiness aspect known in Dzogchen etc.

kirtu said:

I'm stunned. BTW - Taoism is essentialist, at least in the interpretation of my former Taoist teacher (and presumably his teacher). Essentialist in this case means something close to atmanistic if not directly atmanistic (because along the way to enlightenment in Taoism the spirit is basically an essential element and it is further development using a kind of spiritual alchemy).

Anyway, that Bon also has an interpretation of Bagua is stunning and fascinating.

Kirt

kalden yungdrung said:

Tashi delek K,

Yes it is stunning and I asked one very educated Geshela today about the source of the Pa Kua / Ba gua and he assured me it was a teaching of Buddha Tönpa Shenrab Miwoche.

We have also a Chinese "Kung Fu" style Pa Kua which is a certain style which is stepped in circle patterns, with a certain palm technic which goes round. Practised this for a short time in my youth, never finished it.

Then we can consider that the story of the turtle is also known in Taoism as well the "founder" of that, the Medicine man dressed in herbal leaves, forgot his name. Would be around 3000 - 5000 B.Chr.

The I Ching is one of the best divination books I know and it was my first book together with the Tibetan book of the dying.

Here the 64 signs or trigrams can predict for me every situation and it never fails in the right prediction.

The person who likes to know, throws my 3 blessed silver coins and I tell the person what he/she will meet/experience etc.

I Ching never was wrong and the persons who consulted me know that the hexagram "knew" the question .

The answer was always to the point and never mistaken and I could give always the right story, cannot explain that, it goes automatic.

So the Pa Kua is a very powerful tool to predict and it never fails to do so, based on my 49 years experience with this I Ching.

Therefore I can believe it that the Pa Kua is used also elsewhere, like in China and I can imagine myself that the Pa Kua is of Bön origin.

Ok here we can have different meanings, but i am convinced that Bön was spread to China and Uddhiyana.

if the Pa Kua would be Chinese of origin, then the Kalachakra Tantra would also be a mixed up Tantra somehow and that is what i do not believe.

Malcolm wrote:

Kalacakra does not have the trigrams in it.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 3:36 AM

Title: Re: the great vegetarian debate

Content:

Simon E. said:

I think we all have to wrestle with the complexities of these issues..even when they appear to be clear cut. So, for example, you say that the insects are not intentionally killed in order to provide vegetables and fruit Mantrik.

I'm sorry but they are.

All commercial crops of vegetables, fruits and grains are treated with substances to kill insects. If they are grown on an organic farm they will be treated with Bordeaux mixture or nicotine or something similar.. which pass the criteria needed for the produce to be considered organic. But whose express useage is to kill invertebrates which otherwise will reduce yields considerably, in some cases the yield will be reduced to zero.

Obviously many invertebrates are killed unintentionally in order to produce food plants..but many others are killed with conscious intention.

Without organic insecticides, few brassicas would make it to the shops, due to caterpillars, and few potatoes would be free of wireworm.

What Situ R. et al are saying is that we in the west subconsciously assume that the life of a caterpillar is worth less than the life of a cow. Largely because they are smaller. But a caterpillar avoids painful stimuli just as avidly as does a cow or sheep.

Mantrik said:

The insects are in the wrong place at the wrong time. The livestock have no choice.

Malcolm wrote:

No, in all of these cases it is the ripening of their own karma.

Mantrik said:

Now, we are in danger of conflating two issues. The issue is not about some perceived 'value' of each being's life, but their capacity to experience suffering etc.

Malcolm wrote:

Sentient beings are sentient beings. They experience pain and suffer.

Mantrik said:

To compare an insect's reaction to pain with a self-aware mammal and its anticipation of suffering, its life probably spent in misery in unnatural environments etc. is to completely ignore the facts. Unless you really think skinning a dog alive in a meat market is the same in suffering as treading on an ant.

Malcolm wrote:

This assumes insects are not self-aware (false) and bovine, etc., pain and suffering is somehow less trivial than the suffering of birds, insects and small mammals harmed in food production through dismemberment, poisoning, and crushing.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 3:32 AM

Title: Re: the great vegetarian debate

Content:

Mantrik said:

Well, I challenge that it is certain

Malcolm wrote:

No you don't.

Mantrik said:

but accept that it is likely. I can pick an apple and may not actually harm a sentient being, but the next day may crush an ants' nest and eat a maggot. Neither the insects nor the person can possibly know for sure what may happen as an UNINTENDED consequence. Again, if I buy veg or fruit I cannot possibly know what beings will be harmed when the store grows more.

Malcolm wrote:

It does not matter that you do not know the specific being being killed. It is sufficient to know that harm to sentient beings is an inevitable aspect of agricultural activity.

Mantrik said:

Since cattle and sheep also eat vegetation, this is added to the vipaka from meat production, and I can be absolutely certain that demand created for meat will result in killing.

Malcolm wrote:

Nope. There is no vipaka from eating meat bought from a market.

Mantrik said:

So, I want to know if the vipaka of the vegetarian who may cause unintended deaths is the same as the vipaka of the meat eater who also causes those unintended deaths and in addition the planned and deliberate killing of beings for their flesh.

Malcolm wrote:

In fact, there is no vipaka at all in any these scenarios. There is only vipaka if you see, hear of or order a sentient being killed for you.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 2:36 AM

Title: Re: the great vegetarian debate

Content:

Mantrik said:

Can we clarify the aspect of karma and vipaka here?

If I participate in the process of planned meat production by ordering a whole carcass (as Simon gave as an example) I am pretty sure of my intention and that the animal was killed 'for me'. So my karma in ordering it is directly connected to the suffering, pain and death. It is absolutely connected if I kill the being whilst hunting of course.

Malcolm wrote:

Depends on whether one orders a carcass before or after it was killed. If was killed on your order, then you own that karma and its ripening. If not, then not.

Mantrik said:

If I buy meat, I can be sure the store will plan future slaughter on the basis of the demand I create with others who eat their meat. (The Olympics, for example, have huge breeding and slaughter plans based on previous demand at events.) So my karma in buying it is, at best, indirectly linked to killing. If I order the meat from a farm, for example, then it is as the first example, directly connected.

If I eat veg and fruit, some beings are killed in the process. However, and this is a big however, I did not plan to identify specific beings and knowingly kill them or order their deaths. I did not round them up and spray them or slice them up with a plough, they just happened to be there. So, is my action considered 'complete'?

Malcolm wrote:

You can be certain that all the food you buy involves harming sentient beings, and that in creating more demand for more food, you will be harming more sentient beings.

You cause suffering just by wearing clothes. Cotton, for example, is one of the most pesticide-heavy crops there is. When wool is sheared, millions of creatures are sliced in half, not to mention the suffering of the sheep.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 2:30 AM

Title: Re: Killing & eating meat

Content:

seeker242 said:

And the question to ask now is: is causing unnecessary harm to others leading towards that end or away from that end?

Malcolm wrote:

If you step on insect while walking without being aware of it, will this lead you further to that end or away from it? Or is it irrelevant?

seeker242 said:

If you step somewhere knowing full well that stepping there will kill insects and you have an opportunity to step somewhere else, but you step there anyway, is that Irrelevant?

Malcolm wrote:

There are always sentient beings underfoot, every step we take. Just because we cannot see them does not mean they are not there.

seeker242 said:

The problem with the doctrine of Devadatta was that It didn't have anything to do with wanting to not harm animals.

Malcolm wrote:

Sure it did.

seeker242 said:

Vegan ideology doesn't involve trying to murder someone because you're jealous of them. Devadatta was jealous of the Buddha and that's all his doctrine was about.

Malcolm wrote:

No, this is false. Devadatta wanted the rules of strict asceticism imposed because he was afraid the Buddha and monks would be criticized by the Jains.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 2:24 AM

Title: Re: Bonpo Trigram Legends

Content:

Lhasa said:

This is really interesting, in the non-Bon tradition, I'm a metal Tiger....big difference.

Malcolm wrote:

You are also a metal tiger in Bon rtsi. There is virtually no difference between 'byung rtsi in Bön and Buddhism.

Author: Malcolm

Date: Sunday, March 18th, 2018 at 2:22 AM

Title: Re: Bonpo Trigram Legends

Content:

kalden yungdrung said:

In the Bön chart:

bird = dragon

ox is elephant.

Malcolm wrote:

No, bird is garuda in Bon elemental calculation. Note: I see you changed it.

Please consult my translation available from Chapur Rinpoche's site, done in collaboration with him when he gave a course a couple of years ago.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 11:30 PM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

I understand it to be prep for completion stage practices in Kagyu, and done privately in a closed area. Is it customary to teach it that early and openly in Dzogchen?

Malcolm wrote:

Bairo Trulkhör does not require a creation stage, though at one time it may have been associated with Śrī Heruka (aka Yang dag) since it ultimately comes from Humkara.

M

Snowbear said:

Does anyone practice Bairo in the context of completion stage today or is it for the most part a stand-alone set of exercises that anyone can do?

Malcolm wrote:

Bairo Trulkhor also has various pranayāmas, and a kind of tummo. But no creation stage.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 6:36 AM

Title: Re: Response to Bernie

Content:

pemachophel said:

"Oh, I am not saying that it should not be kept within the confines of initiation. But the word "secret" in Dzogchen and Vajrayāna in general merely means that these principles are not known in lower vehicles, not that they are confidential like a top secret file."

the three teachers i'm thinking about kept dzogchen more secret than your description. no dzogchen until ngon-dro completed. one wouldn't even use the word rigpa.

Malcolm wrote:

Pretty hard to avoid using the word rig pa in a Dzogchen ngpondro.

Gathering accumulations and purification is a good thing. Different teachers have different approaches to how these things are bestowed. People have different karma, different experiences, and need different approaches. There is no one size fits all when it comes to Dharma.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 6:28 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

That does not mean that you get a free pass to be fast and loose with the rules of logic and valid reasoning.

Malcolm wrote:

All we need to do is show the opponents position is self-contradictory, as in your assertion there is an ultimate that is free from two extremes which is merely an affirmation of existence.

Tsongkhapa's point of view, that "existence" refutes existence in the ultimate, whereas "nonexistence" refutes nonexistence in the relative is infinitely preferable to your formulation.

Sherab said:

You keep refusing to accept that once existence and non-existence are properly defined and that when you work within those boundaries, you can no longer make your allegations against the analysis that I have presented, an analytical method that you

have so far been unable to say is incorrect. All you did is just to dance around my arguments in order to avoid having to confront the logical inconsistency in your very own statements of the ultimate and the conventional.

Malcolm wrote:

Your definitions are not consistent with the definitions of these things in scripture.

It is natural that when we accept the opponents definitions in toto, he has already won. But your definition of ultimate truth is wrong from the outset.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 6:20 AM

Title: Re: Killing & eating meat

Content:

Malcolm wrote:

Since there is no mind in a steak in a market, when you cook it are you harming a sentient being or not?

practitioner said:

Of course steaks don't just appear out of thin air and end up in a market. There is real suffering that must occur to produce that steak. And if the market for steaks is minimized, the suffering of cows will be as well.

Malcolm wrote:

Of course tomatoes do not just appear out of thin air either. There is real suffering that must occur for the millions of insects, birds, and rodents that are poisoned, trapped, and otherwise killed in the course of the production of vegetables, etc., for human consumption too. If the market for tomatoes, etc., was minimized, the suffering of insects, rodents, and birds would be minimized as well.

If we stopped eating tomatoes from the market, and fruit, and everything else, all that suffering would be prevented, right? Or would it? No, because in general the nature of samsara is suffering, and animals have no way out of it at all.

It just isn't a simple, "Don't eat meat and everything will be hunky dory." This is why Buddha rejected Devadatta's desire to force the Sangha to be vegetarian.

For example, if one saves the fly, the spider starves. Whose suffering is more important, that of the fly or the spider?

Author: Malcolm

Date: Saturday, March 17th, 2018 at 5:37 AM

Title: Re: Killing & eating meat

Content:

Malcolm wrote:

The only salient point is this: in Dharma, liberation is not predicated on one's diet. It is predicated on whether one is free of afflictions.

seeker242 said:

And the question to ask now is: is causing unnecessary harm to others leading towards that end or away from that end?

Malcolm wrote:

If you step on insect while walking without being aware of it, will this lead you further to that end or away from it? Or is it irrelevant? If you drive a car on a spring evening when you know millions of insects are flying around, is the harm you are certainly doing intentional or unintentional? Since there is no mind in a steak in a market, when you cook it are you harming a sentient being or not? If you heat your house at all with anything other than solar, are you harming all life on the planet or not?

The problem with Vegan ideology in Buddhadharma is that it is basically the doctrine of Devadatta. It is too extreme, and is not the middle way.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 4:27 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

I understand it to be prep for completion stage practices in Kagyu, and done privately in a closed area. Is it customary to teach it that early and openly in Dzogchen?

Malcolm wrote:

Bairo Trulkhör does not require a creation stage, though at one time it may have been associated with Śrī Heruka (aka Yang dag) since it ultimately comes from Huṃkara.

M

Author: Malcolm

Date: Saturday, March 17th, 2018 at 3:54 AM

Title: Re: Response to Bernie

Content:

pemachophel said:

ime, whether dzogchen is kept secret or not depends on the individual teacher. i've had three teachers who kept dzogchen extremely secret even though it was being broadcast openly all around them.

Malcolm wrote:

Oh, I am not saying that it should not be kept within the confines of initiation. But the word "secret" in Dzogchen and Vajrayāna in general merely means that these principles are not known in lower vehicles, not that they are confidential like a top secret file.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 2:34 AM

Title: Re: Killing & eating meat

Content:

Malcolm wrote:

The only salient point is this: in Dharma, liberation is not predicated on one's diet. It is predicated on whether one is free of afflictions.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 1:55 AM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

Well, apparently some received ideas are myths so perhaps a few myths have crept into your preferred narrative. Anyway, like I said, it doesn't really matter, have to run.

Malcolm wrote:

Alternately, like many before you, you have fallen for the "secrecy" marketing scheme. Worked wonders for Masonry too.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 1:53 AM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

Queequeg said:

Thank you. That presently has little meaning for me, but I will keep that in mind as I get familiar with it.

Malcolm wrote:

The true aspect/false aspect debate within Yogacāra was whether or not mental experience corresponded with an external reality. The false aspectarians, generally considered the more profound system, argued there was no correspondence.

Queequeg said:

I don't know if you looked at it, but in Jikai's latest outline, he briefly discusses the Three Natures - Tri-Svabhava. Is that related to the debate?

Malcolm wrote:

The three natures is central to the debate. The question is whether the imputed nature's appearance has an external correlate.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 1:14 AM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

Queequeg said:

Out of curiosity, how do the Fa Hsiang Chinese writings compare with the Indian antecedents? Did you identify any differences?

Malcolm wrote:

Well, I have not really read anything other than the book recommended above. But it is pure, Indian Yogacāra from the middle period. A bit earlier than the true aspectarian-false aspectarian debates that came to dominate later Yogacāra discourse. As such, having read it, you will have no trouble with Bodhisattvabhūmi, Mahayānasamgraha, Madhyantavibhagabhasyaṃ and so forth.

Queequeg said:

Thank you. That presently has little meaning for me, but I will keep that in mind as I get familiar with it.

Malcolm wrote:

The true aspect/false aspect debate within Yogacāra was whether or not mental experience corresponded with an external reality. The false aspectarians, generally considered the more profound system, argued there was no correspondence.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 1:12 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

There is an obvious parallel to modern transnational yoga's asanas in YY, which indicates to me that YY is not trulkhor in the traditional sense. When you say you were exposed to other trulkhor systems, do you mean like on YouTube?

Malcolm wrote:

The Lamdre Yantra system also has a system of 32 asanas that greatly resemble what we call Hathayoga. It's basic texts were codified in the 12th century.

YY is yantra in the traditional sense, actually. Whether it actually comes from Vairocana is a historical claim I cannot validate, but there are separate lineages of Bairo Trulkhor in Tibet, not just ChNN's. It definitely comes from Adzom Drukpa.

Snowbear said:

Do you know why ChNN felt OK to teach trulkhor openly?

Malcolm wrote:

He did so to see if people would be ready for his teachings in general. He was teaching Yantra in the early 70's in Italy, some years before he began to teach Dzogchen.

Author: Malcolm

Date: Saturday, March 17th, 2018 at 1:08 AM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

The issue is not whether the existence of Dzogchen was secret or how large its associated literature is, but rather how rare it has been to receive the pointing out instructions or whatever.

Malcolm wrote:

Not rare at all. Instructions for ritual murder were and are much more restricted than any Dzogchen transmission. Then of course, any major treasure cycle must have three things: Guru, Avalokiteśvara, and Dzogchen.

dzogchungpa said:

This rarity may have varied historically, so citing certain specific cases is not sufficient. E.g., it is quite possible that there were more qualified students at various times etc.

Malcolm wrote:

In the 12th century, Nyangral Nyima Ozer states that after Chegom (early 12th century) the teaching of the 17 tantras were very wide spread in Tibet. There is simply no evidence that Dzogchen ever waned in popularity or was actually kept in the strictest of secrecy.

Finally, because Dzogchen was seen as controversial in the dominant monastic colleges of the day, it mainly spread outside monasteries among the laity, and the vast majority of Dzogchen literature, then as now, was committed to writing by lay tertons.

Author: Malcolm

Date: Friday, March 16th, 2018 at 11:59 PM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

I'm quite willing to believe this but, just out of curiosity, how do you know this?

Malcolm wrote:

By reading Buddhist history and literature for the past 33 years?

dzogchungpa said:

Well, what did you read that shows that this was the case?

Malcolm wrote:

You mean is there one book that demonstrates this? No, but it is obvious when one reads through Tibetan history that Dzogchen was a very poorly kept secret for something so reserved, esoteric, and only for the elect. Dzogchen masters like Rigzin Godem had thousands of students, same with many popular tertons like Jatson Nying, Dudul Dorje, Jigme Lingpa, etc. For something so secret, it is amazing there is more literature on Dzogchen in Tibetan literature than any other tantric genre. I mean, if Dzogchen is so secret, how is it possible that 100,000 monks at Kathog attained rainbow body, as the story goes? Kathog was the earliest Nyimgma monastery, founded in the 12th century by Deshek Dampa, Phamgo Drukpa's younger brother.

That equals 100 monks a year for the past thousand years attaining rainbow body, 8.3 per month— one rainbow body every 3.6 days for the past thousand years!

Author: Malcolm

Date: Friday, March 16th, 2018 at 11:49 PM

Title: Re: Uncertain about Key Point of Tantra

Content:

sangyey said:

Hello,

I know that Tantra speaks about the unity of conventional and ultimate truth or the feature of there being the unity of this in one act of consciousness but I am uncertain if this is something that runs through all of Tantra or if it something that comes into play only during a specific phase. For example, if you are practicing the generation stage with the visualization of the deity and the mantra repetition besides merely focusing on the deity or the mantra do you try to have the two aspects unified or is it something that will only occur in a specific section of the practice?

Thank you.

Malcolm wrote:

When you are a beginner, you generally practice the two stages, creation (relative) and completion (ultimate), in stages. But the real intention is that the two stages be unified from the beginning.

Author: Malcolm
Date: Friday, March 16th, 2018 at 11:36 PM
Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1
Content:

Malcolm wrote:

The latter text is the basic text of the Hosso (Fa Hsiang) school. Enjoy reading it. I did.

If you want to understand the Indian antecedents, there are a number of basic Yogacāra texts in translation these days.

Queequeg said:

Out of curiosity, how do the Fa Hsiang Chinese writings compare with the Indian antecedents? Did you identify any differences?

Malcolm wrote:

Well, I have not really read anything other than the book recommended above. But it is pure, Indian Yogacāra from the middle period. A bit earlier than the true aspectarian-false aspectarian debates that came to dominate later Yogacāra discourse. As such, having read it, you will have no trouble with Bodhisattvabhūmi, Mahayānasamgraha, Madhyantavibhagabhasyaṃ and so forth.

Author: Malcolm
Date: Friday, March 16th, 2018 at 11:16 PM
Title: Re: Response to Bernie
Content:

Malcolm wrote:

Maybe not so much a problem when Dzogchen mind point out/rigpa tsal wang was so rarely given, so secret, and so strict in both guru and student's qualification, while nowadays.....

The idea that this was rare or difficult to get is an institutional myth. Secrecy is Vajrayāna's main marketing tool.

dzogchungpa said:

I'm quite willing to believe this but, just out of curiosity, how do you know this?

Malcolm wrote:

By reading Buddhist history and literature for the past 33 years?

Author: Malcolm
Date: Friday, March 16th, 2018 at 11:10 PM
Title: Re: Comparing idioms.

Content:
Malcolm wrote:
Sarva dukkham, Suffering everywhere.

Author: Malcolm
Date: Friday, March 16th, 2018 at 10:43 PM
Title: Re: "One Mind" in Hua Yen thought
Content:
Matt J said:
I thought the four extremes were supposed to be exhaustive of conceptual positions.

Malcolm wrote:
Unless one turns that into a conceptual position.

There is nothing in the middle. Hence, this is why the "Freedom from Extremes" exponents report "gnas lug med pa," i.e., no reality.

Sherab does not seem to understand that all theism can be rebutted by Buddhapalita's simple argument: "Arising from self is invalid because arising would be purposeless and endless."

Author: Malcolm
Date: Friday, March 16th, 2018 at 10:33 PM
Title: Re: Response to Bernie
Content:
narraboth said:
It always puzzles me that, how come people who actually received mind instruction and 'got it' ever possible to stand up against that certain guru, as DJKR said 'you owe him the world for it'? Does that supposedly greatest moment so insignificant for some people, that they think when they find out the certain guru behaved badly, they don't owe that guru that favour anymore? Or actually it's so insignificant, because it was given in a wrong way, therefore insignificant for students?

Malcolm wrote:
People overrate their own capacity to "get it."

narraboth said:
When we need to seriously talk about samaya based on text and commentaries, including unconventional pointing-out instruction really make defining samaya establishing and breakage quite difficult.

Malcolm wrote:
This is all very clearly explained in tantras such as the Rigpa Rangshar. 1) A qualified guru is indispensable. 2) Empowerments are indispensable 3) Protecting the samaya one receives from empowerment is indispensable. 4) Gurus can break samaya, and if

so, the breach is irreparable.

narraboth said:

Maybe not so much a problem when Dzogchen mind point out/rigpa tsal wang was so rarely given, so secret, and so strict in both guru and student's qualification, while nowadays.....

Malcolm wrote:

The idea that this was rare or difficult to get is an institutional myth. Secrecy is Vajrayāna's main marketing tool.

Author: Malcolm

Date: Friday, March 16th, 2018 at 8:40 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Madhyamaka arguments are not formal proofs in logic. They are rebuttals of other's positions.

Sherab said:

That does not mean that you get a free pass to be fast and loose with the rules of logic and valid reasoning.

Coëmgenu said:

The four extremes, though, in a way, are logic to a certain extent, inasmuch as anything that one could "logically" come up with is included within those extremes.

Affirmation

Negation

Some combination of both

Suggesting "something else" as the solution.

The "logic" of Madhyamaka is in its consistency and internal justifications. Ultimately it is working with what is essentially a "illogical" proposition. Depending on how one views "logical", the entire Buddhadharma is illogical.

Malcolm wrote:

Madhyamakās do not make ultimate propositions at all. They merely show the flaws of others ultimate propositions. Thus we have no need to demonstrate any internal coherency since we are merely dismantling the propositions of others.

Author: Malcolm

Date: Friday, March 16th, 2018 at 8:40 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

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Sherab said:

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Malcolm wrote:

All we need to do is show the opponents position is self-contradictory, as in your assertion there is an ultimate that is free from two extremes which is merely an affirmation of existence.

Tsongkhapa's point of view, that "existence" refutes existence in the ultimate, whereas "nonexistence" refutes nonexistence in the relative is infinitely preferable to your formulation.

Author: Malcolm

Date: Friday, March 16th, 2018 at 8:34 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

There is an obvious parallel to modern transnational yoga's asanas in YY, which indicates to me that YY is not trulkhor in the traditional sense. When you say you were exposed to other trulkhor systems, do you mean like on YouTube?

Malcolm wrote:

The Lamdre Yantra system also has a system of 32 asanas that greatly resemble what we call Hathayoga. It's basic texts were codified in the 12th century.

YY is yantra in the traditional sense, actually. Whether it actually comes from Vairocana is a historical claim I cannot validate, but there are separate lineages of Bairo Trulkhor in Tibet, not just ChNN's. It definitely comes from Adzom Drukpa.

bryandavis said:

Malcom,

What dates do you put the root text of the trulkhor nyida khajor in the big yantra book?

Malcolm wrote:

No clue.

Author: Malcolm

Date: Friday, March 16th, 2018 at 4:59 AM

Title: Re: Yantra Yoga compared to...

Content:

Snowbear said:

There is an obvious parallel to modern transnational yoga's asanas in YY, which indicates to me that YY is not trulkhor in the traditional sense. When you say you were exposed to other trulkhor systems, do you mean like on YouTube?

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Author: Malcolm

Date: Friday, March 16th, 2018 at 3:49 AM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

Malcolm wrote:

Read Asanga:

http://www.bdkamerica.org/system/files/pdf/dBET_Beta_T1593_SummaryoftheGreatVehicle_2003.pdf?file=1&type=node&id=475

Hsüan Tsang and Vasubandhu:

http://www.bdkamerica.org/system/files/pdf/dBET_Alpha_ThreeTextsonConsciousnessOnly_1999.pdf?file=1&type=node&id=456

These are the roots.

Queequeg said:

Tip o'the hat, M.

Malcolm wrote:

The latter text is the basic text of the Hosso (Fa Hsiang) school. Enjoy reading it. I did.

If you want to understand the Indian antecedents, there are a number of basic Yogacāra texts in translation these days.

Author: Malcolm

Date: Friday, March 16th, 2018 at 3:48 AM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

Queequeg said:

Do you have any recommendations for a Hosso primer? I'm working my way through Living Yogacara by Tagawa Shun'ei. Pretty accessible read, but not sure how its received generally. Any comments?

Malcolm wrote:

Read Asanga:

http://www.bdkamerica.org/system/files/pdf/dBET_Beta_T1593_SummaryoftheGreatVehicle_2003.pdf?file=1&type=node&id=475

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These are the roots.

Queequeg said:

Tip o'the hat, M.

Malcolm wrote:

The latter text is the basic text of the Hosso (Fa Hsiang) school. Enjoy reading it. I did.

Author: Malcolm

Date: Friday, March 16th, 2018 at 2:12 AM

Title: Re: Mohe Zhiguan Study Thread 摩訶止觀 Part 1

Content:

jikai said:

Hosso

Queequeg said:

Do you have any recommendations for a Hosso primer? I'm working my way through Living Yogacara by Tagawa Shun'ei. Pretty accessible read, but not sure how its received generally. Any comments?

Malcolm wrote:

Read Asanga:

http://www.bdkamerica.org/system/files/pdf/dBET_Beta_T1593_SummaryoftheGreatVehicle_2003.pdf?file=1&type=node&id=475

Hsüan Tsang and Vasubandhu:

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These are the roots.

Author: Malcolm

Date: Friday, March 16th, 2018 at 2:02 AM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

Alak Zenkar...

Malcolm wrote:

Is an amazing person. I had the opportunity to meet him briefly at the translation conference, and all I could really say was "Thank you for your dictionary."

dzogchungpa said:

Nice. DJKR seems to think very highly of him.

Malcolm wrote:

Everyone does. He is one of the most important lama alive today.

Author: Malcolm

Date: Friday, March 16th, 2018 at 1:02 AM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

Alak Zenkar...

Malcolm wrote:

Is an amazing person. I had the opportunity to meet him briefly at the translation conference, and all I could really say was "Thank you for your dictionary."

Author: Malcolm

Date: Friday, March 16th, 2018 at 1:01 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:
Sennin said:
Hi Malcolm,

I have to ask, is there a reason why the future volumes are in this order; is it according to how they are cataloged or particular topics?

Malcolm wrote:
I am working on the remaining one's with commentaries first.

Author: Malcolm
Date: Thursday, March 15th, 2018 at 11:51 PM
Title: Re: "One Mind" in Hua Yen thought
Content:

Sherab said:
Therefore in avoiding the extremes, we need to avoid only the two extremes of <E> and <N>, and then proceed to examine or analyse the region Not<E or N>.

Malcolm wrote:
Not <E or N> is also rejected as it is the fourth extreme.

You are confusing the Madhyamaka analysis of causal series, neither the same nor different, with the four extreme. This is the basis of most of your errors.

The reasoning why "not existent and not nonexistent" is rejected is because there are some who proposed that existents, while arising, have a phase where they are not existent and not nonexistent.

Madhyamaka arguments are not formal proofs in logic. They are rebuttals of other's positions.

Take the opening statement of MMK:

At no time, no where,
does any thing arise from (1) itself,
(2) from other than itself,
(3) from both, or (4) without a cause.

The first extreme is existence, arising from self; the second extreme is nonexistence, arising from other; the third extreme is both, arising from self and other; the final extreme is without cause, neither existence nor nonexistence.

All four extremes must be refuted. There is no short cut around this.

Author: Malcolm

Date: Thursday, March 15th, 2018 at 11:32 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:

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.

Malcolm wrote:

The initial draft of the Rangdrol took about three months, finished in Dec 2011, and subsequently, five drafts.

The initial draft of the Rangshar took about 6-7 months, that was completed in October 2012. It subsequently went through six drafts.

Then, after a hiatus where we worked on Buddhahood (originally translated over three months in the fall of 2012) to tighten up our lexicon, we returned to editing the Rangshar and Rangdrol which we envisioned publishing together.

After Wisdom agreed to publish this work, frankly due to the success of Buddhahood, I spent six months researching and writing essays to support the text, only 25 percent of which actually made it into these two volumes. In addition, the work altogether went through five rounds of editing with one of Wisdom's senior editors, Laura Cunningham. Wisdom had an expert in Sanskrit, Rory Lindsey, review all of the Sanskrit terms in the text for proper diacritics and accuracy, and it was proofread by Emily Bower, who used to be an editor at Shambhala but now works freelance. Right now it is being indexed, and all final changes will be implemented in April. So, from start to finish, this project will have taken eight years. Amazing. When I began to translate these two texts, I had no idea it would wind up this way.

We commissioned Tashi Mannonx to do calligraphy for the two volumes. We also commissioned an original line image for Bhagavan Pawo Zhonnu Tobden, the teacher of both tantras, drawn according to how he is depicted in the Vima Nyinthig's Great Chronicle by a thangka painter, Urgyen Gyalpo, who lives and works in Toronto. The cover design was done by Gopa Campbell. The interior book design also is based on Gopa Campbell's original interior design for Buddhahood, but was executed by Wisdom's inhouse designer, Lyndsay D'Andrea.

Tulku Dakpa Rinpoche and Jean Luc Achard (a leading western authority on Dzogchen)

kindly wrote forwards for the book. In addition, Sangye Khandro has expressed amazing kindness in giving her support to our efforts, and there are a couple of other translators who have kindly agreed to lend their support, but until they actually send us their blurbs, they should remain anonymous for now. Credit is also due to the original sponsors of the Rangdrol.

It is really amazing how many hands touched this book to bring it to completion. It has my name on it, but in reality it was a huge team effort. We owe a great debt to Daniel Aitken for his vision in seeing the possibility of bringing our work to the reading public.

At present Team Zangthal is working on volumes three, four, and five of the series. Volume three has been submitted, the Without Syllables and its commentary. We are editing drafts of volume four, the Blazing Lamp and its commentary, and I have begun work on volume five, the Six Dimensions and its commentary. (And all of this does not count all the other translation work I have been involved with over the past 7 years.)

Arnoud, your offer is very generous, thank you.

M

Author: Malcolm

Date: Thursday, March 15th, 2018 at 6:04 AM

Title: Re: Questions and Answers

Content:

Malcolm wrote:

You've read chapter 19 of the MMK? This might put a dent in your supposition that time is "real."

Coëmgenu said:

I think there's a disconnect in usages of "real" here.

Time is conventional and/or saṃsāric is what is meant by "real" in Snowbear's usage I think.

Snowbear said:

Right. Reading that chapter isn't going to make my experience any different.

Malcolm wrote:

No, but realizing that chapter might poke a hole in your experience.

Author: Malcolm

Date: Thursday, March 15th, 2018 at 5:31 AM

Title: Re: Questions and Answers

Content:

Snowbear said:

Time is real...

Malcolm wrote:

You've read chapter 19 of the MMK? This might put a dent in your supposition that time is "real."

Author: Malcolm

Date: Thursday, March 15th, 2018 at 4:54 AM

Title: Re: Response to Bernie

Content:

heart said:

Paris and London where the best I think.

/magnus

Tiago Simões said:

The most fascinating thing is understanding that the things DJKR is saying in those videos is almost the same Malcolm as been saying here all along.

heart said:

Yes, there are similarities I agree.

/magnus

Malcolm wrote:

It is not surprising, we both were educated in Sakya.

Author: Malcolm

Date: Thursday, March 15th, 2018 at 3:22 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:

"Ācārya Malcolm Smith has certainly given the world a rare gift by presenting to English-reading Dzogchen practitioners in the worldwide Buddhist community this skilled translation of Volume One of the Seventeen Tantras, the Self-Arisen Vidyā Tantra, and Volume Two, its accompanying commentarial tantra, the Self-Liberated Vidyā Tantra. The exceptional features of each of the seventeen tantras of Ati Yoga's quintessential secret cycle of the upadeśa class are described with metaphors. The Self-Arisen Vidyā

Tantra is described with the metaphor of the ocean. The eighty-six chapters of this oceanic treatise detail the pinnacle view, meditation, conduct, and result of all paths of Buddhadharma presented in this world. As the destined Dharma of this time, this translation is extremely timely. I wish to express deep gratitude to Malcolm and the wonderful Zangthal team for their noble aspiration and qualified capacity to finally bring these most precious teachings that exist in our world into the English language."

Sangye Khandro
Light of Berotsana Translation Group
Translator and Teacher

Author: Malcolm
Date: Thursday, March 15th, 2018 at 2:25 AM
Title: Re: Questions and Answers
Content:

Queequeg said:
LOL. I'm asking the questions, and I'm being advised not to hurt myself thinking too much, accused of iconoclasm. I've never claimed anything more than my own fumbling path. Others, on the other hand...

Malcolm wrote:
No, I am merely pointing out that this statement, "Or they just concluded they will never get it, gave up asking questions, and just parrot what they hear, passing that off as knowledge" is as applicable to you as it is to anyone else.

Author: Malcolm
Date: Thursday, March 15th, 2018 at 2:22 AM
Title: Re: Questions and Answers
Content:

Queequeg said:
Oh, we can't look at the big picture? Which myopia should we limit ourselves to?

Malcolm wrote:
Is your picture the only "big picture?"

Author: Malcolm
Date: Thursday, March 15th, 2018 at 2:07 AM
Title: Re: Questions and Answers
Content:
Queequeg said:
In the second watch of the night the Buddha awakened, he attained the second knowledge, which is most relevant here:

"When the mind was thus concentrated, purified, bright, unblemished, rid of defilement, pliant, malleable, steady, & attained to imperturbability, I directed it to the knowledge of the passing away & reappearance of beings. I saw — by means of the divine eye, purified & surpassing the human — beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma: 'These beings — who were endowed with bad conduct of body, speech & mind, who reviled noble ones, held wrong views and undertook actions under the influence of wrong views — with the break-up of the body, after death, have re-appeared in the plane of deprivation, the bad destination, the lower realms, in hell. But these beings — who were endowed with good conduct of body, speech, & mind, who did not revile noble ones, who held right views and undertook actions under the influence of right views — with the break-up of the body, after death, have re-appeared in the good destinations, in the heavenly world.' Thus — by means of the divine eye, purified & surpassing the human — I saw beings passing away & re-appearing, and I discerned how they are inferior & superior, beautiful & ugly, fortunate & unfortunate in accordance with their kamma.

MN4 Bhaya-bherava Sutta

This knowledge does not extend to the ability to see the future. Its limited to an insight into the nature of beings and how they fare on the path depending on circumstances.

Malcolm wrote:

This is also a Pali Canon sutta. In general, this class of sūtras does not really address Buddha's omniscience.

Queequeg said:

Arguably, the revelation of the Lotus Sutra fell somewhere between these two teachings, with the Buddha of the Lotus Sutra being closer to the Buddha of the Tripitaka than the Vaipulya Sutra.

Malcolm wrote:

This is called a top-down interpretation.

Author: Malcolm

Date: Thursday, March 15th, 2018 at 1:41 AM

Title: Re: Questions and Answers

Content:

Malcolm wrote:

First, you have to understand time is merely a convention, and buddhas are not limited by conventions.

dzogchungpa said:

Aren't buddhas also merely conventions?

Malcolm wrote:

Yes, of course.

Author: Malcolm

Date: Thursday, March 15th, 2018 at 1:22 AM

Title: Re: Questions and Answers

Content:

Jeff H said:

If an enlightened being knows exactly how all those momentary choices will play out across all time, it must mean that all the choices I make, and every action a buddha offers me in aid of clearing my obscured mind, have already been determined. There is, in fact, no option but to follow that predetermined path; therefore, infinite potentiality cannot be true.

Malcolm wrote:

It's not like that. Your mind is confined by signs. A Buddha's mind is not. Therefore, you frame the question in terms of limitations.

Jeff H said:

Well, it's things like this that keep me coming to DW. I get that there is something I'm not getting and I've heard some clues in this thread. I'll try to keep my mind open to catch the ray of light when it eventually dawns.

Malcolm wrote:

It is fairly straight forward. A samyaksambuddha has three kinds of omniscience: straight up omniscience (sarvajñātā), omniscience of all aspects (sarvākārajñātā), and knowledge of paths (margajñātā).

Jeff H said:

Unfortunately, this is not that ray of light. This does not sound straightforward to me at all.

One thing I hear now is that I used the concept of "playing out across all time", which I understand is a delusion not shared with buddhas.

Malcolm wrote:

First, you have to understand time is merely a convention, and buddhas are not limited by conventions.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 11:49 PM

Title: Re: Response to Bernie

Content:

narraboth said:

I was in his London discussion with Rigpa, and basically all the discussion about samaya was again within the already published articles. (Not saying it was not necessary or beneficial to meet Rigpa sangha face to face)

I have a feeling that DJKR really wants to help Rigpa, this probably biggest Nyingma organisation in the West, move out if not survive from all these, and I admire that very much, considering he already has lots of his 'own' organisations to take care of. The fact he met Rigpa sangha again and again, taking serious questions, posting lengthy reponses, show that he probably care about this 'SR's centre' more than any other lama who made comments.

heart said:

I think he really cares about Vajrayana in the West, rather than Rigpa, he also have a bunch of students here. There been a very black feeling spreading over social media giving many, me included, a feeling Vajrayana is really threatened as a backlash of the SR scandal. I think people are not giving DJKR credit for the enormous courage it takes to actually stand up for Vajrayana in a time like this. I also think DJKR shouldn't answer for what SR have done, I think SR should do that himself. DJKR can hardly be expected to "fix" Rigpa.

/magnus

Malcolm wrote:

Vajrayāna is supposed to be secret. All of this is a result of popularizing it.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 11:47 PM

Title: Re: Questions and Answers

Content:

Jeff H said:

Hmm. I'm not getting it.

Snowbear said:

No one can. Anyone who claims to get it is selling you a bridge in Brooklyn.

Malcolm wrote:

It is fairly straight forward. A samyaksambuddha has three kinds of omniscience: straight up omniscience (sarvajñātā), omniscience of all aspects (sarvākārajñātā), and knowledge of paths (margajñātā).

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 10:58 PM

Title: Re: Questions and Answers

Content:

Jeff H said:

If an enlightened being knows exactly how all those momentary choices will play out across all time, it must mean that all the choices I make, and every action a buddha offers me in aid of clearing my obscured mind, have already been determined. There is, in fact, no option but to follow that predetermined path; therefore, infinite potentiality cannot be true.

Malcolm wrote:

It's not like that. Your mind is confined by signs. A Buddha's mind is not. Therefore, you frame the question in terms of limitations.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 10:27 PM

Title: Re: Questions and Answers

Content:

Jeff H said:

It doesn't seem like anyone has directly answered QQ's point about determinism. If there can be perfect knowledge of the present mental states of all beings (not questioned) AND perfect knowledge of which options they will choose into the future, out of all possible options, how can that not be determinism?

Granted the authoritative sources say Buddha is omniscient, but how can we understand "omniscience" without negating the infinite potentiality of emptiness, since all the realized potentials can be known in advance?

Malcolm wrote:

Since the Buddha's omniscience transcends time, objects, etc., his omniscience of the future does not indicate determinism, his omniscience can handle all possibilities for all phenomena simultaneously.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 7:08 AM

Title: Re: Questions and Answers

Content:

Queequeg said:

Chinese doesn't have question marks. It can however, record a question.

Malcolm wrote:

But that passage is not a record of a question. People who see it that way are not understanding it correctly.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 7:02 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

While still on this topic of logic, another place where we disagree is this: whether there is two extremes or four extremes. I hold that when the two extremes of eternalism and nihilism are properly defined, there is no need for two of the extremes in the four extremes: the extreme of <eternalism AND nihilism> would be incoherent; the extreme of NOT <eternalism OR nihilism> would be indeterminate, which is say that anything that belongs to this set cannot be ascertained.

Malcolm wrote:

There are four extremes because there are opponents who adhere to each of the four extremes, such as yourself, who adhere to the fourth extreme, neither existent nor nonexistent, as your post above shows. And because these four extremes are clearly negated in many places in sūtra, tantra, and commentaries.

BTW, I did not negate the ultimate, I stated that ultimate truth must be a conventional truth because otherwise, it would not be effective (āṛthakriya).

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 5:38 AM

Title: Re: Questions and Answers

Content:

Queequeg said:

Wonderful that you are omniscient!

May be relevant:

<https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/buddha-omniscience.pdf>

That Medicinal Herbs chapter is not at variance. There is nothing there about seeing the future. The Buddha has penetrating knowledge, but it falls short of omniscience.

Malcolm wrote:

That's not the case. The Buddha is omniscient concerning the three times.

Queequeg said:

The buddha can look at a being and perceive what is appropriate for them and lead them along to liberation, but as the beings' conditions change, so do their needs, and the Buddha responds accordingly. That's wholly consistent with the Buddha's rain.

Past is nothing but present recollection of things experienced in the past; the future is nothing but speculation. The Buddha's knowledge can't go beyond what is real.

Malcolm wrote:

The passage clearly states the Buddha knows this world and the next. Further, from the Lotus, chapter 5, directly addresses the Buddha's knowledge of the three times, stating:

The every way of teaching this
is a method of the buddhas,
but without omniscience,
nirvana cannot be undertaken.

In order to tame sentient beings,
with unlimited knowledge of the three times,
the supreme rishi has spoken of
the virtues of the six perfections,
emptiness, the absence of signs,
freedom from aspirations,
bodhicitta, and otherwise,
the dharmas which lead to nirvana,
the four Brahmaviharas,
and whatever is spoken in order to convert.

In Kern, these passages are 5:74-77, but his translation is deficient in a number of places, for example, he did not understand that paramarṣi is a reference to the Buddha.

Queequeg said:

That's why the Buddha can't necessarily know all the ways his children's foolishness will play out. The Buddha has a long memory, and so maybe he can anticipate, but that's not the same as knowing the future.

Malcolm wrote:

The Buddha omniscience is not limited with respect to time.

Queequeg said:

If you go further than this, 1. its speculation. If a text tells you this is the case and you choose to believe it, well, there's that. 2. This would imply complete determination, and we are nothing but billiard balls bouncing around the table according to Newtonian physics.

Malcolm wrote:

Your text tells us that the Buddha's knowledge (jñāna) about the three times is beyond limits (ananta).

Moreover, chapter six begins with Buddha's prediction of Kashyapa, his name, when he will be a buddha and so on.

Queequeg said:

The whole first half of the Lotus Sutra (which I must point out, contrary to your characterization, is not mine) is a series of predictions for the arhats.

This does present a serious question about the Buddha's ability to predict the future, and is something that I've considered. I have no idea what to make of it, as I don't know what to make of most of this.

But, I say this - such predictions are problematic because on their own logic, this would mean all time is static, and we only float along the surface observing, like watching a movie. One can readily see the problem with that sort of fatalism.

Malcolm wrote:

I amended by post above, but will reproduce that here, "Since his omniscience transcends time, objects, etc., his omniscience of the future does not indicate determinism, his omniscience can handle all possibilities for all phenomena simultaneously."

Queequeg said:

The only way that the predictions to the arhats make sense is if they are therapeutic in nature, correcting the their mistaken view that arhatship is the real end, and that the real end the Buddha teaches is something else. And this would be consistent with the explanation of upaya in the sutra, and consistent with what I observe of reality, which is that it is dynamic and not determined.

Malcolm wrote:

Or, that the Buddha's omniscience transcends the three times, etc., and is unimpeded.

Queequeg said:

Knowledge of the three times, even unbounded knowledge, implicitly means that it only extends to what is knowable. Is the future known to the Buddha in all its detail? There's something of the Wizard of Oz quality to such a view.

Malcolm wrote:

The Buddha has two kinds of omniscience: omniscience concerning all aspects, and omniscience concerning all that is. Your theory confines the Buddha's knowledge to signs.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 4:49 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Astus said:

once you have joined Vajrayāna teachings, you won't really be a Tendai, etc., practitioner anymore.

Why would that be?

Malcolm wrote:

There would be no point.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 4:34 AM

Title: Re: Questions and Answers

Content:

Admin_PC said:

Ch 5 was the thing that immediately came to mind reading this discussion.

The related bits even start on p95 of the BDK version:

Malcolm wrote:

QQ will counter that the doctrine that this chapter is from the provisional section, whereas his citation comes from the definitive section — imagine that, the Buddha's omniscience is provisional, and his supposed ignorance, definitive!

Queequeg said:

Wonderful that you are omniscient!

May be relevant:

<https://www.buddhismuskunde.uni-hamburg.de/pdf/5-personen/analayo/buddha-omniscience.pdf>

That Medicinal Herbs chapter is not at variance. There is nothing there about seeing the future. The Buddha has penetrating knowledge, but it falls short of omniscience.

Malcolm wrote:

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Queequeg said:

The buddha can look at a being and perceive what is appropriate for them and lead them along to liberation, but as the beings' conditions change, so do their needs, and the Buddha responds accordingly. That's wholly consistent with the Buddha's rain.

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Malcolm wrote:

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nirvana cannot be undertaken.

In order to tame sentient beings,
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the supreme rishi has spoken of
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emptiness, the absence of signs,
freedom from aspirations,
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Queequeg said:

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Malcolm wrote:

The Buddha omniscience is not limited with respect to time.

Queequeg said:

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Malcolm wrote:

Your text tells us that the Buddha's knowledge (jñāna) about the three times is beyond limits (ananta).

Moreover, chapter six begins with Buddha's prediction of Kashyapa, his name, when he will be a buddha and so on. Since his omniscience transcends time, objects, etc., his omniscience of the future does not indicate determinism, his omniscience can handle all possibilities for all phenomena simultaneously.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 2:45 AM

Title: Re: Questions and Answers

Content:

Admin_PC said:

Ch 5 was the thing that immediately came to mind reading this discussion.

The related bits even start on p95 of the BDK version: “O Kāśyapa! You should know that the Tathāgata is the king of all the teaching. What he teaches is never false. He explains all the teaching using his wisdom and skillful means and what he teaches leads everyone to the stage of omniscience.

“The Tathāgata perceives the goal of all teachings and knows the underlying mental disposition of all sentient beings, perceiving all with no obstructions. He completely understands all teachings and displays omniscience to all sentient beings.

Malcolm wrote:

QQ will counter that the doctrine that this chapter is from the provisional section, whereas his citation comes from the definitive section — imagine that, the Buddha's omniscience is provisional, and his supposed ignorance, definitive!

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 2:33 AM

Title: Re: Your Spiritual Youth

Content:

Malcolm wrote:

We can set this down as your personal opinion, but it is not what the Buddha taught about his own omniscience of the three times. The Buddha knows the capacities of all sentient beings, what is suited for them, and when. This is in fact what the passage you cited states in Sanskrit. In short, there is nothing the Buddha does not know about the path, and what to teach to whom.

Queequeg said:

And this is your opinion.

Malcolm wrote:

Not just my opinion. It is also explained quite well in your preferred sūtra in chapter 5. In chapter 5 the Buddha states:

I fully know the present world and the other world just as it truly is with correct discerning wisdom. (I am) omniscient and all seeing. Devas and humans come before

me in order to hear the Dharma! I show the path, expound the path, know the path, and am the one skilled in the path.

The corresponding passage in the BDK version is at the top of the page 96.

This chapter leaves no room for your assumption that the Buddha does not know everything about the path, nor what practices are suited for every sentient being.

Queequeg said:

So how about providing a Malcolm endorsed translation?

Malcolm wrote:

Translating sūtras is the job of the 84,000 project. They do it quite well and eventually someone will do a version of the Lotus from Sanskrit with reference to the Tibetan and Chinese recensions there.

Queequeg said:

How do you square such an assertion with the illustrative parables in the text? It would have been quite easy to present the father as all knowing in those parables, but he is not.

Malcolm wrote:

The simile of the rain cloud that covers the billion world universe in chapter 5 is used to indicate the Buddha's omniscience.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 1:49 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

Tsongkhapa was really the last Tibetan to initiate the founding of a new lineage of teachings.

Astus said:

How does that compare to the revealed teachings in Nyingma, like the Longchen Nyingthig and the Lamrim Yeshe Nyingpo?

Malcolm wrote:

With respect to terma, both systems are based on Kama, as are all valid treasure revelations. With respect to Tsongkhapa, he did not actually invent some new set of teachings, he organized lineages he had received into a system of teachings, with a special emphasis on the father tantras. Some of his students got into polemical quibbles over matters of interpretation, but if you go to a Gelug initiation and then a Sakya initiation, and then a Kagyu initiation, you won't notice much difference, because the procedures governing how empowerments are bestowed were set down in India, and have not been altered by Tibetans extensively. Potential novelties introduced by Tibetans are addressed in such polemical works as Sapan's Three Vows, and the

responses to it that it continues to earn to the present day. You should read it in order to understand the issues we are addressing.

Astus said:

The original question involved mixing different levels of teachings.

It was along the lines of "we don't need to limit ourselves to one tradition, and we can take the best parts of many traditions as it helps us in our practice and daily life".

Malcolm wrote:

Yes, this means mixing levels of teachings. There is no such thing as the "best parts of many traditions" because all Buddhadharma is perfect in the beginning, middle, and end.

Astus said:

Lineage is the most important thing in Vajrayāna because the practice in general involves initiation into various mandalas, and the procedure must be like impressing a seal in wax.

Although this I haven't really heard about actually happening - except perhaps by Yogi Chen - if the method and transmission is left intact, any Vajrayana practice could be incorporated into another system, like in Tendai, could it not? Tantric rituals are still present in Chinese Buddhism, just as they were there in Zen in Japan before the 18th century reformations.

Malcolm wrote:

Tendai practitioners can practice Vajrayāna providing they follow Vajrayāna rules. The same goes for any Buddhist of any tradition. If they want to practice Vajrayāna, they must do so in a precise way, placing the guru as the head of all refuges, and guarding their samaya carefully. But once you have joined Vajrayāna teachings, you won't really be a Tendai, etc., practitioner anymore.

Author: Malcolm

Date: Wednesday, March 14th, 2018 at 12:42 AM

Title: Re: Your Spiritual Youth

Content:

Queequeg said:

His perfection is in his ability to respond to challenges, not that he knows what to do before the challenge arises.

Malcolm wrote:

We can set this down as your personal opinion, but it is not what the Buddha taught about his own omniscience of the three times. The Buddha knows the capacities of all sentient beings, what is suited for them, and when. This is in fact what the passage you cited states in Sanskrit. In short, there is nothing the Buddha does not know about the path, and what to teach to whom.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 11:21 PM

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.

Astus said:

What was the point in history when systems became frozen and no new lineages emerged?

Malcolm wrote:

With the ascendance of the Geluk school. Tsongkhapa was really the last Tibetan to initiate the founding of a new lineage of teachings.

Astus said:

That is very bad, not allowed, and the Dharmapālas of both systems will become unhappy and punish the offender.

That being so, it seems to be more of a Vajrayana issue, as nobody else is concerned with keeping the teachings and methods separate, even if there were periods when "purity of the tradition" was deemed important.

Malcolm wrote:

The original question involved mixing different levels of teachings. Lineage is the most important thing in Vajrayāna because the practice in general involves initiation into various mandalas, and the procedure must be like impressing a seal in wax. So in Sakya, the Hevajra empowerment has been given exactly the same way for over 900 years. Minor differences between lineages in the same general school can emerge, however, but they are minor.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 8:20 AM

Title: Re: Questions and Answers

Content:

Malcolm wrote:

Questions and answers,
honesty, lies;
yes, no you can't,
but you can, and you know why.

Sham '69

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 7:23 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

When there is a problem in logic, it is either due to invalid logical structure or invalid premises. To resolve a problematic conclusion from a valid logical argument, you have to examine the structure and/or the premises. You have done neither.

Malcolm wrote:

You have not shown any logical incoherence in my position. You have merely stated it to be so.

Sherab said:

Anymore more such assertions and I would begin to think that you are trolling me: What was the logical argument that I made? You said "even ultimate truth is merely a conventional truth" Call this statement 1. You also said, "An ultimate truth is the veridical perception of a given entity, a relative truth is the non-veridical perception of a given entity. " Call this statement 2.

Statement 1 can be represented as $U \rightarrow C$, where U = ultimate truth and C = conventional truth

Statement 2 can be represented as $U = V$, $R = \text{not } V$, where V = veridical perception of a given entity.

Substituting 2 into 1 gives $V \rightarrow \text{not } V$, which is incoherent.

Anyone with an understanding of logic will tell you that the argument above is logically correct. Whether the argument is valid or not depends then on whether the premises, statements 1 & 2, are true. If we take your premises as true, then the argument is true and you have an incoherent conclusion. So one of your premises must be false. I would suggest that Statement 1 is false, namely that the ultimate truth is merely a conventional truth. I have already stated before that I thought that saying the ultimate truth is merely a conventional truth is to over negate. It is my view that the incoherence from over-negation implies the undermining of the possibility of knowing what reality is, a consequence that I tried to argue in an earlier post. In other words, when you negate the ultimate to such an extent that it reduces the ultimate to the convention, and since the convention excludes veridical perception, that veridical perception that is necessary for knowing the ultimate is excluded as well.

Refute the above argument if you can. If not, do not make wild allegations of misrepresentation of your position as it only serves to diminish your status.

From

<https://www.dharmawheel.net/viewtopic.php?f=53&t=27893&start=100#p437956>

Malcolm wrote:

I answered this in many ways, but the most expressive is that there simply is no reality beneath things. There is nothing to find. Not even something free from two extremes. Therefore, ultimate truth, emptiness, is a conventional truth, because it is effective at bringing about liberation.

Your attempt to reduce it to a formal proposition via western logic is a fools errand. Richardson already attempted this, and when he reduced Madhyamaka to statements in formal logic, he found they were incoherent. But he also missed the point of Madhyamaka, and the two truths.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 7:19 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

If you have understood my position in the thread, you will notice that it starts with the avoidance of the two extremes of existence (eternalism) and non-existence (nihilism).

Malcolm wrote:

Advaitans make precisely the same claim about brahmin as you make about your ultimate.

Sherab said:

You have not made the effort to understand what I wrote... correction, you chose to ignore my arguments and prefer to continue to make allegations based on your strawman picture of my position.

Malcolm wrote:

I understand what you wrote, as above, I think you are suffering from lack of understanding the what the two truths actually are, which causes you to adopt a transcendentalist/realist position with respect to the two truths. For you, the ultimate is something free from the two extremes. For me, ultimate truth is merely the perception of the absence of inherent existence/four extremes in entities which arise from conditions. Among the emptinesses Candrakirti lists, for example, is the emptiness of the ultimate:

Because it is the supreme necessity,
the ultimate is nirvana,
Whatever is the emptiness of that
is the emptiness of the ultimate.

The knower of the ultimate
taught the emptiness of the ultimate
in order to avert the grasping

of the thought that nirvana is real.

And:

Whatever is not an extreme
is described as transcending extremes;
since that is empty of itself,
it is conventionally the emptiness of the transcended extremes.

Now, the question for you is, is ultimate empty? Of what is it empty? If the ultimate is also empty, how can be it any thing other than a conventional truth?

And since you are fond of citing the two extremes, if freedom from extremes is empty, how can it be anything other than a conventional truth?

Since everything from matter to omniscience is empty, how can they be anything other than conventional truths? A true ultimate truth would not be empty, now would it?

Nāgārjuna said:

If there is something subtle that is not empty, there is something subtle to be empty;
but as there is nothing that is not empty, where is there something to be empty?

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 6:57 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

When there is a problem in logic, it is either due to invalid logical structure or invalid premises. To resolve a problematic conclusion from a valid logical argument, you have to examine the structure and/or the premises. You have done neither.

Malcolm wrote:

You have not shown any logical incoherence in my position. You have merely stated it to be so.

When one does not understand the basic definitions of the system one is examining, it is difficult, as your arguments show, to build a logically coherent structure. This is why I have tried to remedy your lack of understanding of the basics of the two truths.

You think the ultimate is something independent which can be uncovered. It isn't. The only thing that is an ultimate truth in Buddhadharma is emptiness, and that ultimate truth is also merely a conventional truth.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 6:49 AM

Title: Re: Your Spiritual Youth

Content:

Queequeg said:

This whole thing came up because there was a claim that there are no unanswered questions in Buddhism.

Malcolm wrote:

For a Buddha, there are no unanswered questions. The Buddha is omniscient concerning all paths. This is what it means to be on the path of "no more training," aśaikṣamarga.

Buddhists may have many questions, but then, they are not Buddhas.

Exhaustive citations can be provided.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 6:45 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

one cannot randomly use one completion method given in one system with that of another system

Astus said:

But one can use them systematically, like what is itself a combination of different methods from all three systems: the six dharmas of Naropa.

Malcolm wrote:

Suppose you are a Lamdre practitioner, this does not automatically allow you practice the six dharmas of Naropa (Naro chos drug). There is a specific transmission for this which you must receive from a lineage holder, and which is normally practiced on the basis of the creation stage of Vajravārāhī. True, the various of the six dharmas are derived from different tantras, but if you don't have that specific transmission, you cannot practice it.

Further, even if you have received the six Dharmas of Naropa and Lamdre, you cannot mix the two. I.e. you would not apply the Six Dharmas to Lamdre, nor would you apply Lamdre to the Six Dharmas. The basis of these distinctions is lineage of transmission.

Further, you would not apply the practice of Atiyoga to Sarma traditions. In the Tibetan

tradition, we maintain very strict boundaries around transmissions, and mixing transmissions is considered to be a personal fabrication. When you are practicing Lamdre, you practice Lamdre, when you are practicing Naro Chödrük, you practice Naro Chödrük. You don't mix. For example, in Sakya, there is Naropa's Khechari, but it is considered extremely bad form to mix Naro Chödrük with Naro Khachö, the completion stage for the latter is entirely dissimilar from the former, and has its own special transmissions and requirements.

Astus said:

And if one has learnt different techniques from different teachers, it is quite normal to practise them, from which comes a person who can then teach such previously diverse techniques as a single set.

Malcolm wrote:

No, this is mixing lineages. If you want to teach Naro Chödrük, then you do so based on the constraints of that transmission. For example, even if you have received Hevajra in a Kagyu tradition, this does not grant you permission to practice Hevajra in Sakya — the visualizations are different, the sadhanas are arranged differently, the oral instructions are different, and so on.

Astus said:

Isn't that rather the usual situation, while knowing only one technique and having a single teacher is fairly rare?

Malcolm wrote:

The usual situation is that when a teacher, holding multiple lineages of the same deity, for example, Hevajra, gives an empowerment of Hevajra, they do it according to one specific tradition, and do not mix other traditions in that transmission.

For example, let us say you are a Karma Kagyu who practices Shangpa as well. The six dharmas of Niguma are basically identical to the Naro Chödrük, however, in the Shangpa system, each yoga has a separate empowerment, and cannot be practiced with that empowerment, according to the dictates of the lineage. Naro Chödrük however, has a transmission, but does not have separate empowerments for each of the six. Hence, when teaching Shangpa, a Karma Kagyu teacher will respect the Shangpa tradition very precisely, and follow that system. When teaching Karma Kagyu Naro Chödrük, they will do it according to that school.

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 Chödrük system to make a tenth. That is very bad, not allowed, and the Dharmapālas of both systems will become unhappy and punish the offender.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 3:29 AM

Title: Re: Questions and Answers

Content:

Queequeg said:

So much nicer than speculating and impugning.

Malcolm wrote:

I don't think I was speculating.

For various problems with the Kern translation see:

<http://iriab.soka.ac.jp/content/pdf/aririab/Vol.%202%20%281999%29%20%5Brev.4Aug2010%5D.pdf> from page 125 or so on.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 2:40 AM

Title: Re: Your Spiritual Youth

Content:

Queequeg said:

何 this is the character that makes it a question.

Malcolm wrote:

That is the term katha rendered into Chinese.

In Sanskrit, katha (Tibetan ཅིན་ཀླུ་) is not functioning as a question at all in this case.

carim carim jāniya nityakālam

Always knowing (jāniya nityakālam) practices (carim carim)

vadāmi sattvāna tathā tathāham

This literally means, "I (aham) teach (vadāmi) those sentient beings (sattvāna tathā) in that way (tathā)," etc., it is not a question to himself in the Sanskrit, the whole passage is declarative statement about what he teaches sentient beings, knowing all practices, and who should practice them, in order they they are placed in awakening, and obtain buddhadharmas.

As for translators following precedents, they do it all the time. At the translators conference, I ever heard Thubten Jinpa opine we should follow older, incorrect translation equivalents merely because they are in use and have become standard.

As before, I made allowance for commentarial drift in Chinese from the Sanskrit for this

passage. But even so, when you are citing some passage, you have to make sure that it is acceptable to both parties, otherwise it is a failure right from the start.

I am afraid that without an agreed upon canonical reference, it is very hard to use citations to make one's arguments.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 2:15 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

dzogchungpa said:

OK, guys, no need to get worked up about one of my stupid jokes. I will point out that you can find a traditional reflection on the disgusting nature of the body in Khenpo Ngakchung's Zindri for example. Just for the record, I think the body is fantastic!

Malcolm wrote:

You mean the Longchen Nyinthig Ngondro commentary?

dzogchungpa said:

Yes, isn't that what it's called?

Malcolm wrote:

He has many Zintris

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 2:09 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

dzogchungpa said:

OK, guys, no need to get worked up about one of my stupid jokes. I will point out that you can find a traditional reflection on the disgusting nature of the body in Khenpo Ngakchung's Zindri for example. Just for the record, I think the body is fantastic!

Malcolm wrote:

You mean the Longchen Nyinthig Ngondro commentary?

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 1:40 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

dzogchungpa said:

Personally, I would start with observing the disgusting nature of the body, then do the Tara sadhana and finish with the Mu thing. Much less indigestion that way.

conebeckham said:

Either way, there is a contradiction in view. Vajrayana practitioners are not contemplating the disgusting nature of the body. If you're a Vajrayana practitioner and you're disgusted by the nature of the body, there's a pretty good chance you're "doing it wrong."

dzogchungpa said:

Well, I wasn't being entirely serious, but regular contemplation of the suffering of 'ordinary' things is recommended to many contemporary Vajrayana practitioners, e.g. as found in the four thoughts, is it not?

Malcolm wrote:

It is the regarding of the body as impure that is a problem from a HYT POV.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 1:26 AM

Title: Re: Questions and Answers

Content:

Queequeg said:

The Chinese renders the final passage of the Life Span chapter as a question.

Malcolm wrote:

Prove it. Take the time to parse the passage for us so we can see that it is so.

Even so, Greg is not going to take the English rendering of the passage in question as authoritative, because the passage in question in the Tibetan translation as well as the Sanskrit do not present the Buddha asking himself a question.

When one is citing passages in a multi-tradition environment, one has to be sensitive to the fact that the reading one thinks is correct may not be considered correct by another tradition. And if there is some basis for contention, one should not be surprised nor should one impugn the motives of the person pointing out the discrepancy.

Here is the Sanskrit:

carim carim jāniya nityakālam

vadāmi sattvāna tathā tathāham|

katham nu bodhāvupanāmayeyam

katha buddhadharmāṇa bhaveyu lābhinaḥ||23||

Tibetan:

ལྷོད་དང་ལྷོད་པ་རིག་ནས་རྟག་པར་ཡང་། ཅི་ནས་བྱང་ཆུབ་ལ་ནི་དགོད་པ་དང་།
ཅི་ནས་སངས་རྒྱལ་ཆོས་རྣམས་ཐོབ་བྱེད་བྱིར། ལམས་ཅན་རྣམས་ལ་ང་ནི་དེ་བཞིན་སྟེ།

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 1:22 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Astus said:

Neither Vajrayana nor Rinzai Zen means a specific method but they include various teachings and techniques, don't they?

Malcolm wrote:

Vajryāna does in fact mean a specific method: creation stage and completion stage, which themselves depends on empowerment.

conebeckham said:

...which depends on tradition, and on lineage.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Tuesday, March 13th, 2018 at 1:21 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

Vajryāna does in fact mean a specific method: creation stage and completion stage, which themselves depends on empowerment.

Astus said:

Is there anything in Vajrayana that could not be categorised under those two stages? If no, are all creation and completion stage practices equal? If no, why call it a specific method, when they are actually large categories of numerous methods?

Malcolm wrote:

All deities in highest yoga tantra possess two stages.

The procedures of creation differ very little from one to another. They all generally possess the five abhisambodhis and the four limbs of approach and accomplishment.

Completion stage practices vary quite a bit more, but one cannot randomly use one completion method given in one system with that of another system since the

transmission lineages are different, as well as the specific tantric system to which any given deity might belong, that is, father tantra, mother, tantra or nondual tantra, and that influences what kind of completion stage practice one engages in. However, there are some completion methods that are universal, like vajra recitation.

In sum, the method of Vajrayāna is the two stages and everything is included in those two.

Astus said:

Furthermore, what would not allow someone to practise first a sadhana of Tara, then contemplate on Joshu's Mu, and finish off with observing the disgusting nature of the body?

Malcolm wrote:

What people do in their own caves is their own business, but I have never heard Vajrayāna master teach Joshu's mu. It isn't needed.

As to observing that the body is disgusting, this contemplation cannot be performed by Vajrayāna (HYT) practitioners at all. People in kriya, cārya, and yoga tantra, on the other hand, can practice that contemplation since there is no vow of maintaining pure perception of the body 24/7/365.

Author: Malcolm

Date: Monday, March 12th, 2018 at 10:59 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

If you start practicing Vajrayana, you will no longer be someone who practices Rinzai, and vice versa.

Astus said:

Neither Vajrayana nor Rinzai Zen means a specific method but they include various teachings and techniques, don't they?

Malcolm wrote:

Vajryāna does in fact mean a specific method: creation stage and completion stage, which themselves depends on empowerment.

Author: Malcolm

Date: Monday, March 12th, 2018 at 10:56 PM

Title: Re: Your Spiritual Youth

Content:

Queequeg said:

You don't mean that, do you? That all the translators who translated the Chinese followed Kern's translation from Sanskrit?

Malcolm wrote:

Yes. They all follow Hurvitz, who in turn follows Kern.

Queequeg said:

Do you really think so little of these translators?

Malcolm wrote:

I just know what the Sanskrit and Tibetan say, and that Kern, someone with little knowledge of Buddhism, got this passage in particular wrong, and up to the present, the Kern translation has been regarded as the standard reference translation from Sanskrit. Thus, errors in Kern's presentation have unfortunately been enshrined and continuously repeated in every translation to the present since they were perpetuated by Hurvitz in his 1976 translation.

Sorry for being a pain in the ass and checking English translations of passages against Sanskrit and Tibetan before accepting them as scripture. I guess I shouldn't do that again, someone might get offended.

Queequeg said:

Where do you get this? You're speculating about the translation methods.

Malcolm wrote:

Nope, it is pretty clear. Scholars, like judges, tend to follow precedents.

Queequeg said:

It has nothing to really do with the Sanskrit original, which presents a different issue, but how Kumarajiva rendered the passage in Chinese. The question is how the Chinese reads.

Malcolm wrote:

I allowed for commentarial variation above.

Queequeg said:

The translators after Hurvitz' knew the weaknesses of his translation and we're careful about that, among them, he rather uncritically considered the Sanskrit version Kern translated as coming from a close recension to the one Kumarajiva translated. This has been established to not be the case. He also relied too much on Kern.

Malcolm wrote:

It is unlikely there was any drift for the passage in question among the differing Sanskrit recensions. According to <https://www.scribd.com/doc/284915735/Saddharma->

Pundarika-Sutra-Dr-P-L-Vaidya, the Kumarajiva recension closely resembles the Tibetan translation. Hence my contention that people translating the text are just relying on precedent. And in fact, Kern may be deferring to Burnouf's earlier French rendering. I don't read French, so I cannot be certain of this.

Queequeg said:

The fact is the recent translators have looked at the text with fresh eyes and have tried to render the Chinese as written. That's why this passage reads very differently in the several recent translations. In all of them, the Buddha explains he responds to conditions.

Malcolm wrote:

Actually, I have checked several translations for this specific passage, and they all basically say the same thing (Reeves, Threefold, BDK, Watson) in virtually identical language with respect to this passage.

Queequeg said:

This point about response not being just some thoughtless act is explained throughout the text in the examples of the fathers who, in response to conditions, try one thing without success and then contrive another to save their children.

I'm not really interested in a minute debate about the nature of the Buddha as presented in the Lotus Sutra. You have made clear you have your ideas about it and have preconceived notions that the text doesn't mean what it reads.

Malcolm wrote:

In fact, I have far less preconceived notions of the text than you, since it is not that important in our tradition. Nevertheless, when cited as scripture, is appropriate to check the citation.

The translation of the passage you cite simply is not that rigorous and stands on long, though erroneous, precedent. The Buddha simply is not asking himself a question in this passage. The word *katham* can be an interrogative, but more often than not, as reflected in the Tibetan translation, means "by all means."

Queequeg said:

Have a great day!

Malcolm wrote:

You too.

Author: Malcolm

Date: Monday, March 12th, 2018 at 8:55 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

If you start practicing Vajrayana, you will no longer be someone who practices Rinzai, and vice versa.

as long as they take care not to mix up the different levels of teachings.

Astus said:

So being "Drukpa Kagyu" or "Rinzai Zen" is not an issue and has no relevance. That's why I said that tradition and lineage were not the key factors.

With respect to the last point, however, that is really oriented towards mastering the five sciences.

What I referred to was the https://global.sotozen-net.or.jp/eng/library/glossary/individual.html?key=verse_of_four_universal_vows, and that says "Dharma gates", meaning Buddhist teachings.

Author: Malcolm

Date: Monday, March 12th, 2018 at 11:42 AM

Title: Re: Political discussions on Dharma Wheel

Content:

smcj said:

How do you guys feel about the bible thumpers in America that promote patriotism as a religious value? Do you understand why the U.S. Constitution has the separation of church and state?

Malcolm wrote:

Yes, to protect religious freedom, even if that means one is an atheist, that is, one is protected from being assaulted by the religious views of others.

Author: Malcolm

Date: Monday, March 12th, 2018 at 7:52 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Wayfarer said:

Again this is why Madhyamika is dialectical, i.e. a dialogue between two poles 'is' and 'is not'. Something becomes clear from that understanding of 'neither is nor is not'.

Whereas what we're always naturally inclined to do, is to hold to one side or another.

That is what makes Madhyamika dynamic, i.e. it's not a fixed view regarding 'what is', but an understanding of the conditioned nature of objects of perception and of the perceiver.

Sherab said:

If you have understood my position in the thread, you will notice that it starts with the avoidance of the two extremes of existence (eternalism) and non-existence (nihilism).

Malcolm wrote:

Advaitans make precisely the same claim about brahmin as you make about your

ultimate.

Author: Malcolm

Date: Monday, March 12th, 2018 at 7:50 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

You are putting words in my mouth. That is misrepresentation. So far, I only claim that there is an ultimate and that ultimate is indescribable.

Malcolm wrote:

Your claim is no different than the claim of Christians, Muslims, Hindus and so on who similarly claim an ineffable absolute.

Sherab said:

That is what you think. And you think that what you think is correct. Such hubris, and coming from one who does not wish to confront the logical incoherence of his position when pointed out. That is precisely why no progress can be made in this discussion.

Go back and re-read the thread and you will not find anywhere where I claim that there is an ineffable absolute. I repeat, I made the claim that there is an ultimate. You are equating that the ultimate I claim is equivalent to an ineffable absolute. You have been repeating this claim so many times, despite my disputing your claim each time. I am beginning to think that you are hoping that by making the claim often enough, it will stick and allow you to win the argument. That would be consistent with your unwillingness to confront the logical incoherence in your position. This is not something that I expect from someone of your standing. It is truly disappointing.

Malcolm wrote:

An ineffable ultimate isn't the slightest bit different from an ineffable absolute. "Ultimate" and "absolute" are synonyms.

BTW, I guess you believe if you crow about my "logical inconherence" long enough, someone will believe you.

The long and short of it is, the only incoherence here is your position that there is some sort of ineffable, independent ultimate in Buddhism. There isn't. Emptiness is also empty.

Author: Malcolm

Date: Monday, March 12th, 2018 at 7:41 AM

Title: Re: Your Spiritual Youth

Content:

Malcolm wrote:

This passage is not in fact a question Buddha is asking himself, at least not in the Sanskrit original. This error in translation begins with Kern's translation from Sanskrit, and has been copied by every translator of the Kumarajiva recension since, including Hurvitz.

Queequeg said:

You don't mean that, do you? That all the translators who translated the Chinese followed Kern's translation from Sanskrit?

Malcolm wrote:

Yes. They all follow Hurvitz, who in turn follows Kern.

Queequeg said:

Do you really think so little of these translators?

Malcolm wrote:

I just know what the Sanskrit and Tibetan say, and that Kern, someone with little knowledge of Buddhism, got this passage in particular wrong, and up to the present, the Kern translation has been regarded as the standard reference translation from Sanskrit. Thus, errors in Kern's presentation have unfortunately been enshrined and continuously repeated in every translation to the present since they were perpetuated by Hurvitz in his 1976 translation.

Sorry for being a pain in the ass and checking English translations of passages against Sanskrit and Tibetan before accepting them as scripture. I guess I shouldn't do that again, someone might get offended.

Author: Malcolm

Date: Monday, March 12th, 2018 at 5:20 AM

Title: Re: Questions and Answers

Content:

Grigoris said:

That is why Nagarjuna did not set forth a position regarding ultimate truth, but rather explained what it isn't.

Malcolm wrote:

Not so fast, Kimosabe. Nāgārjuna writes in the Mahāyāna Twenty:

Because there is no birth in ultimate truth,
there is also no liberation in it as well.
Buddhas are just like space, and likewise,
the characteristic of sentient beings is the same.

He also wrote in the Ratnavali:

Saying "I exist," "it is mine"
is the opposite of ultimate truth,
Why? these two do not arise
when the way things really are is comprehended.
The aggregates arise from grasping a self,
that grasping at a self is, in reality, deceptive.

These are both positions concerning ultimate truth.

Grigoris said:

He also says: "If I had any thesis, then I would have that fault. Because I have no thesis I am only faultless."

Refutations of Objections

So which Nagarjuna are we going to roll with?

Malcolm wrote:

He is referring to inherent existence in that passage.

Author: Malcolm

Date: Monday, March 12th, 2018 at 3:48 AM

Title: Re: Political discussions on Dharma Wheel

Content:

kalden yungdrung said:

Yeh in that sense that left is extreme and right is the opposite of left also extreme and that is idiot too.

No middle way at the moment, so their adherents are imo opinion idiots, it does not make sense until now to adhere one of those extreme parties, who are also engaged in violence and that is idiot too.

The only thing which is left is Dharma practice and give compassion and HELP to those who are in need for that, that is not left nor right, that is the real thing and never idiot (for a Buddhist).

Malcolm wrote:

You are engaging in politics right now.

Author: Malcolm

Date: Monday, March 12th, 2018 at 3:26 AM

Title: Re: Questions and Answers

Content:

Grigoris said:

That is why Nagarjuna did not set forth a position regarding ultimate truth, but rather explained what it isn't.

Malcolm wrote:

Not so fast, Kimosabe. Nāgārjuna writes in the Mahāyāna Twenty:

Because there is no birth in ultimate truth,
there is also no liberation in it as well.
Buddhas are just like space, and likewise,
the characteristic of sentient beings is the same.

He also wrote in the Ratnavali:

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is the opposite of ultimate truth,
Why? these two do not arise
when the way things really are is comprehended.
The aggregates arise from grasping a self,
that grasping at a self is, in reality, deceptive.

These are both positions concerning ultimate truth.

Author: Malcolm

Date: Monday, March 12th, 2018 at 2:17 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

we define traditions based on the disciplines we follow.

Astus said:

In that case those who take the five precepts, the bodhisattva vows, and the samayas, can follow sravaka, bodhisattva, and vajrayana teachings at the same time. After all, one of the four main Mahayana vows is mastering all teachings.

Malcolm wrote:

Yes, as long as they take care not to mix up the different levels of teachings. With respect to the last point, however, that is really oriented towards mastering the five sciences.

Author: Malcolm

Date: Monday, March 12th, 2018 at 1:54 AM

Title: Re: Your Spiritual Youth

Content:

kirtu said:

This highlights a limitation of language.

Shakyamuni is not asking a question, not even of himself, except rhetorically, as a teaching device. He is explaining Bodhicitta in conduct to the people he is addressing.

Kirt

Queequeg said:

How is language limited?

kirtu said:

Language does not exactly represent reality and relies on conventions that people have assented to socially.

On top of which, as Malcolm indicates, the translation is wrong.

I am however surprised that this specific verse hadn't already been discussed in commentaries on the Lotus Sutra within your own school (taking the Lotus schools as a set).

Kirt

Malcolm wrote:

It is possible Chinese commentaries treat it as a question. But I don't know, it sure is not a question in Sanskrit or Tibetan.

Author: Malcolm

Date: Monday, March 12th, 2018 at 1:44 AM

Title: Re: Political discussions on Dharma Wheel

Content:

Malcolm wrote:

You can always cease reading and posting in this board, if your delicate sensibilities are so wounded by having to see political speech on DW.

kirtu said:

And this response is supposed to be a reflection of the paramita of friendliness?

Malcolm wrote:

Nope, it is a reflection of my annoyance at the OP's bid to limit speech here.

Author: Malcolm

Date: Monday, March 12th, 2018 at 1:39 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Malcolm wrote:

This is not true. They mean everything. For example, you will never find creation and completion stage in common Mahāyāna, nor the view of four-fold emptiness in Śrāvakayāna.

Astus said:

Is common Mahayana a tradition? What lineage claims to be its upholder?

Malcolm wrote:

Yes, of course. Anywhere where the bodhisattva vows are transmitted is a place where the tradition of common Mahāyāna is being upheld.

we define traditions based on the disciplines we follow.

Author: Malcolm

Date: Monday, March 12th, 2018 at 1:34 AM

Title: Re: Your Spiritual Youth

Content:

tenyang said:

On a side note, I still think that the Dharma and science should go hand in hand. They are just different tools or frameworks to seek out answers to different questions.

Grigoris said:

Buddhism is not about looking for answers to questions, all the asking and answering has been done already. Buddhism is about applying the answers and practicing for liberation.

Queequeg said:

I don't know if the Buddha would put it that way.

At all times I think to myself:

How can I cause living beings

to gain entry into the unsurpassed way

and quickly acquire the body of a buddha?

Shakyamuni Buddha, Lotus Sutra

Malcolm wrote:

This passage is not in fact a question Buddha is asking himself, at least not in the Sanskrit original. This error in translation begins with Kern's translation from Sanskrit,

and has been copied by every translator of the Kumarajiva recension since, including Hurvitz.

It properly reads in both Sanskrit and Tibetan:

Always knowing [who should] practice [which] practice,
likewise I teach sentient beings
in order place them in awakening by every means,
so that they obtain the buddhadharmas by every means.

Thus the passage in question, rather than expressing a question, expresses his knowledge of all modes.

Author: Malcolm

Date: Monday, March 12th, 2018 at 12:34 AM

Title: Re: What place does pilgrimage have in Buddhist practice?

Content:

amanitamusc said:

ChNNR went to Kailash and wrote about it. It seems he thought it was important.

Did he write as extensively about the other places you mention?

Malcolm wrote:

ChNN's interest is more related to Tibetan culture and the location of Zhang Zhung than Dharma.

Author: Malcolm

Date: Monday, March 12th, 2018 at 12:07 AM

Title: Re: Shantideva?

Content:

Malcolm wrote:

as Shantideva points out, it is better to wear shoes than to try and cover the world in leather.

boda said:

Nice idiom. Shantideva?

Nicholas Weeks said:

Perhaps not original with Shantideva. The older text of the Yoga Vasistha uses a similar simile:

When one's mind is perfected, the whole world appears to him

to be full of nectar, just as to a man putting on a pair of shoes the whole earth appears, as it were, covered with leather. (V, 21, 14.)

Malcolm wrote:

Pretty sure the adage predates both...

Author: Malcolm

Date: Sunday, March 11th, 2018 at 11:34 PM

Title: Re: Political discussions on Dharma Wheel

Content:

Grigoris said:

More to the point: Considering things in dualistic terms of "dirty" and "pure" also tends to shoot Great Perfection (and Tantric and yogic practice) down in flames.

kalden yungdrung said:

Tashi delek G,

These disgusting political coverstations here aboard , i see on the level of Theravada / Sutra, the field of dualism. Therefore remarkable that Dzogchenpas are here involved, in these bad kind of dualisms and stamp the world accordingly their "opinions" about good and bad.

Malcolm wrote:

You can always ceased reading and posting in this board, if your delicate sensibilities are so wounded by having to see political speech on DW.

Author: Malcolm

Date: Sunday, March 11th, 2018 at 11:32 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

Astus said:

Thinking in terms of tradition and lineage is not a particularly useful approach, because it focuses only on people and communities instead of the precepts and the teachings. Neither tradition nor lineage mean much in terms of view and practice.

Malcolm wrote:

This is not true. They mean everything. For example, you will never find creation and completion stage in common Mahāyāna, nor the view of four-fold emptiness in Śrāvakayāna.

Author: Malcolm

Date: Sunday, March 11th, 2018 at 11:29 PM

Title: Re: Tradition shmadition, lineage shmineage

Content:

pael said:

How about lineage of Shinran? It attracts me. Can it be combined with Dzogchen?

Malcolm wrote:

No need. If you practice Dzogchen, you will be reborn in buddhafiels automatically. Of course, if you Nembutsu, you can practice it. But there is not need to "combine" Pure land and Dzogchen.

Author: Malcolm

Date: Sunday, March 11th, 2018 at 6:46 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Sherab's analysis merely indicates that ultimate truth is cognition, not that it is an independent reality....

Sherab said:

You are putting words in my mouth. That is misrepresentation. So far, I only claim that there is an ultimate and that ultimate is indescribable.

Malcolm wrote:

Your claim is no different than the claim of Christians, Muslims, Hindus and so on who similarly claim an ineffable absolute.

Author: Malcolm

Date: Sunday, March 11th, 2018 at 12:23 AM

Title: Re: Political discussions on Dharma Wheel

Content:

Monlam Tharchin said:

Mantrik and Simon, instead of simply disagreeing, criticisms and insinuations about others' Dharma practice being cowardly or incomplete? Misrepresenting our position and dismissing us as snowflakes doesn't show any desire to communicate.

If this is how metadiscussion about politics goes, maybe you can see why some feel the way they do by the actual political discussions themselves.

I'm not sure about a ban on politics here but this thread is kind of a microcosm of the problem

Kalden Yungdrung and I aren't newbies here either. I would hope that input about DW from a member since 2010 would be met with more than derision.

Malcolm wrote:

KY is just mad because his anti-muslim alt-right agit-prop was shut down.

Had the board a moratorium on political speech from the start, this would be one thing — but DNS did not set that up. He followed E-Sangha's liberal policies towards speech.

If this board took a turn toward the illiberalism KY is advocating, I would abandon it in a second. So, to those who don't like political speech, my advice is that they should not read it.

Author: Malcolm

Date: Sunday, March 11th, 2018 at 12:18 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Coëmgenu said:

How does the framing of the question on terms of "where is X" (regardless of if 'X' is a chariot, the self, or the 'scent of a flower') instead of "what is X" change the question & the answer?

Malcolm wrote:

"Chariot" is a conventional truth, meaning when we hitch it up to horses, etc., we can go places. We know what a chariot is. No one has doubts about what a chariot is.

But where the chariot is, this another issue altogether. Things are designated on a collection of parts. But a given thing cannot be found in any of the parts, all the parts together, or separate from the parts. So where is that given thing? The thing is found in our imputation and no where else. This is why the question of identity is what is this given thing, but where is this given thing. The purpose of this analysis, naturally, is to show that the self is merely an imputation on a collection of aggregates and that is all.

Sherab's analysis merely indicates that ultimate truth is cognition, not that it is an independent reality. In Abhidharma, Vasubandhu says the perception of water is relative truth, the perception of its wetness, coolness, and limpidity is ultimate truth.

Finally, if the ultimate truth of emptiness is not a conventional truth, it will not be effective in bringing about elimination of clinging, etc. Therefore, we say that ultimate truth is part of conventional truth.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 12:04 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:

Tlalok said:

Any chance for a reading transmission for this bad boy like Buddhahood in This Life, Malcom?

Malcolm wrote:

There is a lung. But the colophon states that possession of the text by people qualified through empowerment is sufficient to read it, unlike the rest of the seventeen tantras, which do require a lung.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 6:26 AM

Title: Re: Is Mind Fundamental?

Content:

Malcolm wrote:

Lonchenpa and Dzogchen in general does not reject external objects.

treehuggingoctopus said:

I recall you saying that the Yogacarín model is kosher as well?

Malcolm wrote:

Yogacara Madhyamaka, ala Shantarakshita, not cittamatra.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 5:47 AM

Title: Re: Is Mind Fundamental?

Content:

Matt J said:

I'm not proposing subjective idealism.

treehuggingoctopus said:

Well, you said

Matt J said:

Without a doubt, Model B is much cooler.

treehuggingoctopus said:

Since

Malcolm wrote:

Model B is internally triadic, holds that percepts are the actually the activation of traces that provide the content of the world that we perceive as external.

treehuggingoctopus said:

I dare say you do belong in some sort of idealist camp. (Little wonder, too. I also think

Model B is cool.) It might be the Kantian one, where you will find Longchenpa, or the Yogacarian one (which is Longchenpaless. I still like it more.)

Malcolm wrote:

Lonchenpa and Dzogchen in general does not reject external objects.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 5:36 AM

Title: Re: Political discussions on Dharma Wheel

Content:

kalden yungdrung said:

Tashi delek,

IMO to discuss politics here aboard is not at all a good case.

Dharma

and

left and right winged, (is the middle way here possible ?)

based on discrimination,

illusions and political preferences

are not at all Dharma orientated, whereas i understand that they belong to Dharma in the sense of phenomenons or emptiness.

Therefore i want to suggest to forbid political discussions here aboard and discuss only Buddha Dharma matters, which go beyond politics, left and right winged idiots and the middle.

Maybe new TOS possible ?

KY

shaunc said:

For what it's worth, I agree with you. I don't think it'll ever happen here though. I just tend to ignore the conversation once it gets too political for me.

Malcolm wrote:

as Shantideva points out, it is better to wear shoes than to try and cover the world in leather.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 4:15 AM

Title: Re: Is Mind Fundamental?

Content:

Matt J said:

What is the source of the models, anyway? I assume that most people don't actually see bijas in the alayavijnana forming into material things, or seeing objects contacting sense organs leading to visual consciousness. Are these models established inferentially, with yogic perception, or simply through scripture?

krodha said:

Like Malcolm mentioned, there are two models. The latter model is indeed that there is no substantial external world, and that the appearances that are misconstrued for an external condition are generated by the minds of sentient beings with like karmic constitutions.

This means everything you experience is an appearance of mind, and there is no actual artifact-like world that lies beyond said appearances.

Malcolm wrote:

The former is a theory taught in the sutras. The latter is simple conventional truth.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 2:55 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

Malcolm wrote:

The are the foundation of the Vajrayāna path.

Grigoris said:

I think he is more interested in the "why" it is the foundation of the Vajrayana path.

Malcolm wrote:

If they a protected, all qualities of the path arise swiftly, if they are neglected, one experiences obstacles.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 2:29 AM

Title: Re: Tradition shmadition, lineage shmineage

Content:

JMGinPDX said:

To be fair, my post was moved from the original thread to a new one, and taken out of that context seems to be more absolute than I intended it to be.

I'm all for tradition and lineage - my point was that it is counterproductive to hold too tightly to the notion of tradition, glorifying tenets of one while denigrating others (or at least not addressing them at all), worrying too much about whether one belongs in the tradition one is in, or if one should switch traditions, etc. etc.

As was stated elsewhere (including the original thread and here:

<https://dharmawheel.net/viewtopic.php?f=116&t=27756>), various highly respected teachers in different traditions have admiration for and utilize parts of "other" traditions - Thai Forest master Ajahn Amaro and Dzogchen, Ajahn Chah himself and Zen, various Vipassana/Secular/IM teachers combining elements of Theravada, Zen, and Tibetan, etc. etc.

Rather than worrying about being "true" to a specific tradition, and especially dismissing other traditions' teachings as impure or irrelevant simply because they are not echoed in one's own tradition, is the exact type of clinging to concepts that is the "enemy" of ALL Buddhist paths.

My point to the OP was - why worry about Mahayana vs. Theravada vs. Vajrayana? Find what resonates and works, and keep looking.

Malcolm wrote:

In general, this approach does not work well. Find one tradition, find a qualified teacher in that tradition, learn the practice. If you study separate traditions, still you must keep their approaches separate. You cannot mix Dzogchen with Vipassana, for example.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 2:03 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

Malcolm wrote:

It is a set of commitments one makes to the guru, one's vajra siblings, and the path in general. Though they are in fact secret, they are openly discussed by many people here all the time.

Anders said:

karma-mechanically speaking, it is more than that though, right? What role do they play as an essential component of tantra practise? What it is, technically speaking, that makes it so crucial?

Malcolm wrote:

The are the foundation of the Vajrayāna path.

Author: Malcolm

Date: Saturday, March 10th, 2018 at 12:59 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

krodha said:

And Candrakīrti isn't suggesting one break down the chariot, rather he is challenging you to locate the chariot in general.

Coëmgenu said:

By having us look at the suggested chariot at the level of its constituents rather than at the level of the suggested compounded object.

Quite literally deconstructing the suggestion.

Malcolm wrote:

The question is, where is the chariot?

Author: Malcolm

Date: Saturday, March 10th, 2018 at 12:58 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Unknown said:

Everything is emptiness, emptiness is not just a concept, the nature of all phenomena does not truly exist.

Malcolm wrote:

-- Khenpo Sodhar

Author: Malcolm

Date: Saturday, March 10th, 2018 at 12:23 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

Anders said:

I do wonder why it is so difficult to give a straightforward explanation of it. It seems like something that ought to be taken on with clear comprehension.

Malcolm wrote:

The samaya vows are actually secret and technically, should only be explained during or after the empowerment.

M

Anders said:

Ok, so that's the content of Samaya. I guess you can work around that by investigating the guru that bestows them.

Is the nature of it also secret? Ie, what is samaya actually, technically speaking?

Malcolm wrote:

It is a set of commitments one makes to the guru, one's vajra siblings, and the path in general. Though they are in fact secret, they are openly discussed by many people here all the time.

Author: Malcolm

Date: Friday, March 9th, 2018 at 11:54 PM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

Anders said:

I do wonder why it is so difficult to give a straightforward explanation of it. It seems like something that ought to be taken on with clear comprehension.

Malcolm wrote:

The samaya vows are actually secret and technically, should only be explained during or after the empowerment.

M

Author: Malcolm

Date: Friday, March 9th, 2018 at 8:08 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:

☉ Fimbul ☉ said:

Does this come in two physical volumes, one for each tantra, or just one? I am curious since the picture of the cover displayed on amazon seems to only be the Rigpa Rangshar.

Malcolm wrote:

Two volume box set

Author: Malcolm

Date: Friday, March 9th, 2018 at 12:34 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Wayfarer said:

A bank robbery was foiled when the robbers, having grabbed the cash, fled the building, only to find that their getaway car didn't actually exist. 'I was sure I had parked it there and left the engine running', said the driver, as he was hauled off in the police paddy wagon, 'but when we came back out, it couldn't be found. It turned out that it had only ever been an imputation, although it beats me how we used it to get there in the first place'.

Malcolm wrote:

What a car is, is not the question. We all know what a car is. Where the car is in what we think a car is, is a separate question.

Author: Malcolm

Date: Friday, March 9th, 2018 at 11:08 AM

Title: Re: What place does pilgrimage have in Buddhist practice?

Content:

Aryjna said:

Kailash seems to be an important place to visit. I am curious if it would be considered a priority over Bodh Gaya, Sarnath, etc. for Vajrayana practitioners.

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

Malcolm wrote:

Buddha was not born at Kailash, nor did he attain awakening there, nor did he teach there, nor did he die there, nor is there any sūtra or tantra that mention it is an important site, even though it is one of the 24 places mentioned in the Cakrasamvara cycle, etc. So, no, it is not more important than these traditional four sites.

Aryjna said:

It is slightly disappointing that it is not mentioned more in the tantras.

Malcolm wrote:

It is mentioned in Sūtras, but not as a place of any special significance, just as a prominent geographical location. On the other hand, the lake near Kailash is held to be the home of Nagaraja Anavatapta, who is held to govern the rivers in India. And of course Kailash has been a common object of veneration for Indians and Himalayan's for many millennia.

Author: Malcolm

Date: Friday, March 9th, 2018 at 10:03 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

krodha said:

Yet there are no parts or pieces to an entity that was never there in the first place. Hence why Nāgārjuna asserts that even constituent aggregates are merely inferential conventions.

And Candrakīrti isn't suggesting one break down the chariot, rather he is challenging you to locate the chariot in general.

Malcolm wrote:

Yes. The question isn't, as some mistakenly suppose, what the chariot is, but rather where the chariot is. One finds it isn't anywhere at all, it's just an imputation.

Author: Malcolm

Date: Friday, March 9th, 2018 at 5:30 AM

Title: Re: What place does pilgrimage have in Buddhist practice?

Content:

Aryjna said:

Kailash seems to be an important place to visit. I am curious if it would be considered a priority over Bodh Gaya, Sarnath, etc. for Vajrayana practitioners.

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

Malcolm wrote:

Buddha was not born at Kailash, nor did he attain awakening there, nor did he teach there, nor did he die there, nor is there any sūtra or tantra that mention it is an important site, even though it is one of the 24 places mentioned in the Cakrasamvara cycle, etc. So, no, it is not more important than these traditional four sites.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 7:07 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Your argument did not address correctly how analysis of the relative is done. As I mentioned before, analysis of the relative will hit a limit. But it does not mean that the limit cannot be breached through direct perception. Until you address this, your reasoning does not hold.

This is so simple really. Can there be an ultimate truth separate from relative truth? No. There is no ultimate independent of the relative. If you say that there is, you have not understood the Buddha's distinction of the two truths. There is no ultimate truth other than the absence of inherent existence in conditioned phenomena.

The Buddha spoke from the perspective of having penetrated to the ultimate but using conventions. It does not mean that there is no ultimate. But because your position is that there is no ultimate, I have argued that your position cannot withstand a deist/theist assertion that the Buddha claim that there is no Creator God cannot be true. You made an assertion, you have not proven it because your thesis is faulty in toto. Of course there is an external world and it is all because of dependent origination.

That was a typo, meant to say, "there is no external world at all."

Your position in this discussion was that the ultimate truth is the conventional truth. We have all along been debating this position of yours.

Correct, ultimate truth is a conventional truth because it is efficient in bringing about a result. That is what makes the ultimate truth conventional, as I have explained repeatedly. If you claim the ultimate truth is not conventional, the consequence is that it is also nonfunctional.

My position is that within the constraints of the two extreme of existence and non-existence, there is the ultimate and the relative. Your position, to put it another way, is

that within the region constraint by the two extremes, there is only the relative. Agree? My point of view is that within the constraints of the four extremes (there are four, not only two), the relative is not established, and therefore, the ultimate is also not established since it too cannot be established according to any of the four extremes. Sure, but there is the mind of white appearance, mind of red increase, mind of near attainment.

It is very inappropriate to mix Vajrayāna into a sūtric conversation.

Of course, you would argue that these are not different layers but different degree of subtlety of the mental consciousness.

I am not going to discuss these here: apart from mentioning these experiences are not different kinds of minds.

Even then, there is at least a difference between the sense consciousnesses and the mental consciousness. The sense consciousnesses depends on the elements. When the elements dissolve, they dissolve but the mental consciousness remains. The sense consciousnesses are therefore not fundamental.

The sense consciousnesses and the mental consciousness are the one and same, that is, the "eye-consciousness" is merely consciousness operating through the eye organ, taking form as an object; likewise, the mental consciousness operates through the mental organ, taking the dharma-āyatana/dhatu as its object. All consciousness are included in the vijñāna-skandha. There is therefore no distinction between a "fundamental consciousness" on the one hand, and secondary sensory consciousnesses on the other hand. We don't in fact have six consciousnesses, we have only one, given different names when it performs different operations. Likewise, all the vāyus in our body are actually the prāṇa vāyu, but it is given different names depending on whether it assists speech, movement, digestion, circulation, or sense perception.

The more you talk, the more misunderstandings you introduce.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 4:44 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

What i want to say is that the main method employed in trekchod is shamatha which is a sutric method.

Malcolm wrote:

No, you have a misconception. Trekchö is not sutric śamatha. In order to practice trekchö, one has to have experiential knowledge of the nature of the mind.

In Sūtra śamatha, one always takes some object. Not so in trekchö, etc.

WeiHan said:

This makes sense but it is still samatha. Moreover, sutric method also combined Shamatha with Vipassana and look into nature of mind at some stage.

Malcolm wrote:

You are really missing the point, so I am not going to continue this discussion with you. One, this in the Gelug forum. Two, trekchö is not "still śamatha." You have seized on the word, but you seem not understand the meaning. In order to engage in trekchö there are many preliminary practices one needs to complete before hand.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 4:04 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

What i want to say is that the main method employed in trekchod is shamatha which is a sutric method.

Malcolm wrote:

No, you have a misconception. Trekchö is not sutric śamatha. In order to practice trekchö, one has to have experiential knowledge of the nature of the mind.

In Sūtra śamatha, one always takes some object. Not so in trekchö, etc.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 3:19 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Aryjna said:

But it does not make much sense to say 'practicing with a conceptual understanding'. In that case that is not practicing trekchod in the first place. I don't think anyone is claiming people should be practicing it before they are ready for it.

WeiHan said:

I suppose you should read what Malcohms wrote. The concepts one gets from the introduction is just left aside temporarily. When in actual practice of trekchod, one simply rests on awareness without holding any concepts such as "this is empty" etc..one just rest on the clarity aspect.

Malcolm wrote:

One previously ascertains emptiness conceptually through rushan and semzin

exercises so that one has a correct inferential understanding of emptiness. One's rigpa, knowledge, is that this mind is inseparably clear and empty. One rests one's mind on that. One does not, as in the Sakya approach, "seal" emptiness with clarity, or seal clarity with emptiness. Right from the beginning one rests in simple unfabricated consciousness based upon the confidence one has gained from Dzogchen preliminaries — the complexity or simplicity of the guru yoga was does is irrelevant to the main part.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 3:07 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

Correct. And they are all conceptual under usual circumstances.

The Gelug is very clear about what the HYT practices are for. The other lineages is not so explicit but that doesn't mean their tsa Lung, tummo etc don't produce similar effects.

Malcolm wrote:

The difference between the example wisdom (jñāna) and the discerning wisdom (prajñā) born of analysis is that one in the former one is introduced to a moment of unfabricated consciousness, where as in mundane discerning wisdom born of analysis one only has a generic image of emptiness.

This moment of unfabricated consciousness is the actual view meditated in trekchö (and mahāmudra, the inseparability of samsara and nirvana, etc.). The view mediated in trekcö, etc, and so on is not a conceptual view born of analysis. Thus, when you see trekchö described as śamatha plus the view, you really need to understand here that view does not refer to the mundane discerning wisdom born of analysis.

Thus, there is a very great difference between trekchö and sūtrayāna. However, the reason it is said that all Mahāyāna schools practice something similar to trekchö is that in the Prajñapāramita, it is said, "There is no mind in the mind, but the mind's original nature (prakṛti) is luminous." The Gelugpas term this unfabricated mind "the mind of clear light" in English translation.

Author: Malcolm

Date: Thursday, March 8th, 2018 at 2:38 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

Under usual circumstances, empowerment, pointing out instruction or direct introduction in Dzogchen only gave the students a conceptual view and not direct experience. after that, it is samatha resting on ordinary naked awareness-a sutric meditation.

Malcolm wrote:

No, this is not correct. The example wisdom of the Dzogchen direct introduction or empowerment is the same as the example wisdom pointed out in the word empowerment.

You are positing things from a strictly Gelug framework (subtle minds and so on).

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 10:54 PM

Title: Re: Is Mind Fundamental?

Content:

Matt J said:

The question is when no one is looking. I would like to experience your colorless, silent, unfelt, Antarctica. I think you are basically positing naive realism. Even conventional science and neurology agrees that the world we experience is mentally generated--- in the case of science, by the brain.

Grigoris said:

Give me a quotation where science says that things only exist when a consciousness is perceiving them. I dare you.

Matt J said:

Should I? Should I? Tempting, but I don't want to go down the quantum physics road.

But as pointed out, stating that all of our experience is mind doesn't mean that mind is a substratum or that my individual mind generates the universe and so on. It is a statement about what we know.

So you experience objects apart from colors, sounds, feeling sensations, etc.? I doubt it. You can doubt whatever you like. Buddhist models of perception posit three factors: the sense organ, the object of perception and the sense organ's mind. Notice how the object of perception is one of the three and not included in the sense organ's mind? I wonder why?

An object is nothing more than a bundle of perceptions plus a conceptual label. Unless some one can show me an object apart from perceptions.

Where did I say there were absolute boundaries? All I am saying is that I do not believe that the mind-to-form relationship is a one way street, as you are implying. Non-dualism does not mean that one overrides the other, but that they mutually influence each other.

What I'm positing is that mind is fundamental because that is what we experience--- we never experience matter. Again, if I'm wrong, please point out what matter is like

independent of mind and perception. "Matter" is usually based on some sort of enduring, underlying substance--- in ancient Buddhism, it is the atom-like Dharmas. In the modern West, it is atoms. Both have been refuted.

Malcolm wrote:

There are two Buddhist models of perception: Model A is externally triadic, that is, a percept arises based on the contact of a sense organ with an external sense object. Model B is internally triadic, holds that percepts are the actually the activation of traces that provide the content of the world that we perceive as external.

Madhyamaka is happy with either model. Both are relative, not ultimate.

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 12:54 PM

Title: Re: Guru Devotion

Content:

Josef said:

It could.

We often make the assumption that upaya and pure view etc is limited to one side of the teacher student coin.

There may be times when the circumstances of wisdom and method require unorthodox behavior from both the teacher and or the student.

It's about the individual relationships and circumstances.

Thomas Amundsen said:

Assuming you have samaya with a teacher, how could you do this without damaging or breaking that samaya?

TharpaChodron said:

I was really talking about false gurus not being above reproach, as opposed to genuine lamas. Patrul Rinpoche talks about all the fake lamas in Tibet, the ones with greasy lips from eating meat and such.

As for breaking samaya with ones teacher, yeah, I think criticizing your guru after already making commitments and examining them and finding them to be not false teachers, that is a no-no.

But in our wonderful practice, we do believe in examining a teacher for a while and not merely accepting someone with a title or fan base as a great Lama. sorry I'm beating a dead horse with this old topic.

Malcolm wrote:

Appearances are deceiving. When one recognizes one has been deceived by this or that

guru, it is perfectly fine to withdraw one's devotion. After all, following a guru is not a catholic wedding with no hope of divorce if things go south.

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 12:32 PM

Title: Re: What place does pilgrimage have in Buddhist practice?

Content:

Thomas Amundsen said:

stupas and large statues in North America

Fortyeightvows said:

like where?

Thomas Amundsen said:

<http://www.vajrayana.org/namdrol-pemay-gatsal/> stupa garden at Pema Osel Ling in Watsonville, California (near Santa Cruz). The 35 foot Vajrasattva statue and others at the <https://www.gettyimages.com/detail/news-photo/panorama-from-the-interior-of-a-building-in-mandala-garden-news-photo/542615198#/panorama-from-the-interior-of-a-building-in-mandala-garden-at-the-picture-id542615198> near Ashland, Oregon. And the <http://www.ewambuddhagarden.org/> in Arlee, Montana.

Malcolm wrote:

You need to do Khandroling and Mahasiiddha. There is a very beautiful Peace Pagoda quite near us as well.

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 7:13 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

There is no ultimate layer, there is an absence of an ultimate layer. When sought, it cannot be found.

Sherab said:

This is merely an assertion (unreasoned argument) in response to my reasoned argument.

Malcolm wrote:

The ultimate is the inability to find the relative. Therefore, the ultimate depends on the relative. Since the relative has no nature, the ultimate has no nature. Both are therefore merely conventions.

Sherab said:

There is a serious consequence of this argument. It implied that the Buddha cannot claim that there is no Creator God because of the Buddha's inability to find the relative

and therefore concluded erroneously that there is no ultimate.

Malcolm wrote:

This consequence is invalid since it implies that the inability of relative truth to bear analysis validates causeless arising.

Sherab said:

This would leave the Buddha opened to the counterargument that how then can he claimed that there was no Creator God? The Buddha can claim that there is no Creator God because he knows what the ultimate is and it is not a Creator God.

Malcolm wrote:

The Buddha only asserts that there is no causeless arising. A creator ipso facto is a causeless cause. The Buddha never rejects this on the basis of an analysis of the relative, but only on the basis of common appearances everyone is witness too, to wit, no one ever perceives any thing at any time any where that arises without a cause. This does not require ultimate analysis at all. Therefore, your pervasion is faulty.

Sherab said:

If the ultimate is the inability to find the relative, the Buddha and all of us could be brains in vat, or living in the Matrix, or in a simulation, and can never look beyond that.

Malcolm wrote:

Well, there is the Yogacāra school, which will happily agree there is external world at all.

Have you considered that reality is simply the absence of the inherent existence of conditioned things and that is all? All Madhyamakas are univocal that the absence of inherent existence in things is reality. This is also the message of the Prajñāpāramitā sūtras.

Of course. Otherwise, how could I have pointed out that it leads to the logical incoherence/inconsistency/contradiction, which you conveniently evaded by claiming that you have all along equated words "ultimate truth" as referring to "enumerated ultimate truth". But this evasion did not hold up to scrutiny.

Of course it holds up to scrutiny. This is why you are unable to rebut my arguments — you have a position and I do not.

No, this is irrelevant.

Not in my view. I made this assumption because when I look at the description of the death process, it would appear that there are layers of consciousness, and sense consciousnesses seemed not to be fundamental.

"Sense consciousness" is merely a name for one's consciousness when it is operating through a sense organ. When it is not, it is mental consciousness. There are no layers of consciousness beyond that.

From all your responses, I conclude that you do not consider your position as wrong. I don't have a position with regard to the ultimate, that's your problem, not mine. All I

have done is show that there is no ultimate apart from the convention, "ultimate."

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 12:20 AM

Title: Re: What place does pilgrimage have in Buddhist practice?

Content:

Queequeg said:

Pilgrimage has arguably had a prominent place in Buddhist practice, particularly lay practice, from very early on. In Japanese Buddhism with which I am most familiar, it is a significant practice even today, and it seems important in other places around Asia, too. In the West it does not seem to figure into practice much... Perhaps because we don't have significant places to visit, yet.

How do you view pilgrimage practice? Is pilgrimage part of your practice?

Malcolm wrote:

The Buddha enjoined all followers to visit the four main sites: Lumbini, Bodhgaya, Sarnath (Deer park), and Kushinagara where he passed away.

I would opine that pilgrimage is very important to all Buddhists. We should all make an effort to visit these four crucial places.

Author: Malcolm

Date: Wednesday, March 7th, 2018 at 12:11 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

The relative is indescribable as well. If it were describable, it would not be empty of the four extremes.

Sherab said:

How do you examine the relative to come to the conclusion that it is indescribable? By examining what underlies the appearance. Therefore, you can only come to the conclusion that it is indescribable after examining all the layers underlying an appearance. So, you can only conclude that the relative is indescribable only after you come to the conclusion that the ultimate layer is indescribable and not the other way round.

Malcolm wrote:

There is no ultimate layer, there is an absence of an ultimate layer. When sought, it cannot be found.

The ultimate is the nature of the relative. Since the nature of the relative cannot be ascertained, there is no ultimate to ascertain, in other words the ultimate is simply the ascertainment of the absence of inherent existence of the relative, nothing else.

It is the nature of the ultimate that cannot be ascertained that makes the relative

indescribable. The nature of the relative is ultimately the nature of the ultimate and not the other way round.

The ultimate is the inability to find the relative. Therefore, the ultimate depends on the relative. Since the relative has no nature, the ultimate has no nature. Both are therefore merely conventions.

No, you have not established that the ultimate is nondeceptive, actually. You have only shown that the ultimate of a lower tenet system is the relative of a higher tenet system, that's it. You have not even shown the ultimate is inexpressible. The only way to show that the ultimate is inexpressible is to show that nothing relative is expressible. In fact, the ultimate depends entirely on the relative. When the relative is not found, the ultimate vanishes.

If the ultimate truth is deceptive, then no wisdom or knowledge of reality is possible. Have you considered that reality is simply the absence of the inherent existence of conditioned things and that is all? All Madhyamakas are univocal that the absence of inherent existence in things is reality. This is also the message of the Prajñāpāramitā sūtras.

It is not possible to have a direct perception without sense media.

It all depends on whether one assumes the eye consciousness etc is an emergent property or not. If it is, then that would impose a limitation on what can be perceived through it.

No, this is irrelevant.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 8:51 PM

Title: Re: Is Mind Fundamental?

Content:

"Malcolm" said:

Science is good for blowing shit up.

Wayfarer said:

Also for making useful devices, such as those used by yourself to make that remark on the global network of interconnected users.

Malcolm wrote:

As I said, good for blowing shit up.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 6:14 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

Do you interpret that "do not exist" in the nihilistic sense where there is no possibility of

a continuum of the meditator or the dharmadhātu (in other words, no possibility of freedom from the two extremes)?

Malcolm wrote:

In (ultimate) reality there is no meditator nor a dharmadhātu. All such distinctions are conventional. I don't negate these things conventionally speaking, but ultimately they cannot be established at all.

With respect to this issue, I follow the position of the Jetsun Sakya Gongma who declare, "there is no reality (gnas lugs med pa)" and always have. In other words, since the four extremes cannot be established for relative phenomena, there is no way the four extremes can exist in the ultimate either. This being so, there is no reality as there isn't anything established which can be free from the four extremes. The ultimate is considered inexpressible not because it is something free from the four extremes, it is inexpressible because nothing can be established by way of the four extremes either relatively or ultimately.

As the Samputa Tantra puts it:

Nothing empty, nothing not empty, and nothing to perceive in the middle.

Sherab said:

This seems to be a rather evasive reply.

My reasoning for maintaining that there is a difference between the relative and the ultimate is simply this. If the ultimate is truly indescribable, then you cannot say that it is truly non-existent. If it is truly non-existent, then the word "non-existent" would be an accurate and exact description. If the ultimate cannot be described, then it truly cannot be described. And all we can say is what it is not and not what it is. Also, since we can say what the relative is, and since we cannot say what the ultimate is, the ultimate and the relative cannot be the same.

Malcolm wrote:

The relative is indescribable as well. If it were describable, it would not be empty of the four extremes.

Sherab said:

In brief, my view is that Buddhist ontology is simply that reality is constraint within the two extremes. Within this constraint, there is the ultimate reality and there is the relative reality. The ultimate is not deceptive but the ultimate [sic] is. The nature of the ultimate is the nature of the relative, so one can say that ultimately, the ultimate truth is the same as the relative truth. But we cannot say that the ultimate is the relative.

Malcolm wrote:

The ultimate is the nature of the relative. Since the nature of the relative cannot be ascertained, there is no ultimate to ascertain, in other words the ultimate is simply the

ascertainment of the absence of inherent existence of the relative, nothing else.

Sherab said:

In analyzing the relative, we look at the appearance and then ask what is underneath that appearance. So we look at an apple and see that it is formed from molecules. The apple therefore does not exist at the level of the molecules. The apple therefore is simply the appearance of the apple if we don't look at the underlying reality of the apple. Similarly, when we look at a molecule, we see that it is comprised of atoms. At the level of the atom, the molecule does not exist and is simply an appearance. When we look at an atom, we see that it comprises other particles such as quarks and electrons. Science has managed only to penetrate to this level of reality. Beyond that, it is still speculative. Taking the analysis to its logical conclusion, we come to the ultimate reality which is the basis of all the relative realities above it.

Malcolm wrote:

All this shows is that an "ultimate" is just a limit of one's analysis. Glad we agree on that — though it is a little odd to say that a limitation of analysis is the basis of anything at all.

Sherab said:

Therefore, the ultimate is not deceptive and all the various levels of relative realities above it are deceptive. According to the Buddha, this ultimate cannot be described. He did not say that it exists or did not exist. This is all we can say.

Malcolm wrote:

No, you have not established that the ultimate is nondeceptive, actually. You have only shown that the ultimate of a lower tenet system is the relative of a higher tenet system, that's it. You have not even shown the ultimate is inexpressible. The only way to show that the ultimate is inexpressible is to show that nothing relative is expressible. In fact, the ultimate depends on entirely on the relative. When the relative is not found, the ultimate vanishes.

Sherab said:

It seems to me that for this reason, the approach of Buddhism to reality is apophatic and that it holds that the only way to know what reality really is is through direct "perception" without the intermediation of any sense media.

Malcolm wrote:

It is not possible to have a direct perception without sense media.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 5:47 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

We know already that it is empty since we confirmed this analytically during rushan of the mind or the semzin of gradual and sudden emptiness.

PSM said:

Hi Malcolm - what is the specific semdzin(s) you are referring to here? Something like yeshe zangthal?

Malcolm wrote:

In the classical tradition of seven semszins, the two final ones are gradual and sudden emptiness. You can find them described elsewhere.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 5:27 AM

Title: Re: Guru Devotion

Content:

Malcolm wrote:

Guru devotion does not entail following political leaders.

SunWuKong said:

Well, you and the Dalai Lama can argue about that.

Malcolm wrote:

No need, he has already made this abundantly clear in many places.

SunWuKong said:

As I said he has an entire nation of followers, in Europe, who have been loyal to him for centuries.

Malcolm wrote:

With respect to Kalmiyaks. I think you have a fundamental misunderstanding of what a guru is in Tibetan Buddhism. If you have not received empowerment from someone, that person cannot be considered your guru no matter how much faith and devotion you have for them.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 3:39 AM

Title: Re: A Western Philosopher's Take on Buddhist Violence

Content:

Queequeg said:

There are a couple points I would make.

1. Dharma is not a set of commands.

Malcolm wrote:

Correct, that is what Vinaya is for, governing our conduct.

Queequeg said:

So, when Buddhists commit violence, its not understood as a breaking of some commandment, but rather, the expression of our tendencies flowing from the three poisons.

Malcolm wrote:

When Buddhists commit acts of violence, they are breaking the precept of refuge in the Dharma, ahimsa. The Hinayāna vows govern our physical and verbal actions, while Mahāyāna precepts govern our intention.

Queequeg said:

And maybe the real disconnect here is not the surprise that Buddhists commit violence, but the real issue is the misunderstanding of what Dharma is and how the problems of violence are understood within the tradition.

Malcolm wrote:

There are many traditions— how violence is to be understand varies from tradition to tradition, which is apropos to your introductory statement.

Queequeg said:

2The authors seem to fall a little too heavily on the side that regardless of the dharmas, human beings will act out their nature, and that dharmas only serve as a rationalization after the fact.

Malcolm wrote:

I think this is a perfectly fair observation on the part of the authors, and is born out by many centuries of Buddhist authors parodying their less than diligent coreligionists and bitterly claiming since the fifth century C.E. (i.e. the fall of the Gupta empire) at minimum that we live in a degenerate age, which is only going to get worse, with the Dharma becoming more and more corrupted as time moves on.

Queequeg said:

IMHO, Dharmas do matter - maybe they don't have the precise impact of a meticulously followed set of commandments, but they have profound impact in ordering reality, establishing tropes and normative behaviors.

Malcolm wrote:

The problem the authors are pointing out is when a culture uses Dharma to normalize pathological behavior which is not consistent with ahimsa, for example Myanmar, Shri Lanka, Japan in WWII, and so on. In this case, the Dharma is being used specifically to target Muslims for harm. This is really far worse than a bhikṣu murdering a hundred

people.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 2:19 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

If there is really no difference between perfection of wisdom, Chan/Zen etc..What is the element in Treckcod that separates it from the rest as an extremely swift path? At least I have never heard that perfection of wisdom, chan/zen which are sutrayana practices can attain rainbow bodies in this very life.

Malcolm wrote:

Empowerment.

Sennin said:

Is gting gsal explained in vehicles beside Dzogchen?

Malcolm wrote:

I have not encountered it in other traditions.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 1:58 AM

Title: Re: Buddhahood in This Life

Content:

Grigoris said:

If they have eyes and understand English then of course they can read it, but it won't mean much to them and it may not be all that helpful.

fuki said:

Shoot! I have the book (haven't started yet)

I'll read it but when unhelpful, is there any place I can donate it too? All books I'm "done with" I give away if the "right person" appears. But having no Vajrayana introduction (apart from sitting with the Maitreya institute a few times which I assume doesn't count) is that institute a good place to donate it too?

Malcolm wrote:

Give it to someone who practices Dzogchen. I am sure there is someone here who may want it.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 1:48 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

There really is no difference between perfection of wisdom, mahāmudra, Chan/Zen, etc., and trekchöd. I have heard it said that Tulku Orgyen asserted that trekchöd exists in all yānas, perhaps EPK would be kind enough to confirm this. What separates from trekchöd from these other systems of the method of introduction. Trekchöd, like any secret mantra practice, is based on empowerment/introduction.

WeiHan said:

If there is really no difference between perfection of wisdom, Chan/Zen etc..What is the element in Trekchod that separates it from the rest as an extremely swift path? At least I have never heard that perfection of wisdom, chan/zen which are sutrayana practices can attain rainbow bodies in this very life.

Malcolm wrote:

Empowerment.

Author: Malcolm

Date: Tuesday, March 6th, 2018 at 12:56 AM

Title: Re: Guru Devotion

Content:

SunWuKong said:

who is telling you how to have regard for a guru? goes unanswered except "everyone here" and that won't resolve the issue of how one pays due respect.

Malcolm wrote:

There are many instructions for this in both sūtra and tantra.

SunWuKong said:

Buddha is sufficient as a guru for me.

Malcolm wrote:

The Buddha passed away 2,500 years. When did you meet him?

SunWuKong said:

Let me give you an example of what i think guru devotion means. There is a Buddhist nation in Europe. Did you know this? It's called Kalmykia. They en masse relocated to the Volga region of Russia when Islam invaded Mongolia. They, as all Mongolians who remain Buddhist are loyal to the Dalai Lama, by a binding treaty between their people and the Dalai Lama's government of Tibet. The current status of the treaty is probably no

longer legally binding, because they are now living in Russia, and the exiled government is not ruling. None the less they are all followers of Dalai Lama's teaching. So there's no thrashing around trying to figure out what or who to believe. Its a given.

Malcolm wrote:

Guru devotion does not entail following political leaders.

Author: Malcolm

Date: Monday, March 5th, 2018 at 12:41 PM

Title: Re: Guru Devotion

Content:

TharpaChodron said:

Yes, yes Buddhadharma is not immune to scandal, but practitioners have a broader view than merely believing gurus are always above reproach. That sort of black and white thinking is best left to other faiths and Trump voters, not Vajrayana Buddhists.

Malcolm wrote:

The black and white approach seems pretty deeply entrenched in the Tibetan scene.

Author: Malcolm

Date: Monday, March 5th, 2018 at 12:34 PM

Title: Re: Alternative Aroma Offerings Besides Incense?

Content:

catlady2112 said:

My housemate has an allergy to incense and I am trying to find a replacement for an offering with an aroma. I've heard of people using perfume offering. I was thinking of some simple way to do this with perfume, such as everyday putting a drop of essential oil into something like a sponge which would allow it to give an aroma for about an hour, but a sponge seems kind of unpleasant to put on an altar. I prefer *not* to light candles because I live in earthquake country and I'm nervous I might forget to put it out. Any suggestions?

Malcolm wrote:

Essential oil, sandalwood would be best, using an aromatherapy diffuser is just fine.

Author: Malcolm

Date: Monday, March 5th, 2018 at 11:20 AM

Title: Re: Guru Devotion

Content:

SunWuKong said:

I thinks it's mostly important concept in India and Tibet, you'd have to prove its efficacy in Vajrayana elsewhere, I'm open to it but skeptical.

Malcolm wrote:

There really is no Vajrayāna anywhere but among Himalayan and Mongolian people, apart from Western and Chinese devotees. Shingon is Mantrayāna, not really Vajrayāna. There is no practice of what is known as "unsurpassed yoga tantra" in Shingon. Shingon preceded the transmission of unsurpassed yoga tantra to countries outside of the subcontinent.

SunWuKong said:

And I'm almost sure it's only in lineages that transmit mahasiddhi transmission, because you don't need a guru to gain enlightenment.

Malcolm wrote:

Sure you do. Everyone does. It is axiomatic, even in sūtra.

SunWuKong said:

But some of your Tibetan transmissions are about other things, as I'm sure you know, and without a guru you'd probably be reduced to ashes or something.

Malcolm wrote:

Have you studied Tibetan Buddhism? I am really not sure what these "other things" are. Can you enlighten us as to what these "other things" might be?

SunWuKong said:

It's not an everyone everywhere issue. In fact I bet there's a lot of Tibetans that wouldn't give a crap about it one way or the other

Malcolm wrote:

How is this relevant to the discussion?

Author: Malcolm

Date: Monday, March 5th, 2018 at 11:14 AM

Title: Re: Is Mind Fundamental?

Content:

SunWuKong said:

To be precise, your trying to make a broad generalization about all human minds? In Buddhism, it's thought that there is a commonality that the entire species shares. So if by "mind" you refer to the sentient knowing, understanding that takes place you might call that mind. But it doesn't define the difference between the knower and the known. To say that matter is really only mind is an unprovable statement. There are empirical tests that can determine the presence of matter independent of one's mind. In fact science itself is all about empirical proof. So the theory crumbles. And I'm not sure why this question is important. If it's to posit some kind of short cut to Nirvana by putting forth that matter is really only mind, the answer is no, it doesn't work that way.

Malcolm wrote:

It's a question of method — different conventional truth frameworks have differing applications—none are universally effective, otherwise they would not be methods.

Science is good for blowing shit up. Buddhadharma is good for liberation.

Author: Malcolm

Date: Monday, March 5th, 2018 at 11:03 AM

Title: Re: Guru Devotion

Content:

PadmaVonSamba said:

Again and again we are reminded that Devotion to one's teacher is essential to vajrayana practice.

But what does it mean?

Tibetans histories are filled with examples, of course,

but what if one simply cannot develop what they imagine is required?

What if a teacher never really expresses a demand for it?

Is it an absolute concept? Is it different for different people?

Can one in fact be devoted, but simply not realize it, because, for example, it doesn't seem like anything exceptional?

There are also so many examples in various Indian (Hindu) traditions.

It's a concept that is difficult for many in the west. It sounds "cultish".

Is this a concept that needs to, itself, be a translated concept?

I have my own thoughts about this, but I just wondered...

What do you think?

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.
.

TharpaChodron said:

My understanding is that "Western culture" has an issue with what it sees as cultish obeisance to gurus because it misunderstands devotion in the guru-disciple relationship.

Malcolm wrote:

In all fairness, the 60's, 70's, and 80's were witness some pretty horrific gurus, and even now there are many pretty horrific gurus. Buddhadharma is also not devoid of scandal, as we know.

Devotion boils down to how many hours a day you spend on Dharma, such as 1 hour? 2?, 3?, 4?, 5?, 6?...? Of course, as Vajrayāna people, we are supposed to practice 24/7/365. Easy to say...

TharpaChodron said:

One has to realize that the guru's enlightened nature is none other than our own true nature, and is not separate from or above from us.

Malcolm wrote:
All fires are hot.

Author: Malcolm
Date: Monday, March 5th, 2018 at 6:58 AM
Title: Re: "One Mind" in Hua Yen thought
Content:

Sherab said:
Do you interpret that "do not exist" in the nihilistic sense where there is no possibility of a continuum of the meditator or the dharmadhātu (in other words, no possibility of freedom from the two extremes)?

Malcolm wrote:
In (ultimate) reality there is no meditator nor a dharmadhātu. All such distinctions are conventional. I don't negate these things conventionally speaking, but ultimately they cannot be established at all.

With respect to this issue, I follow the position of the Jetsun Sakya Gongma who declare, "there is no reality (gnas lugs med pa)" and always have. In other words, since the four extremes cannot be established for relative phenomena, there is no way the four extremes can exist in the ultimate either. This being so, there is no reality as there isn't anything established which can be free from the four extremes. The ultimate is considered inexpressible not because it is something free from the four extremes, it is inexpressible because nothing can be established by way of the four extremes either relatively or ultimately.

As the Samputa Tantra puts it:

Nothing empty, nothing not empty, and nothing to perceive in the middle.

Author: Malcolm
Date: Monday, March 5th, 2018 at 5:31 AM
Title: Re: "One Mind" in Hua Yen thought
Content:
Sherab said:

In normal usage, one would expect that when we see the words "ultimate truth", we would take the words as a holder for the entity that the words are pointing to. For example, when we see the word "apple", we see it as pointing to the entity apple. If we want to indicate something that deviate from the convention, we would qualify the word used. For example, we want to refer to an apple of a specific colour, we would use the words "the red apple".

Therefore, when we see the word "ultimate truth", it would be reasonable to expect

those words to point to the actual entity of ultimate truth. If we want to indicate something that deviate from the common understanding, say we want to point to an ultimate truth that is a concept, we would use the words "conceptual ultimate truth".

So when come across the word "ultimate truth" or "the ultimate" in the sutras, it would be reasonable to take those words as pointing to the entity of ultimate truth or the entity of ultimate. If not, the sutras, will not make any sense. If the conceptual understanding of the ultimate is being referred to, this should be obvious based on the context. For example, the Buddha said in the Samdhinirmocana that

"the ultimate is realized individually by the Aryas"

"the ultimate belongs to the signless realm"

"the ultimate is inexpressible"

"the ultimate is devoid of conventions."

Malcolm wrote:

Another citation (and this is as far away from Hua Yen as one can get), because it is useful— Mipham, commenting on Mañjuśrīmitra's Meditation of Bodhicitta states:

Since neither the state of affliction nor of purification [10/a] is established, because awakening (buddhahood) and non-awakening (sentient beinghood) are the same in terms of being equally without characteristics, there is no buddhahood to accept or sentient beinghood to reject.

Also, if the ultimate is not established, where will one see words that state “It is like this?” If there is an analysis in accordance with the meaning of how it is explained, all of those explanations for the so called “nominal ultimate”, “absence of arising and ceasing”, “sameness”, “nonduality”, “beyond thought”, “emptiness”, “the dharmadhātu”, and so on are didactic conventions. In the true definitive meaning, they are neither ultimate nor are they relative. If there is the perception, “The path is like this in accordance with the ultimate (which is not a convention),” then that is relative, but not ultimate. In reality, where is there a “relative and ultimate” that are inseparable as the two truths?

Mañjuśrīmitra's very next passage states:

Do not abandon or dwell in any Dharma at all, with or without doubt.

Since the meditator and the dharmadhātu do not exist, there is nothing to doubt and there is nothing to perceive as ultimate.

Mipham expands on this:

Since the Dharma of those with doubt who have not seen the true meaning and those without doubt who have seen it in reality is neither true nor false at all, do not abandon

the false nor dwell in the true. If it is asked why, in reality, because the meditator and the dharmadhātu do not exist, who has doubts about something? [10/b] Therefore, there is also nothing to perceive as ultimate in the Dharma that is without doubt because in scripture it is said that it is necessary for one to abandon craving to conducive Dharma and aversion to unconducive Dharma.

Author: Malcolm

Date: Monday, March 5th, 2018 at 4:33 AM

Title: Re: Mind

Content:

Queequeg said:

In East Asia, they relate it to the Amalavijnana which I understand is a development either in China or along the silk road... Not found in traditional yogacara.

Malcolm wrote:

The so-called amalavijñāna is the innovation of the Indian monk, Paramārtha. Sally B. King's Buddhature discusses this in some detail.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 11:29 PM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

heart said:

Rigpa is utterly non-conceptual. If you can rest in rigpa for half a day, you are on the path of seeing. But ordinary Dzogchen practitioners can't rest in rigpa longer than a few moments at a time.

/magnus

Malcolm wrote:

Actually, what one is resting is empty clarity. However, below the path of seeing, the emptiness of that clarity is a conceptual inference. However, when meditating, we just rest in the clarity aspect without engaging in concepts like "this is empty." We know already that it is empty since we confirmed this analytically during rushan of the mind or the semzin of gradual and sudden emptiness.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 11:25 PM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

I don't think I agree. For example, when one, a beginner, dissolves appearances into emptiness, is that emptiness conceptual or nonconceptual? When at the end of a sadhana one dissolves the deity into emptiness, is that emptiness conceptual or nonconceptual? If one is below the path of seeing, it is conceptual by necessity. The difference is that emptiness is based on the example wisdom of the empowerment rather than analysis.

WeiHan said:

OK. The difference is probably between analytical or not. While we are at it, maybe we can clarify the dzogchen ati practice. Does an authentic trechok practice requires one to be resting non-conceptually in Rigpa? If it is so, then all genuine practitioners of Trechok are necessarily at least on or above the path of seeing?

Malcolm wrote:

The question is framed incorrectly. Treckhöd is best described in general terms as a practice in which insight into emptiness and śamatha are combined. But below the path of seeing, this insight is conceptual, based on the example wisdom of the direct introduction. However, the emptiness meditated upon in trekchöd is also inferential until one mounts the path of seeing. There really is no difference between perfection of wisdom, mahāmudra, Chan/Zen, etc., and tregchöd. I have heard it said that Tulku Orgyen asserted that trekchöd exists in all yānas, perhaps EPK would be kind enough to confirm this. What separates from trekchöd from these other systems of the method of introduction. Trekchöd, like any secret mantra practice, is based on empowerment/introduction.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 11:19 PM

Title: Re: Is Mind Fundamental?

Content:

Matt J said:

The problem with positing a mind-matter duality are many: first, the essence of everything is the same (i.e. emptiness), so there is no foundation upon which to posit a duality.

Malcolm wrote:

Ultimately, not conventionally.

Matt J said:

If everything is empty, then so are boundaries, walls, divisions, and so on.

Malcolm wrote:
Ultimately, not conventionally.

Matt J said:
Second, if things were truly separate, they could not interact or have any relationship. If they did, they wouldn't be separate. This is why Samkhya philosophy collapses, and why materialists love to take on Cartesian dualism--- it is logically inconsistent.

Malcolm wrote:
Samkhya has two problems: one, all effects exist in the cause. Permanent knower that is passive. But Samkhya is really more of a phenomenology than an ontology.

Author: Malcolm
Date: Sunday, March 4th, 2018 at 11:14 PM
Title: Re: Read on the Kayas
Content:
Malcolm wrote:
love is the wish that sentient beings be happy. Compassion is the wish that they be free from suffering. Aspirational bodhicitta is based on compassion; engaged bodhicitta is carrying out the first four perfections.

weitsicht said:
This is about wish only, it doesn't advise on actions.
so Malcolm, compassion is absent of any guidance as concerns action (speech or body)?

Malcolm wrote:
Yes, without wisdom, compassion in general is blind.

Author: Malcolm
Date: Sunday, March 4th, 2018 at 11:12 PM
Title: Re: Vajrayāna/Dzogchen
Content:

weitsicht said:
Is that contradictory to what Malcolm said?

Are Dzogchen and Mahamudra outside the samaya frame or not?

Malcolm wrote:
Yes, the person who wrote that has no idea what they are talking about.

No, Dzogchen and Mahāmudra are not outside of the samaya framework at all. It is a misconception which goes back to at least the 12th century.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 6:47 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

None of the citations that you provided support your contention as I have mentioned before although you may insist that they do:

Nāgārjuna states:

Without depending on convention, the ultimate cannot be explained;
without realizing the ultimate, nirvana will not be obtained.

"Without depending on convention, the ultimate cannot be explained" does not imply that you can say "the ultimate = the conventional" or "the ultimate truth = the conventional truth". You depend on the Dharma boat to get to the shore of liberation, but this does not entail that the Dharma boat is the shore of liberation.

Malcolm wrote:

The teaching of ultimate truth is the boat, not the other shore. This is why it a conventional truth.

Sherab said:

Candrakīrti states in the Madhyamakāvatāra:

"Because all entities can be seen correctly and falsely,
entities possess a dual nature;
the correct perception of any object is true;
the false perception is called "relative."

Also false perception is asserted to be of two kinds,
clear sense organs and faulty sense organs."

There correct perception (1), false but unfaulty perception (2), and false and faulty perception (3). It does not follow that (1) = (2) or (2) = (3) or (1) = (3) or (1) = (2) = (3). In fact, it is patently incorrect to make such equations. You will have no problem in disagreeing that (2) = (3), yet you seem to have problem in rejecting the others.

Malcolm wrote:

I never stated that $1 = 2$. In other words, I never stated that veridical perceptions equalled non-veridical perceptions. I cited that so you would understand what an ultimate truth was since I was not, and am still not certain that you do not have a realist position with regard to suchness. For example, Advaitans deny that brahmin falls into the two extremes, and yet, they are still realists. The same applies to Yogacāra. Your comment about "other shores" leads me to believe you think nirvana is something other than the simple cessation of afflictions that cause rebirth.

I stated that ultimate true has to be a conventional truth in order to be functional for the worldly people. See next point.

Sherab said:

Candrakīrti states in his commentary on the 70:

Relative truth and ultimate truth are conventions used by the noble ones.

And:

Here, these are true through the power of a worldly, undistorted consciousness, and are defined as ultimate truth through the power of this absence of distortion.

And:

"Ultimate truth" is expressed on the basis of worldly convention."

What is the purpose of using conventions? So that you can convey the meaning. Just because the worlds "relative truth" and "ultimate truth" are used to convey meaning, does not mean that you can equate the meanings carried by the two sets of words.

Malcolm wrote:

Correct, we are conveying meaning with words. This is why Bhāvaviveka distinguishes two kinds of ultimate, enumerated or nominal, which is conventional, and an unenumerated ultimate which is not within the range of convention since it cannot be experienced by worldlings, but only by āryas.

A true relative truth is the apprehension of a functional object that is mistaken about the object's nature (self of phenomena). Such a relative truth is called conventional to indicate its functionality. Thus, when we describe emptiness, ultimate truth, this description, while ultimately true, is nevertheless part of conventional truth. When we cognize emptiness as an object below the path of seeing, it is only nominally an ultimate, thus, it is still conventional because it is not a direct perception of emptiness, but only an approximation.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 5:10 AM

Title: Re: Is Mind Fundamental?

Content:

krodha said:

Your position is that phenomena are established in an external environment and that we as sentient beings merely inhabit and encounter this pre-existing environment?

Grigoris said:

Nope. I believe that we are just as much a part of this environment as other phenomena (we are just a phenomenon anyway, we differ in that we possess sentience too: form AND mind).

Malcolm wrote:

I think what he is asking you is if you think the universe exists independently of minds.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 5:06 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

Whatever the case may be, the issue is not addressed at length in the Nikayas/Agamas.

Astus said:

So it is.

Malcolm wrote:

Another thing is that since the issue is not sufficiently addressed at length, people were able to invent these intrinsic characteristics and so on -- no wonder Mahāyānis had doubts about an arhat's awakening.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 4:51 AM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

Recently my wife floated the idea of me getting a vasectomy once we've either had our second and last child, or once we've decided we're gonna be one and done. She wasn't insistent, so that's not an issue, and I can't help but sympathize with her position of all other methods of birth control being basically all on her. But my concern is whether a surgery like this would be damaging to practice of Secret Mantra in general, and Dzogchen in particular. What say you, Malcolm, and others? Anyone spoke to their lama about this? I know my wife would take yet another one for the team if I told her it would be harmful to my practice. But would it?

Sonam Wangchug said:

Not only is the advice that it's fine to get Vasectomy grossly inaccurate, it's also incredibly harmful.

Malcolm wrote:

Why? You should present a reason, not merely an assertion. I will be interested to see your reasoning. I expect citations, not merely the opinions of this or that lama.

Sonam Wangchug said:

I was present once when one of the Nyingma lineage heads was talking about various karma's of sexual actions according to the view of the Mantrayana, when it came to the topic of Vasectomy, He said "You don't even want to think about the karma of a Vasectomy" He said that across the board, not only for individuals who are into the yogas.

Malcolm wrote:

How can receiving a vasectomy be a negative karma? This is like claiming the use of birth control is negative karma. Such a position does not make any sense at all.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 4:07 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

it is not extensively mentioned in these texts.

Astus said:

And the reason for that is that dharmas are not taught to have/be svabhava in them either, furthermore, even the concept of dharma as a fundamental element is missing. And according to Bhikkhu Bodhi (Comprehensive Manual of Abhidhamma, p 3): "Even in the Abhidhamma Pitaka itself the dhamma theory is not yet expressed as an explicit philosophical tenet; this comes only later, in the Commentaries."

Malcolm wrote:

I think you mean that the Mahāyāna taught extensively on absence of self in phenomena as a remedy to Sarvastivadin, etc., assertions of svalakṣaṇa and svabhāva, assertions absent in so-called Early Buddhism. Whatever the case may be, the issue is not addressed at length in the Nikayas/Agamas.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 3:50 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

WeiHan said:

I don't think other schools use the clear light mind attained through HYT to meditate on conceptual emptiness previously arrived at analytically. I only find this approach in Gelug's teaching.

Malcolm wrote:

Sakyas and Nyingmapas do not use the terminology, no.

WeiHan said:

Terminology aside, I do not see Sakya, Nyingma or Kagyu uses accomplishment state in completion stage to meditate on a conceptual emptiness derived through Madhyamika reasoning. Only Gelug.

Malcolm wrote:

I don't think I agree. For example, when one, a beginner, dissolves appearances into emptiness, is that emptiness conceptual or nonconceptual? When at the end of a sadhana one dissolves the deity into emptiness, is that emptiness conceptual or nonconceptual? If one is below the path of seeing, it is conceptual by necessity. The difference is that emptiness is based on the example wisdom of the empowerment rather than analysis.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 2:13 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

All Tibetan schools holds that a correct, inferential understanding of emptiness is necessary. Where they disagree is mostly on pedagogy. For example, the Gelugpas claim that even if one is practicing Vajrayāna, one must nevertheless still engage in analytical meditation based on identifying the proper object of negation according to Madhyamaka reasons.

Sakya, on the other hand, maintains that the example wisdom demonstrated during empowerment corresponds with a proper inferential understanding of emptiness, and it is on the basis of this one practices.

WeiHan said:

I don't think other schools use the clear light mind attained through HYT to meditate on conceptual emptiness previously arrived at analytically. I only find this approach in Gelug's teaching.

Malcolm wrote:

Sakyas and Nyingmapas do not use the terminology, no.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 2:11 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

All Tibetan schools holds that a correct, inferential understanding of emptiness is necessary. Where they disagree is mostly on pedagogy. For example, the Gelugpas claim that even if one is practicing Vajrayāna, one must nevertheless still engage in analytical meditation based on identifying the proper object of negation according to Madhyamaka reasons.

Sakya, on the other hand, maintains that the example wisdom demonstrated during

empowerment corresponds with a proper inferential understanding of emptiness, and it is on the basis of this one practices.

Jeff H said:

Yes, I agree there's a difference in pedagogical approaches, but with the same ultimate outcome. I don't think you are disagreeing with that, right? When Josef says, <https://dharmawheel.net/posting.php?mode=quote&f=40&t=27883&p=438421#pr438417>, if he means sufficient to result in direct realization of emptiness or enlightenment, that's what I'm objecting to. I don't think Gelugpas claim that. And I'm quite certain they don't believe Buddhas have dualistic minds.

Malcolm wrote:

According the Gelug school, Buddhas can think thoughts, recognize objects, and so on. It is the position of the Sakya school that Buddhas are utterly free from thought at all times.

What the Sakyapas object to most about Gelug view is the statement that clinging to an intellectual representation of emptiness is acceptable and even necessary. Thus, there is some disagreement about what it means when Nāgārjuna says, "Without relying on the conventional, the ultimate will not be understood."

Author: Malcolm

Date: Sunday, March 4th, 2018 at 1:40 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

Malcolm wrote:

All Tibetan schools holds that a correct, inferential understanding of emptiness is necessary. Where they disagree is mostly on pedagogy. For example, the Gelugpas claim that even if one is practicing Vajrayāna, one must nevertheless still engage in analytical meditation based on identifying the proper object of negation according to Madhyamaka reasons.

Sakya, on the other hand, maintains that the example wisdom demonstrated during empowerment corresponds with a proper inferential understanding of emptiness, and it is on the basis of this one practices.

Author: Malcolm

Date: Sunday, March 4th, 2018 at 1:20 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

This the selflessness of the person, not of phenomena.

Astus said:

The selflessness of person is that there is no person, only the aggregates, while the selflessness of phenomena is that the aggregates themselves are without essence. The sutra talks about how phenomena themselves are dependent and without any will of their own, so it matches what the Lankavatara Sutra (2.24, tr Red Pine) says: "And what does it mean to know that dharmas have no self? It means to be aware that the self-existence of the skandhas, dhatus, and ayatanas is imaginary, that the skandhas, dhatus, and ayatanas are devoid of a self or anything that belongs to a self, that the skandhas, dhatus, and ayatanas are assemblages tied to desire and karma and that they arise from the interplay of conditions but are themselves passive, and that all dharmas are like this."

Malcolm wrote:

The main point, Astus, is that even though the selflessness of phenomena may be briefly mentioned in Agama and Nikaya texts, it is not extensively mentioned in these texts. On this point, Candrakīrti cites Nāgārjuna's Lokāṭīṣṭava:

You have said there is no liberation without realizing the signless, therefore, you have taught this completely in the Mahāyāna.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 9:59 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

As to your argument quoted above, are you saying that:

(1) It is not possible to gain insights from meditation when the meditator merely follows the meditation instructions from his teacher?

Malcolm wrote:

That depends on the instruction -- for example, there is no reason to assume anyone will give rise to vipaśyāna solely on the basis of śamatha instructions.

Sherab said:

(2) The so-called village meditators in Tibet were purportedly illiterate ordinary folks were not really illiterate ordinary folks and the stories have not even the tiniest element of truth?

Malcolm wrote:

Even the greatest scholar is ordinary if they have not realized the path of seeing. If those stories contain instructions which present the enumerated ultimate, it is possible that such illiterate folks will awaken if they meditate accordingly.

Sherab said:

(3) Those who do not comprehend tantric sadhanas should not have any expectation of

realization when they are given the sadhanas as a practice commitment? If so, why did the guru bother to give the commitment in the first place?

Malcolm wrote:

Insights gained from tantric practice are based in the example wisdom introduced at the time of the third and fourth empowerment, but this example wisdom is conceptual; not nonconceptual—hence the term "word empowerment."

Sherab said:

(4) Faith by itself can never be a valid path even if that faith is placed on an enlightened being?

Malcolm wrote:

Faith is part of the merit accumulation, so, it is an indirect cause.

Sherab said:

(5) If all beings have Buddha nature, that nature cannot be accessed in any other way except through intellectual comprehension? (I am assuming here that by comprehension as regards to mundane people, you are referring to intellectual comprehension and no other form of comprehension. If you are indeed referring to other form of comprehension, then you should have made it clear from the start.)

Malcolm wrote:

Tathāgatagarbha cannot be seen by any one other than buddhas. It is clearly taught it is something we are to have faith in. It is not something we can directly perceive.

Sherab said:

As to the root of our argument, this is how I see it:

(1) When you say that the ultimate truth is a conventional truth, while you are using conventions in your argument, your argument as I see it, is a statement of ontology. Your statement points to the what ultimate truth actually is. Your statement says that ontology of ultimate truth is the ontology of relative truth. If so, your statement should be amended to "the nature of the ultimate truth is the nature of the relative truth". Here veridical cognition is required to ascertain both the nature of the ultimate truth and the nature of relative/conventional truth.

Malcolm wrote:

I am not making an ontological statement, and neither is Nāgārjuna, it is rather a statement of pedagogy.

Sherab said:

(2) If by ultimate truth, you are referring to the enumerated ultimate truth (the intellectual understanding of ultimate truth or ultimate truth as a concept. Here non-veridical cognition is all that is required.), then yes, the statement that the ultimate truth is a conventional truth can apply.

Malcolm wrote:

I have provided adequate citations that indicate that the only ultimate truth which can be referred to is the enumerated ultimate. The non-enumerated ultimate cannot be put into words.

Sherab said:

The questions I have for you then are:

(1) When you make your statement that "the ultimate truth is conventional truth", were you referring to the actual inexpressible ultimate truth or were you referring to the enumerated ultimate truth?

Malcolm wrote:

Since I was using words, I was referring the enumerated ultimate. Of course, even the non-enumerated ultimate is merely the direct perception of the emptiness of a given conventional thing.

Sherab said:

(2) If you were referring to the enumerated ultimate truth, are you saying that that is the conventional use of the term ultimate truth? That when the label ultimate truth is used, it should always be treated as enumerated ultimate truth unless otherwise stated? If so, any reader should be able to go to any sutras and commentaries and substitute every instance of the label "ultimate truth" with "enumerated ultimate truth" and the sutra or commentary will still make sense?

Malcolm wrote:

Anytime you see the ultimate truth expressed in words, it needs to be understood as an example ultimate.

The term "ultimate truth" simply represents a limit of analysis, btw. This is why the ultimate truths of śrāvakas are overthrown by Madhyamaka. Madhyamaka is the only school also which uses no affirming negations but only non-affirming negations.

The main thrust of my point however is that without intellectual comprehension of the example ultimate, the actual ultimate truth cannot be realized. Thus, we have to accept the conventional ultimate as necessary since it is functional in the production of the result, nirvana.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 9:37 PM

Title: Re: Is Mind Fundamental?

Content:

Matt J said:

In fact, the idea of some sort of enduring matter may be another form of selfing.

Malcolm wrote:

The idea of some enduring anything is a self-view.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 9:13 PM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

One can infer the selflessness of phenomena from teachings in the Agamas, but it is not directly taught there.

Astus said:

Nor is it taught that they are self-existent, hence nothing to oppose the emptiness of appearances to. And as far as the aggregates and sense-areas go, they are taught to be without self many times.

Malcolm wrote:

This the selflessness of the person, not of phenomena.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 9:07 PM

Title: Re: Is Mind Fundamental?

Content:

Simon E. said:

Cough.

Define 'mind'.

Malcolm wrote:

Clear and knowing.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 5:50 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

The Great Discourse on the Emptiness of Dharmas and its analogue do not really discuss the emptiness of phenomena, it refers to the emptiness of persons.

Astus said:

It might not be the best example, but that's how it is interpreted in the MPPS. And there is a reason to say that it confirms the emptiness of appearances, because it talks of how there is no self in dependent origination, in other words, appearances are empty.

Malcolm wrote:

One can infer the selflessness of phenomena from teachings in the Agamas, but it is not

directly taught there.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 5:10 AM

Title: Re: Question on right livelihood

Content:

ydnan321 said:

Would that type of work generate any negative karma?

https://en.wikipedia.org/wiki/Anti-ballistic_missile

Malcolm wrote:

Yup, any weapons business is wrong livelihood.

ydnan321 said:

Could you please elaborate more this? Personally, one could argue that since it is built for protection it is at times necessary. It could be used to prevent thousands of people from getting killed by a ballistic missile that carries a nuclear head, for example.

Malcolm wrote:

Weapons themselves breed violence.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 3:53 AM

Title: Re: Question on right livelihood

Content:

ydnan321 said:

Would that type of work generate any negative karma?

https://en.wikipedia.org/wiki/Anti-ballistic_missile

Malcolm wrote:

Yup, any weapons business is wrong livelihood.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 2:37 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

the field of sentient beings is called the sattvadhātu and the field of emptiness is called the dharmatā-dhātu (dharmadhātu for short).

Coëmgenu said:

Why is the sattvadhātu then not the sattvatādhātu?

The only attestation I can find of the internet for the usage of the term dharmatādhātu is in your own translation of Treasury of Ati. I am not doubting the term, but I am wondering

its source.

There is <https://dharmawheel.net/viewtopic.php?t=25259#p383673> on DharmaWheel that I found that addresses this. The Tibetan chos nyid dbyings is specifically dharmatādhātu not dharmadhātu, correct?

Could the poor attestation of dharmatādhātu on the internet be because of the availability of Sanskrit texts available romanized? Are the texts that contain usage of dharmatādhātu only extant in Tibetan? Do you know if any of these texts would also be in Chinese? I am wondering how they translated the term.

Malcolm wrote:

The term itself is mainly confined to the Saṃdhinirmocana Sūtra, but you can see many sūtras where the term dharmatā is systematically related to dharmadhātu. For example, the Bodhisattvapitika sutra among others makes the following statement:

That dharmatā should be understood to be a place, therefore, the dharmadhātu is called "a place."

Or, The Sarvabuddha-viṣayāvatāra-jñānālokālaṃkāra-sūtra states:

Whether the tathāgatas arise or not, dharmatā, dharmasthitikatā, and this dharmadhātu are only places.

The equivalence of this trio is repeated over and over again in the order, dharmatā, dharmadhātu and dharmasthitikatā.

There are further uses in Tantric literature but I generally exclude those here.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 2:15 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

the field of sentient beings is called the sattvadhātu and the field of emptiness is called the dharmatā-dhātu (dharmadhātu for short).

Coëmgenu said:

Why is the sattvadhātu then not the sattvatādhātu?

Malcolm wrote:

It is collecting sentient beings, not the nature of sentient beings.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 2:14 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?
Content:

WeiHan said:

The nuance in argument is so subtle that I can't stop wondering if the point of dispute is simply semantic.

Did the traditional interpretation before Tzong Khapa negates relative truth i.e. the cup?
Or Tzong Khapa's point is that the traditional interpretation self contradicts by maintaining that there is a relative yet it does not exist?

Thankyou Malcohlm for your clear synopsis.

Malcolm wrote:

No, but the four-fold negation can make it seem like conventional appearances are being negated.

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 2:11 AM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

conebeckham said:

Fair enough! So, "Bumpa" should henceforth be "Pitcher?" Works for me.

Malcolm wrote:

Not suggesting we change things at this point, but in reality...

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 12:56 AM

Title: Re: Can you practice Tibetan Buddhism without ever had a Gur

Content:

conebeckham said:

Vase Empowerment

Malcolm wrote:

It really should be called the "Pltcher empowerment."

This is not a vase:

This is a vase:

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 12:33 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

tā makes it a nature. dhātu makes it a field.

Coëmgenu said:

If you will forgive me a point-counter-point: dhātu makes it a nature, kṣetra makes it a field, if we have "Buddha" instead of "Dharma" in front of it.

Buddhadhātu is generally translated as "Buddha-nature", even though a better translation might be "Buddha-constituent" or "Buddha-element", even "Buddha-characteristic", yes? No?

Malcolm wrote:

The Tibetans translate the term dhātu as either khams (element) or dbying (a nature or a source) depending on whether it is Mahāyāna or not. Tibetan masters expert in Sanskrit such as Jetsun Dragpa Gyaltsen gloss it as source (ākara, 'byung gnas), and so does Longchenpa in its Mahāyāna context.

The term dhātu itself is a term that denotes a collection. A field of poppies could be called a poppy-dhātu; just as the field of sentient beings is called the sattvadhātu and the field of emptiness is called the dharmatā-dhātu (dharmadhātu for short).

Author: Malcolm

Date: Saturday, March 3rd, 2018 at 12:27 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Grigoris said:

It seems like a fine distinction based on the fact that there was no conception of an atman in phenomena so the Buddha's teaching on anatman was not enough to cover the emptiness of phenomena too.

Malcolm wrote:

Yes, this is the observation made about Nikaya/Agama sūtras.

Astus said:

The view that sravakas do not know the emptiness of phenomena is more a Yogacara interpretation than a universal one. After a number of quotes - e.g.

<https://suttacentral.net/en/sa297>

(<https://www.accesstoinight.org/tipitaka/sn/sn12/sn12.035.than.html>) - from the Agamas the <https://en.wikipedia.org/wiki/Mah%C4%81praj%C3%B1%C4%81p%C4%81ramit%C4%81upade%C5%9Ba> states:

"In place after place within the sutras of the Śrāvakas are discussions such as these which explain the emptiness of all dharmas."
(http://kalavinka.org/Jewels/book_excerpts/N6P_excerpts/N6P_X-Bk4_X-15.pdf, http://tripitaka.cbeta.org/T25n1509_018#0193c01)

Malcolm wrote:

The Great Discourse on the Emptiness of Dharmas and its analogue do not really discuss the emptiness of phenomena, it refers to the emptiness of persons.

For example, this passage actually refers to the selflessness of persons:
What is the great discourse on the emptiness of dharmas? It is this: Because this exists, that exists; because this arises, that arises. That is to say: Conditioned by ignorance, activities arise; because of activities, consciousness arises, and so on ..., and thus arises this whole mass of suffering.

“Regarding the statement conditioned by birth, aging-and-death arises, someone may ask: Who is it that ages-and-dies? To whom does aging-and-death belong?

“And he may answer: It is the self that ages-and-dies. Aging-and-death belongs to the self; aging-and-death is the self.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 10:55 PM

Title: Re: Looking for Dzogchen Semde material

Content:

Dharmasagara said:

A question to all in the know:

In my quest for getting some idea about the system(s) of Dzogchen presentation I am finding out that knowledge on mind class (semde, sems lde) is quite hard to come by. All the world talks about the instruction class - threkchö and thögal - but the mind class is seems forgotten. Due to some remarks here and there I even suspect that in the Nyingmapa tradition as a whole there is not so much left in active practice. To make it short: If there is some good presentations of the mind class path out there could you please give me some hint where to look for?

Thanks so much in advance!

Sagara

Malcolm wrote:

Chogyal Namkhai Norbu has extensive materials on sems sde in his SMS program.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 10:53 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

Here is another way to look at the ultimate truth - conventional truth conundrum that I have pointed out:

If ultimate truth is conventional truth, then since conventional truth is deceptive, the ultimate truth must also be deceptive. If the ultimate truth is not deceptive, then the conventional must also be not deceptive. If the ultimate truth is both deceptive and not deceptive, then the ultimate truth is an incoherent truth. If the ultimate truth is neither deceptive or not deceptive, then the ultimate truth is indeterminate.

Malcolm wrote:

If the ultimate truth is not a conventional truth, the former could not be comprehended by mundane people, and therefore, there can be no buddhahood.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 7:15 AM

Title: Re: Response to Bernie

Content:

Sherab said:

It is really puzzling for me how someone like you who clearly understands that in terms of strength of an argument, the least is one that relies on authority, followed by one the relies on logical and valid reasoning, with the strongest being one that relies on direct perception.

Malcolm wrote:

I think you not really understand well the content of the authorities in our discussions, preferring instead to rely on your own musings— this is why with you, I insist on bringing up the texts, because you never reason based on citations. As Āryadeva notes in the 400, since we share the same school, citations are appropriate. If we did not, I would not use citations at all.

Now, from what I can see, you seem to think that an ultimate truth is something other than a cognition of an object. Thus we have a basic disagreement over terminology.

1) An enumerated ultimate truth can only be a conventional truth, and this is something that all Madhyamaka masters accept. The so-called non-enumerated ultimate truth

cannot be explained in words at all since it is the ārya's direct perception of emptiness.

2) When an ordinary, worldly person engages in analysis to ascertain emptiness, that enumerated ultimate truth, their perception of an inferential emptiness, is simply a convention which means, "I have reached the limit of my ability to analyze this object, and all I can come up with is that it is empty of inherent existence." That perception of emptiness, while designated an ultimate truth, is confined to conventional truth because it is the inferential perception of a mundane person. Thus, even this ultimate truth is non-veridical since it is an inference and not a direct perception. How are inferences non-veridical? for example, it is like mistaking mist for smoke and inferring there is a fire, or perceiving a mirage and inferring there is water. Even the common direct perceptions (mist, mirage) of the worldly are no insurance that their cognitions are veridical.

3) When an ārya explains their yogic direct perception of emptiness to worldlings, this ultimate truth is still a conventional truth i) because it is expressed in words and ii) because the perception of worldlings is by definition non-veridical. Why do we call this ultimate truth a conventional truth? Because it is functional in assisting the direct perception of emptiness. Āryas use either consequences or syllogisms to induce conceptual understanding of emptiness — but that is still an enumerated ultimate truth and thus, by definition, is a part of conventional truth. But as already stated, it is not part of false relative truth because conventional truths are functional. When we see a car, we can drive it. When we study the path, we can traverse it

If the enumerated ultimate truth is not a conventional truth, there is no way ordinary people can realize the non-enumerated ultimate truth, in other words, there is no way they can move from an inferential perception of emptiness on the path of application to the direct perception of emptiness on the path of seeing because ordinary people's cognitions are always deluded with respect to the true existence of things— even after they have analyzed phenomena and found them to be conventionally empty. That conventional emptiness is an ultimate truth, but as it does not have the power to still proliferation on its own, hence, it is also part of conventional truth.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 6:02 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Coëmgenu said:

Yes. This is what I said. I made a joke about "its" ātman having been emptied by "someone".

Malcolm wrote:

I wish there was an emoticon which clearly indicated that one was humorless.

Perhaps

Coëmgenu said:

I'm more curious about the division between dharmadhātu & dharmatā you have drawn up than if you find me funny, IMO I am very funny.

Nothing about dharmatā, in the word itself, signals it out as referring exclusively to the emptiness of any "particular" dharmāḥ instead of just "dharmāḥ in general", à la dharmadhātu. From where does this distinction come?

Dharmatā & dharmadhātu are completely identical, functionally, afaik, in their translated Chinese correspondences (i.e. they are synonyms in Chinese, more or less), but Chinese does all sorts of "interesting" things to Indic grammar & semantics.

Malcolm wrote:

tā makes it a nature. dhātu makes it a field. In this usage, dharmatā means emptiness. Of course, the term has many different uses, for example, it indicates the predicate of an argument in Logic, whereas dharmin represents the subject.

You should consult the Dharmadharmatāvibhanga by Maitreya-nātha for a Yogacāra take on this, based on the Saṃdhinirmocana Sūtra, which itself has a whole section on the distinction between dharma and their dharmatā, and how they can neither be the same nor different.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 5:22 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Coëmgenu said:

Its called dharmadhātu...

Malcolm wrote:

Umm, no. The dharmadhātu, in Mahāyāna terms, is the emptiness of all phenomena.

Coëmgenu said:

Yes. This is what I said. I made a joke about "its" ātman having been emptied by "someone".

Malcolm wrote:

I wish there was an emoticon which clearly indicated that one was humorless.

Perhaps

Author: Malcolm

Date: Friday, March 2nd, 2018 at 5:17 AM

Title: Re: Buddhahood in This Life

Content:

Toenail said:

If I ask a Lama to give me the Lung for this book, how much time would he need for it?

Malcolm wrote:

About three hours.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 5:06 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Grigoris said:

atman in phenomena

Coëmgenu said:

Its called dharmadhātu...

Malcolm wrote:

Umm, no. The dharmadhātu, in Mahāyāna terms, is the emptiness of all phenomena. Dharmatā is the emptiness of a specific entity.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 3:34 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Grigoris said:

So it is talking about the emptiness of characteristics when referring to phenomena?

Malcolm wrote:

Another way of understanding it is that proliferation occurs because of not seeing the selflessness of phenomena. Bhavaviveka writes in his MMK commentary:

Whatever concepts cause karma and afflictions, since those arise from proliferation, those are called "from proliferation," that is, they arise from the proliferation of the characteristic of strong attachment to conventional truth.

If it is what can stop that proliferation, proliferation, as it is said, "is stopped by emptiness"... it is stopped by realizing the characteristic of the selflessness of phenomena."

He says more but I don't have time to translate it for you.

Grigoris said:

Thanks for the effort.

It seems like a fine distinction based on the fact that there was no conception of an atman in phenomena so the Buddha's teaching on anatman was not enough to cover the emptiness of phenomena too.

Malcolm wrote:

Yes, this is the observation made about Nikaya/Agama sūtras.

Grigoris said:

Seems to me that the emptiness of persons is covered by the emptiness of characteristics of phenomena, like it is a subset of this conception of emptiness.

Malcolm wrote:

Well, I think this difference is that a person never arose; there is no such thing as an atman, which is why Jñānaśrībhadrā compared an atman with something permanent that does not arise, hence it does not exist at all, like the son of a barren woman, etc. The selflessness of phenomena on the other hand is the recognition of that karma and affliction arise from proliferation due to clinging to conventional truth, i.e. clinging to functional phenomena. The first, the absence of self in persons is coarse; realizing it eliminates the afflictive obscuration; the second, the absence of self in phenomena is more subtle, and when realized, eliminates the knowledge obscuration.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 3:24 AM

Title: Re: Buddhahood in This Life

Content:

bfaus said:

Will there be an online broadcast of this event? I would be interested if that were possible and would still be happy to pay the donation fee. Thank you!

Malcolm wrote:

I cannot promise anything, but if you attended the online lung, then I think I can make the recordings available.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 3:23 AM

Title: Re: Buddhahood in This Life

Content:

Mr. G said:

I don't use facebook. Is there an alternative way to register and pay?

Malcolm wrote:

You are registered. Make your donation at the door.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 3:21 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Grigoris said:

So it is talking about the emptiness of characteristics when referring to phenomena?

Malcolm wrote:

Another way of understanding it is that proliferation occurs because of not seeing the selflessness of phenomena. Bhavaviveka writes in his MMK commentary:

Whatever concepts cause karma and afflictions, since those arise from proliferation, those are called "from proliferation," that is, they arise from the proliferation of the characteristic of strong attachment to conventional truth.

If it is what can stop that proliferation, proliferation, as it is said, "is stopped by emptiness"... it is stopped by realizing the characteristic of the selflessness of phenomena."

He says more but I don't have time to translate it for you.

Author: Malcolm

Date: Friday, March 2nd, 2018 at 2:48 AM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

The two selflessnesses are the selflessness of persons and the selflessness of phenomena.

Coëmgenu said:

If I may, how does the literature in question differentiate between these two selflessnesses?

Grigoris said:

My guess is that the selflessness of persons refers to the lack of an essential self in the five skandha whereas the selflessness of phenomena has to do with their dependently arisen nature, but naught to do with the skandha. One could argue that the selflessness of persons is also included in the selflessness of phenomena.

Oh, but you asked for an example from literature, so you must excuse my interjection.

Malcolm wrote:

Citing the commentary on this sūtra by Jñānaśrībhadra:

"All of that which exists is momentary, like the sound of a finger snap or a waterfall. There is no self in persons since the permanent does not arise, it cannot be held to exist, that is, like the son of a barren woman and so on. The absence of self in phenomena is the qualities of form and so on such as thick and thin that are analytically destroyed with discerning wisdom (prajñā) and become empty like a house, a village, a forest, and so on."

Author: Malcolm

Date: Thursday, March 1st, 2018 at 11:44 PM

Title: Re: Can you practice Tibetan Buddhism without ever had a Guru?

Content:

drdoorma said:

What is the goal of your practice? Enlightenment? If so, anyone who says "you must have a teacher" must first show how their own teacher was indispensable in their attainment of enlightenment. If they cannot, their answer is only a suggestion. At best, they can explain how their guru devotion has not led them to enlightenment, but explain the benefits of where it has led them instead.

Malcolm wrote:

The necessity of having a guru is even spoken of in Sūtra, for example, in the 84th chapter of the Perfection of Wisdom in 18,000 lines it is said:

129. A bodhisattva residing on the stage of a beginner altruistically enters [the path of] the supreme awakening of the Buddha. Those excellent students devoted to the guru should always rely upon virtuous mentors.

130. If it is asked why, the qualities of learning arise from them because they teach the perfection of wisdom. The victor who possesses the supreme of all qualities has said, "Rely on the virtuous mentor for the buddhadharmas."

Thus, the Buddha has said a teacher is indispensable for awakening.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 10:46 PM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Buddhahood in This Life Seminar, Santa Fe, May 4-6

Author: Malcolm

Date: Thursday, March 1st, 2018 at 9:42 PM

Title: Re: What are the General Mahayana Teachings?

Content:

Malcolm wrote:

The Lankāvatāra summarizes this succinctly:

All Mahāyāna is included in
five dharmas, a nature,
eight consciousnesses,
and two selflessnesses.

The five dharmas are name, sign, concept, correct knowledge, and suchness. Those are divided into the three natures: name is the imputed nature; sign and concept are the dependent nature; correct knowledge and suchness are the perfected nature.

The nature is the dharmadhātu.

The eight consciousnesses are the six sense consciousnesses, the afflicted consciousness, and the all-basis consciousness.

The two selflessnesses are the selflessness of persons and the selflessness of phenomena.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 11:00 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

If I want to start including the Sang offerings regularly in the mornings, is it okay to add it to the short Thun after the dolpa?

If so, where would it go in the medium Thun?

Lastly, is Frankincense or Sandalwood acceptable as Sang until I get some official Tibetan incense?

Thank You!

Malcolm wrote:

Sage Smudge is better if you are in the US.

climb-up said:

hmm, but the others are temporarily acceptable?

I can get some sage, but I'm a little worried about absolutely filling the house (no windows or ventilation in my converted-closet-meditation-room).

Malcolm wrote:
Sang generally is done outside.

Author: Malcolm
Date: Thursday, March 1st, 2018 at 9:57 AM
Title: Re: "One Mind" in Hua Yen thought
Content:
dzogchungpa said:
It's kind of amusing that a thread which began with a reference to the idea that all phenomena are expressions of an originally pure and undifferentiated one mind has proven to be so contentious.

coffeebeans said:
Difficult to blame anything other than our own Western culture for that.

Malcolm wrote:
Have you studied Buddhist polemics?

Author: Malcolm
Date: Thursday, March 1st, 2018 at 9:56 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
climb-up said:
If I want to start including the Sang offerings regularly in the mornings, is it okay to add it to the short Thun after the dolpa?
If so, where would it go in the medium Thun?

Lastly, is Frankincense or Sandalwood acceptable as Sang until I get some official Tibetan incense?

Thank You!

Malcolm wrote:
Sage Smudge is better if you are in the US.

Author: Malcolm
Date: Thursday, March 1st, 2018 at 6:58 AM
Title: Re: Response to Bernie
Content:

Sherab said:
Refute the above argument if you can. If not, do not make wild allegations of misrepresentation of your position as it only serves to diminish your status.

Malcolm wrote:
Nāgārjuna states:

Without depending on convention, the ultimate cannot be explained;
without realizing the ultimate, nirvana will not be obtained.

Candrakīrti states in the Madhyamakāvatāra:

"Because all entities can be seen correctly and falsely,
entities possess a dual nature;
the correct perception of any object is true;
the false perception is called "relative."
Also false perception is asserted to be of two kinds,
clear sense organs and faulty sense organs."

The point here is that one must have an entity in question in order to have a correct or incorrect perception. And those entities are themselves established on the basis of worldly convention which we are not supposed to contravene. The two truths are also conventions, as Candrakīrti states in his commentary on the 70:

Relative truth and ultimate truth are conventions used by the noble ones.

And:

Here, these are true through the power of a worldly, undistorted consciousness, and are defined as ultimate truth through the power of this absence of distortion.

And:

"Ultimate truth" is expressed on the basis of worldly convention."

The reason we can say that ultimate truth is conventional is that it is functional. If ultimate truth was not functional, its perception could not lead to liberation.

I suspect that you are conflating "truths," which are subjective perceptions, with emptiness. All objects have an ultimate nature, emptiness, which is a truth for those who can see it and is conventionally expressed as such. Also emptiness can be an object of distorted consciousness, which is why there are warnings about not apprehending it incorrectly.

Moreover, Candrakīrti says:

Any fabricated entity which appears as true
is that which the Muni called relative truth."

In other words, the perception that entities that arise from cause and conditions are

true is what we call relative truth. The perception that they are not true because they are empty is what we call ultimate truth.

Below the path of seeing that ultimate truth can only be a conventional truth because that perception is merely an approximation of the actual lack of inherent existence or absence of the four extremes for a given thing. Such a mundane perception of the ultimate truth of emptiness may be tinged with delusion because it is relative, but since it is functional in bringing about realization, it is conventional.

Finally, the two truths are in union because they exist as aspects of any given entity. There is no ultimate truth beyond entities that are known to the world.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 3:48 AM

Title: Re: Response to Bernie

Content:

dzogchungpa said:

Presumably many contemporary lamas, e.g. DJKR, are vajra siblings with Sogyal and this might explain their reluctance to publically criticize him.

Malcolm wrote:

Criticizing vajra siblings out of anger, not ok. But if there is a constructive beneficial purpose, it is ok.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 3:45 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Sure it is, even nonconceptual minds are conditioned and relative.

Grigoris said:

I disagree. I believe that one can have glimpses of the unconditioned but then reverts to conditioned means to express this experience (language), or relies on conditioned means to recall it (memory). Doesn't mean that the experience, or what was experienced, was conditioned.

Malcolm wrote:

All experiences are conditioned. A mind by definition cannot have an unconditioned perception since perception requires an object, a subject, and the act of perceiving.

Grigoris said:

I believe that the notion, or characterisation, of Nirvana is conditioned, but Nirvana

itself... If Nirvana is conditioned, then it means it is temporary. But we have had this discussion before, only we were on opposite sides of the discussion last time.

Malcolm wrote:

Nirvana is the cessation of afflictions due to the realization of the absence of the true existence of a self in persons and phenomena. That's it. Nirvana isn't conditioned, but it is a convention.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 12:43 AM

Title: Re: death

Content:

Jesse said:

Honestly I feel that the worst part of dying absolutely will be the anxiety and fear. If we can manage to tame those in our lifetimes death will not be that bad at all.

Malcolm wrote:

Yes. Having been declared dead on arrival once, I understand.

Author: Malcolm

Date: Thursday, March 1st, 2018 at 12:13 AM

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

Content:

justsit said:

Dick's, Major Gun Retailer, Will Stop Selling Assault-Style Rifles

<https://www.nytimes.com/2018/02/28/business/dicks-major-gun-retailer-will-stop-selling-assault-style-rifles.html>

A step in the right direction, as a direct result of Parkland:

"...immediately ending sales of all assault-style rifles in its stores.

The retailer also said that it would no longer sell high-capacity magazines and that it would not sell any gun to anyone under 21 years of age, regardless of local laws...."

"When we saw what happened in Parkland, we were so disturbed and upset," Mr. Stack said in an interview Tuesday evening. "We love these kids and their rallying cry, 'enough is enough.' It got to us."

He added, "We're going to take a stand and step up and tell people our view and, hopefully, bring people along into the conversation."

Malcolm wrote:

And he also said today on CNN one of his motivating factors was the fact that Cruz

bought a shotgun from them, even though it was not used in the shooting. The mere fact that he was one of their customers motivated him to cease selling to those under 21 and all assault/tactical rifles.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 11:55 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Grigoris said:

When reduced to functional phenomena via conceptualisation.

Malcolm wrote:

There are no other kinds of functional phenomena.

Grigoris said:

I am not really disagreeing except to say that one's experience, if non-conceptual, is not relative/conventional until one starts to conceptualise it. Post-meditation, for example.

Malcolm wrote:

Sure it is, even nonconceptual minds are conditioned and relative. There isn't anything other than conventional phenomena, even space and nirvana are conventional. Space is how we designated nonobstruction; cessation is how we designated the absence of cause for a series to continue. Emptiness is how we conventionally designate absence of inherent existence, but none of these exist from their own side.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 11:51 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

I deny that. I used your own words to demonstrate the incoherence/internal contradiction of your own words. Perhaps, you misrepresented yourself.

Malcolm wrote:

No, you didn't. You don't seem to comprehend what truths are.

Sherab said:

Whatever. It is clear to me that you simply can accept the fact that your own statements are contradictory. You can declare yourself victorious for all I care.

Malcolm wrote:

And you seem unable to accept the fact that you are a realist who accepts the ultimate is an inherent existent.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 9:12 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

... you have misrepresented everything I said

Sherab said:

I deny that. I used your own words to demonstrate the incoherence/internal contradiction of your own words. Perhaps, you misrepresented yourself.

Malcolm wrote:

No, you didn't. You don't seem to comprehend what truths are.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 7:28 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

You said

You also said previously that "even ultimate truth is merely a conventional truth".

So according to your own words, "even ultimate truth (the veridical perception of a given entity) is merely a conventional /relative truth (a non-veridical perception of a given entity)."

Or to put it more starkly, you have effectively said "even the veridical perception of a given entity is a non-veridical perception of a given entity."

Malcolm wrote:

All functional phenomena are conventional.

Sherab said:

Your reply is a non-reply since that which is veridical (ultimate) and that which is non-veridical (conventional) are both functional (in the context of this discussion). But your position effectively implies that what is veridical is non-veridical, which is incoherent.

Malcolm wrote:

Your rebuttal missed the barn by miles since you have misrepresented everything I said. More later.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 6:22 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

All functional phenomena are conventional.

Grigoris said:

When reduced to functional phenomena via conceptualisation.

Malcolm wrote:

There are no other kinds of functional phenomena.

Author: Malcolm

Date: Wednesday, February 28th, 2018 at 1:17 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Sherab said:

You said

Malcolm wrote:

An ultimate truth is the veridical perception of a given entity, a relative truth is the non-veridical perception of a given entity.

Sherab said:

You also said previously that "even ultimate truth is merely a conventional truth".

So according to your own words, "even ultimate truth (the veridical perception of a given entity) is merely a conventional /relative truth (a non-veridical perception of a given entity."

Or to put it more starkly, you have effectively said "even the veridical perception of a given entity is a non-veridical perception of a given entity."

Malcolm wrote:

All functional phenomena are conventional.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 10:09 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

"One Mind" is an English mistranslation of —॥ (cittamatra), i.e., mind-only.

You can clearly see this if you examine the Sanskrit and the Chinese side by side.

<https://www2.hf.uio.no/polyglotta/index...xt&vid=441>

Dharma Flower said:

Whether it's termed the One Mind, the Universal Mind, or the Big Mind, it's been a concept in Ch'an/Zen for over a thousand years, regardless of its scriptural basis or lack thereof:

Malcolm wrote:

If you imagine there is really some transpersonal overmind, you are far outside the Buddha's teachings.

Dharma Flower said:

The One Mind is also a concept in Tibetan Buddhism:

Ālayavijñāna (Skt., Tib. kun gzhi rnam par shes pa) - the unified field of consciousness in the Universe. This universal mind is each individual's higher consciousness. Each living being is an individual "spark" of this one vast whole, in which we breathe and move and have our being. This whole universal consciousness is the living Cosmos itself, constantly evolving through the totality of all experience, and growing ever more "aware" over billions of years. Like a great ocean, the lives of all beings, planetary worlds and star-systems leave their impressions, or imprints, within the whole, which become stored, as it were, in the total body of Universal Mind. Ultimately this is the meaning of life, for we are all contributing our lives to the conscious whole, and the conscious whole is a growing entity moving towards eventual self-reflexive awakening. This is a uniquely mystical doctrine perceived through direct insight by the Masters of the Yogācāra tradition.

<http://www.dharmafellowship.org/library/essays/buddhist-glossary.htm>

Malcolm wrote:

This definition is very mistaken. Whoever wrote this is completely ignorant of Yogācāra. No educated Tibetan scholar of any school would accept this definition.

The ālayavijñāna is personal, not transpersonal. The ālayavijñāna is a description of consciousness which possesses traces. When traces of afflictions are removed, the ālayavijñāna ceases.

Please read the Mahāyāna Samgraha by Asanga for an authentic presentation of this concept.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 10:04 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Ultimate truth is the perception of the emptiness of dependently origination phenomena ...

Sherab said:

You mentioned earlier that even ultimate truth is merely a conventional truth. This would mean that the ultimate is a convention just like the relative. As the ultimate truth is also a conventional truth, and since you said that the ultimate truth is the perception of emptiness of dependently originated phenomena, that very perception is not a perception of emptiness etc. but is merely labeled as a perception and is every bit as illusory as any perceived relative phenomena.

Malcolm wrote:

This does not follow since truths in the specific usage of Buddhist texts are cognitions of objects. An ultimate truth is the veridical perception of a given entity, a relative truth is the non-veridical perception of a given entity.

Sherab said:

So even perception of emptiness cannot be trusted as a true perception. In fact, nothing can be trusted as true whether relatively or ultimately once the statement that the ultimate truth is merely a conventional truth is accepted. This is the circularity that I was alluding to.

Malcolm wrote:

This consequence does not apply.

In response to my argument that time becomes central to dependent origination when it is taken as causal chain, you replied It isn't. Dependent origination operates in three modes simultaneously: serially, momentarily, and simultaneously.

But serially, momentarily and simultaneously all carry the idea of time. So it is incorrect to say that they are not dependent on time.

Pretty clearly, you seem not to understand that in Buddhadharma, time is considered dependent on objects. Time is also something conditioned and relative.

Dependent origination taught by the Buddha is simply, "When this arises, that arises; with the arising of that, this arose."

The teaching looks simple, but it is that simplicity that gave it a generality that enables dependent origination to encompass various forms, from serially, momentarily, simultaneously and even atemporally. In other words, while dependent origination is often understood as a temporal chain, it does not rule out the possibility that it can also be understood as atemporal chain.

Simultaneous dependent origination is atemporal, all links functioning at once and together. However, dependent origination is also merely a convention we use to describe causal appearances.

Now, this mini-doversion is off-topic for the thread.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 12:19 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

Moreover, even ultimate truth is merely a conventional truth....

Sherab said:

This to me looks like an over negation. It creates a circularity and/or contradiction to dependent origination that invalidate all modes of existences. In other words, if ultimate truth is merely a conventional truth, none of us can even be here debating about it.

Malcolm wrote:

This argument does not make any sense. It also contradicts Nagārjuna, "Without relying on convention, the ultimate will not be understood."

Sherab said:

What does dependent origination refers to? Dependent origination relies on the idea of causes and conditions. But conditions can be understood as a subset of causes. Therefore, many if not all, understood dependent origination as referring to a causal chain of one sort or another. But causal chains are temporal chains. And the flow of time is in my opinion what distinguished the relative from the ultimate.

Malcolm wrote:

That is your private idea, one which you will never find in any Dharma text. According to Candrakīrti, ultimate truth is the object of an unmistaken cognition, that's all.

Sherab said:

So, if the ultimate is merely a conventional truth, it would mean that the ultimate is the endless linear temporal chain of causes and effects.

Malcolm wrote:

Ultimate truth is the perception of the emptiness of dependently origination phenomena, nothing more and nothing less. Arising from conditions itself is beginningless, logic of dependent origination demands it.

Sherab said:

Alternatively, one must somehow argue that the endless chain is a closed loop. Such a position necessarily imply that the endless temporal chain of causes and effects ITSELF is real while the phenomena on this endless chain are not. If the closed loop of causal chain is accepted, it would mean accepting that phenomena hold itself up by its own bootstraps. Neither position seems satisfactory to me.

Malcolm wrote:

None of these consequences apply.

Sherab said:

If time is central in dependent origination,

Malcolm wrote:

It isn't. Dependent origination operates in three modes simultaneously: serially, momentarily, and simultaneously.

Sherab said:

then that in itself contradicts what is understood in the Special Theory of Relative by Einstein, a theory that has withstood all experiments so far. In Special Relativity, all frames of reference are valid. But the photon (a light "particle") experiences no time in its frame of reference. So an atemporal frame of reference is also valid. Causality as commonly understood only applies in frame of references other than that of the photon. That is why the speed of light can be understood as the speed of causality. Also, more theoretical physicists are now thinking that like space, time may not be fundamental.

Malcolm wrote:

Dependent origination taught by the Buddha is simply, "When this arises, that arises; with the arising of that, this arose."

Sherab said:

One can read in various places in the sutras how the state of enlightenment is really not something describable. I think dependent origination is similar and not easily describable ultimately by unenlightened beings like ourselves.

Malcolm wrote:

Dependent origination is profound, but it is also eminently describable.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 5:59 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

Malcolm wrote:

"One Mind" is an English mistranslation of 一心 (cittamatra), i.e., mind-only.

You can clearly see this if you examine the Sanskrit and the Chinese side by side.

<https://www2.hf.uio.no/polyglotta/index...xt&vid=441>

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 4:15 AM

Title: Re: Translatorhood

Content:

jake said:

Can you provide any evidence for this claim? Perhaps some of the posters here who have translated works would like to speak to how best we can support their efforts?

Malcolm wrote:

Support us directly, this puts money in our pocket and buy our books in a legal way, as this supports the companies that publish our works. We translators receive very little remuneration for our work, and publishers can only give us very small advances. Thus, without direct support from you, the interested reading public, there sure won't be many texts published.

jake said:

Thanks Malcolm. In regard to an earlier comment regarding patrons/taxes and your comment here about "support us directly" can you expand a bit? Do you mean a direct cash contribution to you as an individual or rather a charitable donation to a registered not-for-profit that works on supporting translators/translations. I ask because I would like to find a way to further support the important translation work needed for some specific Buddhist traditions.

Malcolm wrote:

In the United States, anyone may gift anyone else up to 13,000 (the amount changes yearly) without either you or the person who is receiving the gift needing to report it to the Feds. It is thus better to make gifts directly. If you pass it through a nonprofit, the amount the nonprofit tenders the recipient is treated as earned income and taxed accordingly.

jake said:

The economics of getting an established publisher to edit, layout, print and distribute books in traditions with a limited Western audience can be a real headache. I imagine this is what lead to the establishment of some of the publishers you've mentioned previous?

Malcolm wrote:

Yes, though of course Wisdom is a non-profit, Shambhala is a regular corporation, and then Universities have their own thing.

If you want to support the general publication of Dharma books, a donation to Wisdom is a good idea, and if you want to support a given tradition, an earmarked donation is what I recommend. If you want to support a translator directly, then, directly gifting them money up to the untaxed amount is the way to go.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 3:28 AM

Title: Re: Translatorhood

Content:

jake said:

I'd also like to say how disheartening it is to see people so readily sharing PDFs of books online. An act which certainly doesn't support the important work of translators.

PeterC said:

Re online PDFs. Completely agree that copyright theft of this kind both undermines the fragile economics of translation-to-publish and accrues negative karma.

Pero said:

You've fallen for the anti-piracy propaganda put forth by the entertainment industry. In fact, at worst, it does not not support them, it is more likely that the outcome is simply neutral, and at best it provides higher likelihood of more people actually buying the book.

jake said:

Can you provide any evidence for this claim? Perhaps some of the posters here who have translated works would like to speak to how best we can support their efforts?

Malcolm wrote:

Support us directly, this puts money in our pocket and buy our books in a legal way, as this supports the companies that publish our works. We translators receive very little remuneration for our work, and publishers can only give us very small advances. Thus, without direct support from you, the interested reading public, there sure won't be many texts published.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 2:51 AM

Title: Re: Read on the Kayas

Content:

weitsicht said:

I am quite confused about the three (plus one?) kayas and would like to read a bit closer into it.

Understanding seems to be utmost necessary on various levels also due to their interconnectedness to the dzogchen visions, the abhishekas, probably overall the path and the fruition.

I tried the dharmawheel search function but that didn't bring me anywhere. I'd appreciate any advice on a good read. Thanks.

Just to add: the same counts for compassion. A basic term I also don't get applied easily. When should I take action? Or not? In German we have Mitleid (co-suffering) whilst

compassion in the dharmic context is translated as Mitgefühl (co-feeling). Does it mean just being empathic, abstaining from any action is the way to go?!

Malcolm wrote:

love is the wish that sentient beings be happy. Compassion is the wish that they be free from suffering. Aspirational bodhicitta is based on compassion; engaged bodhicitta is carrying out the first four perfections.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 2:47 AM

Title: Re: How to Generate Merit?

Content:

WeiHan said:

This thread is many years old but it is worth adding more.

Besides the many amazing skillful means already mentioned that generate merit, I'll like to add recitation of King aspiration prayer of Bodhisattva Samantabhadra. I don't find many teachings in English but that are many in Chinese language. Khenpo Jigme Phuntsok said that if there is anything that he was still attached, it is the merit that everyone of his sangha member will recite this prayer at least once a day. The late Yangthang Rinpoche said that this is the most powerful prayer in sutrayana while Prayer of Kuntuzangpo is the most powerful prayer in tantrayana and there is an urgency to recite the former prayer many times these days. One eminent Sakya lama (name not specified) as mentioned by Khenpo Sodargye taught that reciting this prayer 3 times a day together with a short pureland practice will guarantee transference to western pureland at death (even more certain than powa practice).

This prayer is recited by all Monlams at Bodh Gaya each year, so the merit must really be fantastic.

Malcolm wrote:

The seven-limb prayer is the basic structure for all Buddhist practice in Indo-Tibetan Buddhism. It is built into most sadhanas.

Author: Malcolm

Date: Tuesday, February 27th, 2018 at 2:43 AM

Title: Re: Tiantai Meditation

Content:

Seishin said:

This single seamless meditation is called 'Endon Shikan' which means 'Perfect Sudden Shamatha/Vipashyana' (see Rory's post above for a description). The Endon Shikan can be described as the pinnacle of Tendai meditation. I have found the idea of Endon Shikan to be not too dissimilar to the idea of Japanese Zen (or Chinese Chan for that matter) in that Zen patriarchs often describe Chan/Zen as a meditation that

encapsulates both Shamatha and Vipashyana.

Malcolm wrote:

In terms of ultimate bodhicitta, unified śamatha and vipaśyāna is or should be the goal of all practitioners of Buddhadharma.

SunWuKong said:

Assuming that this is the case, how do we propose that a history of a single practice such as shikantaza or koan introspection arises? Does this only happen in Japan or does it also happen elsewhere in Zen/Ch'an/Seon/Thein? Or does it fact arise? Could it be omissions in translation or understanding? Or does a unified practice simply encompass what both practices previously encompass? It's an interesting question from a historical perspective, because one could assume no teacher from India could have proposed it? It could simply be that Zen represents a mashup of things on more than one level?

Malcolm wrote:

The goal of śamatha and vipaśyāna is to unify them. Some people have the capacity to unify them from the beginning, i.e., leaping with both feet; but most people can't leap very far and make more progress by first taking one step (śamatha), then another step (vipaśyāna) and so on, gradually developing their abilities.

Author: Malcolm

Date: Monday, February 26th, 2018 at 1:58 AM

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

Content:

Johnny Dangerous said:

Oh yeah, our system has a really great record with fairly implementing stuff like that and being prudent with uses of executive power, especially as regards marginalized groups. Oh wait no, the complete opposite is true.

With that, I'm done with the conversation, have fun.

Grigoris said:

So you do not trust "the system" to do it and you don't believe "the people" can do it. It seems you prefer rolling over and dying (or being shot, the choice is yours) to any attempt to change?

I wonder what would have happened in the U\$ if slavery abolitionists had the same attitude as you?

Johnny Dangerous said:

No, I want it to change. But, since I actually live in the country in question, and have experience with it's justice system....I find the idea of a total ban presumably

implemented by the executive ridiculous. Malcolms suggestion seems more sensible.

On the abolition thing, not only is hyperbolic, it's a bizarre comparison.

Malcolm wrote:

It is also another Mason-Dixon line thing. States that fought for the Union have, overall, far better gun control laws, and are also generally more prosperous. States that fought for the Confederacy have an interest in promulgating a revisionist history of the Civil War, and while the NRA was originally formed by former Union Officers, it has been largely coopted by those in this country who imagine that the 2nd Amendment was put into place to in order that we can protect ourselves from tyranny. This point of view is in fact extremely unpatriotic, though it poses as patriotism of the highest order.

Author: Malcolm

Date: Monday, February 26th, 2018 at 1:48 AM

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

Content:

Grigoris said:

I wonder what would have happened in the U\$ if slavery abolitionists had the same attitude as you?

Ricky said:

I wonder if the holocaust would of ever happened had Hitler not taken away all guns?

Malcolm wrote:

Most of the Jews Hitler killed were not German Jews, so this is a specious question. The largest number of Jews killed by the Nazis was in Poland, 2,900,000 88% of the total population of Jews. By contrast, the number of German Jews killed by Nazis was only 130,000, 55% percent of the total population of Jews, and less than 1% of the general population.

<http://www.annefrankguide.net/en-US/bronnenbank.asp?oid=20747>

In response to this popular, but ridiculous argument, history professor Alan E. Steinweis wrote in a New York Times opinion piece:

The Jews of Germany constituted less than 1 percent of the country's population. It is preposterous to argue that the possession of firearms would have enabled them to mount resistance against a systematic program of persecution implemented by a modern bureaucracy, enforced by a well-armed police state, and either supported or tolerated by the majority of the German population. Mr. Carson's suggestion that ordinary Germans, had they had guns, would have risked their lives in armed resistance against the regime simply does not comport with the regrettable historical reality of a regime that was quite popular at home. Inside Germany, only the army possessed the

physical force necessary for defying or overthrowing the Nazis, but the generals had thrown in their lot with Hitler early on.

https://www.nytimes.com/2015/10/15/opinion/ben-carson-is-wrong-on-guns-and-the-holocaust.html?_r=0

He also points out that Nazis did not enact any new gun legislation until 1938, and when they did, it only concerned handguns, not rifles. In general Ricky, stop watching Fox News, it is rotting your ability to think objectively. Further, Professor Steinweis notes: The failure of Jews to mount an effective defense against the Waffen-SS in the Warsaw Ghetto in 1943 provides a good example of what happens when ordinary citizens with small arms go up against a well-equipped force.

Author: Malcolm

Date: Monday, February 26th, 2018 at 12:12 AM

Title: Re: Karma of the Shakya clan

Content:

PeterC said:

Look for the sutra that discusses that hypothetical. But it's very, very important to remember that that story was about a bodhisattva who could perceive perfectly the karmic effects of both action and inaction in that situation. A non-Arya being has no business trying to make this sort of judgement. And that's where Greg's comment is important. This sort of speculation doesn't help a practitioner in any way.

Malcolm wrote:

A non-ārya, a prthagjana, absolutely has business making these sorts of judgements. If not, then you are basically arguing Mahāyāna ethics are only for āryas, and that is patently false.

PeterC said:

I meant judgement in the sense of deciding on that course of action. Of course a non-omniscient non-arya would still have to decide whether to act or not to act. If they genuinely believed that the man was about to commit mass murder, then that takes you back to the OP's hypothetical.

I thought the point of the story was that the arya, perceiving that the man was about to commit murder and thereby condemn himself to a long period of suffering, pre-emptively kills the man and takes upon himself the negative karma thereof but by so doing prevents the man from suffering a worse fate. An non-arya would have lacked the ability to perceive the mans future actions and their consequences correctly and would therefore be unable to do the required karmic calculus. It was for that reason that I said that a non-arya has no business making that choice.

Malcolm wrote:

You don't need to do any karmic calculation. People are being threatened? You stop the person threatening them. No one trying to kill 50 people is up to any good.

Author: Malcolm

Date: Monday, February 26th, 2018 at 12:05 AM

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

Content:

Fa Dao said:

ummm...no...AR-15's are semi-auto not full auto, in other words one pull of the trigger = one round fired thereby making it virtually impossible to fire 13 rds per second...you must be thinking of the M-16 which can be fired full auto and is actually a military weapon. An AR-15 is not a military weapon...it was designed by Colt to look like an M-16 and sold to LE and civilians..... https://en.wikipedia.org/wiki/Colt_AR-15

Malcolm wrote:

Huh? The AR-15 is was not designed by Colt at all. It was designed by Armalite Rifles for the Army. It is absolutely a military weapon by design. The M-16 was Colt's rebranding of the AR-15. The M4, the present iteration of the AR-15, is merely an updated version of the original AR-15.

The stat of 13 RPS is based on its engineering specs. Practically speaking, fire rates of more than 2 RPS are unrealistic for any sustained amount of time.

That means a person can unload a 30 round clip at a crowd in one minute with ease. It takes about fifteen seconds to eject an empty clip and insert a full one. One can therefore plausibly get off a 120 rounds in three minutes and 30 thirty seconds.

This rate of fire is unnecessary for any civilian application.

The M-16 only ever fired on full auto for suppressive fire, because it is not a very accurate automatic weapon. It overheats and quickly jams. In fact, in most military uses, the M-16, and now M4, is switched to semi-automatic for accuracy since it is presumed you are aiming at a human being.

Fa Dao said:

Back in the mid-1980s -- before the shift to the M16A2 and the three-round burst -- active-duty infantry units kept to a strict rule that rifleman only fired their M16A1s on semi auto. Today's combat-experienced infantrymen are even more disciplined.

Malcolm wrote:

<https://www.military.com/kitup/2011/12/full-auto-battlefield-necessity.html>

The only difference between the M-16 class of rifles and the AR-15 is that without a

cheap modification, the AR-15 only fires on semi-auto. Therefore, this idea that the full auto mode is the important distinguishing feature in a rifle is nonsense. In reality, soldiers rarely use the full auto mode, and generally only when ordered to do so, which is rare.

There is little difference in the kind of round an AR-15 is designed to shoot as opposed to the M-16/M-4 (5.56 NATO round based on the .223 Remington). The main difference, ironically, is that civilian rounds are designed to cause MORE damage to the target since it is assumed the target will either be an animal or someone trying to harm you. Military rounds are FMJs, and do not cause as much terminal damage as civilian rounds are able to do.

So, frankly, your rebuttal is flawed for many reasons. You neglect to note: Colt's Manufacturing Company currently uses the AR-15 trademark for its line of semi-automatic AR-15 rifles that are marketed to civilian and law-enforcement customers. If you read further on the page, you will discover two things: 1. The AR-15 sold by Colt today is exactly the same design that Stoner created and patented for Armalite when they developed the weapon for the US Military.

2. Since the patent elapsed, many other gun manufacturers have been designing tactical rifles that either are based directly on the AR-15 or design tactical rifles with significant modifications in design and ammunition. Nevertheless, all of these use civilian rounds which are much more damaging even than FMJ military rounds. And all of these rifles can fire military rounds, which the military sells as surplus.

We really must stop pretending that the single shot Remington bolt action Model 700 hunting rifle is as dangerous as an AR-15.

Author: Malcolm

Date: Sunday, February 25th, 2018 at 9:33 PM

Title: Re: Translatorhood

Content:

PeterC said:

If you're a patron, it can actually be frustratingly hard to find a way to finance translation projects, due to the way that most Dharma charities tend to work.

climb-up said:

What!!??? That is really weird!

This seems like something that could be fixed (...I assume ...by someone) and have some sort of portal or space for potential patrons and translators to connect.

I don't really know anything about patronage or on-line dating, but it seems like someone in the know might be able to make something happen.

Malcolm wrote:

The problem is, as always, taxes, among other things. Patrons can only give support up

to a certain amount before either they or their client has to pay taxes. Things just are not as simple now as they were.

Even then, there is little guarantee of the quality of the work. There are dishonest translators out there, who will bilk you of your cash, leaving you with badly rendered and poorly edited translations, if they even finish the job. There are translators, who while knowing Tibetan, are terrible writers in English, or whose English leaves much to be desired, either by translating too literally, or whose translations are far too interpretive and "poetic," etc.

At least with projects like the 84,000, and books published with Shambhala and Wisdom one is assured that the works have been vetted and peer-reviewed for quality and accuracy, properly edited, and so on, not to mention books published by academic publishers such as Cambridge, Oxford, Columbia, Princeton, Brill, and so on.

Author: Malcolm

Date: Sunday, February 25th, 2018 at 9:30 PM

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

Content:

Johnny Dangerous said:

A total ban of guns is a ridiculous, and draconian idea, when has that actually been proposed?

Malcolm wrote:

seems pretty reasonable to me, apart from law enforcement and the military, civilians really do not need firearms for more than hunting and sport.

Johnny Dangerous said:

How would it be enforced here, short of violating the 4th amendment more than we already do? How would such a law been applied even across economic classes? The answer of course, is that it would not be. That being the case, there is basically no chance of an actual 'gun ban' short of empowering federal or state governments to militarize even further, bust down doors etc. Not sure why anyone would even entertain the idea that the executive apparatus of this country could fairly enforce anything like that within the confines of our system.

Malcolm wrote:

We first repeal the second amendment, since it is archaic and has no relevance anymore (plus it was really put into the Bill of Rights to protect militias that would pursue runaway slaves). That is where we begin. We repeal and replace the second amendment with an amendment that details the specific rights and regulations with respect to the kinds of arms civilians can reasonably own for hunting and self-defense.

Author: Malcolm

Date: Sunday, February 25th, 2018 at 9:22 PM

Title: Re: Karma of the Shakya clan

Content:

MatthewAngby said:

Hmm... yes yes. I have a really huge question on killing too. Suppose you know someone who is going to kill a group of 50 men, but you refuse to kill him that person because you are scared you will gain bad karma. But if you kill him, you save the 50 men. So like who gains the bigger “bad” karma in this situation.

PeterC said:

Look for the sutra that discusses that hypothetical. But it’s very, very important to remember that that story was about a bodhisattva who could perceive perfectly the karmic effects of both action and inaction in that situation. A non-Arya being has no business trying to make this sort of judgement. And that’s where Greg’s comment is important. This sort of speculation doesn’t help a practitioner in any way.

Malcolm wrote:

A non-ārya, a prthagjana, absolutely has business making these sorts of judgements. If not, then you are basically arguing Mahāyāna ethics are only for āryas, and that is patently false.

Author: Malcolm

Date: Sunday, February 25th, 2018 at 9:21 PM

Title: Re: Karma of the Shakya clan

Content:

Sherab said:

Buddha Sakyamuni was undeniably an atheist. He stated clearly that there is no Creator God. That being the case, Buddhist ontology must be founded on natural laws. There are no two ways about it. From a buddhist viewpoint, the law of karma is therefore a natural law akin to a conservation law in science such as the conservation of information.

Therefore it should not be surprising that the Buddha taught that one should not engage in the killing of any sentient beings. If you do intend to kill any sentient being, you will have to face the consequences, whether immediate, in the future or in a future life.

As to the eating of fish out of starvation, the state of starvation that one finds oneself in would be a ripening of one's past karma. By resorting to killing fish in order to fend off one's starvation is to create new karma for oneself that will ripen in future. (Of course, if the fish died naturally, then there is no negative karma associated with eating that fish.) This is a decision that one has to make, and what that decision will be depend on how much one has internalized the Dharma.

MatthewAngby said:

Hmm... yes yes. I have a really huge question on killing too. Suppose you know someone who is going to kill a group of 50 men, but you refuse to kill him that person because you are scared you will gain bad karma. But if you kill him, you save the 50 men. So like who gains the bigger “bad” karma in this situation.

Malcolm wrote:

Mahāyāna ethics in general would hold that you should kill the man intent on killing the other fifty.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 11:59 PM

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

Content:

Johnny Dangerous said:

A total ban of guns is a ridiculous, and draconian idea, when has that actually been proposed?

Malcolm wrote:

seems pretty reasonable to me, apart from law enforcement and the military, civilians really do not need firearms for more than hunting and sport.

fuki said:

Well civilians hunting is illegal in my country, I'd love to see it go too in other areas, but that's a bit too much to ask for concerning the differences in culture, any government who thinks it's alright to kill animals for sport yet frowns upon innocent people getting shot I find a bit shady.

Ah well, one step (planet) at a time I guess.

Malcolm wrote:

The Netherlands is a tiny country, go hunting there you are likely to accidentally hit a tulip.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 10:52 PM

Title: Re: Some questions on Karma and Merit

Content:

pael said:

In which case the motivation or view is supramundane, not the karma itself? For example: giving without conceiving of the three objects (the giver, the thing being given and the receiver of the thing) vs giving based in a dualistic view; where the karma in both cases is giving, whereas the view/motivation differs?

Malcolm wrote:

How do you give without conceiving? Is it when you give thinking: "there is no three

objects"? How does it differ from nihilism or from wrong view according to Mahācattāriśaka Sutta

paḥ said:

And what is wrong view? ' There is nothing given, nothing offered, nothing sacrificed.

Malcolm wrote:

.

[/quote]

The difference is the two truths; relatively, there is a subject, object, and action; ultimately, there is no subject, no object, or action — subject, object, and action are free from inherent existence.

This passage is criticizing materialists:

There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no contemplatives or brahmans who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is wrong view.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 10:35 PM

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

Content:

Johnny Dangerous said:

A total ban of guns is a ridiculous, and draconian idea, when has that actually been proposed?

Malcolm wrote:

seems pretty reasonable to me, apart from law enforcement and the military, civilians really do not need firearms for more than hunting and sport.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 5:57 AM

Title: Re: thugs kyi dgongs pa

Content:

conebeckham said:

ཐུགས་ཀྱི་དགོངས་པ་རིག་པ་རང་ཤར་གྱི་ངོ་བོ་བདག་ལ་

Keep in mind that the first phrase refers to the honorific "thugs" which is not just "mind," but potentially "Buddha's Mind," or Enlightened Mind. It can, however, refer to one's own mind in some instances, esp. when one is contemplating something.

This is not a full sentence, so the full context is missing. As for "rig pa rang shar kyi ngo

bo" "the quintessence of self-manifest awareness" is okay, but I would gloss the whole phrase as "taking as the object of contemplation, (Or as the "intent of contemplative mind") the essence of one's self-manifest Vidya...." Not merely "Awareness," but a knowledge of a specific sort of awareness.

Malcolm wrote:

dgongs pa here is not "intent," abhipraya. but samanvāhāra, which means something like "focuses on," "directed to," etc.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 4:10 AM

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

Content:

Malcolm wrote:

Republicans crack me up with their oblivious hypocrisy. Obama deficits bad! Trump deficits good! I could go on, but I won't.

Got a problem with gun violence in schools? Obviously the solution is adding more guns!

Author: Malcolm

Date: Saturday, February 24th, 2018 at 4:05 AM

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

Content:

Nicholas Weeks said:

Part of the solution is making soft targets like schools, businesses etc. harder. Many kinds of door blockers are available and are being used now in some schools.

This is one kind: https://www.bilco.com/Store/ProductDetailPage/1DSI-1/Barracuda_Intruder_Defense_System_-_Model_DSI

Malcolm wrote:

Right because that is so much easier and far less expensive than getting rid of guns from our civil society in the first place.

The second amendment is not sacred. It is an amendment, and its needs to be repealed.

Author: Malcolm

Date: Saturday, February 24th, 2018 at 3:57 AM

Title: Re: Samaya in Vajrayāna

Content:

Fortyeightvows said:

how far do you take that?

I strive to keep samaya, especially since many people have their own feeling about tibetan buddhism and vajrayana it is better to do so. but what about things like images

of one's yidam on the home shrine? or books on the bookshelf?

Malcolm wrote:

I do not allow people without empowerment in my shrineroom.

I keep my images covered when common people are around as much as possible.

HE Ratnavajra gave me an image once with explicit instructions never to show it to someone who had not had the empowerment itself. So I largely try to observe this principle myself.

Tenma said:

Uh oh. So if I made a history project on the classical period and drew pictures of the Buddha, Green Tara, Manjushri, Vajrapani, Chenrezig, and Saraswati, I am officially breaking my samaya and blessing the images with "Om Ye Dharma" and Om Ah Hum was a bad idea? What does one do if they already turned their project in and they now wish to purify this obscuration?

Malcolm wrote:

You are fine, these bodhisattvas are from lower tantra.Om ye dharma is a general mantra, etc.

Author: Malcolm

Date: Friday, February 23rd, 2018 at 11:37 PM

Title: Re: Khandro Thugtig preliminaries - confused!

Content:

Konchog Tashi said:

Slightly off topic, but has anyone noticed that Dudjom Rinpoche's commentary on the mandala offering in this text is almost word for word identical to Jamgon Kongtrul's explanation in The Torch of Certainty?

I am not finding fault anywhere, I have always just been struck by this.

Malcolm wrote:

Traditionally, plagiarism was not a sin in Tibetan scholarship, not only is it not a sin, but innovation is frowned upon.

Author: Malcolm

Date: Friday, February 23rd, 2018 at 11:21 PM

Title: Re: Some questions on Karma and Merit

Content:

Grigoris said:

Supramundane karma? Can you give some examples/sources please?

Malcolm wrote:

Pretty sure he means inexhaustible merit which arises from making dedications knowing there is no one dedication, no dedication, and not object of dedication in ultimate truth. For example, the Verses Summarizing the Perfection of Wisdom (Saṃcāyagathā) state:

If that is made into a sign, there is no dedication.
If there is no sign, it is a dedication to awakening.
The victor has said that the perception of positive phenomena
is just like eating good food mixed with poison.

Grigoris said:

In which case the motivation or view is supramundane, not the karma itself? For example: giving without conceiving of the three objects (the giver, the thing being given and the receiver of the thing) vs giving based in a dualistic view; where the karma in both cases is giving, whereas the view/motivation differs?

Malcolm wrote:

Yes, the view differs. Again from the Verse Summary:

Having understood such an accumulation of merit is
empty, hollow, vacant, and lacking a core,
as such, if one practices the sugatas' perfection of wisdom,
one holds inestimable merit when it is practiced.

Author: Malcolm

Date: Friday, February 23rd, 2018 at 10:52 PM

Title: Re: Some questions on Karma and Merit

Content:

sth9784 said:

Thanks for the reply. That actually makes sense of the passage in <http://www.sutrasmantras.info/sutra34a.html>, where in Chapter 3 it mentions that the Bodhisattvas can not progress without their 'garland of merits' (as this translation has it).

Nyedrag Yeshe said:

There is mundane Karma and supramundane karma. In Mahayana, we generate supramundane karma with bodhicitta aspiration in mind in order to free ourselves and all beings from suffering. This kind of action leads to supramundane results that is Buddhahood!

Grigoris said:

Supramundane karma? Can you give some examples/sources please?

Malcolm wrote:

Pretty sure he means inexhaustible merit which arises from making dedications knowing there is no one dedicating, no dedication, and not object of dedication in ultimate truth. For example, the Verses Summarizing the Perfection of Wisdom (Saṃcāyagathā) state:

If that is made into a sign, there is no dedication.
If there is no sign, it is a dedication to awakening.
The victor has said that the perception of positive phenomena
is just like eating good food mixed with poison.

Author: Malcolm
Date: Friday, February 23rd, 2018 at 10:19 PM
Title: Re: Eido roshi passes away in Japan
Content:
Malcolm wrote:
The first Dharma teacher I ever sat with.

Author: Malcolm
Date: Friday, February 23rd, 2018 at 11:23 AM
Title: Re: deadliest mass shooting in the U.S.
Content:
DGA said:
Important context:

Gun ownership in the US is actually not so popular as you might think, even though there is a metric shit-ton of weaponry piled up. How so? The Guardian did a good job laying this out some months ago.

<https://www.theguardian.com/us-news/2017/oct/02/us-gun-control-ownership-violence-statistics>

Less than one-third of US households own a firearm today. That's less than it has been in decades past. So proportionately fewer households own guns. How, then, to explain the trend of increased gun ownership? About 3% of the population are hoarding weapons and ammo.

And these aren't sport weapons anymore. The "tactical turn" is a real problem. This is a change in US gun culture that has happened over the last twenty years or so. When I was in my early 20s, most of the guns for sale at your local sporting goods outlet would be explicitly for hunting or basic home or self defense. Think of the typical 30-06 Springfield hunting rifle with a walnut stock, or your grandfather's duck gun. These pieces are more fun to shoot than a "tactical" weapon like an ar-15, but they have fallen out of favor with the macho-insecurity set.

PeterC said:

Thanks for posting that article. The numbers do raise the question of how, exactly, the NRA became so politically powerful. Before Wayne LaPierre it really wasn't - GHB publicly cancelled his membership and criticized them over LaPierre's behaviour during his presidency, which is something unthinkable for a republican today. They've clearly done a remarkably good job of mobilizing the small, paranoid minority for whom this is an important issue. This segment - disproportionately rural, white and lower-income - was also very badly covered by the democrats over the past few decades.

Malcolm wrote:

The NRA is a cult with a wide following. Guns and Jesus.

Author: Malcolm

Date: Friday, February 23rd, 2018 at 3:17 AM

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

Content:

Mantrik said:

How long, I wonder, before you can get arrested in the US for not having a gun; clearly aberrant behaviour.

Malcolm wrote:

There are towns in the US where the head of household is legally required to own and keep a gun in the home, for example, Kennesaw, GA.

Mantrik said:

Understandable in Switzerland, where they are military reservists, but in US households one wonders how many intruders are shot and how many are used to kill each other.

Malcolm wrote:

<http://www.latimes.com/opinion/opinion-la/la-ol-guns-self-defense-charleston-20150619-story.html>

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 10:32 PM

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

Content:

Mantrik said:

How long, I wonder, before you can get arrested in the US for not having a gun; clearly aberrant behaviour.

Malcolm wrote:

There are towns in the US where the head of household is legally required to own and keep a gun in the home, for example, Kennesaw, GA.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 9:45 PM

Title: Re: Recommendations for Yogacara works?

Content:

pueraeternus said:

Not quite - the Trikaya predated Maitreyanath as well. For example, in the Lankavatara, the Sambhogakaya is known as the Nisyandabuddha.

Malcolm wrote:

What I said was, " the doctrine of three kāyas which was first systematized by Maitreyanatha." This systemization was his elaboration.

There is no doubt sambhogakāya was elaborated to solve certain problems raised by "real buddhas" attaining buddhahood in Akaniṣṭha in the Lanka, but the point is that there was no systematic presentation of three kāyas prior to Maitreyanatha, hence my point stands.

pueraeternus said:

But the eight consciousness, etc were also systematized and elaborated by Yogacarins and laid the groundwork of how later Buddhists understand and debate these topics, so why focus only on the three kayas?

Malcolm wrote:

Because the three kāyas were the only doctrine that were basically adopted by Madhyamakas like Candrakīrti following the Maitreyan synthesis; the eight consciousnesses and so on were not universally accepted by Madhyamakas, and even today are not.

With respect to the so called niṣyandabuddha = sambhoghākāya, this is really only Suzuki's opinion.

The commentary on the Lanka by Jñānaśrībhadrā states this concept in only one place: a buddha produced from ripening is a form that arises from the ripening (nisyanda) of the merit and wisdom accumulations, while the buddhas of emanation are those who show nirvana.

And the Lanka is the only sūtra which uses the term "niṣyandabuddha," so I think that is a pretty weak position of Suzuki's, very tentative and not proven at all.

Asvabhava equates the nisyandakaya as the sambhogakaya. So this is not just Suzuki's opinion. Unless you want to quibble about the words -kaya and -buddha.

Well, it is Asanga who does that, in the closing words of the Mahāyānasamgraha, where niṣyanda is used as an adjective to describe the sambhogakāya where the issue of the impermanence of the sambhogakāya and nirmanakāya are raised. So I am still not convinced it is the intent of the Lanka that one can claim that niṣyandabuddha = sambhogakāya since the person who wrote down the Lanka seems to ignore the term entirely, where as nirmāṇa used in association with the rūpakāya of the Buddha has an

old history.

Niṣyanda means "corresponding cause," rgyu mthun pa, though in the Lanka there is still some influence from an earlier Chinese translation where the term is translated as rnam smin, ripened, which is normally reserved for vipaka. Interestingly, this term is completely absent from any of the five treatises, nor can it be found in any of the works on Abhisamayālaṃkāra.

Thus, I think it is still fair to say that the Yogacāra school really was responsible for the elaboration of the three kāyas over the older two kāya model, and it was elaborated to explain issues the two kāya model was not equipped to deal with. Most interestingly, Maitreyanatha imposes the three kāya model on the Perfection of Wisdom Sūtras, in which the terms sambhogakāya, niṣyandabuddha, etc., are completely absent. There is something there to consider.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 9:32 AM

Title: Re: Looking ahead...(split from ZFI topic)

Content:

Dan74 said:

I remember a great deal of displeasure and censure of things like a modern Zen understanding of "monk",

Malcolm wrote:

You don't recall the context. So let me recall it for you. In a diverse forum with many different traditions, people were becoming quite confused as to what constituted a "monk." Many people were showing up on the forum claiming ordination and teacher appointments in this and that school and we felt an obligation to force them to verify their ordinations/lama/teacher status to prevent misrepresentation and fraud.

There was a great deal of public discussion of whether wine-drinking, non-celibate westerners who had received shukke tokudo were equivalent to bhikṣus or not. This naturally caused some wine-drinking, non-celibate Zen priests frequenting the forum to become upset. But these are the kind of issues that must be addressed. However, there was no "censure" of Zen monks, merely a very heated discussion of what "monk" ought to mean. Ultimately, of course, one disgruntled member threatened to sue us and put up a ridiculous anti-Esanga Website.

I still maintain that if one is a wine-drinking non-celibate, one ought not refer to oneself as a monk.

In other words, we had Huifeng, Khedrup, and Dhammanando on the one hand, all ordained as either śrāmaneras or bhikṣus/bhikkus who did not like the work monk being used for Soto priests, etc., and the other, we had Jundo, Nonin, and so on, noncelibates

with day jobs who still wanted to be called "monks," as absurd as that sounds to me even now.

Someone at the SZBA must have been listening, since in this <http://szba.org/wp-content/uploads/Guidelines-for-the-Formation-of-Soto-Zen-Priests-in-the-West.pdf> they studiously avoid referring to people with shukke tokudo or shiho as monks, referring to them solely as priests.

You have no idea how difficult it is when you have a forum of 50k+ registered users. DW does not compare in either volume or complexity.

Dan74 said:

Malcolm, I don't hold any grudges and it is clear that people have different recollections of the events. At one stage a former ESangha admin shared with me his impression of how Zen folks were being mistreated, while another asserted that no such thing ever took place.

Let bygones be bygones, I say.

/

Malcolm wrote:

You brought it up, not me.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 7:53 AM

Title: Re: Recommendations for Yogacara works?

Content:

pueraeternus said:

Not quite - the Trikaya predated Maitreyanatha as well. For example, in the Lankavatara, the Sambhogakaya is known as the Nisyandabuddha.

Malcolm wrote:

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The commentary on the Lanka by Jñānaśrībhadra states this concept in only one place: a buddha produced from ripening is a form that arises from the ripening (nisyanda) of the merit and wisdom accumulations, while the buddhas of emanation are those who show nirvana.

And the Lanka is the only sūtra which uses the term "niṣyandabuddha," so I think that is a pretty weak position of Suzuki's, very tentative and not proven at all.

When we examine sūtras by when they were translated into Chinese, not one sūtra translated into Chinese predates the Maitreyan synthesis containing the term "saṃbhoga" with one or two possible exceptions. The Ārya-dharmasaṃgīti-nāma-mahāyāna-sūtra mentions a Sambhogabuddha -- this was translated by Gunabhadra between 412-421. It says:

If it is asked what is a sambhogabuddha, a sambhogabuddha is equivalent in enjoyment and practice with bodhisattvas, equivalent in aspects, food, speech, procedures, and conduct.

Maitreyanatha actually uses this term as well. He says in the MSL:

Because pristine consciousness is the cause of everything,
pristine consciousness is similar to a great source;
it is the sambhogabuddha
because it produces the reflection of pristine consciousness.

The longer Suvarṇaprabhāsa Sūtra in Tibetan also has a chapter on the three kāyas, however, it seems quite likely that this chapter was a later addition, added after the time of Vasubandhu.

So in this case, if there is a canonical source for the term saṃbhoga, it would seem to be the reference to it in the Dharmasaṃgīti. Even so, it is not systematic, and it is a very slim basis for the elaborated system of three kāyas we find in the Maitreyan synthesis. Thus, I still stand by my observation that the most significant addition to Dharma by the Yogacara school is the doctrine of three kāyas

pueraeternus said:

Then there is this <http://read.84000.co/translation/UT22084-068-017.html> that explicitly talks about the three kayas, but I do not know if it pre or post dates Asanga.

Malcolm wrote:

It is quite late. It was never translated into Chinese.

pueraeternus said:

If we are talking about innovations, then with regards to the three kayas, I would say it is the addition of the svā-bhāvika-kāya as the fourth kaya. Was the svā-bhāvika-kāya ever mentioned elsewhere prior to the Abhi-samayālaṃkāra?

Malcolm wrote:

Only Haribhadra holds svabhāvakāya and dharmakāya are distinct, he is eight century.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 6:28 AM

Title: Re: Looking ahead...(split from ZFI topic)

Content:

Dan74 said:

I remember a great deal of displeasure and censure of things like a modern Zen understanding of "monk",

Malcolm wrote:

You don't recall the context. So let me recall it for you. In a diverse forum with many different traditions, people were becoming quite confused as to what constituted a "monk." Many people were showing up on the forum claiming ordination and teacher appointments in this and that school and we felt an obligation to force them to verify their ordinations/lama/teacher status to prevent misrepresentation and fraud.

There was a great deal of public discussion of whether wine-drinking, non-celibate westerners who had received shukke tokudo were equivalent to bhikṣus or not. This naturally caused some wine-drinking, non-celibate Zen priests frequenting the forum to become upset. But these are the kind of issues that must be addressed. However, there was no "censure" of Zen monks, merely a very heated discussion of what "monk" ought to mean. Ultimately, of course, one disgruntled member threatened to sue us and put up a ridiculous anti-Esanga Website.

I still maintain that if one is a wine-drinking non-celibate, one ought not refer to oneself as a monk.

In other words, we had Huifeng, Khedrup, and Dhammanando on the one hand, all ordained as either śrāmaneras or bhikṣus/bhikkus who did not like the work monk being used for Soto priests, etc., and the other, we had Jundo, Nonin, and so on, noncelibates with day jobs who still wanted to be called "monks," as absurd as that sounds to me even now.

Someone at the SZBA must have been listening, since in this <http://szba.org/wp-content/uploads/Guidelines-for-the-Formation-of-Soto-Zen-Priests-in-the-West.pdf> they studiously avoid referring to people with shukke tokudo or shiho as monks, referring to them solely as priests.

You have no idea how difficult it is when you have a forum of 50k+ registered users. DW does not compare in either volume or complexity.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 5:48 AM

Title: Re: Recommendations for Yogacara works?

Content:

Malcolm wrote:

In reality, the most important contributions of the Yogacara school was not the doctrine of mind-only, but rather, the doctrine of three kāyas which was first systematized by Maitreyanatha.

pueraeternus said:

There are many other important contributions as well, such as the eight consciousness model, Buddhist epistemology (pramanavada), the detailed path laid out in the Bodhisattvabhumi, etc.

Malcolm wrote:

The model eight consciousnesses existed in the sutras prior to the Yogacara elaboration of the three kāyas. Bodhisattvabhumi is basically a commentary on the Sūtra-alaṃkāra, but those paths and stages are also laid in in sūtra prior to Maitreyanath, but what isn't laid out and what appears to be a novelty introduced by Maitreyanatha is the doctrine of three kāyas.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 2:07 AM

Title: Re: Two solutions for karma and not-self paradox

Content:

fuki said:

so where should the notion of not-self (or self) come from, unless such notions were conditioned by reading a book about not self and thoughts become a string called thinking and one believes there's something called a "thinker" with any substantial past, present, or future.

Malcolm wrote:

"I, me, and mine" are the connate ignorance. That connate ignorance does not depend on reading a book, or some implanted belief, or some condition other than the mere fact of being a sentient being.

It is the basic mistaken we make which contradicts dependent origination. Even if we have an intellectual understanding of dependent origination, this is not sufficient to eradicate this connate ignorance. There is only one way to chip away at that connate ignorance, and that is through realizing the emptiness of self and the emptiness of phenomena. There isn't really any other way.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 1:18 AM

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

Content:

Grigoris said:

There is really no reason at all for civilians to be carrying concealed weapons.

Malcolm wrote:

There is little need for them to carry them openly either. However, frankly I would rather that people carry their pistols concealed. I really don't want to see their penis extensions.

Grigoris said:

I meant that they should not be carrying pistols at all. I wonder how people packing pistols would react if they saw you wandering around with a dildo stuck in your belt. I wonder if that would cause more outrage than walking around with a pistol stuck in your belt? It would be telling...

Malcolm wrote:

Most def, it could get you arrested in some places.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 12:52 AM

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

Content:

Grigoris said:

There is really no reason at all for civilians to be carrying concealed weapons.

Malcolm wrote:

There is little need for them to carry them openly either. However, frankly I would rather that people carry their pistols concealed. I really don't want to see their penis extensions.

Author: Malcolm

Date: Thursday, February 22nd, 2018 at 12:50 AM

Title: Re: Two solutions for karma and not-self paradox

Content:

Supramundane said:

To complicate things, there is no sutra exclusively on Karma as far as I can see: the info seems to be scattered through various texts and is never consolidated. I am starting to think it may be a key part of Buddhism, at least, a key part in forming my overall understanding of Buddhism.

Oh, this is not true at all. Here are some sutras in the Tibetan canon:

karma-vibhaṅga

karma-vibhaṅga-nāma-dharmagrantha
karma-vibhaṅga
karma-śataka
karma-prajñapti

Not translated yet, but some Pali equivalents are:

<https://www.accesstoinight.org/tipitaka/mn/mn.135.nymo.html>
<https://www.accesstoinight.org/tipitaka/sn/sn35/sn35.145.wlsh.html>
<https://www.accesstoinight.org/tipitaka/mn/mn.136.nymo.html>

The Diamond Sutra has some references to karma, as it sets out how we can overcome the fear of birth and death. A diamond itself is a composite of various materials and conditions coming together. The diamond was created in a sense by the earth itself and vice versa(!). Without gravity, specific elements, pressure, a certain geology, it couldn't have developed into what we now term a diamond. We ourselves are aggregates that coincide. The five skandhas are reborn every moment of time/space. yet that they lack any permanence/essence. All is empty, as in the quote on empty phenomena you provided, Malcolm.

You should should understand that the title Vajracchedika means "Diamond cutter," i.e. it is a reference the perfection of wisdom which cuts through even the hardest things.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 11:26 PM

Title: Re: Best book on the Bardo Thodöl or Death in general

Content:

Thomas Amundsen said:

Too late for rainbow body? Sure. But not too late to be liberated into a Samboghakaya or Nirmanakaya buddhfield.

Malcolm wrote:

You don't need Liberation through Hearing in the Bardo for that.

Don't get me wrong, it is an excellent text, as is Karling Zhitro in general. But sometimes, the essence gets lost in such details.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 11:08 PM

Title: Re: Recommendations for Yogacara works?

Content:

Malcolm wrote:

In reality, the most important contributions of the Yogacara school was not the doctrine of mind-only, but rather, the doctrine of three kāyas which was first systematized by

Maitreyanatha.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 11:00 PM

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

Content:

Fa Dao said:

As I said earlier we as a nation need to make a conscious effort to change the narrative from one of the hero shooting his way out of overwhelming odds to one of the hero against all odds showing an unflinching reverence for all life. If at all possible this changing of the narrative needs to be done in such a way that is not viewed as being confrontational. I really don't believe that creating even more laws is going to change much of anything until the dominant narrative is changed. Unfortunately this will take at least a couple of generations of diligent effort....sadly I don't think there is any "quickfix" for this problem. Take for example Chicago..they have some of the most stringent gun control laws in the entire country, yet they in a weekend have had more gun deaths than the rest of the country combined...

Malcolm wrote:

Nah, we just need to get rid of assault rifles (for civilian use) in general. They have no value other than as weapons for hunting humans, for which they were specifically designed. We should also limit semi-automatic pistols as well for people who cannot demonstrate a legitimate need for them. We need to force gun owners to carry liability insurance on each weapon they own. And we need to have a national gun tracking database.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 9:49 PM

Title: Re: Best book on the Bardo Thodöl or Death in general

Content:

Thomas Amundsen said:

Birth, Life, and Death by Namkhai Norbu Rinpoche is an incredible book generally speaking, but doesn't have as much material on death as the other two.

Malcolm wrote:

Read it again more carefully.

Thomas Amundsen said:

I just skimmed through it again. It really depends on what OP is looking for. For a more generalized pithy overview, Birth, Life, and Death by Rinpoche probably is better. Everything is in there, that is for sure. But Karma Lingpa does go into a lot more detail. Where Rinpoche simply mentions "Buddhas of the five families", Karma Lingpa goes into explicit detail about their colors, hand implements, etc. I guess for students with some

capacity, Rinpoche's instructions really are all you need

I'm currently studying Karma Lingpa's text with my teacher in LA, so I might be a little biased towards appreciating that.

Malcolm wrote:

If you see hands and faces in the bardo, it is too late for you.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 10:04 AM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

He teaches using that language. But we could interpret that in various ways, for instance that it is a form of upaya manifested by his omniscience. An unexcelled nirmanakaya Buddha wouldn't have the mundane experience of self-awareness in the same way that afflicted beings have - would he/she?

Malcolm wrote:

Why not? They have the same basic capacity for consciousness. Why would we consider self-awareness de facto afflictive?

PeterC said:

Does a Buddha, after demonstrating achieving enlightenment, ever dwell in dualistic perception?

We need to define terms - what in Buddhist terminology are we referring to by self-awareness?

Malcolm wrote:

Svasamvedana seems to fit the bill, which, according to Madhyamaka reasonings, is an inference derived from memory. Pretty hard to be self-aware in absence of memory.

As to your first question, just what do you mean by duality? How can the Buddha have the two kinds of omniscience if a buddha is incapable of memory?

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 9:04 AM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

He teaches using that language. But we could interpret that in various ways, for instance that it is a form of upaya manifested by his omniscience. An unexcelled nirmanakaya Buddha wouldn't have the mundane experience of self-awareness in the same way that afflicted beings have - would he/she?

Malcolm wrote:

Why not? They have the same basic capacity for consciousness. Why would we consider self-awareness de facto afflictive?

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 4:14 AM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

And your suffering is not imagined?

fuki said:

I consider it to be. For instance 2 years ago I went through extreme pain for 3 days leading to a hospitalization. But during that pain there was no suffering, only pain (and a hour of Bliss) if that would have happened 5 years before the pain would have been suffering too. I also see suffering in the past was due to imagination and I see family and friends and other beings suffering, but to them it's real the suffering as it was to me. So to me pain is inevitable but suffering is optional, then again I also see it's not optional for so many poor souls. Things I once called suffering are now figments of imagination, though I might experience suffering in the future I do realize what I called suffering in the past was an imagination.

Malcolm wrote:

There are three kinds of suffering taught by the Buddha: The first is the suffering of suffering, which generally involves intense pain, mental or physical. The second is the suffering of change. These first two are related to sensations. The third is called the pervasive suffering, which is the simple fact that all conditioned phenomena are impermanent and in a constant state of disintegration. This is the most difficult suffering to overcome since it is not related to sensation at all. The only way to overcome this suffering is to attain nirvana.

It appears you think that dukkha is an emotional involvement with pain, but this is not so. All pain is dukkha, since it is the ripening of negative karma on the body (and negative karma only ripens on the body). All pleasure or bliss is the ripening of positive karma, and positive karma ripens only on the mind.

Author: Malcolm

Date: Wednesday, February 21st, 2018 at 12:36 AM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

Motova said:
I'll settle the debate.

If computers can demonstrate clairvoyance and/or siddhis then they are sentient beings.

Malcolm wrote:
Well, not even we can demonstrate this, ergo, we too are not sentient beings.

Motova said:
People have psychic experiences all the time, it's pretty common.

Malcolm wrote:
That is not a demonstration of actual clairvoyance.

Author: Malcolm
Date: Wednesday, February 21st, 2018 at 12:26 AM
Title: Re: Would advanced AI possess Buddha-nature?
Content:
Motova said:
I'll settle the debate.

If computers can demonstrate clairvoyance and/or siddhis then they are sentient beings.

Malcolm wrote:
Well, not even we can demonstrate this, ergo, we too are not sentient beings.

Author: Malcolm
Date: Wednesday, February 21st, 2018 at 12:24 AM
Title: Re: Would advanced AI possess Buddha-nature?
Content:

Malcolm wrote:
The question then seems to be, do brains, biological or mechanical, provide the necessary mechanisms for self-awareness? Or is there something else required for self-awareness?

PeterC said:
That is the question. Without resorting to "it depends what you mean by..." games, it's difficult to answer as self-awareness is neither transpersonal nor objectively observable. So how does one assert its existence or not.

In the extreme case, self-awareness cannot simply be the self being aware of the self, in complete isolation from external phenomena. Even the formless realms posit more

stimuli than that. Awareness of self this has to be awareness of the self as distinct from other objects of awareness. In which case the brain alone is insufficient.

Malcolm wrote:

There are no stimuli at all in the formless āyatanas since there are no physical sense organs for beings of the formless āyatanas. Without vitarka and vicara, they cannot switch objects and remain focused solely on the conceptual samadhi that propelled their birth, without any other stimulation. It is doubtful they are self-aware except in the most basic sense that their innate grasping at self assisted their afflictive rebirth in this realm.

PeterC said:

I'm struggling with this because the only type of self-awareness that we can posit to answer this question is the unenlightened dualistic awareness. You'd have to answer the question in a very different way if we were talking about non-dualistic awareness, I think.

Malcolm wrote:

The Buddha apparently exhibits self-awareness, since he frequently uses the pronoun, "I."

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 11:48 PM

Title: Re: Two solutions for karma and not-self paradox

Content:

Supramundane said:

I read a short note on karma that states there is a 'non aggregate self' or a self beyond the 5 aggregates to explain the concept of karmic rebirth.

"The Buddha, however, postulates transcendent consciousness or Buddha consciousness beyond the aggregates. He does not limit the analysis to impermanent properties. The non-aggregate being is a Buddha who has achieved detachment from the aggregates... This "individual stream of consciousness" describes a "self" or "soul" beyond the aggregates. When awakened this is a Buddha."

But i don't think this is accurate in the context of Mahayana buddhism. If there were a non-aggregate self, the Buddha would have said so clearly and succinctly, right?

Malcolm wrote:

This is just the Pudgalavadin heresy poking its head up.

In short, there is no self that is all the aggregates, one of the aggregates, or separate from the aggregates. "Self" is just a label we apply to the aggregates of a person, but it is nothing other than a designation and does not signify anything real.

Supramundane said:

Hi Malcolm, may i ask, is the rebirth real then? Or is it too just a label?

Malcolm wrote:

Nāgārjuna's Verses on Dependent Origination state that while the aggregates are serially connected between this world and the next, nothing transfers from this world to the next:

Empty phenomena are produced
only from empty phenomena.
Phenomena are without a self and not of a self.
Though the aggregates are connected in a series,
the wise understand that nothing transfers.

This verse eliminates eternalism.

The following verse eliminates annihilationism:

Someone conceiving annihilation,
even for extremely subtle existents,
is not wise,
and will never see the meaning of "arisen from conditions."

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 10:01 PM

Title: Re: Best book on the Bardo Thodöl or Death in general

Content:

Thomas Amundsen said:

Birth, Life, and Death by Namkhai Norbu Rinpoche is an incredible book generally speaking, but doesn't have as much material on death as the other two.

Malcolm wrote:

Read it again more carefully.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 9:59 PM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

Haven't seen it - life's too short to watch sci-fi. But the arguments against the validity of

machine sentience, and that biological sentience is somehow different and superior, are essentially all arguments from intuition. Nothing wrong with believing that provided we don't pretend that it's demonstrable.

Malcolm wrote:

So far, computers seem to lack the potential for autopoietic self-awareness. This would seem to be the real stumbling block when considering sentience for a given software/hardware platform. At this point, it is relatively easy to show that machines have not developed such self-awareness.

PeterC said:

Is autopoiesis as a theory of cognition sufficiently elaborated to serve as a standard for awareness?

That aside, at this point, yes, machines with that capacity have not been developed. But we are already able to replicate in silico most of the lower-level mechanisms of biological brains, albeit on a much smaller scale. What is often overlooked about artificial neural networks is that as the name suggests, they were abstractions of how we thought biological neural networks function, and the former have done a progressively better and better job of emulating and in some cases surpassing the functionality of the latter. It's therefore quite possible to imagine a machine of sufficient complexity being developed within the next half-century that would meet the standard for awareness.

An old joke in machine learning used to run: what does AI stand for? 'Almost implemented'. Every time someone said they'd 'solved' an AI problem, someone would argue that that wasn't 'real' AI, it was just an implementation of an algorithm that solved a particular instance of a problem. As the problems being solved become more and more complex, that argument will seem increasingly unpersuasive.

Malcolm wrote:

The question then seems to be, do brains, biological or mechanical, provide the necessary mechanisms for self-awareness? Or is there something else required for self-awareness?

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 9:56 PM

Title: Re: Recommendations for Yogacara works?

Content:

fuki said:

The links Astus posted should be enough I reckon

After Buddhism was brought to China from India, the initial focus on sutra translation

gradually evolved into the eight Chinese schools of Mahayana Buddhism: the Three Treatise (Sanlun), Pure Land, Tian Tai, Consciousness-Only (also known as Yogachara), Huayan, Vinaya, Chan, and the Tantric schools. The late Chan Master Sheng Yen (1930–2009) compared the approaches of the eight schools to modern fields of study, stating: “The approach of the Consciousness-Only school resembles that of science, and the Three Treatise school is akin to philosophy. The approaches of the Huayan and Tian Tai schools parallel literature. The mantra school (Shingon shū) and Pure Land can be considered forms of aesthetics. Meanwhile, Chan embodies the core teachings of the Buddhadharma. Master Taixu [1890–1947] also said, ‘The crux of Chinese Buddhism is Chan,’ where the teaching of any of the other schools can be reduced to the spirit of Chan. As for the disciplines (Vinaya) school, it is the foundation of Buddhism.” (Master Sheng Yen 2007, 128)

Malcolm wrote:

And the essence of Chan be further reduced to Prajñāpāramitā, the quintessence of the Buddha's teaching and its source.

ItsRaining said:

Hello, can you please recommend a version of the Madhyāntavibhāga? I'm interested in reading it and there seems to be three versions available: one from the Khenpo Shenga from the Nyingma school, another from Thrangu Rinpoche of the Kagyu Shentong tradition and the last one is a commentary from Sthiramati who Xuanzang lists as one of the ten great masters of the Yogacara and according to some people author of the commentary on the Uttaratantra which I read. The Kagyu one seems to be most recent whereas the Sthiramati is from 1936 so I don't know how accurate the translation will be.

I don't know much about Indo-Tibetan Buddhism, I'm more familiar with Chan and general Mahayana sutras so is there a particular one I should read?

<https://www.amazon.com/Middle-Beyond-Extremes-Madhyantavibhaga-Commentaries/dp/1559392703>

<https://libgen.pw/item/adv/5a1f04ea3a044650f5081ab5>

Malcolm wrote:

I think the one by Mario D' Amato is the probably the best. Maitreya's Distinguishing the Middle from the Extremes (Madhyāntavibhāga) Along with Vasubandhu's Commentary (Madhyāntavibhāga-bhāṣya): A Study and ... (Treasury of the Buddhist Sciences)

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 1:59 PM

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

Content:

Lindama said:

rest easy tho, the supreme court has just upheld a ban on vegetable gardens in the front yard in Miami.

<http://www.miamiherald.com/news/local/community/miami-dade/article199431784.html>

Malcolm wrote:

Well, It's Miami.

Norwegian said:

Like taken out of a dystopian novel...

Malcolm wrote:

I assure you this is quite normal for places in the US like Miami. But not everywhere is like that.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 11:47 AM

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

Content:

Lindama said:

rest easy tho, the supreme court has just upheld a ban on vegetable gardens in the front yard in Miami.

<http://www.miamiherald.com/news/local/community/miami-dade/article199431784.html>

Malcolm wrote:

Well, It's Miami.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 6:06 AM

Title: Re: Patrul Rinpoche advice question

Content:

javier.espinoza.t said:

Hello all,

You see, in Patrul Rinpoche's "Nine Considerations and Criteria for Benefiting Beings" says in the 6th point "Consideration of the pros and cons of generosity" the next:

4. Consideration of the pros and cons of giving protection from fear

If bodhisattvas possess the power to protect sentient beings from danger, they should act to do so. But if they do not, they should not act. If you have the power but it would cause harm to yourself, you should not act. Even if your power is small, if it would not harm yourself or others, you should act to protect and defend endangered beings as

much as possible.

so i was wondering why mr Patrul Rinpoche gave advice on giving material things and performing actions, but in this very case (underlined text) protection from fear is not to be applied at our own expenses.

this made me think that maybe i don't understand what "protect from fear" really means.

can anyone send some light on this? i found it very very interesting, but i don't get why the criteria here is different from other activities.

pd: Source: <http://www.lotsawahouse.org/tibetan-masters/patrul-rinpoche/nine-considerations>

Malcolm wrote:

For example, you should NOT run through a gun battle just to save a small dog. This is what it means. In other words, in order to benefit others one needs to protect oneself. Martyrdom is a Christian thing, not a Buddhist thing. We are supposed to attain buddhahood to benefit others, not uselessly throw away our lives out of some savior delusion.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 4:03 AM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

and if one day we should encounter a machine seeking the same, I'm sure we would not withhold transmission on the grounds that it was unqualified.

Malcolm wrote:

You've been watching too many episodes of Humans.

PeterC said:

Haven't seen it - life's too short to watch sci-fi. But the arguments against the validity of machine sentience, and that biological sentience is somehow different and superior, are essentially all arguments from intuition. Nothing wrong with believing that provided we don't pretend that it's demonstrable.

Malcolm wrote:

So far, computers seem to lack the potential for autopoietic self-awareness. This would seem to be the real stumbling block when considering sentience for a given software/hardware platform. At this point, it is relatively easy to show that machines have not developed such self-awareness.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 1:40 AM

Title: Re: Tiantai Meditation

Content:

Seishin said:

This single seamless meditation is called 'Endon Shikan' which means 'Perfect Sudden Shamatha/Vipashyana' (see Rory's post above for a description). The Endon Shikan can be described as the pinnacle of Tendai meditation. I have found the idea of Endon Shikan to be not too dissimilar to the idea of Japanese Zen (or Chinese Chan for that matter) in that Zen patriarchs often describe Chan/Zen as a meditation that encapsulates both Shamatha and Vipashyana.

Malcolm wrote:

In terms of ultimate bodhicitta, unified śamatha and vipaśyāna is or should be the goal of all practitioners of Buddhadharma.

Author: Malcolm

Date: Tuesday, February 20th, 2018 at 1:37 AM

Title: Re: Recommendations for Yogacara works?

Content:

Matt J said:

I don't know about that. The prime text of Chan used to be the Lankavatara.

Malcolm wrote:

And the essence of Chan be further reduced to Prajñāpāramitā, the quintessence of the Buddha's teaching and its source.

I wasn't referring to a book.

Author: Malcolm

Date: Monday, February 19th, 2018 at 10:44 PM

Title: Re: Recommendations for Yogacara works?

Content:

ItsRaining said:

Hey! I wanted to get to know a bit more about the Yogacara do you guys suggest any works? I've read Living Yogacara, the Sandinirmocana, as well as the 20+30 verses with a short commentary and wanted to know a bit more.

fuki said:

The links Astus posted should be enough I reckon

After Buddhism was brought to China from India, the initial focus on sutra translation gradually evolved into the eight Chinese schools of Mahayana Buddhism: the Three Treatise (Sanlun), Pure Land, Tian Tai, Consciousness-Only (also known as Yogachara), Huayan, Vinaya, Chan, and the Tantric schools. The late Chan Master Sheng Yen (1930–2009) compared the approaches of the eight schools to modern fields of study, stating:

“The approach of the Consciousness-Only school resembles that of science, and the Three Treatise school is akin to philosophy. The approaches of the Huayan and Tian Tai schools parallel literature. The mantra school (Shingon shū) and Pure Land can be considered forms of aesthetics. Meanwhile, Chan embodies the core teachings of the Buddhadharma. Master Taixu [1890–1947] also said, ‘The crux of Chinese Buddhism is Chan,’ where the teaching of any of the other schools can be reduced to the spirit of Chan. As for the disciplines (Vinaya) school, it is the foundation of Buddhism.” (Master Sheng Yen 2007, 128)

Malcolm wrote:

And the essence of Chan be further reduced to Prajñāpāramitā, the quintessence of the Buddha's teaching and its source.

Author: Malcolm

Date: Monday, February 19th, 2018 at 10:08 PM

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

Content:

justsit said:

The kids are going to march on Washington. Maybe someone will listen to them.

<https://www.ravelry.com/forum-images/sydney7/2z47x-fr2kae>

Pretty ironic - I just realized we have a shoot 'em up icon here.

Malcolm wrote:

Depicting AR-15 assault rifles, no less.

Author: Malcolm

Date: Monday, February 19th, 2018 at 10:07 PM

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

Content:

Grigoris said:

I see on facebook that various individuals are starting to voluntarily hand in their assault rifles. People should be standing behind these personal initiatives.

Malcolm wrote:

Yeah, I saw a guy saw his AR-15 in half this morning on CNN. The Republican congress has been feckless so far, so maybe they will do the right thing, but I would not place money on it.

Author: Malcolm

Date: Monday, February 19th, 2018 at 4:48 AM

Title: Re: Prajñāpāramitā and it's most influential commentaries.

Content:

Sennin said:

Thank you. I was unaware of the Nyingma commentary.

Losal Samten said:

Paltrul's is mostly a slightly edited down version of Tsongkhapa's, from what I recall.

Malcolm wrote:

Yes, for the most part. Tsongkhapa's commentary is quite representative of the Sakya tradition coming from Yag ston, who was the pre-eminent commentator on this text in Tibet. His commentary is in eight volumes.

Author: Malcolm

Date: Monday, February 19th, 2018 at 3:41 AM

Title: Re: Prajñāpāramitā and it's most influential commentaries.

Content:

Sennin said:

Hi,

I'm interested in the most influential sutras and commentaries of the Prajñāpāramitā teachings. I am leaning towards studying the Abhisamayalamkara.

https://www.amazon.com/Gone-Beyond-Prajnaparamita-Realization-Commentaries/dp/1559393564/ref=pd_sim_14_6?_encoding=UTF8&pd_rd_i=1559393564&pd_rd_r=MXQ6P699NAXWENT518EW&pd_rd_w=jlVpX&pd_rd_wg=fjihf&pssc=1&refRID=MXQ6P699NAXWENT518EW

Also I am interested in any resources you would recommend.

Thanks

Malcolm wrote:

Best to get Gareth Sparham's 4 volume translation of Vimuktisena and Haribhadra's commentaries. No point in studying later Tibetan systems of this until one has studied that. Also, among Tibetan commentaries available in English, Tsongkhapa's is probably the best in terms of clarity of the translation. It is also translated by Sparham.

https://www.amazon.com/Abhisamayalamkara-Vrtti-Aloka-Vol-1/dp/0875730116/ref=pd_sim_14_3?_encoding=UTF8&pd_rd_i=0875730116&pd_rd_r=SJQSQWS8RT7YVDNCMV4P&pd_rd_w=EfVS3&pd_rd_wg=qVhaf&pssc=1&refRID=SJQSQWS8RT7YVDNCMV4P

https://www.amazon.com/Golden-Garland-Eloquence-Vol-1/dp/0875730159/ref=pd_sbs_14_1?_encoding=UTF8&pd_rd_i=0875730159&pd_rd_r=5GYF808P2WN4002R6PX2&pd_rd_w=9hmnG&pd_rd_wg=C0atd&pssc=1&refRID=5GYF808P2WN4002R6PX2

Author: Malcolm

Date: Monday, February 19th, 2018 at 3:10 AM

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

Content:

TharpaChodron said:

Since people think it's a mental health issue, my idea is a required psychological evaluation and background check for anyone trying to purchase these guns. In addition to a criminal background check, access to your mental health history, academic record, employment, social media history...which all goes into the psychologist's bio-psycho-social investigation, as well as an in-depth interview. And you pay for it. If you can't do this, do you really need an AR-15? Your probably what Trump would call a "loser" who doesn't "deserve" an AR-15.

Malcolm wrote:

It's a public health issue at this point—and of course the CDC is forbidden to research it.

Author: Malcolm

Date: Monday, February 19th, 2018 at 2:25 AM

Title: Re: How do we know if our predominant state of life is that of Buddhahood?

Content:

Minobu said:

everything is Buddha

Malcolm wrote:

Even Trump?

Author: Malcolm

Date: Monday, February 19th, 2018 at 12:51 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Coëmgenu said:

There is another ekayāna narrative concerning the liberation of the Arhantaḥ, from the Venerable Nāgārjuna's Mahāprajñāpāramitāśāstra

Malcolm wrote:

It is quite unlikely that the Mahāprajñāpāramitāśāstra is a composition of Nāgārjuna. See Bronkhorst, Language and Reality: On an Episode in Indian Thought, from page 56 on.

Coëmgenu said:

Apologies. I was simply going with a traditional attribution. We can call him Pseudo-Nāgārjuna until there is consensus on who authored it, I suppose.

Malcolm wrote:

No need to apologize. As far as who the author is, we will never know.

Author: Malcolm

Date: Monday, February 19th, 2018 at 12:32 AM

Title: Re: Best book on the Bardo Thodöl or Death in general

Content:

Tiago Simões said:

What's the one you would recommend to gain more knowledge on death and dying?

Malcolm wrote:

The best description of the death process can be found in ChNN's Birth, Life, and Death. It is the clearest and most profound resource in English.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 11:17 PM

Title: Re: Would advanced AI possess Buddha-nature?

Content:

PeterC said:

and if one day we should encounter a machine seeking the same, I'm sure we would not withhold transmission on the grounds that it was unqualified.

Malcolm wrote:

You've been watching too many episodes of Humans.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 11:12 PM

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

Content:

Fa Dao said:

I am sure that a lot of people here are going to strongly disagree with this but what worked in Australia will not work here in the US...period. American culture is too deeply entrenched with heroes, guns and violence going all the way back to the founding of this country. "Shot heard around the world", Davy Crockett, Daniel Boone, The Alamo, The wild west, cowboys and indians, the quickdraw gunfighter, Tombstone, Wyatt Earp and Doc Holliday, Bat Masterson, Louis and Clarke, Have Gun Will Travel, Hopalong Cassidy, The Rifleman, Bonanza, all of the various cop shows, all of the various war movies and shows, Lethal Weapon, The Terminator...I think you all get the picture. Glorifying the hero who goes against all odds and prevails has been the narrative for over 200 years in books, folk stories, TV, movies, etc etc.

Bottomline is that making more and more laws will not work either...there is no quick fix for this...it will take at least a couple of generations of concentrated effort to change the narrative to a deeply held reverence for all life to the point that it trumps the longstanding narrative of the hero, guns, and violence....

just one mans opinion....

Malcolm wrote:

Actually, the idea that the 2nd Amendment meant that everyone had a right to own an individual firearm is really a post-Civil war interpretation by the SCOTUS. Prior to this, the idea that everyone was entitled to gun was highly contested, and the 2nd Amendment was broadly understood to mean that the right to bear arms was for the purpose of mustering state militias, since there was no professional army in the United States until 1791, shortly after the Constitution was ratified. Prior to the civil war, rifles and pistols were very expensive, costing a year's salary, and most people did not own firearms. However, there was also the Bliss decision in Kentucky that argued that the right to bear arms was personal. However, the Arkansas Buzzard decision, known as the Arkansas Doctrine, came down on the side of the militia interpretation. The turning point came after the Civil War over the question of whether freed slaves had the right to bear arms. At the same time, the availability of inexpensive, mass-produced firearms fostered catalogue sales of pistols and rifles during the westward expansion of the US, and advertising campaigns to sell these weapons were widespread. This is really the source of the "gun culture" of the US -- it was manufactured by marketing people.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 10:54 PM

Title: Re: Two solutions for karma and not-self paradox

Content:

Supramundane said:

I read a short note on karma that states there is a 'non aggregate self ' or a self beyond the 5 aggregates to explain the concept of karmic rebirth.

"The Buddha, however, postulates transcendent consciousness or Buddha consciousness beyond the aggregates. He does not limit the analysis to impermanent properties. The non-aggregate being is a Buddha who has achieved detachment from the aggregates... This "individual stream of consciousness" describes a "self" or "soul" beyond the aggregates. When awakened this is a Buddha."

But i don't think this is accurate in the context of Mahayana buddhism. If there were a non-aggregate self, the Buddha would have said so clearly and succinctly, right?

Malcolm wrote:

This is just the Pudgalavadin heresy poking its head up.

In short, there is no self that is all the aggregates, one of the aggregates, or separate from the aggregates. "Self" is just a label we apply to the aggregates of a person, but it is nothing other than a designation and does not signify anything real.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 10:51 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

LolCat said:

I remember reading that every meal should be a Ganapuja, that is what sparked my question.

Malcolm wrote:

You can accomplish that merely by reciting om ah hum over your food and then seeing it as the five meats and five nectars. No need to get meat or booze.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 10:46 PM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Coëmgenu said:

There is another ekayāna narrative concerning the liberation of the Arhantaḥ, from the Venerable Nāgārjuna's Mahāprajñāpāramitāsāstra

Malcolm wrote:

It is quite unlikely that the Mahāprajñāpāramitāsāstra is a composition of Nāgārjuna. See Bronkhorst, Language and Reality: On an Episode in Indian Thought, from page 56 on.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 9:58 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Wayfarer said:

Worldly life and mundane concerns are meaningless. I think that's all that is being said.

fuki said:

What's meaningless today might be meaningful tomorrow, it's relative, and not letting go of relative thinking too binds one to the wheel of life and death.

To me meaningful and meaningless are fantasies the conditioned mind adds to perception, I woke up and fed the cats, meaningful/meaningless? Such things I would only think about when suffering some existential crisis.

Also separating meaning depending on "worldly life" and the dharma reeks a bit of self-importance. We all have jobs to do, the "worldly" and the "holy" one should fulfill them and not dwell so much on the meaning or meaningless of activities, again feels a bit too self-important. But if one needs meaning to let go of relative thinking then say its meaningful and get on with it, if one needs no meaning to let go of both meaning and non-meaning then say its meaningless and go on with it.

Malcolm wrote:

You are spending a lot of time spinning words you don't believe.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 9:53 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

fuki said:

Glad to be a Zenny, we dont give birth to concepts and then discuss if they have meaning haha

Malcolm wrote:

Zen forums must be very silent then.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 12:23 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

aflatun said:

But the cessation of, and the pursuit of the cessation of-affliction --> action --> suffering --> affliction- is meaningful, isn't it? Perhaps we're using the word "meaning" in different ways though.

Malcolm wrote:

The Dharma is meaningful. Life isn't.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 12:21 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Wayfarer said:

As I note above, 'I wonder if the question as to whether 'life has a purpose' was ever really articulated in traditional Buddhist narratives...

I still say the statement that 'life has no meaning' is nihilistic, and nothing said here will persuade me otherwise. Over and out.

Malcolm wrote:

As to your first point, this question was never articulated at all in any traditional Buddhist narrative.

As to your second point, things have meaning until one discovers they don't. Over and

out.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 12:20 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

TharpaChodron said:

What about falling into the trap of extreme views? The argument that life has no meaning seems to fall into one of the two extreme views: nihilism.

that life's meaning is relative and subjective is not to say it has no meaning. It has many meanings, perhaps.

Malcolm wrote:

Life has no meaning because life by definition is just affliction --> action --> suffering --> affliction.

In reality, questions like, "Is there meaning" are not Dharma language. From the point of view of Dharma, life has no meaning. This is why we have compassion for sentient beings who engage in constant meaningless toil life after life. We have compassion for sentient beings because life is meaningless. There is no point to it at all.

TharpaChodron said:

Personally, I feel everything and every action is deeply meaningful. I think this attitude corresponds to what I have been taught re: karma, etc. So, I have a difficult time accepting that the four seals of Buddhism includes thinking that life is meaningless, even on an existential level. I guess if one thinks that Samsara is pointless is the same as saying life is meaningless, maybe then that makes sense.

Aren't we warned against falling into the two extreme views of nihilism and eternalism? If not thinking of life as either ultimately meaningful OR meaningless, what does that exactly mean?

Malcolm wrote:

Understanding that life is meaningless is not nihilistic, it is how things are. The four summaries of the Dharma actually prove that life has no meaning. Everything compounded is impermanent. Everything compounded is suffering. All phenomena lack self. Nirvana is peaceful.

Since there are no aggregates in nirvana, how can life be meaningful?

Author: Malcolm

Date: Sunday, February 18th, 2018 at 10:42 AM

Title: Re: The Unbearable Lightness of Anatman

Content:

TharpaChodron said:

What about falling into the trap of extreme views? The argument that life has no meaning seems to fall into one of the two extreme views: nihilism.

that life's meaning is relative and subjective is not to say it has no meaning. It has many meanings, perhaps.

Malcolm wrote:

Life has no meaning because life by definition is just affliction --> action --> suffering --> affliction.

In reality, questions like, "Is there meaning" are not Dharma language. From the point of view of Dharma, life has no meaning. This is why we have compassion for sentient beings who engage in constant meaningless toil life after life. We have compassion for sentient beings because life is meaningless. There is no point to it at all.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 10:38 AM

Title: Re: Ngakpas

Content:

heart said:

I might go along with that, but I am not sure that is what Joesph means. Anyway, I thought there was a lot of special teachings needed for giving other people transmissions?

/magnus

Malcolm wrote:

Depends on the teaching. But anyone who has been a chöbö, knows everything they need to know to give empowerments. Empowerments, in essence, are just ritual manuals.

heart said:

If an empowerment was just a ritual performed well, what would be the point of receiving it?

/magnus

Malcolm wrote:

It gives one permission to practice a specific path, that is the point of it. Basically, empowerments are a means of awakening. But if one does not awaken during the empowerment, than one has the sadhana method.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 4:40 AM

Title: Re: Ngakpas

Content:

pemachophel said:

"When sentient beings ask for teachings, a bodhisattva gives them."

Yes, but wouldn't you also say depending on whether the Teacher thinks the student(s) asking are ready for and capable of holding those teachings. One doesn't give a loaded gun to a toddler. In some cases it may be compassionate not to give certain, particular teachings to certain sentient beings.

Malcolm wrote:

A teacher has to judge what a student is ready to receive. For this reason we default to the gradual path.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 4:13 AM

Title: Re: Ngakpas

Content:

heart said:

So, are you saying that there is no need to get the permission the give empowerments from the master that actually gave you the empowerment? You can just decide for yourself when you are ready?

/magnus

Malcolm wrote:

It depends on circumstances. When sentient beings ask for teachings, a bodhisattva gives them. The exception would be if one's own teacher was easily accessible.

heart said:

I might go along with that, but I am not sure that is what Joesph means. Anyway, I thought there was a lot of special teachings needed for giving other people transmissions?

/magnus

Malcolm wrote:

Depends on the teaching. But anyone who has been a chöpön, knows everything they need to know to give empowerments. Empowerments, in essence, are just ritual manuals.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 3:45 AM

Title: Re: Ngakpas

Content:

Mantrik said:

So, advice here is that there may be the need for either retreat or permission of your teacher before giving someone a lung of a mantra which is not sutric, and one Lama's recommendation of at least 100,000 repetitions.

I wonder what would happen if the clear stipulation was that you must have signs of attaining the function of any mantra before you are allowed to give to others.

And that, of course, brings us full circle back to having a teacher who can tell you when you have.

Josef said:

Many sadhanas indicate the signs, responsible and genuine practitioners should be able to determine for themselves what they are experiencing etc.

Im not saying that one shouldnt consult their teacher but I think we have a tendency to over-rely on our teachers when it comes to our practice and responsibility for upholding the transmission of the dharma.

If a practitioner receives empowerment, does the practice, and has signs of genuine experience, is asked to give the transmission, then they shouldnt be able to make the decision on whether or not to do so based upon their own relationship with the individual requesting and their willingness to take on the responsibility.

heart said:

So, are you saying that there is no need to get the permission the give empowerments from the master that actually gave you the empowerment? You can just decide for yourself when you are ready?

/magnus

Malcolm wrote:

It depends on circumstances. When sentient beings ask for teachings, a bodhisattva gives them. The exception would be if one's own teacher was easily accessible.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 2:48 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

fuki said:

This does not render them nonfunctional, as Fuki's use of the illusion example implies. Really? this was not my intention. I agree with everything you say above perhaps there's an error in my speech or that I struggle translating everything in English, I don't know. Where did I negate appearances or implied non-function?

Malcolm wrote:

You said:

you know pretty well that my comment meant that illusory cultivation doesn't produce "enlightenment" the buddhadharma is a skyflower, it cultivates illusion to "remove" Please examine your statement in light of the explanation above of how these metaphors are used or misused.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 2:24 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

ItsRaining said:

Relying on conventional truth to cultivate is what relying on illusion to cultivate illusion means I believe. Illusion may be used to refer to only deceptive truths in certain traditions but in Chan it covers all conventional truths.

Malcolm wrote:

If the example of an illusion is being used merely to demonstrate arising from causes and conditions, this is a correct usage. If it is being used to negate appearances, it is being used incorrectly.

ItsRaining said:

The dharma when taught and practiced is in the realm of the conventional truths and relies on causes and conditions making it ultimately illusory.

Malcolm wrote:

If one is using the example of illusion to claim that Dharma paths and practices are not effective or functional, this is a nihilistic interpretation and is incorrect.

ItsRaining said:

Since both practices and the fruit is said to be empty. I think the user you were

responding to coming from a Zen POV will refer to to all relative truths as illusion. So there are sayings in Chan like "The Buddha taught all Dharmas to cure all minds - I have not any of those minds, what need is there for the Dharma?"

Malcolm wrote:

The basis, path, and result are all empty. Of what are they empty? nature/inherent existence. This does not render them nonfunctional, as Fuki's use of the illusion example implies.

Moreover, even ultimate truth is merely a conventional truth. There is no ultimate truth per se, apart from correctly apprehending a given thing's absence of true existence. When we see things correctly, we see that they exist without any true existence. For this reason awakening does not arise randomly. Awakening only arises for those people who have correct view, and that correct view is profound dependent origination.

For example, when a magician manufactures the illusion of an elephant, we do not negate the appearance of the elephant, we negate only its functionality to do things an elephant does independently. But the cause and conditions through which that illusory elephant also cannot be negated. If they are, one cannot account for the appearance of the illusory elephant at all. If one declares the appearance of the elephant does not exist, then one is directly contradicting the evidence of one's own sense organs. Only sophists and fools will negate the evidence of their own, healthy sense organs.

ItsRaining said:

I'm not sure what is you mean by "its appearance is not a negandum.", don't appearances get negated in Madhyamaka as non-nonsensical? I remember reading Nagarjuna refuting distinct appearances and shared appearances (arise, stay, change, cease).

Malcolm wrote:

Madhyamaka does not negate appearances, it negates true existence or inherent existence. (It also goes further and negates the four extremes, but that is a technical point not needed here.)

ItsRaining said:

The Sutra of Perfect Enlightenment says this, is that the same as saying perception corresponds to suchness as both existence and non-existence is dispelled?

"Good sons, in the practice of Perfect Enlightenment of the causal stage of the Tathāgata one understands these 'sky-flowers,' thus there is no transmigration, nor body/mind to undergo life-and-death. But they are not caused to be non-existent. It is because they lack original nature. Now, this [prior] awareness is in itself void, like empty space. Yet since this awareness that perceives it to be like empty space is none other than the appearance of sky-flowers, you also cannot say that there is no nature of awareness. Existence and non- existence both being dispelled is called 'according with pure enlightenment.' "

I agree the mind that comprehends the arising from causes + conditions isn't deluded and corresponds to suchness but it doesn't make it substantially existent which is what

being illusory meant in this case.

Malcolm wrote:

As long as we understand examples such as sky flowers, etc., to mean that all phenomena from matter to omniscience do not ultimately exist, then there is no problem, because they have no essence. But if we use such examples to negate phenomena which arise from cause and conditions, we run into the problem that conventional phenomena arise from causes and conditions; sky flowers and so on do not arise because they have no causes.

The only place where use of such metaphors is acceptable is when we are making a case about the ultimate truth of a given thing. Ultimately, inherent existence and self are like sky flowers and so on because they have no cause, therefore, they do not arise, therefore they are utterly unreal, not even conventionally real. But there is a right way to realize this in accordance with suchness and ultimate truth, and a wrong way to realize this, which causes one to negate cause and condition in the relative. Thus, when we correctly observe phenomena, we see that in them there is no inherent existence and no self. The appearance of inherent existence and self is like the appearance of sky flowers, and so on, a complete delusion.

Illusions, mirages, and so on illustrate arising from causes and conditions. Thus, this class of metaphors needs to be distinguished from the class of metaphors involving sky flowers, hair on tortoises, horns on rabbits, and so on, which illustrate phenomena which do not arise from causes and conditions, and which are thus conventionally impossible.

The former set of metaphors indicates how conventional appearances arise in relative through cause and condition.

The latter set of metaphors describes how the imputation of self and natures (which never have any cause or condition) onto any phenomena which arise through cause and condition is utterly mistaken, even conventionally.

To put it most simple: when we see the example of illusion, we are seeing an example of arising from cause and conditions. When we see the example of a sky flower, we are seeing an example of the negation of self and nature.

Author: Malcolm

Date: Sunday, February 18th, 2018 at 1:06 AM

Title: Re: The Unbearable Lightness of Anatman

Content:

Wayfarer said:

The only way I can rationalise it is that I think what is being rejected is the idea of 'meaning' in the sense of life being thought of as having a script with a definite meaning. If that is what is being rejected as 'meaning', then sure, I agree. Otherwise, I don't

understand the postings in this thread at all. Someone please straighten me out on this.

Malcolm wrote:

Meaning is relative, not intrinsic.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 10:59 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Malcolm wrote:

If you want to understand how these terms are used in Dzogchen texts, I refer you to the book in my signature.

fuki said:

It will be a pleasure to read and get a better understanding of the terminology in Dzogchen, thanks.

It's even available on a dutchy site

<https://www.bol.com/nl/f/buddhahood-in-this-life/9200000058855905/>

Malcolm wrote:

Best if you go sit at the feet of Chogyal Namkhai Norbu.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 10:52 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Malcolm wrote:

Does such a thing exist? How?

fuki said:

Since it is not permanent you already know the answer to that one.

Awareness is mental factor, conditioned and dependent. I have no idea what you mean by 'true awareness.'

Is this enough? I could also quote some Zen, or Advaita, or pseudo-zen-advaita-sickness for you

Malcolm wrote:

I don't agree with the translation of the term rig pa, vidyā as awareness. It has unfortunately become commonplace, but it is mistaken.

Rig pa principally means knowledge or knowing. Also translating the term rang rig as

self-awareness is generally mistaken in a Dzogchen context.

The term "timeless awareness" is a translation of the Tibetan term *ye shes*, which itself is translation of the Sanskrit term *jñāna*. It also really means a kind of knowledge in general. But please do not quote to me different translations of different Dzogchen texts by different translators. You are not qualified to judge these texts, and you clearly do not understand what you are reading. If you want to understand these texts, you will need to study under a qualified Dzogchen master for some years.

If you want to understand how these terms are used in Dzogchen texts, I refer you to the book in my signature.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 9:02 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Malcolm wrote:

There is no point in returning one's attention to something transient and ephemeral like awareness, unless it is to observe that it is empty and dependently originated.

fuki said:

Quite the nitpick again Malcolm trying to separate sunlight from the sun again, you cognize awareness depending on how it makes sense to your conscious efforts in the comfort zone of a literalist. Not from true awareness as Lin Chi put it; "focus on the one that does not move".

Not everything posted is food for analysis and philosophy.

Malcolm wrote:

Awareness is mental factor, conditioned and dependent. I have no idea what you mean by 'true awareness.' Does such a thing exist? How?

Author: Malcolm

Date: Saturday, February 17th, 2018 at 12:23 PM

Title: Re: The Unbearable Lightness of Anatman

Content:

Queequeg said:

Isn't samsara due to the fact that we mistakenly project subjective significance on to something that is empty of any significance?

Malcolm wrote:

Samsara is the experience of suffering caused by karma that is motivated by affliction, that's all. When all those afflictions cease entirely due to insight, one becomes one of three kinds of buddhas: arhat, pratyekabuddhas, or samyaksambuddha, At that point, one is completely freed of birth, and that is the sole point of awakening. The innate

grasping at a truly-existing self is the root of the three poisons. That innate grasping at a truly-existing self is a very subtle delusion. But it is the basic delusion that informs all of our cognitive choices and discriminations. The only thing that has meaning is the correct recognition of this deluded, innate grasping at a truly-existing self so that this delusion can be extirpated from one's continuum. We are not even projecting something on to another thing, such as imputing a self upon the aggregates. The innate grasping at a truly-existing self needs no object of imputation to be imputed. It is naturally imputed as the mere thought, 'me' or 'I.'

Author: Malcolm

Date: Saturday, February 17th, 2018 at 12:07 PM

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

Content:

Lukeinaz said:

How would you counter the average gun nuts arguments made against Chicago's failed gun laws, and in particular the honest guys are the only ones that will turn in the guns leaving only the criminals armed?

Malcolm wrote:

Canada

Britain

Australia

New Zealand

France

Germany, etc.

This is the best argument there is, just like Universal Health Care. The United States probably needs to shift its economic model from a liberal market economy which emphasizes growth, to a coordinated market economy which emphasizes stability. The problem is that it will very hard for the US to make this transition for cultural reasons.

In other words, the US would have to go into gun addiction counseling for a decade before gun laws are really going to change in the whole country.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 11:55 AM

Title: Re: The Unbearable Lightness of Anatman

Content:

QQ said:

the quality of emptiness is the lack of object-ness. Am I missing something?

Wayfarer said:

Not lack of 'object-ness' - absence of own-being, svabhava. Nothing is 'self-originated' i.e. existing from its own side. But if I throw a rock through your window, it will still break, and that will definitely mean something, like it not being able to keep the rain out.

Malcolm wrote:

Only if it happens to be raining, but I personally would be more worried about mosquitos, etc.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 11:54 AM

Title: Re: The Unbearable Lightness of Anatman

Content:

boda said:

The topic has never been about this. Even newbies know that grasping BAD!

A curious question for someone who just claimed:

Jesse said:

I distinctly remember someone was having trouble reconciling the idea of meaning, with the reality of emptiness.

boda said:

Emptiness is meaningful, at least it is to me. I don't see what there is to reconcile.

Malcolm wrote:

Personally, I am glad life has no meaning -- it would be completely depressing if it did.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 11:51 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

ItsRaining said:

It is using illusion to remove illusion.

Malcolm wrote:

The difference between conventional truth and false or deceptive relative truth is that the former is strictly common perception, whereas the latter also includes hallucinations, and other deluded states which are nonfunctional.

The point of this is that without resorting to conventional truth, one cannot understand and then realize ultimate truth, and therefore, nirvana is impossible.

The point of the illusion example is that an illusion, a deceptive relative truth, is understood to arise from causes and conditions, a veridical relative truth. And further, since this illusion arises from causes and conditions, it is natureless and lacks true existence, but its appearance is not a negandum.

The mind that apprehends the arising of phenomena from causes and conditions cannot be a deluded mind in anyway, since this perception corresponds with suchness. Whereas, the mind that apprehends an illusion can be deluded if it misapprehends the source of the illusion as something other than causes and conditions, i.e. permanent or annihilated.

Thus, illusion cannot be used to remove illusion since illusions are part of relative deceptive truth, rather than conventional truth.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 7:24 AM

Title: Re: The Unbearable Lightness of Anatman

Content:

fuki said:

It's in the nature of mind to create subject/object where there is none, its only when we take the phenomenal center we imagine to be, which rides on the bus to go from A to B as something substantial or graspable that errors come into existence, like birth and death, being, not being, becoming, a past and a history, daydreams! It's sufficient to stop pretending it is otherwise and return (one's attention) to awareness,

Malcolm wrote:

There is no point in returning one's attention to something transient and ephemeral like awareness, unless it is to observe that it is empty and dependently originated.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 7:21 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

fuki said:

you know pretty well that my comment meant that illusory cultivation doesn't produce "enlightenment" the buddhadharma is a skyflower, it cultivates illusion to "remove" illusion.

Malcolm wrote:

No, this is not correct. Buddhadharma does not foster illusions in any way. It merely points them out.

Author: Malcolm
Date: Saturday, February 17th, 2018 at 7:12 AM
Title: Re: Kyab Rig
Content:

Johnny Dangerous said:
That does not make sense to me, if matter ultimately arises from the lights which arise from the basis, at what point does matter become completely "cut off" from awareness?

Malcolm wrote:
Matter is a an appearance of ignorance, not knowledge (rig pa).

Johnny Dangerous said:
How would it be possible to achieve the rainbow body etc. if that were so? Mind is present in some appearances but not in others? How is that explained?

Malcolm wrote:
The appearances of ignorance are the mutual traces of sentient beings appearing to one another. When that ignorance is removed, one can manifest rainbow body.

Author: Malcolm
Date: Saturday, February 17th, 2018 at 3:16 AM
Title: Re: New Translation: Prajnaparamita in 10,000 Lines
Content:
Malcolm wrote:

This perfection of wisdom of the victors is a great mantra of knowledge,
pacifying the misery and suffering of many kinds of sentient beings.
The guides of the ten directions, past and present,
having trained in this great mantra of knowledge, become unsurpassed physicians.

— Sañcayagatha

Author: Malcolm
Date: Saturday, February 17th, 2018 at 2:54 AM
Title: Re: deadliest mass shooting in the U.S.
Content:

florin said:
These figures are insane.
I don't know what to say...
I mean, any percentage of gun owners that is above zero that live in places where gun control legislation is nonexistent or very lax, is a potential for dangerous and deadly

situations.

It is not too dramatic to think that people living in these places could expect to be shot dead any moment.

Malcolm wrote:

Well, it sounds worse than it is. More than 60 percent of deaths from guns in the US are suicides.

Grigoris said:

And the second largest group of killings is from domestic violence incidents.

Malcolm wrote:

And believe it or not, deaths from guns overall are down precipitously since 1990, along with crime, and so on.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 1:49 AM

Title: Re: Ngakpas

Content:

Malcolm wrote:

There is no real problem with encouraging people to recite things like the six syllable mantra or Arapacana since they are from sūtra and so do not require any special transmission.

However, it is more useful for such beginners to recite the Heart Sūtra.

Grigoris said:

Indeed, but practicing a (any) mantra like your life depends on it is exactly what is needed in the case of every mantra. You are overlooking the pedagogical aspect of my post in order to focus on procedural issues (irrelevancies in the case of tenma, who cannot focus on one thing for more than a millisecond).

Now instead of focusing on the mantra mentioned, they will start to ask a string of useless questions regarding the Heart Sutra mantra and any chance of them applying themselves properly to a practice will vanish up their cavity once again.

Malcolm wrote:

Well, the real issue here is not whether to recite mantras, or not, but whether they have a teacher or not.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 1:47 AM

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

Content:

florin said:

I fear that there will be lots of people that having built a personal arsenal for very long time, and worked very hard at creating a warped mentality that justifies an insane amount of firearms, will resist and refuse to give in and surrender, even with the most prohibitive type of legislation.

Malcolm wrote:

They are only three percent of the population. I.e., in the US three percent of the population own 50 percent of the guns. Which means that 3 percent of the US population owns 22.5 percent of all the guns in the world, since 45 percent of the world's guns are owned in the US. It has been pointed out before that in the US most states require one to carry car insurance. This kind of legislation will have to go state by state, since there is no way it will pass on a federal level. For example, where I live, in Massachusetts, there is very low level of gun violence in general because our gun control laws are very strict, and AR 15's are illegal for civilians to buy. Most gun violence in the US take place in states with lax gun control laws Across the border, in Vermont, the rate of gun violence rises precipitously because gun control laws are very relaxed in Vermont.

All of these guns have been illegal to possess or buy in Massachusetts since 1994: Assault weapons are defined (with no exceptions, except pre 1994 models) as: (i) Avtomat Kalashnikov (AK) (all models), Action Arms Israeli Military Industries UZI and Galil, Beretta Ar70 (SC-70), Colt AR-15, Fabrique National FN/FAL, FN/LAR and FNC, SWD M-10, M-11, M-11/9 and M-12, Steyr AUG, INTRATEC TEC-9, TEC-DC9, TEC-22, revolving cylinder shotguns, Street Sweeper, and the Striker 12.
https://en.wikipedia.org/wiki/Gun_laws_in_Massachusetts

florin said:

These figures are insane.

I don't know what to say...

I mean, any percentage of gun owners that is above zero that live in places where gun control legislation is nonexistent or very lax, is a potential for dangerous and deadly situations.

It is not too dramatic to think that people living in these places could expect to be shot dead any moment.

Malcolm wrote:

Well, it sounds worse than it is. More than 60 percent of deaths from guns in the US are suicides.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 1:19 AM

Title: Re: Kyab Rig

Content:

Johnny Dangerous said:

If the Five Light arise from the basis, and all matter is ultimately the Five Lights, doesn't this mean that in fact, in some sense all matter is pervaded by awareness, just simply not "from it's own side"?

Malcolm wrote:

No, the reason for this is that such appearances are a result of traces, i.e., all appearances may be mind, but that does mean that a mind is present in every instantiated appearance. Hence, even though out of ignorance the five lights are reified into the five elements, rocks nevertheless do not possess minds or rigpa. As florin points out, the five lights are just symbols for the qualities of the five pristine consciousness, but even here it is important to remember that the five pristine consciousnesses are 'relative,' as opposed to the three pristine consciousnesses of the basis (essence, nature, and compassion) which are 'ultimate.'

Author: Malcolm

Date: Saturday, February 17th, 2018 at 1:12 AM

Title: Re: Ngakpas

Content:

Tenma said:

Uh oh! I gave a "lung" of Chenrezig(Om Mani Padme Hum) to one of my friends who wished for it while I gave the Aa ah sha sa ma ha script to a friend as a charm to be taken care of including the Simhamukha written on a script(all these in gold, I didn't say the Simhamukha mantra nor told how to pronounce) as something to where due to her having a ghost in her house. If this happens, what can I do to fix this?

Grigoris said:

Giving a printed version of protection mantra is not a problem. For the lung you gave I would recommend you practice the mantra like your life depends on it and don't do it again.

Malcolm wrote:

There is no real problem with encouraging people to recite things like the six syllable mantra or Arapacana since they are from sūtra and so do not require any special transmission.

However, it is more useful for such beginners to recite the Heart Sūtra.

Author: Malcolm

Date: Saturday, February 17th, 2018 at 1:01 AM

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

Content:

Malcolm wrote:

The only way the market can force people to give up their guns is by putting legislation in place which forces all owners of guns to carry insurance policies on each and every gun they own.

florin said:

I fear that there will be lots of people that having built a personal arsenal for very long time, and worked very hard at creating a warped mentality that justifies an insane amount of firearms, will resist and refuse to give in and surrender, even with the most prohibitive type of legislation.

Malcolm wrote:

They are only three percent of the population. I.e., in the US three percent of the population own 50 percent of the guns. Which means that 3 percent of the US population owns 22.5 percent of all the guns in the world, since 45 percent of the world's guns are owned in the US. It has been pointed out before that in the US most states require one to carry car insurance. This kind of legislation will have to go state by state, since there is no way it will pass on a federal level. For example, where I live, in Massachusetts, there is very low level of gun violence in general because our gun control laws are very strict, and AR 15's are illegal for civilians to buy. Most gun violence in the US take place in states with lax gun control laws Across the border, in Vermont, the rate of gun violence rises precipitously because gun control laws are very relaxed in Vermont.

All of these guns have been illegal to possess or buy in Massachusetts since 1994: Assault weapons are defined (with no exceptions, except pre 1994 models) as: (i) Avtomat Kalashnikov (AK) (all models), Action Arms Israeli Military Industries UZI and Galil, Beretta Ar70 (SC-70), Colt AR-15, Fabrique National FN/FAL, FN/LAR and FNC, SWD M-10, M-11, M-11/9 and M-12, Steyr AUG, INTRATEC TEC-9, TEC-DC9, TEC-22, revolving cylinder shotguns, Street Sweeper, and the Striker 12.

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

Author: Malcolm

Date: Friday, February 16th, 2018 at 11:59 PM

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

Content:

Queequeg said:

I think we keep this thread open as long as these shootings continue.

This is a shameful thread.

florin said:

Yes, that is what i meant.

It is sad and hopeless.It will happen again.

Malcolm wrote:

Yes, for as long as Americans have easy access to guns, there will be mass shootings,

even though gun violence in the US has in fact been decreasing steadily for years. What has increased however is the number of mass shootings. This is simple a function of there being too many guns in the US. The one variably present in all countries when it comes to mass shootings is the presence or absence of guns per capita. It is obvious the problem in the US is solely the ease with which guns can be purchased.

The only way the market can force people to give up their guns is by putting legislation in place which forces all owners of guns to carry insurance policies on each and every gun they own.

Author: Malcolm

Date: Friday, February 16th, 2018 at 11:19 PM

Title: Re: what do we mean by faith?

Content:

Wayfarer said:

I was taught that the Buddhist word for faith, 'saddha', means 'to place ones' heart upon'. Another definition I found helpful was 'confidence in the principles of Buddhism'.

Malcolm wrote:

It's is more useful to rely on native Buddhist definitions for terms. Saddha, as I mentioned already is a mental factor. It does not really correspond to the idea of belief, but it does somewhat correspond to the idea of confidence or trust.

Author: Malcolm

Date: Friday, February 16th, 2018 at 10:59 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

ItsRaining said:

I think One Mind used in the Awakening of Faith is often used to contrast with it's two aspects or the various dharmas we perceive. It definitely doesn't teach an universal mind.

Malcolm wrote:

We ought to be concerned with the fact that the term, "one mind," especially when it is capitalized for emphasis, carries ontological and philosophical connotations in English that may not be present in Chinese. In particular, it seems to trap people who have a naive understanding of the term "nondual," who assume when they see the term nondual or "without duality" in Buddhist texts that it means precisely the same thing as the nonduality spoken of by Advaitan and Neo-Advaitan exponents. This is why I referred to the term as "quasi-Vedantic."

Author: Malcolm

Date: Friday, February 16th, 2018 at 10:48 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Meido said:

Upon further reflection, though, it is clear to me he was right. Many Buddhist types who reject "God" really just reject that which is easily rejected: the crudely anthropomorphized tribal deity. But they continue to hold tightly to a less-defined spiritual "oneness" or "source" of reality, and to view the goal of practice through the lens of atonement, "returning to" something, or "becoming one with" something. Even the choice often made to capitalize "One Mind" and "True Self" perhaps speaks to this. It's a factor worth acknowledging when discussing dharma in these parts.

fuki said:

Rejecting "God" or "Self" only creates a framework and thus asserts the "thing" in the very rejection.

Malcolm wrote:

"God" is not rejected out of hand, it is just that unconditioned creators contradict dependent origination.

fuki said:

...the source of the smile on Buddha's face and its unfathomable gifts are not a product of practise or correct buddhadharma.

Malcolm wrote:

Yes, actually it, as well as they, are indeed the product of correct buddhadharma, which is why the Buddha found his two teachers teachings limited and incomplete.

Author: Malcolm

Date: Friday, February 16th, 2018 at 10:42 PM

Title: Re: Kyab Rig

Content:

Johnny Dangerous said:

So I often hear "rocks and stones don't have Buddha nature" where Kyab Rig is concerned, or something along those lines, Makes sense, kind of an obvious thing to say, but here is my question:

If the Five Light arise from the basis, and all matter is ultimately the Five Lights, doesn't this mean that in fact, in some sense all matter is pervaded by awareness, just simply not "from it's own side"?

If not, can someone explain the apparent contradiction, how/where is this concept

precisely explained?

Malcolm wrote:

According to JLA, <https://khyungmkhar.blogspot.com/2012/07/khyab-rig-final-word-from-drenpa-namkha.html> is a Bonpo term for tathāgatagarbha, that has been misunderstood to mean that inanimate things like rocks have rigpa. Read the series of posts in the posted link above.

M

Author: Malcolm

Date: Thursday, February 15th, 2018 at 6:54 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Vasana said:

What causes and conditions would result in the cessation of the appearance of Buddhahood if there are limitless appearances of (illusory) beings ? End of universal cycle?

I'm sure you mean this in a very Diamond/Heart Sutra way, Malcolm, but just checking I understood the implications of the above quote of yours.

Malcolm wrote:

The end of sentient beings is the end of the appearance of buddhahood.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 8:13 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

thecowisflying said:

Hmmm... yeah it only sounds Vedantic in English? In Chinese it suggests more like an individual mind and doesn't sound like an universal one.

Malcolm wrote:

You would have to review Suzuki to see what I am talking about.

ItsRaining said:

I mean you said Quasi-Vedanta use in Chinese Buddhism which I will disagree with. I don't see the point of reading Suzuki to understand Chinese Buddhism. Do you read Chinese?

Malcolm wrote:

No. But I have seen over time a lot of westerners following Zen in particular who seize terms like one mind with vedantic spins. The source of this problem is a) Suzuki b) Paul Reps.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 11:03 AM

Title: Re: Translatorhood

Content:

Motova said:

To be honest there is no money in anything related to Buddhism.

Malcolm wrote:

If I were in it for the money, I would have picked either Yoga Hinduism or Evangelical Christianity.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 6:48 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

dzogchungpa said:

I'm kind of feeling the need to justify my alienation from 'ordinary' life, so I thought I might leap into the discussion with the entry from "The Princeton Dictionary of Buddhism" on this topic:

Malcolm wrote:

The problem with this entry is that the term "ekacitta" is not attested in the Lanka, existing nowhere in the Sanskrit text or its Tibetan translation. It appears that the term ekacitta is used by Suzuki on page 269 of his study of the Lanka, but it is not listed as term appearing in his Chinese, Sanskrit, Tibetan glossary.

The quasi-Vedanta use of the term in Chinese Buddhism causes a lot of problems for westerners.

thecowisflying said:

Hmmm... yeah it only sounds Vedantic in English? In Chinese it suggests more like an individual mind and doesn't sound like an universal one.

Malcolm wrote:

You would have to review Suzuki to see what I am talking about.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 6:46 AM

Title: Re: Suttas/Sutras on smoke offering

Content:

Tiago Simões said:

What scriptures mention smoke offerings or the ritual burning of incense?

Malcolm wrote:

You mean sang? No sūtras mention Sang, since it is a native Tibetan custom.

Incense is mentioned frequently.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 5:38 AM

Title: Re: "One Mind" in Hua Yen thought

Content:

dzogchungpa said:

I'm kind of feeling the need to justify my alienation from 'ordinary' life, so I thought I might leap into the discussion with the entry from "The Princeton Dictionary of Buddhism" on this topic:

Malcolm wrote:

The problem with this entry is that the term "ekacitta" is not attested in the Lanka, existing nowhere in the Sanskrit text or its Tibetan translation. It appears that the term ekacitta is used by Suzuki on page 269 of his study of the Lanka, but it is not listed as term appearing in his Chinese, Sanskrit, Tibetan glossary.

The quasi-Vedanta use of the term in Chinese Buddhism causes a lot of problems for westerners.

Author: Malcolm

Date: Wednesday, February 14th, 2018 at 3:03 AM

Title: Re: Translatorhood

Content:

csmorg96 said:

How does one support themselves as a translator of Sanskrit/Tibetan?

Malcolm wrote:

Well, getting a day job helps a lot.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 11:32 PM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

The kleśas are not something to remove from the mind, the wisdoms are not something to add to the mind; the kleśas are themselves self-liberated wisdom when one cuts through grasping even though there is nothing to cut.

Therefore, cutting through grasping is the actual practice of all paths, from hinayāna to atiyoga. The only difference between the yānas, lower to higher, is the coarseness of the grasping one cuts through.

Rinchen Samphel said:

Wait, so are you saying that if we cut through grasping, our afflictions will naturally liberate? So, is it the nature of things to self-liberate?

Malcolm wrote:

Things are neither liberated nor unliberated, The nature of self-liberation is total nongrasping.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 11:23 PM

Title: Re: Questions on Buddhas in Vajrayana

Content:

heart said:

The goal in Vajrayana is not to become a supreme Nirmanakaya but rather to fully realize our natural state. This is possible in one life and have been done by countless Vajrayana masters and their students in the past, right this moment and will be done in the future as well.

Malcolm wrote:

Have to disagree with you here, old friend. The goal in Vajrayāna is to attain anuttarasamyaksambodhi, unsurpassed, perfect, complete awakening, i.e., the state of full buddhahood, for the benefit of all sentient beings. Does not mean one manifests as a full-on supreme nirmāṇakāya in our next life. But eventually, in some world system, in some eon, we have that responsibility.

M

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 10:47 PM

Title: Re: "One Mind" in Hua Yen thought

Content:

Admin_PC said:

三界唯一心

Basic Definition: the triple realm is nothing but the one mind

Senses:

- The triple world is but one mind.

Malcolm wrote:

This is a citation of the Avatamska:

/di ltar khams gsum 'di ni sems tsam ste/

Thus, the three realms are only mind.

It uses very similar phrasing to the Lanka:

/di ltar khams gsum 'di ni rang gi sems tsam ste/

Thus, the three realms are only one's mind.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 9:10 AM

Title: Re: Upāya (continued from another thread)

Content:

DGA said:

And if I understand the quotation that you refer to, the answer isn't that a particular text or canon of texts is to be regarded as definitive. It must instead be a particular view.

Malcolm wrote:

Yes. I have always maintained this to be the case.

BTW, Candrakīrti's true brilliance is not just that he honed certain points of Madhyamaka, though that is what he most famous for. His true brilliance and best contribution is that he explains how to correctly understand Yogacāra doctrines from a precise and uncompromising Madhyamaka perspective, taking into account the Maitreyan synthesis. Candrakīrti represents the pinnacle of late Indian Buddhist Mahāyāna thought.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 3:28 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Fortyeightvows said:

Yes I know that tibetans translated everything and I know that what this thread is talking about tibetan texts, so maybe following tibetan translation rules is the right way to go, but then it raises the challenge of how to translate certain words and because many of these texts are being translated at the same time by different people you'll have several different translations given for the same term.

Malcolm wrote:

Yes, and eventually this will be ironed out. In the meantime, "let a thousand flowers bloom."

Fortyeightvows said:

I mainly advocate for the standardized translations of liturgy. It seems crazy to me that if I memorized in english very common prayers or sutras (heart sutra, 21 taras, amitabha sutra, even the tibetan refuge and dedications) there is almost no chance that I would be able to go and chant with another english speaker who memorized the same prayer because we would have memorized a different translation.

Malcolm wrote:

This is mainly an institutional problem.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 3:25 AM

Title: Re: Tibetan Medicine and Tinnitus

Content:

florin said:

I would be curious to know how does TM view this condition and whether it knows ways of alleviating it.

Malcolm wrote:

It is considered a wind condition, oil treatments for the ears are recommended, but not if your eardrum is perforated.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 2:38 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

Sentient Light said:

Also worth pointing out that Bhikkhu Bodhi's teacher practiced the Bodhisattva path:

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

The idea that Theravada rejects the path of bodhisattvas is a very recent one. What they reject is the Mahayana sutras, which is why their view of the bodhisattva path consists of ten perfections rather than six... Their bodhisattva path comes from a different literary tradition than ours.

Malcolm wrote:

We also have ten perfections. As far as I can tell, the Theravadin bodhisattva literature, what they have of it, is derivative of early Mahāyāna.

Thomas Amundsen said:

Loppon, would you have any idea why the six perfections are most commonly heard of in East Asian Buddhism (or maybe just Zen) and not the ten? Was it the later Indian scholars like Chandrakirti that emphasized these? I know I never heard of 10 perfections in Mahayana before studying Chandrakirti, and any Zen practitioner I've ever talked to only speaks of six perfections.

Malcolm wrote:

The six perfections are emphasized because they are the practice of the bodhisattvas of the impure stages. The remaining four are practices of the bodhisattvas of the pure stages.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 2:31 AM

Title: Re: To what extent do hell beings inhabit our world of physical objects?

Content:

Motova said:

I thought they could be reborn into chairs, tables, brooms, etc etc....

Malcolm wrote:

Those are temporary hells, but the hells realms do not, according to Mahāyāna thinking, have physical existence.

Tiago Simões said:

I am also a bit confused by this one Loppön, what do you mean with "temporary hells"? Aren't all hells temporary?

Malcolm wrote:

The temporary (nyi tshe ba) hells are called "temporary" or "day hells" because they are

solitary (pratyeka), and generally last for a very short period.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 2:15 AM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Fortyeightvows said:

Following Tang Xuan Zang's five rules would be an excellent start.

DGA said:

Would you mind elaborating on this a bit? I'm not familiar with those five rules.

Fortyeightvows said:

He said that there are five instances where a word should be left untranslated (literally 五種不翻)

-If the word has multiple meanings (like arhart and bhagavat)

-Esoteric terms like mantras, incantations, etc

-Terms of reverence, if saying the word has some resonance (prajna-paramita, manjushri, amitabha, vairocana)

-Terms with no local equivalent/words for things that don't exist outside of india (no precise english word that really means the exact same thing)

This is why words like yaksha were not translated.

-Words that have been left untranslated by previous translators (in other words there is a precedent) (Following the spirit of this we could also arrive at the conclusions that words like refuge and empowerment have precedent.

Malcolm wrote:

Tibetans did not follow these rules, they translated everything. Thus, while these may be good guidelines, and I am in agreement with them, there is precedent in Tibetan translation standards for total translation, even names.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 2:12 AM

Title: Re: To what extent do hell beings inhabit our world of physical objects?

Content:

Motova said:

I thought they could be reborn into chairs, tables, brooms, etc etc....

Malcolm wrote:

Those are temporary hells, but the hells realms do not, according to Mahāyāna thinking, have physical existence.

Motova said:

I don't understand.

Malcolm wrote:

Hell realms only exist in the mind.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 2:01 AM

Title: Re: To what extent do hell beings inhabit our world of physical objects?

Content:

Motova said:

I thought they could be reborn into chairs, tables, brooms, etc etc....

Malcolm wrote:

Those are temporary hells, but the hells realms do not, according to Mahāyāna thinking, have physical existence.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 1:58 AM

Title: Re: To what extent do hell beings inhabit our world of physical objects?

Content:

Motova said:

To what extent do hell beings inhabit our world of physical objects?

Malcolm wrote:

They don't.

Author: Malcolm

Date: Tuesday, February 13th, 2018 at 12:25 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

Fortyeightvows said:

Nikaya buddhism of the pali suttas and mahayana...

Malcolm wrote:

This is not true. The evidence of this is that bhikṣus who followed Mahāyāna lived side

by side with non-Mahāyāna bhikṣus.

Sentient Light said:

Also worth pointing out that Bhikkhu Bodhi's teacher practiced the Bodhisattva path:
https://en.wikipedia.org/wiki/Balangoda_Ananda_Maitreya_Thero

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Malcolm wrote:

We also have ten perfections. As far as I can tell, the Theravadin bodhisattva literature, what they have of it, is derivative of early Mahāyāna.

The main point is that arhats, pratyekabuddhas, and buddhas are all equal with respect to the eradication of afflictions.

Author: Malcolm

Date: Monday, February 12th, 2018 at 11:50 PM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

ItsRaining said:

Thanks for clearing things up. But when someone perceives something to be existent like a cup, normally they wouldn't be projecting inherent existence but rather just existence in general. Or am I getting them mixed up somehow?

Malcolm wrote:

There is a controversy here. Tsongkhapa maintains that it is very important to identify what he terms the subtle object of negation, inherent existence, because the coarse object of negation, existence, is an over-negation.

In other words, the cup is designated dependent on its parts. If you negate the existence of the cup, you are contradicting your own perception of the cup. If you negate only the cup's inherent existence however, you can maintain the conventional value of the cup that you perceive, but by understanding its lack of inherent existence, you can also acknowledge the cup is something which arises from conditions, since nothing that arises from conditions can be held to inherently exist—arising from conditions is simply a convention.

Author: Malcolm

Date: Monday, February 12th, 2018 at 11:44 PM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

thecowisflying said:

Why do Gelugs claim this

Malcolm wrote:

They do not claim that things exist without self-nature. They claim that things exist dependent on imputations made upon a collections of parts.

They claim that the emptiness taught by the Buddha is simply the emptiness of true existence that is the absence of the inherent existence of things.

thecowisflying said:

So from what I know about TB much of it is focused on Nāgārjuna so how does Tsongkhapa explain non-arising as only the absence of inherent existence? If something is non-arisen how can it exist at all even if it does so without inherent existence?

Malcolm wrote:

Arising from conditions means nothing arises inherently, that is, without a cause. Arising from causes is imputed upon parts. Things exist as dependent designations, thus, they are still nonarising.

M

Author: Malcolm

Date: Monday, February 12th, 2018 at 11:40 PM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

Motova said:

Why would any Mahayana practitioner ignore Amitabha's Pure Land?

Malcolm wrote:

I don't think that Nichiren was telling people to ignore Sukhavati.

DGA said:

This is an interesting topic. I don't know if he did or if he did not.

I do know that many of the contemporary Nichiren Buddhists I have engaged with do not view an aspiration for rebirth in Sukhavati as a good way to use the current lifetime one has. (Am I off base here?)

Malcolm wrote:

Apparently, one of Nichiren's beefs with Honen was not that Honen followed pure land sūtras, but rather, that he viewed Honen as advocating the discarding of all other sūtras besides the three pure land sūtras.

As for your second point, I agree with you that in conversations I have had with Nichiren Buddhists in the West, they generally deride Nembutsu as a false practice or irrelevant practice.

Author: Malcolm

Date: Monday, February 12th, 2018 at 11:36 PM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

Malcolm wrote:

Can you list some more forms of Buddhism which are incompatible with other forms of Buddhism?

Fortyeightvows said:

Nikaya buddhism of the pali suttas and mahayana...

Malcolm wrote:

This is not true. The evidence of this is that bhikṣus who followed Mahāyāna lived side by side with non-Mahāyāna bhikṣus.

Author: Malcolm

Date: Monday, February 12th, 2018 at 11:33 PM

Title: Re: Keith Dowman's argument for his "interpretive free" translation style

Content:

Crazywisdom said:

Not if the translator is realized.

Malcolm wrote:

Hahahahahaahahahaha, the Buddha was a buddha, and people were still confused as shit by his teachings, and he taught them directly in their own language.

A realized translator is a desiderata, but go ahead and show me one, and then tell me how it is that you know they are realized. And further, if the translator is realized, what is the point of his or her making translations when they can just teach directly from their experience?

weenid said:

Scriptural evidence and teacher's authority showing a realized translator:...

Vairotsana made translations because he knew that in the future some translators in the west will translate his translations.

Malcolm wrote:

I was talking about modern western translators.

weenid said:

To a part of a little bit of the knowledge of Vairotsana.

Malcolm wrote:

Vairocana was trained from the time he was a young kid to be a translator.

Author: Malcolm

Date: Monday, February 12th, 2018 at 3:29 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Ricky said:

Without any sort of practice and realization its not easy to believe. I admire those who entertain no doubts.

Dharma Flower said:

I have doubts about the more extravagant claims of the sutras. Did the Buddha literally emit a beam of light from between his eye brows? I have no idea. What I feel certain about is, in the very least, that the Buddha taught the path to Buddhahood, rather than just mere arahantship alone.

Ricky said:

I have no idea as well but Theravadins argue that the historical buddha only taught the path to arhatship and that there can only be one buddha per eon. Many contradictions between theravada and mahayana. I think both should be seen as separate religions rather than different vehicles.

Malcolm wrote:

It is pretty clear that Indian Mahāyāna Buddhists regarded arhats, pratyekabuddhas, and buddhas as equivalent with respect to liberation. From a Mahāyāna point of view difference between the three lies in cultivation of merit and the depth of their omniscience. Considering Mahāyāna to be a separate religion from the Śrāvaka schools is a big mistake. They merely did different things with the raw material the Buddha left us.

Author: Malcolm

Date: Monday, February 12th, 2018 at 3:10 AM

Title: Re: Pure Land teachings from a Zen perspective

Content:

Malcolm wrote:

There is no One Mind in the Lanka or any other sūtra.

Dharma Flower said:

This is from D. T. Suzuki's translation of the Lankavatara Sutra, which I am currently reading:

It is like an image reflected in a mirror, it is seen there but it is not real; the one Mind is seen as a duality by the ignorant when it is reflected in the mirror constructed by their habit-energy.

From not knowing that all that is seen is of mind-only, there takes place discrimination and hence duality; but when it is known that it is nothing but Mind, no discrimination evolves.

http://lirs.ru/do/lanka_eng/Suzuki_Studies_in_the_Lankavatara.pdf

According to the above passage, there is not only the One Mind, but there is also nothing but Mind.

Malcolm wrote:

This passage says in fact:

Just as a reflection in a mirror appears but does not exist, the immature dualistically perceive concepts in the mirror of the mind.

Not knowing the mind and perceptual objects, dualistic concepts arise.
When the mind and objects are thoroughly known, concepts cannot arise.

The mind becomes a diversity, but when characteristics and the basis of characteristics are abandoned, also the appearance of activity does not appear, and are likewise just designations of the immature.

Since the three realms are mere concepts, outer objects do not exist, but are the appearance of diverse concepts: this is not understood by the immature.

As such, the term "One mind" does not appear in the passage at all. The commentarial literature on states that citta here refers to the eighth consciousness, the ālyavijñāna. The ālyavijñāna however is personal, rather than transpersonal.

M

Author: Malcolm

Date: Monday, February 12th, 2018 at 2:23 AM

Title: Re: Why does Gelug school claim emptiness means things exist without self nature?

Content:

thecowisflying said:

Why do Gelugs claim this

Malcolm wrote:

They do not claim that things exist without self-nature. They claim that things exist dependent on imputations made upon a collections of parts.

They claim that the emptiness taught by the Buddha is simply the emptiness of true existence that is the absence of the inherent existence of things.

Author: Malcolm

Date: Monday, February 12th, 2018 at 2:17 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Coëmgenu said:

Ven Zhìyǐ identifies *ekayāna* as the totality of the refined elements of three periods of teachings: *vaipulya* (corresponding to *Vimalakīrti*, *Viśeṣa-cinti-brahma*, *Laṅkāvatāra*, *Śūraṅgama-samādhi*, *Suvarṇa-prabhāsa-sūtra*, *Śrīmālā*, etc., (<http://www.acmuller.net/kor-bud/sagyoui.html>)), *prajñā* (the *prajñāpāramitā sūtras*), & the period of the Lotus Sermon.

Malcolm wrote:

The Tien Tai school's use of the term *ekayāna* has come to dominate discourse around it, since *ekayāna* is such a central term in their system. The unfortunate consequence of this is that the way the term is used by Buddhist scholars in Buddhism's native home, India, has been somewhat eclipsed. No one in India seems ever to have thought to make the term a centerpiece of their hermeneutics based on a historiographical idea of the three turnings (or five periods), just as the three turnings themselves are virtually ignored by Indian scholars, but are important to Tibetan scholars.

From the point of view of text critical methodology, there are a couple of points to bear in mind. Taking Chinese translations of *Mahāyāna Sūtras* as an approximate gauge of the date of their initial composition, there are no *sūtras* that use the terminology of the three *kāyas* that can be dated prior to Maitreyanatha ((ca. 270-350 CE). Thus, trying to use the term *sambhogakāya* with respect to *sūtras* earlier than Maitreyanath is

anachronistic. These sūtras describe the kāyas of the buddha solely as rūpakāya and dharmakāya. The earliest depictions of the sambhogakāya are in Maitreyanatha's texts, where "sambhogakāya" principally refers to the 32 signs and 80 marks. Moreover, there are no sūtras that I can find where the two terms, rūpakāya and sambhogakāya, can be found together.

It seems the earliest sūtra to fully embrace the terminology of three kāyas is the proto-tantric Suvarṇaprabhāsa Sūtra, first translated into Chinese by Dharmakṣema between 1414-421. (The question of why Maitreya-nātha found it useful or necessary to elaborate the concept of the sambhogakāya, and possible influences is an interesting question, but there is no room for it here.)

Given this, we come across an important distinction: any sūtras which use the terminology of three kāyas were composed after Maitreya-nātha's dates, that is, they must have been composed after 275-350 CE.

There is no discussion of ekayāna in Indian treatises that can be found in the Tibetan canon which can be dated earlier than Maitreya-nātha as well (I have no idea about what can be gleaned from the Chinese canon). Given the fact that there is no distance between what Vasubandhu reports about ekayāna and Candrakīrti, it is clear that for Indian paṇḍitas, Maitreya-nātha, Asaṅga, and Vasubandhu pretty much set the tone for how ekayāna, as well as the rest of Indian Buddhism, was to be discussed from then on. Given that this is the case, and given that the ekayāna is pretty much described as being the identical liberation of arhats, pratyekabuddhas, and buddhas in both Yogacāra and post 6th century Madhyamaka sources, it is not surprising then that Tibetan scholars themselves devoted virtually no attention to the concept.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 11:15 AM

Title: Re: What are the most important/widely studied sutras in Tibetan Buddhism?

Content:

Javierfv1212 said:

As the title states, I'd like know which are the most widely cited, studied and important sutra texts in Tibetan Buddhism. My understanding is that TB study generally focuses on the study of Sastras for the understanding of exoteric Buddhism. And yet there does seem to be at least some sutra study as the references to sutras in Mahayana sastras shows. Does anyone have a good collection or listing of major Mahayana sutras which are studied in the various Tibetan Buddhist schools? I have only found this link to an FPMT site which lists various sutras and dharani:

<https://fpmt.org/education/teachings/sutras/>

Is this a good indication of the main sutras studied in Tibetan Buddhism? If not, which sutras would be studied or at least referenced and cited by Tibetan monks during their education?

Malcolm wrote:

Perfection of Wisdom Sutras studies are a speciality of Tibetan scholastics.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 11:10 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Malcolm wrote:

Short answer, since I lost a detailed post of sūtra citations.

1) Buddhayāna, Ekayāna, Mahayāna and Bodhisattvayāna are absolute synonyms.

2) The teaching of three vehicles is a skillful means. The trio Śrāvakayāna, Pratyekabuddhayāna and Mahāyāna are more more common in sutras than the trio Śrāvakayāna, Pratyekabuddhayāna and Buddhayāna, however, the last is always equated with Mahāyāna.

3) The teaching of Ekayāna is in no way unique to the Saddharmakpuṇḍarīka Sūtra. In the Tibetan Canon it is mentioned 145 times, only 19 of those times is in the aforementioned sūtra.

Queequeg said:

Round and round.

Malcolm wrote:

Yes, it's much better not to read sutras after all.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 6:10 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Tlalok said:

The truth is that the second the North got a warhead onto a rocket they completed their nuclear program. NK is now a nuclear power, and unfortunately there is nothing anyone can do to change that. They are never going to give up their nuclear weapons program. We have to learn to live in this world.

Malcolm wrote:

Yes, I agree.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 6:07 AM

Title: Re: Pure Land teachings from a Zen perspective

Content:

Malcolm wrote:

There is no One Mind in the Lanka or any other sūtra.

Dharma Flower said:

This is from D. T. Suzuki's translation of the Lankavatara Sutra, which I am currently reading:

It is like an image reflected in a mirror, it is seen there but it is not real; the one Mind is seen as a duality by the ignorant when it is reflected in the mirror constructed by their habit-energy.

From not knowing that all that is seen is of mind-only, there takes place discrimination and hence duality; but when it is known that it is nothing but Mind, no discrimination evolves.

http://lirs.ru/do/lanka_eng/Suzuki_Studies_in_the_Lankavatara.pdf

According to the above passage, there is not only the One Mind, but there is also nothing but Mind.

Malcolm wrote:

Bad translation, unfortunately. You'd be better off with Red Pine's.

M

Author: Malcolm

Date: Sunday, February 11th, 2018 at 5:58 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Malcolm wrote:

Short answer, since I lost a detailed post of sūtra citations.

1) Buddhayāna, Ekayāna, Mahayāna and Bodhisattvayāna are absolute synonyms.

2) The teaching of three vehicles is a skillful means. The trio Śrāvakayāna, Prayetyekabuddhayāna and Mahāyāna are more more common in sutras than the trio Śrāvakayāna, Prayetyekabuddhayāna and Buddhayāna, however, the last is always equated with Mahāyāna.

3) The teaching of Ekayāna is in no way unique to the Saddharmakpuṇḍarīka Sūtra. In the Tibetan Canon it is mentioned 145 times, only 19 of those times is in the aforementioned sūtra.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:35 AM

Title: Re: Is dependant origination eternal?

Content:

fuki said:

That depends any grasping that it is so or not so on a conceptual level is falling into error, hence if understood no questions arise and theres nothing in need of explaining. Hence understanding the arising of the inquiry is sufficient and leaves no room for grasping "correct dharma"

Malcolm wrote:

Can you parse this out more?

fuki said:

Sometimes giving everything away is poison.

Malcolm wrote:

I meant write it in grammatically-correct English.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:28 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Tlalok said:

You do understand we are mobilizing for a war there?

If the US is seriously gearing up for a nuclear exchange with North Korea they are doing it terribly.

Malcolm wrote:

Are you surprised?

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:25 AM

Title: Re: Is dependant origination eternal?

Content:

fuki said:

If you wouldnt have read this thread, how would thoughts about inherent existence arise?

Kunga Lhadzom said:

I have thought about this many many times..before the thread....last night i was thinking (again) about WHAT IS LIFE ?

Malcolm wrote:

It is a faculty sentient beings are born with. It's duration depends on their merit.

Kunga Lhadzom said:

WHAT IS THE SUBSTANCE THAT MAKES SOMETHING ALIVE ? Christians would call it GOD. But what IS it that is LIVING ? And what IS it that leave the body, and that body is considered DEAD ?

WHAT IS THE LIFE FORCE ?

Atoms are even vibrating inside of rocks.

Malcolm wrote:

The substance that gives us life is called "life," prāṇavāyu, and it is the oxygen in the air you breath in and out. No air, no life. Very simple. Fish use gills to take oxygen from water, but the principle is the same.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:20 AM

Title: Re: Is dependant origination eternal?

Content:

fuki said:

That depends any grasping that it is so or not so on a conceptual level is falling into error, hence if understood no questions arise and theres nothing in need of explaining. Hence understanding the arising of the inquiry is sufficient and leaves no room for grasping "correct dharma"

Malcolm wrote:

Can you parse this out more?

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:18 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

markatex said:

What prompted this question? The answer is no. There is no way the two are compatible.

Malcolm wrote:

What an amazing world we live in, where one form of Buddhism is incompatible with another. Truly a degenerate age.

markatex said:

Oh, give it a rest. Lots of forms of Buddhism are incompatible with each other. I like DGA,

but I feel like he's trolling with these questions.

Malcolm wrote:

Can you list some more forms of Buddhism which are incompatible with other forms of Buddhism?

Author: Malcolm

Date: Sunday, February 11th, 2018 at 4:17 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

Motova said:

Why would any Mahayana practitioner ignore Amitabha's Pure Land?

Malcolm wrote:

I don't think that Nichiren was telling people to ignore Sukhavati. His axe to grind was against Honen, the founder of the Jodo-shu sect (Honen acknowledges he founded a new school of Buddhism in his seminal Senchakushū), who he believed was leading people away from the Dharma with an undue emphasis on Nembutsu, reciting the name of Amitabha Buddha, Namo Amida Butsu.

A significant factor in his conviction about this was his belief that people in Japan had forgotten about Śākyamuni Buddha (of course they hadn't, but that is a different story), and thus he advocated for the elimination of Pure Land Buddhism, which he considered a "one-sided teaching" as it was being practiced by Honen and his disciples.

Nichiren tied some of his polemics to his belief that the practice of Pure Land Buddhism has earlier caused the suppression of Buddhism by the Taoist Emperor Wuzong (814-846) during the Tang Dynasty in China, and later on, the death in 1221 of the cloistered Japanese emperor Go-toba after he led an unsuccessful rebellion against the Kamakura Shogunate and was exiled.

The interesting thing about this is that Go-toba actually banned Honen's Pure Land school, ordering the execution of some its adherents and the banishment of Honen. There was eventually a rapprochement, where Honen signed a pledge to reign in some of his more radical students. Despite all of this, clearly Nichiren held Honen's teaching and people response to it as being responsible for the death of Go-toba.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 3:10 AM

Title: Re: Is dependant origination eternal?

Content:

Kunga Lhadzom said:

What Inherently exists then ?

fuki said:

On what does this question depend?

You "should" come to see why such questions are false and are unapplicable and not conducive to awakening.

Malcolm wrote:

Such questions are very good, and are easily answered, requiring no speculation at all, and are in fact very conducive to awakening. As Candrakīrti notes in the Madhyamakāvatāra:

Phenomena's lack of inherent existence,
is conventionally termed "emptiness" by the wise.
That emptiness is also asserted
to be empty of an empty entity.
That emptiness of so-called emptiness
is asserted to be the emptiness of emptiness,
taught in order to repel the grasping
of thinking emptiness is an entity.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 3:00 AM

Title: Re: Is dependant origination eternal?

Content:

Kunga Lhadzom said:

What Inherently exists then ?

Malcolm wrote:

Nothing at all.

Kunga Lhadzom said:

Nothing is something....lol...what is nothing ?

Don't tell me nothing is everything...lol

oh that's right...everything IS nothing...so nothing IS everything...

Malcolm wrote:

There is no entity, either compounded or uncompounded, which inherently exists.
Hence, nothing exists inherently. Everything that exists, arises from conditions.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 2:45 AM

Title: Re: Is dependant origination eternal?

Content:

Kunga Lhadzom said:

What Inherently exists then ?

Malcolm wrote:
Nothing at all.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 2:43 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

markatex said:

What prompted this question? The answer is no. There is no way the two are compatible.

Malcolm wrote:

What an amazing world we live in, where one form of Buddhism is incompatible with another. Truly a degenerate age.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 1:50 AM

Title: Re: Garchen Nyiding Yabshi Germany 2018 Questions

Content:

Yeti said:

When someone asked Tulku Pema Wangyal about the benefits of this transmission... he said... the benefits will appear during one's journey in the bardo.

fckw said:

I don't mean to sound dismissing, but when I hear someone tell me that the benefits of a given practice will be reaped during bardo - I am not interested at all. What help is this to me in this current form? Why should I care more about a bodyless form in the bardo realm who, according to Buddhist theory, is not even "me" anymore, but just some karmic imprints traveling through the bardo like a lonely asteroid is travelling through space and time? Why should I care more about that form during bardo than about the current form in this body?

(Of course you're going to tell me that I got it all wrong, and that it's not at all what said tulku really meant and so on. But is it really?)

Malcolm wrote:

When one is in the bardo, during the first three weeks, one definitely remembers who one was, etc. When we talk about waking up in the bardo, it means that when we become aware during the bardo of dharmatā, which happens scant moments after we are dead from a Buddhist pov, we still have knowledge of our practice, our identity in this life, etc.

M

Author: Malcolm

Date: Sunday, February 11th, 2018 at 1:46 AM

Title: Re: Is dependant origination eternal?

Content:

dude said:

Too much head tfipping. Of course it s etetnal. You were never born. You willl never die. And you don,t really exist at all

Malcolm wrote:

Why the qualifier "really?" Is there some sense in which we do exist, are born, and die?

Author: Malcolm

Date: Sunday, February 11th, 2018 at 12:43 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

Somebody, at some point, has to tell the kids who still don't get it by 5th grade that Santa Claus is mom and dad. The age of enchantment is wonderful - I'm living it with my 2 and 5 year olds right now. At some point, the age of enchantment ends. But not before they're ready for it to end.

Malcolm wrote:

What an impoverished view.

Author: Malcolm

Date: Sunday, February 11th, 2018 at 12:00 AM

Title: Re: Is dependant origination eternal?

Content:

mechashivaz said:

Buddhism rejects eternalism regarding all compound things, but what about the flow of karma, cause and effect ever moving myriad things? Even after kalpas upon kalpas it would seem that it's posited that the process of being and non-being will continue indefinitely, thus creating an eternal system of flux.

Malcolm wrote:

Since the past is not established, since it has perished, and the future is not established, since it has yet to come to be, the present cannot be established either. Therefore, dependent origination is not an eternal process because no processes can be established, other than as conventions.

Further, dependent origination is about the afflicted processes that drive samsara, affliction, action, and suffering. When affliction is removed, action has no cause; and when action has no cause, the result, suffering cannot be produced. From this perspective too, dependent origination cannot be seen as eternal, since when one

attains realization, one becomes free from that process entirely.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 11:57 PM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

I addressed the limits of Maitreya's knowledge above.

Malcolm wrote:

There are no limits to Maitreya's knowledge, the omniscience of a tenth stage bodhisattva is equal to that of a buddha's. This is why your idea about limits to Maitreya's knowledge can't be taken seriously.

Queequeg said:

No substantive response to the quote? A blanket declaration without citation and remarks about the scope of my knowledge?

Sigh. Par.

Malcolm wrote:

You mean the same quote you keep trotting out?

With respect to Maitreya's or any another tenth stage bodhisattvas omniscience, the Buddha had this to say about it in the Perfection of Wisdom in 18,000 Lines:

If it is asked how a bodhisattva mahāsattva abiding on the tenth stage is called a "tathāgata," because such a bodhisattva mahāsattva has thoroughly completed the ten perfections, thoroughly completed the eighteen unshared buddhadharmas up to the omniscient knowledge of aspects, has totally relinquished traces, connections, and afflictions, and totally completed all buddhadharmas, Subhuti, a bodhisattva mahāsattva abiding on the tenth stage is called "tathāgata."

Thus, your idea that Maitreya's comment in that passage shows some limit to his knowledge is completely refuted.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 6:10 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

I addressed the limits of Maitreya's knowledge above.

Malcolm wrote:

There are no limits to Maitreya's knowledge, the omniscience of a tenth stage bodhisattva is equal to that of a buddha's. This is why your idea about limits to Maitreya's knowledge can't be taken seriously.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 5:32 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

These bodhisattvas until that point still believe that Shakyamuni first attained enlightenment in Gaya.

Malcolm wrote:

No, they don't. Whatever gives you this idea?

Queequeg said:

I made reference to the basis of this remark above.

Malcolm wrote:

As I said, it can only be rhetorical.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 5:31 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Malcolm wrote:

This is a questionable assertion. While it may accurately represent what the schools you mention maintain, it is not an easily defensible assertion.

DGA said:

I'd like to go back to Qq's assertions. There are two.

1. the three yanas are not real paths in themselves, but are instead upaya. Means to an end. Hold that thought.

2. in themselves, they do not lead to annuttarasamyaksambodhi.

OK, if 1 is true, and I think it is, then you have to consider what the objective of that upaya may be. I think they are means to the end of bringing beings to the Mahayana, which does lead to annuttarasamyaksambodhi. This means the purpose and function of the three yanas is to lead beings to annuttarasamyaksambodhi.

To my mind, as of this moment, 2 must be false if 1 is true. All three lead to Mahayana and therefore to annuttarasamyaksambodhi. There's one Dharma path but different maps and landmarks, if that analogy makes sense.

Maybe I'm misunderstanding Qq's post and Malcolm's objection to it.

If I'm mistaken, I invite the gallery to set me right.

Queequeg said:

The intervening cause that reconciles 1 and 2 is the Buddha delivering the sobering message - "Everything I've taught you is upaya. Here is what's really going on." The rich man's son was always the rich man's son, but he thought he was something else. The rich man treated him as a servant, but that was only because the son thought that was all he was. The father contrived the whole charade for the son's benefit, but there was one reality all along, and in the father's mind, one end. The son on the other hand is conducting himself within the paradigm of a servant until the father declares, "It was all a put on!" That charade was never going to lead to the son realizing his real identity. Sooner or later, the father had to pierce the fiction and reveal the truth. Once the son knows who he really is, the servant paradigm is shattered. Same thing - once the Buddha tells the sravaka, "That whole Hinayana was a story I told you because you think so little of yourself the only thing that would satisfy you was to annihilate desire, etc." How could Sariputra go back to the sravaka path once he hears he's destined for Buddhahood, and always was? The Phantom City has been dispelled, and Sariputra finds himself back on the trail. All he can do is say, with realization casting his entire sravaka endeavor in a new light, "Ohhhhh..... that's what that was...."

Malcolm wrote:

In his commentary on the Lankāvatara Sūtra, Vasubandhu opines:

To the immature, three vehicles, one vehicle, and no vehicle are taught; but to the āryas, the truth of the three vehicles is taught as nondual dharmatā.

On the other hand, Asvabhāva writes in his Extensive Commentary on the Ornament of Mahāyāna Sūtras:

Since it is culmination of all vehicles, it is called Mahāyāna; since there is no other special vehicle beyond that, it is called Ekayāna.

So from this point of view, Ekayāna is the bodhisattva path of perfections, and nothing else.

On the Madhyamaka team, the only thing Vimuktisena writes in his massive commentary on the Abhisamayālaṃkāra:

Since dharmatā is undifferentiated, all paths are the Ekayāna.

M

Author: Malcolm

Date: Saturday, February 10th, 2018 at 3:15 AM

Title: Re: Awakening kundalini?

Content:

SunWuKong said:

Milarepa was a sorcerer who used his powers to murder his own family. He must have been the most unhappy person on earth. Then he found a Guru, but his guru rejected him. He persisted and eventually became the Milarepa we know and love today. It says a lot about the power of redemption offered through the Buddhist tradition

Malcolm wrote:

Milarepa never murdered anyone in his own family. He was never rejected by his guru. Virtually everything Tsang Nyon Heruka has to say about Milarepa's life is completely false. Apart from the songs TNH collected, there is very little truth in his account of Milarepa.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 2:34 AM

Title: Re: Pure Land teachings from a Zen perspective

Content:

Dharma Flower said:

Insisting that Amida either exists or does not exist, when seen in light of the Lankavatara Sutra, is an unnecessary dualistic distinction. The One Mind in all things just is, no matter what name or form we ascribe to it.

Malcolm wrote:

There is no One Mind in the Lanka or any other sūtra.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 2:00 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Malcolm wrote:

I am sorry, but I think you have zero understanding of the real situation with respect to

NK. You do understand we are mobilizing for a war there?
In the very possible eventuality that hostilities do breakout we'll be screwed, all of us.

Minobu said:

i fear you are right...but the we? i think it is a small group of militarists and trump .
Why is SK shaking hands with Kim's sister in front of the world.

Are they, the Two koreas, using the whole Olympic peace opening ceremony and joined team to put pressure to quash this intended war by the USA's administration as of late.

it certainly opposing views being put out ..and the Korea's seem to have very little say in what happens...

NK asked for oil to get a ferry back home...SK said it had to ask permission from USA.

the most precarious set of politics ever...

also i think the stock market is a real sign of what could happen, people are getting their money out slowly while making gains computer generated..for each rise of 300 you get a 1000 dump..it will go to 19,000 and hang there....gold will be at an all time high...people are heading for the hills...

Malcolm wrote:

What I had in mind was fallout and millions of dead Koreans. The stockmarket is hardly a consideration in the event true hostilities breakout.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 1:59 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

do you see God the Creator as a false teaching, something made up and not real .
something to control populace?

Malcolm wrote:

It's erroneous but I also don't think that people picking up the banner of Buddhism will help anything at all.

Author: Malcolm

Date: Saturday, February 10th, 2018 at 12:19 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Malcolm wrote:
Indeed. However Zhiyi could not have read Candra.

DGA said:
How so?

Malcolm wrote:
Candra lived in the 9th century.

Author: Malcolm
Date: Saturday, February 10th, 2018 at 12:00 AM
Title: Re: Authority. A Reflection.
Content:
Simon E. said:
If you want to practice Vajrayana you have to have a teacher. Who may or may not be a monk. She might be a married woman with children.

Malcolm wrote:
She might be a women married to another women.

Author: Malcolm
Date: Friday, February 9th, 2018 at 11:48 PM
Title: Re: Authority. A Reflection.
Content:
SunWuKong said:
Following a guru is important in some traditions but not all. I'd never give up being responsible for my own choices, anyway. I consider it to be a cop-out.

Malcolm wrote:
That is not what following a guru is about. All Buddhist tradition emphasize the crucial importance of a teacher.

Author: Malcolm
Date: Friday, February 9th, 2018 at 11:19 AM
Title: Re: Goodbye
Content:
MiphamFan said:
Excerpt from a peterson speech:
And the other thing that's so interesting is that lobsters knew all this stuff. They cleaned their rooms 20 million years ago.

Malcolm wrote:
Obviously, someone needs to do a cutup of Peterson's speeches ala Gyson and

Burroughs. This shit is great.

Author: Malcolm

Date: Friday, February 9th, 2018 at 11:09 AM

Title: Re: Goodbye

Content:

“Malcolm” said:

All Buddhist discipline takes these ten natural principles based on our body, voice, and mind as the foundation for all vows, and so on. When we add bodhicitta on top of this, we arrive at the Mahāyāna path. This is why all Mahāyāna practice, including Dzogchen, takes the motivation to attain buddhahood for all sentient beings as the basis for the path.

Nonharming -- bodhicitta -- insight. These three are the essence of Mahāyāna ethics.

Wayfarer said:

I couldn't possibly disagree with any of that, as I think it's perfectly true. But in respect of Nāgārjuna's teaching of śūnyatā - if this says that nothing is real, or nothing truly exists, does this also apply to the elements of the Buddhist path, as outlined here? Or would that be a misunderstanding?

Malcolm wrote:

As Haribhadra pointed out, the path, from beginning to end, is an illusion, like anything else produced from conditions, such as mirages, optical illusions, and so on. The appearances that we see have no essence when they appear, and if they are sought out, they are only found with respect to how solid our own clinging to our own sense of self is. In other words, the more real we imagine our personal self to be, the more real we imagine phenomena to be. And when we have understood that our personal self really is just a designation upon shifting conditions, which are composed of still more shifting conditions, we simultaneously can understand that about all other appearances, and sever our clinging. In the meantime, we observe conventions and do not assume these illusory conditions don't have rules and apparent consequences. But it isn't fixed or real in any meaningful, ontological, way.

Author: Malcolm

Date: Friday, February 9th, 2018 at 11:00 AM

Title: Re: Are Pure Land and Nichiren Buddhisms Compatible With Each Other?

Content:

rory said:

I think we're casting back our ideas of the predominance of Amida's pure land onto the past. As before Honen: monks practiced to get to a variety of Pure Land and yes that was a real ongoing practice and Nichiren has the Pure Land of Tranquil Light. According to single practice Pure Land schools such as Jodo Shu and Jodo Shinshu there is only one important pure land (they wouldn't deny the existence of others) Kannon sama has her own Pure Land of Mt. Potalaka, and that's totally fine too!

gassho
Rory

Admin_PC said:

Yah, but 浄土宗 Pure Land school, 浄土教 Pure Land teachings - always referred explicitly to teachings centered around Sukhavati.
Saying otherwise is historical revisionism.

Malcolm wrote:

Tibetan Buddhism has an extremely strong pure land component-- but it is not obvious because it is just part of the architecture of all Tibetan schools; especially Nyingma. In the Nyingma school, Amitabha is regarded as being the dharmakāya; Avalokiteśvara is the sambhogakāya; and Guru Padmasambhava is the nirmanakāya. They all have their own buddhafiels; but Amitabha's is indivisible from Akaniṣṭha Ghanavyuha. Avalokiteśvara's is Mt. Potala in S. India. Guru Padmasambhava's buddhafiels is on the continent of cannibals, the southwest continent of Camara (likely Madagascar).

By invoking any one of these aspects of the three kāyas, one invokes all.

Author: Malcolm

Date: Friday, February 9th, 2018 at 10:53 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

Here is the way Ekayana is understood in East Asian Lotus Traditions - namely Tiantai, Tendai, Nichiren.

There is one vehicle - the Buddhayana. In response to the needs of the various beings, the Buddha, employing upaya, teaches the Sravakayana, Pratyekabuddhayana, and Bodhisattvayana. The Sravakayana is characterized by the teaching of the Four Noble Truths, Eightfold Path, etc. what we usually associate with Hinayana. The Pratyekabuddhayana is characterized by wisdom of pratityasamutpada, particularly through the teaching of the 12 linked chain of causation. The Bodhisattvayana is characterized by the teaching on the Six Paramita and the gradual path of 3 eons. None of these is a real path; all three of these are upaya. They, in themselves, do not lead to annuttarasamyaksambodhi. Only the Buddhayana leads to annuttarasamyaksambodhi. These three vehicles lead along the path, but only incompletely. And actually, the Buddhayana encompasses these teachings, without any caveat, but these teachings do not encompass the Buddhayana. Neither do these teachings necessarily encompass each other. For instance, in some interpretations of the Bodhisattvayana, Sravaka, Pratyekabuddha, and Icchantika are precluded from ever attaining Buddhahood. Hence, that form of the Bodhisattvayana is called a Separate or Distinct teaching. All paths eventually lead to the pure Buddhayana, meaning, at some point, beings are told that the path they tread is upaya and that what they have always already been treading was the Buddhayana. That the three are provisional, and only the Buddhayana is real. This is the teaching called the Lotus. It is taught from time time, but not all the time.

In the third chapter of the Lotus Sutra, the Buddha tells the famous parable of the burning house. In short, a father finds his children obliviously playing in a burning house. He tries to get them out by pointing out the danger, but they don't listen. He contrives to tell them that there are goat, deer and ox carts outside, and if they would only come outside he would give each their own cart. The children come running out, but there are no carts. The father is happy because his children are safe, but now the children are demanding the carts. The father is then so happy he gives all the children great ox carts far beyond anything they expected and they ride off into the sunset.

The three carts that are promised are the sravakayana, pratyekabuddhayana, and bodhisattvayana. They don't actually exist. But, if people undertake these paths, they will be delivered from the burning house. Once they're out, the Buddha gives them the Buddhayana which is far beyond what they could have hoped for.

“O Śāriputra! You should know that the buddhas, with the power of skillful means, teach the single buddha vehicle, dividing and teaching it as three.”

Several other parables convey similar messages - for instance the parable of the phantom city.

The real controversy is about whether the Bodhisattvayana and the Buddhayana are actually the same. Both are referred to as Mahayana. However, in what is called the Honmon, or original gate teachings, meaning the second half of the Lotus Sutra, there comes a point when the assembly of bodhisattvas that includes Maitreya, Manjusri, Avalokitesvara, etc. etc., Bodhisattvas that are on the path of the six paramita, are stumped by a myriad of bodhisattvas who erupt out of the ground and which the Buddha identifies as his disciples since his enlightenment. Maitreya and the assembly cannot understand this, describing it like a young man introducing an old man as his son. This indicates that the bodhisattva who are the foremost in the assembly actually are limited. These bodhisattvas until that point still believe that Shakyamuni first attained enlightenment in Gaya.

This is where the bodhisattvayana is demonstrated to be an incomplete path - even Maitreya who is supposed to be the next Buddha doesn't realize that the path he treads is so limited.

In the next Chapter, the Buddha explains his life span which is understood to be eternal, and that all beings, are on this Buddhayana whether they realize it or not, all destined for Buddhahood. The Bodhisattvas don't even know the full scope of this path, let alone sravaka or pratyekabuddha.

I am sure there will be disagreement and critique, moaning about "This is not how the Indians understand it!"

All well and good. There really is nothing to argue about. This is it. This is fact. This is what Ekayana and the Three Vehicles means in East Asian Lotus discourse. Whatever

you think about it is opinion.

Malcolm wrote:

This statement below is indefensible.

Queequeg said:

There is one vehicle - the Buddhayana. In response to the needs of the various beings, the Buddha, employing upaya, teaches the Sravakayana, Pratyekabuddhayana, and Bodhisattvayana. The Sravakayana is characterized by the teaching of the Four Noble Truths, Eightfold Path, etc. what we usually associate with Hinayana. The Pratyekabuddhayana is characterized by wisdom of pratityasamutpada, particularly through the teaching of the 12 linked chain of causation. The Bodhisattvayana is characterized by the teaching on the Six Paramita and the gradual path of 3 eons. None of these is a real path; all three of these are upaya. They, in themselves, do not lead to annuttarasamyaksambodhi.

Malcolm wrote:

And this can only be a rhetorical device at best

Queequeg said:

This is where the bodhisattvayana is demonstrated to be an incomplete path - even Maitreya who is supposed to be the next Buddha doesn't realize that the path he treads is so limited.

Malcolm wrote:

Maitreya, like Śākyamuni, is presently a nirmankāya, who will succeed Śākyamuni as the fifth in line of the 1002 buddhas of this fortunate eon. It is impossible for Maitreya to possess the ignorance you attribute to him. If Maitreya, a nirmankāya, possesses such ignorance, so does Śākyamuni, a nirmankāya. So that part of your narrative, friend is inconsistent. And save me the sermon about "The Buddha for this time and place." A nirmanakāya is a nirmanakāya is a nirmanakāya — they are either omniscient about the three times and everything in it, or they are not. Also, one can easily discover that Mañjuśrī attained full buddhahood countless eons ago, so claiming that he or any other bodhisattva belonging to the eight close sons, or even of the tenth bhumi were under the impression than Śākyamuni Buddha first attained buddhahood at Bodhgaya is totally ridiculous. It just means you ignore everything every other Mahāyāna sūtra has to say.

M

Author: Malcolm

Date: Friday, February 9th, 2018 at 10:37 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

These bodhisattvas until that point still believe that Shakyamuni first attained enlightenment in Gaya.

Malcolm wrote:

No, they don't. Whatever gives you this idea?

Author: Malcolm

Date: Friday, February 9th, 2018 at 10:29 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

DGA said:

I don't see much daylight between the position you are describing, Malcolm, and the Tientai position.

Coëmgenu said:

The position is almost completely the same. I need to assemble some quotes but I see them as identical.

DGA said:

An amusing image emerges:

Young Zhiyi reads Chandrakirti (in Kumarajiva's translation). He notices the passage Malcolm has referred to, including the reference to the Lotus Sutra.

Reflecting on this passage, he reflects on the significance of the Lotus Sutra (in Kumarajiva's translation) with regard to the various vehicles.

It's not difficult to envision this as the kernel for Zhiyi's thinking on ekayana, the five periods, the supremacy of the Lotus Sutra, and so on.

This is just speculation on my part. Some scholar with a serious interest in this topic could excavate it, though.

Malcolm wrote:

Indeed. However Zhiyi could not have read Candra.

Author: Malcolm

Date: Friday, February 9th, 2018 at 6:03 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

Yes, yes. The nastiness of the outcome is well understood and being evaluated by the U.S. side. Really beside the point. If the U.S. is forced to defend itself from NK, it will. End of story.

Malcolm wrote:
Wag the dog...

Author: Malcolm
Date: Friday, February 9th, 2018 at 6:02 AM
Title: Re: Authority. A Reflection.
Content:

Monlam Tharchin said:

How do you propose one emotional being help other emotional being Buddhists who, for instance, reject rebirth, don't take refuge in the Three Jewels, say suffering is just a bad attitude, etc.? I'm glad to see any connection to the Dharma, but the Eight Freedoms and Ten Endowments don't come by every lifetime. The question from what I can see comes down to where do we place authority rather than only what makes us emotionally comfortable.

marting said:

Very good questions. I don't think we can help anyone accept the Dharma. This can only come from their own volition, tempered of course with the karmic propensity to do so.

Malcolm wrote:
Yes, a point I have made many times, with surprising pushback from some.

Author: Malcolm
Date: Friday, February 9th, 2018 at 6:02 AM
Title: Re: Authority. A Reflection.
Content:

Ricky said:

The only authority should be what's written in the texts. Gurus are difficult to trust these days with all the chaos and scandals going on.

Malcolm wrote:
Which texts?

Ricky said:
Pali canon and mahayana sutras.

Malcolm wrote:
What about tantras?

Author: Malcolm

Date: Friday, February 9th, 2018 at 5:25 AM

Title: Re: Authority. A Reflection.

Content:

Ricky said:

The only authority should be what's written in the texts. Gurus are difficult to trust these days with all the chaos and scandals going on.

Malcolm wrote:

Which texts?

Author: Malcolm

Date: Friday, February 9th, 2018 at 4:59 AM

Title: Re: Authority. A Reflection.

Content:

Monlam Tharchin said:

Yes, but in a space where Buddhists specifically come together to discuss the Dharma, it's a little different don't you think? I wouldn't be a Buddhist today without many fine individuals helping and answering questions along the way.

Malcolm wrote:

We all really have a hard time even agreeing on what Buddhadharma is.

Author: Malcolm

Date: Friday, February 9th, 2018 at 4:30 AM

Title: Re: Seeing Things As They Are

Content:

Way-Fun said:

In the context of that post, "things as they are" indicates things the clear seeing...

Malcolm wrote:

Now you are qualifying your initial statement.

Way-Fun said:

It wanted to be qualified.

Malcolm wrote:

No, it needed to be qualified.

Author: Malcolm

Date: Friday, February 9th, 2018 at 4:13 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

The piece shows when a government and it's people follow false teachings the people and the land suffers.

Malcolm wrote:

Which false teaching would that be?

Coëmgenu said:

Art of the Deal.

Malcolm wrote:

good one.

Author: Malcolm

Date: Friday, February 9th, 2018 at 3:48 AM

Title: Re: Authority. A Reflection.

Content:

Jeff H said:

But how is a statement like "everything is just based on our own damn opinion" reconciled with the indispensable need for a qualified teacher -- which, I think, is the topic of this thread.

Malcolm wrote:

Whether someone is qualified or not is based on our opinion. We can seek others opinions, but in the end, whether we accept their opinion or not is based completely on our own point of view, our own opinions. We can rely on credentials, certificates, and titles, but in the end, whether we think they are of value is just our own concept. We do our best.

Author: Malcolm

Date: Friday, February 9th, 2018 at 3:31 AM

Title: Re: Seeing Things As They Are

Content:

seeker242 said:

If one sees things as they are, then how can one even have delusions to begin with? As the very definition of "seeing things as they are" means "non-delusional"?

Simon E. said:

This.

Absolutely. Things 'as they are' are free from delusions. We impose the delusions and then do not see things as they are. 'Things' are not delusional. We are.

Way-Fun said:

In the context of that post, "things as they are" indicates things the clear seeing...

Malcolm wrote:

Now you are qualifying your initial statement.

Author: Malcolm

Date: Friday, February 9th, 2018 at 3:29 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

The piece shows when a government and it's people follow false teachings the people and the land suffers.

Malcolm wrote:

Which false teaching would that be?

Author: Malcolm

Date: Friday, February 9th, 2018 at 3:21 AM

Title: Re: Pure vision, what's up with?

Content:

Kim said:

Sure. I guess this interpretation by Kunzang Dechen Lingpa (who I assume you referred to) is rather unique, since tertonship usually refers to someone who has been original disciple of GR.

Malcolm wrote:

KDL was such a person as well.

Author: Malcolm

Date: Friday, February 9th, 2018 at 1:19 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

the piece holds up to today in your very country.

Malcolm wrote:

How is it relevant to the US?

Author: Malcolm

Date: Thursday, February 8th, 2018 at 11:47 PM

Title: Re: Goodbye

Content:

weitsicht said:

I still somehow hope that there at least in spacetime is the last eternal value left.

Malcolm wrote:

The problem is that conditioned entities are in spacetime. If spacetime were unconditioned, it could not contain conditioned entities because any relationship between a conditioned entity and an unconditioned entity is impossible.

With respect to Buddhist values -- they are based on "natural" law, i.e. that the ten nonvirtues contribute in general to overall misery and the ten virtues contribute to overall happiness. All Buddhist discipline takes these ten natural principles based on our body, voice, and mind as the foundation for all vows, and so on. When we add bodhicitta on top of this, we arrive at the Mahāyāna path. This is why all Mahāyāna practice, including Dzogchen, takes the motivation to attain buddhahood for all sentient beings as the basis for the path.

Nonharming -- bodhicitta -- insight. These three are the essence of Mahāyāna ethics.

M

Author: Malcolm

Date: Thursday, February 8th, 2018 at 11:20 PM

Title: Re: Pure vision, what's up with?

Content:

Malcolm wrote:

My late teacher, an important tertön, said if you want to be a tertön, the only real requirement is faith in Guru Rinpoche. If you supplicate him strongly enough with genuine compassion for sentient beings, then you might be able to reveal terma.

Kim said:

How does this fit with the traditional view of who can be tertöns (GR's direct disciples)?

Malcolm wrote:

All termas are revealed through GP's blessings.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 11:43 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Queequeg said:

None of these is a real path; all three of these are upaya. They, in themselves, do not lead to annuttarasamyaksambodhi.

Malcolm wrote:

This is a questionable assertion. While it may accurately represent what the schools you mention maintain, it is not an easily defensible assertion.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 11:35 AM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

Fa Dao said:

And all 17 will be translated by you?

Malcolm wrote:

That's my plan.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 11:29 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

the white elephant (not ox)

Coëmgenu said:

Is this from the Nepalese LS?

Malcolm wrote:

no its my error, based on a hasty misreading of a secondary source in Tibetan.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 6:47 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

i still am hoping for malcolm's sake thats all bullshit and he can give us a definitive source to the fact Pabongka was using upaya in his criticizes , which also are claimed

by the other side of the sectarian war.

Malcolm wrote:

I was reporting the views of others, for the third time.

Minobu said:

well i think thats unfair to do that in this sectarian war you back...just saying..

Malcolm wrote:

You can think whatever you like, friend. I am not in your brain pulling the strings.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 6:26 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

DGA said:

Mahayana (which is the same as Ekayana)

Coëmgenu said:

And therein lies the controverted point: is the Mahāyāna the ekayāna?

When I read the LS, I see three provisional paths outlined and one definitive path.

The three provisional paths being pratyayasambodhiyāna, śrāvakayāna, & bodhisattvayāna. I see one definitive path: buddhayāna, the ekayāna, found in all three.

Is bodhisattvayāna provisional, I suppose, is the question at hand?

DGA said:

Yes, I understand the Mahayana to be the ekayana. In the last analysis, the two terms are fungible into each other.

I don't think that the ekayana is found in all three provisional paths so much as all three provisional paths are means to the end of leading beings to Mahayana and hence Buddhahood. Maybe that is a distinction without a difference.

Malcolm wrote:

Actually, if you follow Candra's logic, the one path is based on the fact that everyone realizes the dharmadhātu.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 5:00 AM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

Sennin said:

I have read that the rigpa rang shar has eighty-six chapters; and is first in the list of tantras listed in the dra tal gyur.

So I'm assuming this is one of the most exhaustive given the length of the text?

Malcolm wrote:

Yes, it is the longest of all.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:51 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Malcolm wrote:

You love flinging the critique that has zero calories since you never back your shit up. But you should take that to the other thread, since you are the expert.

Queequeg said:

LOL. Zero calories? Pot, meet kettle.

Malcolm wrote:

Yup, tastes great, less filling. From my point of view, the Kamakura period was a period of intense sectarian conflict in Japanese Buddhism, perhaps a reflection of social conditions, but sectarian nevertheless.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:40 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Coëmgenu said:

The LS, like the Buddha, teaches a one vehicle path. Not two. Not three. Not four.

Malcolm wrote:

This is highly debatable, which is why there is debate about it.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:38 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

The lens of sectarianism is problematic when projected onto what was going on during the Kamakura period.

Malcolm wrote:

First of all, you have no idea how much Buddhist history I have studied, including Japanese Buddhist history.

Second of all, sectarianism is sectarianism. It is not problematical at all to observe it in Kamakura Buddhism. Dogen was also sectarian, pretty firmly so. It's par for the course for people who are invested in their own ideology or someone else's to be sectarian.

So let's not be naive and pretend that sectarianism isn't rife in Buddhism, everywhere.

Queequeg said:

You'll have to pardon me. Your obtuse exchanges on Ekayana understood in East Asia going on in other sub-forums at present, a pretty important topic in Japanese Buddhism, give me reason to suspect your studies are limited.

Malcolm wrote:

You can think whatever you like. It has nothing to with reality.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:35 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Coëmgenu said:

But look at the placement of the macron in ekayanamagga.

Malcolm wrote:

Meaning son, the meaning.

Coëmgenu said:

The location of the placement of the macron is rather important. It determines the semantic value of the compound, or the meaning. For instance: ekayana with a macron on the second a is "one vehicle". Ekayana with the macron on the first a is not.

Malcolm wrote:

Somehow my reply did not take. It is more likely that the long vowel sandhi (eka ayana) was shifted when this term was translated from Prakrit to Sanskrit, i.e. Pali ekāyana -->Sanskrit ekayāna.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:10 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

i still am hoping for malcolm's sake thats all bullshit and he can give us a definitive source to the fact Pabongka was using upaya in his criticizes , which also are claimed by the other side of the sectarian war.

Malcolm wrote:

I was reporting the views of others, for the third time.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:04 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Coëmgenu said:

One note of pedantry here: ekayāna is a Sinicism. It doesn't appear in Pāli.

Chinese translators read ekāyana in Sanskrit texts & mistranslated it as ekayāna (—乘).

Malcolm wrote:

Ahem:

Concentration means keeping the mind firmly centered in a single object — the direct path (ekayana-magga) — not letting it tip, lean, or waver under the influence of its preoccupations, whether good or bad, past or future; keeping the mind honest and upright.

<https://www.accesstoinight.org/lib/thai/lee/strength.html>

Ekayano ayam bhikkhave maggo = "This is the only way, O bhikkhus." Why did the Blessed One teach this Discourse? Because of the ability of the people of the Kurus to take in deep doctrine.

<https://www.accesstoinight.org/lib/authors/soma/wayof.html>

Etc.

Coëmgenu said:

But look at the placement of the macron in ekayanamagga.

Malcolm wrote:

Meaning son, the meaning.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:03 AM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

sbyor lam is consort practice? I'm only nearing 42, so don't think I'm too old for much, but I'm afraid my wife would not be qualified for it, so not in the plans. Would the procedure affect practices like tummo, done as secondary practices for a Dzogchen practitioner?

Malcolm wrote:

Not at all.

Pema Rigdzin said:

Cool, thanks for the input! As an aside, what's the reasoning for such a young age cut-off for consort practice?

Malcolm wrote:

After 26, your nadis start degenerating, 220 a week or so.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 4:02 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

when malcolm refers to Nichiren's writing as bile and talks of the rishuonkukoron ...he should discuss the writing and not just call it bile...

Malcolm wrote:

I did not refer to the writing as bile, I said he, Nichiren, expressed bile towards Honen in his writing. Get it straight, cowboy.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 3:58 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

I should add, that in Pali scriptures, ekayāna refers to the direct path.

Coëmgenu said:

One note of pedantry here: ekayāna is a Sinicism. It doesn't appear in Pāli.

Chinese translators read ekāyana in Sanskrit texts & mistranslated it as ekayāna (一乘).

Malcolm wrote:

Ahem:

Concentration means keeping the mind firmly centered in a single object — the direct path (ekayana-magga) — not letting it tip, lean, or waver under the influence of its preoccupations, whether good or bad, past or future; keeping the mind honest and upright.

<https://www.accesstoinight.org/lib/thai/lee/strength.html>

Ekayano ayam bhikkhave maggo = "This is the only way, O bhikkhus." Why did the Blessed One teach this Discourse? Because of the ability of the people of the Kurus to take in deep doctrine.

<https://www.accesstoinight.org/lib/authors/soma/wayof.html>

Etc.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 3:19 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

That is a novel interpretation.

Coëmgenu said:

It just seems like Tiāntāi afaik. If it is horribly misinformed, I am similarly congruently misinformed, and me and Queequeg do not PM in order to synchronize our misconceptions. The only thing I might disagree with is "inconceivable to anyone within the three vehicles".

marting said:

Are there four or three yanas in the LS?

Malcolm wrote:

That seems to depend on whether you are Indian or Chinese.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 3:16 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

jake said:

Is your understanding of Ekayana that the other two vehicles lead to the Mahayana and then Anuttarasamyaksambodhi? Or that all three vehicles lead, eventually, to Anuttarasamyaksambodhi? Sorry if this is 'off topic' in the thread, recognizing of course the broad scope of this thread.

DGA said:

Mahayana (which is the same as Ekayana)

Coëmgenu said:

And therein lies the controverted point: is the Mahāyāna the ekayāna?

When I read the LS, I see three provisional paths outlined and one definitive path.

The three provisional paths being pratyayasambodhiyāna, śrāvakayāna, & bodhisattvayāna. I see one definitive path: buddhayāna, the ekayāna, found in all three.

Is bodhisattvayāna provisional, I suppose, is the question at hand?

Malcolm wrote:

This is not how it is understood by Candrakīrti. Candra, the preeminent representative of Nāgārjuna's school in India, understands Mahāyāna = Ekayāna.

Maitreyanath understands the Ekayāna idea to require interpretation, thus, not definitive.

There is no fourth yāna. Even Vajrayāna is just part of Mahāyāna.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 3:11 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

i was unaware of his sectarianism...i read his liberation in the palm of your hand ..and well i never was clued into the gelugpa nygma wars you discuss.

Anyway back to source the question;

No, that people use upaya as a means to justify his remarks.

you said

it's the first i heard and wonder if this is actual or just something "You Feel"

Malcolm wrote:

Yes, I have heard Gelugpas explain away his remarks as being related only to the fact that many Gelugpas in eastern Tibet were all becoming interested in Dzogchen, and he did not like that. He also did not like the so called Rime movement. He regarded it as a threat the Gelug intellectual hegemony in Tibet.

Minobu said:

I asked you twice now a third.

Where do you get where you claim pabongka was using upaya as the reason for the criticisms .

i asked for source for i fear some would think you just shot that fake news out to bolster your stance in the discussion with "Q".

Malcolm wrote:

I am not required to report to you where and when I have had this or that conversation with Gelug apologists for Pabhongkha. It is sufficient that I have had them and now report them to you.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 3:09 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

The lens of sectarianism is problematic when projected onto what was going on during the Kamakura period.

Malcolm wrote:

First of all, you have no idea how much Buddhist history I have studied, including Japanese Buddhist history.

Second of all, sectarianism is sectarianism. It is not problematical at all to observe it in Kamakura Buddhism. Dogen was also sectarian, pretty firmly so. It's par for the course for people who are invested in their own ideology or someone else's to be sectarian.

So let's not be naive and pretend that sectarianism isn't rife in Buddhism, everywhere.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 2:17 AM

Title: Re: Pure vision, what's up with?

Content:

climb-up said:

I wonder if anyone can tell me a little about Pure Vision transmissions (if I even have the

terminology correct) and how they are received and verified.

I'm not so much interested in how one lama might verify another lama's pure vision (unless that is part of the process), because I know that these can be controversial and there can be disagreements, but about a lama or practitioner receives and verifies these.

Is it common for lamas to receive pure visions as part of their three year retreat, or through their practice in general?

Are these visions sought, or do they just arise?

How are they differentiated from a very strong imaginary experience?

(Just to be clear, ...I have received no pure visions and am not trying to verify any, just very interested in this process).

florin said:

You need to be a reencarnation of someone who has had the very rare privilege of having been personally chosen by Padmasambhava to receive the transmissions of said treasures.

These are some of his disciples. When the time comes for these treasures to be revealed the disciple should enter a period of retreat where he meets Padmasambhava himself in a vision or a dream and where past memories of empowerments and details about the terma to be revealed are awakened.

I guess the way this happens is not set in stone but this is how, more or less, Ratna Lingpa explains it.

climb-up said:

This is to be a tertön right?

Or is it the same to receive a pure vision?

Malcolm wrote:

My late teacher, an important tertön, said if you want to be a tertön, the only real requirement is faith in Guru Rinpoche. If you supplicate him strongly enough with genuine compassion for sentient beings, then you might be able to reveal terma.

Author: Malcolm

Date: Thursday, February 8th, 2018 at 1:12 AM

Title: Re: Pure vision, what's up with?

Content:

Thomas Amundsen said:

Pure visions may be a little less "regulated" than termas. But my understanding of termas is that there are some checks and balances in the tradition, it's not completely wild and hairy. For one, I believe a tertön must be a reincarnation of one of Padmasambhava's 25 disciples. Secondly, there are six (up to nine?) terma lineages that must be intact for a terma to be considered valid. One of those is a prophecy lineage. The tertön should have already been prophesied by Guru Rinpoche that they would reveal this teaching at a particular time and place. Some of these prophecies really are quite detailed.

Malcolm wrote:
Most of these rules are later elaborations.

Thomas Amundsen said:
Ah, that makes sense. Later like 14th century, or much more recent?

Malcolm wrote:
It is cumulative, each generation added more rules.

Author: Malcolm
Date: Thursday, February 8th, 2018 at 1:11 AM
Title: Re: Is NMRK the definitive Buddhist path?
Content:

Queequeg said:
I just want to make clear, he had no sectarian perspective when he was making his criticisms because he had no sect.

Malcolm wrote:
Oh, come on. Of course he had a sectarian perspective, he was raised and educated in the Tendai tradition. It is pretty hard to read Risshōankokuron and not be surprised by the bile Nichiren expresses towards Honen's Jodo Shu.

He would have been appalled at Tibetan Buddhism.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 11:15 PM
Title: Re: Pure vision, what's up with?
Content:

Thomas Amundsen said:
Pure visions may be a little less "regulated" than termas. But my understanding of termas is that there are some checks and balances in the tradition, it's not completely wild and hairy. For one, I believe a tertön must be a reincarnation of one of Padmasambhava's 25 disciples. Secondly, there are six (up to nine?) terma lineages that must be intact for a terma to be considered valid. One of those is a prophecy lineage. The tertön should have already been prophesied by Guru Rinpoche that they would reveal this teaching at a particular time and place. Some of these prophecies really are quite detailed.

Malcolm wrote:
Most of these rules are later elaborations.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 10:13 PM

Title: Re: Seeing Things As They Are

Content:

Way-Fun said:

When reality is as it already is, you are already free, as you are.

Malcolm wrote:

When is reality not as it is? Thus, your own statement is self-contradictory since despite the fact that reality is already as it is, sentient beings still suffer from afflictions and karma.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 10:07 PM

Title: Re: Is Zen Buddhism the "Successor" of Classic Taoism?

Content:

Astus said:

Please look at Chengguan's words:

豈言象之能至。故云迴出。又借斯亡絕以遣言思。(T36n1736_p0002b19)

Words may resemble very much. But the cause (behind it) is very different. We borrow the words but not accept their meaning.

言有濫同釋教者。皆是佛法之餘。(T35n1735_p0521 b15-16)

Those who go too far and equate [false teachings] with Buddhism are all outside of the Buddhadharma.

無得求一時之小名。渾三教之一致。習邪見之毒種。為地獄之深因。開無明之源流。遏種智之玄路。誠之誠之。(T36n1736_p0107 a11-13)

Do not seek after the trivial reputation of a single age and confuse the three teachings as one. Studying the poisonous seeds of false views is a deep cause for being born in hell, opens up the wellspring of ignorance, and blocks of the road to omniscience. Take heed! Take heed!

Guifeng Zongmi on Confucianism and Daoism:

"The main thrust of the non-Buddhist teachings, however, is to establish the conduct for humanity, not to inquire into its ultimate origin. The myriad things discussed in the two teachings are limited to the phenomenal world. Although they point to the great Dao as the root, they do not completely explain agreeability and adversity, arising and ceasing, purity and defilement, or causes and conditions. Consequently, those who practice these teachings are not aware that the doctrines are provisional and cling to them as perfect teachings."

(Treatise on the Origin of Humanity, in Three Short Treatises, BDK ed, p 149)

Dogen wrote:

"no student of Kongzi and Laozi has ever fathomed the Buddha-Dharma. People today

of the great kingdom of Song mostly uphold the principle of agreement between Kongzi and Laozi and the Buddha's truth. It is the gravest of wrong views"

"Kongzi, Laozi, Zhuangzi, Huizi, and suchlike are just common people. They could not reach the level of even a srotāpanna of the Small Vehicle; how much less could they reach the level of the second [effect] or the third [effect] or an arhat of the fourth [effect]? That students, however, out of ignorance, put them on a par with the buddhas, is "in the midst of delusion, deepening delusion." Kongzi and Laozi are not only ignorant of the three times and ignorant of the many kalpas; they are not able to know one instant of mindfulness and not able to know one moment of the mind. They do not bear comparison even with the gods of the sun and the moon and they cannot equal the four great kings and the hosts of gods. Whether in the secular sphere or beyond the secular sphere, [seen] in comparison with the World-honored One, they are straying in delusion."

(Shizen-biku, in SBGZ, BDK ed, vol 4, p 268, 275-276)

Malcolm wrote:

Yup.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 10:03 PM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

i was unaware of his sectarianism...i read his liberation in the palm of your hand ..and well i never was clued into the gelugpa nygma wars you discuss.

Anyway back to source the question;

No, that people use upaya as a means to justify his remarks.

you said

it's the first i heard and wonder if this is actual or just something "You Feel"

Malcolm wrote:

Yes, I have heard Gelugpas explain away his remarks as being related only to the fact that many Gelugpas in eastern Tibet were all becoming interested in Dzogchen, and he did not like that. He also did not like the so called Rime movement. He regarded it as a threat the Gelug intellectual hegemony in Tibet.

ItsRaining said:

Just wondering, what is it like now? Is Gelug still the predominant philosophical view in Tibet?

Malcolm wrote:

For a long while, study of the Gelug school was predominant in academia. This is not the case anymore. Also, since the Ganden Phodrang was toppled, you could not say that in Tibet Gelug is the dominant school now.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 10:00 PM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

It would have no unavoidable, permanent detrimental effect on my practice?

Malcolm wrote:

Nope. You are too old for sbyor lam anyway, right?

Pema Rigdzin said:

sbyor lam is consort practice? I'm only nearing 42, so don't think I'm too old for much, but I'm afraid my wife would not be qualified for it, so not in the plans. Would the procedure affect practices like tummo, done as secondary practices for a Dzogchen practitioner?

Malcolm wrote:

Not at all.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 9:59 PM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

It would have no unavoidable, permanent detrimental effect on my practice?

Malcolm wrote:

Nope. You are too old for sbyor lam anyway, right?

Pema Rigdzin said:

sbyor lam is consort practice? I'm only nearing 42, so don't think I'm too old for much, but I'm afraid my wife would not be qualified for it, so not in the plans. Would the procedure affect practices like tummo, done as secondary practices for a Dzogchen practitioner?

Malcolm wrote:

Yeah, you are too old. 26 is the cutoff point.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 12:03 PM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

Blame Kim.

Malcolm wrote:

That's naive.

marting said:

Thanks for catching that. Forgot to add, "...and blame China." I'll leave it up to you to decide which is the worst offender of the two.

Malcolm wrote:

Have you ever actually been there? China, I mean.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 11:11 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

Sometimes you have to stand up to the bully, and

<https://www.politico.com/magazine/story/2017/09/14/north-korea-1976-axe-murder-incident-215605>

Malcolm wrote:

I am sorry, but I think you have zero understanding of the real situation with respect to NK. You do understand we are mobilizing for a war there? In the very possible eventuality that hostilities do breakout we'll be screwed, all of us.

marting said:

Blame Kim.

Malcolm wrote:

That's naive.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 10:15 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

You can try, but hard to justify the actions of bullies.

Malcolm wrote:

Trump isn't a bully? After all, his button is bigger than Kim's.

marting said:

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<https://www.politico.com/magazine/story/2017/09/14/north-korea-1976-axe-murder-incident-215605>

Malcolm wrote:

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Author: Malcolm

Date: Wednesday, February 7th, 2018 at 8:33 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

You can try, but hard to justify the actions of bullies.

Malcolm wrote:

Trump isn't a bully? After all, his button is bigger than Kim's.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 8:31 AM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

It would have no unavoidable, permanent detrimental effect on my practice?

Malcolm wrote:

Nope. You are too old for sbyor lam anyway, right?

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 6:28 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

DGA said:

Trump just passed an insane tax cut bill. He's throwing money at the already rich. That's why he's tolerated. Mitt Romney couldn't do it, but Trump could squeak into office and get this done for reasons we don't need to get into but have everything to do with idiot baby boomers.

Handing already rich people a big ol' wad of capital, among other things, spurs inflation. Fears of inflation open onto bearish markets. And here we are.

Mantrik said:

But I thought it was all spin. The tax cut was less than Obama's according to UK media, just another way for Trump to lie to his dimwitted supporters.

Queequeg said:

Its a strange tax cut. For people at the bottom and the top it will make a difference. For most in the middle, its pretty much a wash. Small business owners will like this, unless they're accountants and lawyers. It also changes tax incentives. I understand, have not confirmed, it is favorable toward real estate investments at the expense of other types of investments... Gee, I wonder who put those provisions in there?

Malcolm wrote:

And gold courses, don't forget the oppressed golf course owners who are finally going to get those much needed deductions.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 6:27 AM

Title: Re: Vasectomy

Content:

Pema Rigdzin said:

Recently my wife floated the idea of me getting a vasectomy once we've either had our second and last child, or once we've decided we're gonna be one and done. She wasn't insistent, so that's not an issue, and I can't help but sympathize with her position of all other methods of birth control being basically all on her. But my concern is whether a surgery like this would be damaging to practice of Secret Mantra in general, and Dzogchen in particular. What say you, Malcolm, and others? Anyone spoke to their lama about this? I know my wife would take yet another one for the team if I told her it would be harmful to my practice. But would it?

Malcolm wrote:

Go for it.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 6:25 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

United States has done nothing to North Korea for decades. The image that they want nuclear weapons because they feel threatened from the United States is a pretense. Stop buying it.

Malcolm wrote:

The United States has put the screws on NK so tightly the people are starving because in Kim's paranoia, he'd rather buy weapons than food. Developing nukes is also part of the their constitution, BTW.

marting said:

Worth mentioning also that you're oblivious to Russia and China's tireless moves to check mate the U.S. off the world stage, economically, militarily, and politically, and the role a nuclear NK will play in that.

Malcolm wrote:

This is largely due to Trump's signaling that the US is withdrawing from its world leadership role with all this "America First" nonsense. And we know that Trump has a hardon for Putin. Trump buys into all this nationalist crap that Bannon was spinning. And all this "lets bring jobs back" is crap too. Who wants those jobs? No one. No one wants \$9000 iphones either. There are no coal jobs that are going to be created. We are far from being "checkmated" by China and Russia on any score, in pure military terms. And our economy is still the largest in the world and will continue to be so. Our economy, as of 2017, is 24.32 percent of the world economy. Now, let that sink in because while we only have 324 million +- people, China's economy is only 14.84 percent of the world economy with 1.4 billion people. Russia's economy is the same size as Italy's. So please, dispense with the ridiculous exaggerations about how our economic, military, and political place in the world is so precarious. We, along with Western Europe are the wealthiest, most technically advanced countries in the world. But Trump has no understanding of this and is throwing it away based on trying to make white people in middle America happy with jobs they will never have again. He is selling them snake oil, and if you have a brain in your head, you know it.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 5:40 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Malcolm wrote:

...all he wants to do is dismantle everything the black guy did.

marting said:

Who, the guy that did nothing whatsoever about North Korea during his tenure?

Malcolm wrote:

North Korea is not a problem that will be solved by ramping up aggression. I am not sure you really understand what motivates them and why they hate the United States so much. Did you completely forget all principles of Dharma?

Hostilities aren't stilled
through hostility,
regardless.
Hostilities are stilled
through non-hostility:
this, an unending truth.

The people in this Administration are the most incompetent set of political appointees in
I cannot remember how long.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 5:31 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

DGA said:

Pence could go full Caligula, though, when it's his turn.

Malcolm wrote:

I see him more going the Torquemada route, myself. "Kill them all, God will know his own."

Queequeg said:

All with that plastic smile.

His holocaust remembrance tweet was a travesty.

What a creep.

Malcolm wrote:

This whole administration is a travesty.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 5:30 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

More embarrassing is the inability to acknowledge corrosive ideologies advanced by capable, aggressive state actors.

Malcolm wrote:

The flawed ideology at work here is the ideology of a deeply incompetent administration that defunds the state dept and refuses to send qualified diplomats to S. Korea.

marting said:

No, no, you're missing the invisible gorill...who am I kidding, you're already in the advanced stages of anti-Trumpiritis. Carry on.

Malcolm wrote:

The man is a boob who does not understand anything at all about how foreign policy works, don't even get me started on what a fool he is about the EPA, and so on. He is such a racist asshole, all he wants to do is dismantle everything the black guy did.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 5:02 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

DGA said:

Pence could go full Caligula, though, when it's his turn.

Malcolm wrote:

I see him more going the Torquemada route, myself. "Kill them all, God will know his own."

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 4:55 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Minobu said:

source please.

Malcolm wrote:

Source of what? Pabhongkha's sectarian remarks?

Minobu said:

i was unaware of his sectarianism...i read his liberation in the palm of your hand ..and

well i never was clued into the gelugpa nygma wars you discuss.

Anyway back to source the question;

No, that people use upaya as a means to justify his remarks.

you said

Queequeg said:

Those critiques were upaya.

Malcolm wrote:

That's what people say about Pabhongkha's criticisms too;

M

Minobu said:

it's the first i heard and wonder if this is actual or just something "You Feel"

Malcolm wrote:

Yes, I have heard Gelugpas explain away his remarks as being related only to the fact that many Gelugpas in eastern Tibet were all becoming interested in Dzogchen, and he did not like that. He also did not like the so called Rime movement. He regarded it as a threat the Gelug intellectual hegemony in Tibet.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 4:48 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

Mantrik said:

When the US sneezes, we all catch a cold.

Global indexes also fell.

In the UK we have the same issue - interest rates are set to rise so investment in shares becomes less attractive.

This stuff doesn't astound me.

What astounds me is that our UK economy took a major hit when the BREXIT process commenced, quite rightly recognising an insane plunge into the abyss. Meanwhile, in the US, the markets seemed blind to the election of an insane sociopath just because he happened to lie about favouring big businesses and actually meant bribing anyone who would pay him off once he was ousted.

Queequeg said:

The Roman Empire endured under some truly pathetic leaders for a very long time...

Historians credit the system Augustus left in place. Despite the lunatic in the White House, the rest of the government grinds along.

On that theme... I wonder if there is an argument to be made that Mueller/FBI/Justice Department is to Trump as Praetorian Guard is to Caligula...

Malcolm wrote:
More like Nero, I'd say...

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 3:56 AM
Title: Re: Is NMRK the definitive Buddhist path?
Content:
Queequeg said:
Those critiques were upaya.

Malcolm wrote:
That's what people say about Pabhongkha's criticisms too;
M

Minobu said:
source please.

Malcolm wrote:
Source of what? Pabhongkha's sectarian remarks?

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 3:27 AM
Title: Re: The Mahayana Is Not Diluted Theravada.
Content:

DGA said:
OK. I haven't studied Yogacara in any detail at all, so I wouldn't know.

I should have made my point differently. I don't know of any contemporary school of Mahayana that would claim that practitioners of sravakayana, even those who attain the goal of arhatship, do not eventually wind up practicing Mahayana and then attaining Buddhahood. Are there any such schools today?

jake said:
Hi DGA,

The way you've phrased the paragraph above has triggered a question. Is your understanding of Ekayana that the other two vehicles lead to the Mahayana and then Anuttarasamyaksambodhi? Or that all three vehicles lead, eventually, to Anuttarasamyaksambodhi? Sorry if this is 'off topic' in the thread, recognizing of course the broad scope of this thread.

DGA said:

Good one. My comments so far in this thread don't account for pratyekabuddhas. I've never met one so I can't say first hand. In fact, I'm just parroting what little I know of the Mahayana party line. Here's my best shot at that question.

I think you have to practice Mahayana (which is the same as Ekayana) in order to become a Samyaksambuddha. Which means that pratyekabuddhas don't attain anuttarasamyaksambodhi, because they haven't practiced Mahayana. Or is it possible for a pratyekabuddha to practice Mahayana? I don't know.

I think all sentient beings have Buddhahood available to them, and that the different schemes of different vehicles are little more than temporarily useful fictions or taxonomies.

I invite anyone with the patience to correct any mistakes I've made to do so.

Malcolm wrote:

See this post:

<https://dharma.wheel.net/viewtopic.php?f=102&t=27709&start=240#p434368>

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 3:24 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

Those critiques were upaya.

Malcolm wrote:

That's what people say about Pabongkha's criticisms too; I don't buy it personally. There is upāya, there is also grasping to views. I consider Pabongkha and Nichiren's condemnations of other schools to be examples of the latter. YMMV.

M

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 3:13 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

If all you have is madhyamika, I think the tendency is to be run into an emptiness pit. You have to return to the middle and allow for conventions, tentatively recognize dharmas, knowing their dependently arisen nature.

marting said:
I understand that Madhyamaka means "middle."

Malcolm wrote:
In general, it is the middle way between eternalism and annihilationism. But this does not mean there is something else between these two.

Whatever arises in dependence,
that is explained to be emptiness;
that is a dependent designation,
that itself is the middle way.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 3:03 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:
marting said:
Which leads me to wonder...what is beyond mere Madhyamaka?

Malcolm wrote:
Nothing, nothing surpasses Madhyamaka.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 3:02 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:
Queequeg said:
If all you have is madhyamika, I think the tendency is to be run into an emptiness pit.
You have to return to the middle and allow for conventions, tentatively recognize
dharma, knowing their dependently arisen nature.

Malcolm wrote:
There is no middle.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 3:02 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:

Queequeg said:
You mean, Sudden and Perfect?

Malcolm wrote:
No, I would never describe mantrayāna in those terms. Mantrayāna is not sudden, it simply collapses the path of a buddha from three incalculable eons into one, seven, or 16 lifetimes depending on diligence, based on its special methods, creation and completion stage. Hence, Mantrayāna, aka uncommon Mahāyāna, is distinguished from common Mahāyāna solely by its method, but not by its view.

Queequeg said:
I was being a little facetious.

For the record - Sudden and Perfect in Tiantai is not the same as the notion of Sudden and Perfect where someone is enlightened in a Eureka moment.

Malcolm wrote:
Yes, I know. I respect the intellectual edifice that Zhiyi erected. But he makes historical assumptions I don't share.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 2:32 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:
marting said:
To my limited understanding, Madhyamaka does indeed disabuse one of bias.

Queequeg said:
Agreed. AFAIK, Madhyamika is just an analysis that undermines any effort to establish a self-existent dharma. Efforts have been made over the millennia to make it something more, and they are bound to be undermined by the very thing they're trying to build something out of.

In East Asia, Nagarjuna is understood as teaching more than merely Madhyamika. The commentary on the Prajna Paramita Sutra attributed to Nagarjuna is probably as influential, if not more so.

Malcolm wrote:
But it too is just Madhyamaka.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 2:31 AM
Title: Re: Is NMRK the definitive Buddhist path?
Content:
Queequeg said:

Anyways, it seems we never get around to actual doctrines because people get hung up on the rhetoric.

Malcolm wrote:

That means the rhetoric is in the way. It is one of the problems Gelugpas have with Pabhongakha, actually. Non-Gelugpas just can't forget that Pabhongkha stated in his letters, that all other Buddhists apart from his school were all going to hell, and so on. Then Gelugpas get mad and claim we are getting hung up on rhetoric. Moreover, there are more than just a few Gelugpas who double down on the rhetoric, and I see the same thing happening among Nichirenistas. This is complicated by the fact that Nichiren Buddhism itself has a complicated history, with factions and differing ideologies, from peaceful drum bangers who build Nirvana Stupas around to the world, to aggressive street preachers (at least there were in the '80's).

Queequeg said:

I'm not going to disavow Nichiren's rhetoric.

Malcolm wrote:

You ought to. It's pure, undiluted sectarianism.

Queequeg said:

I do think it is appropriate against materialists and nihilists whose influence is posing an existential threat to humanity.

Malcolm wrote:

I personally think religious people are a much greater existential threat to humanity than materialists.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 2:25 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

You brought up Nisgardatta as someone who both advocated dependent origination and nonduality. I pointed out this was impossible.

fuki said:

I did not, I was asked if I found it in his teachings, the answer was yes due to practise, ofcourse I see the impossibility you demonstrate however theorized, framed with a particular agenda, I'm not an idiot (well not in that way)

Yes, because every time you do, Advaita will be found to be eternalist, advocating ultimate being, and therefore incompatible with the practice of Buddhadharma. There is nothing useful in Advaita for those who practice Buddhadharma, other than to be examined and shown to be a source of faulty views and a deviation. We don't even need to discuss Yoga, Samkhya, etc., since these darshanas have been well refuted. I've studied these things with Hindu masters of them, they have no problem with the

incompatibility of Buddhadharma with Samkhya and Advaita, or the incompatibility of Advaita with Samkhya and Buddhadharma and so on. They cheerfully acknowledge that there are clear differences and that they need to be respected.

I already said they were different.

You didn't get the "Mu" reference, well not its function.

Malcolm wrote:

I understand what the Japanese equivalent to A is.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 2:23 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

Ricky said:

I really don't know much about it, just saw the price for a big name like that and was shocked.

Queequeg said:

Yeah, crown jewel of the American business world was run into the ground... IBM turned it around, but they are no longer making Business Machines. GE could regroup, but its probably not going to be making everything from jet engines to financial products. Even at its price now, you could lose money before you make money.

Malcolm wrote:

Yup, Buffet is out of GE completely.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 2:21 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

unless of course one practices secret mantra.

Queequeg said:

You mean, Sudden and Perfect?

Malcolm wrote:

No, I would never describe mantrayāna in those terms. Mantrayāna is not sudden, it simply collapses the path of a buddha from three incalculable eons into one, seven, or 16 lifetimes depending on diligence, based on its special methods, creation and completion stage. Hence, Mantrayāna, aka uncommon Mahāyāna, is distinguished from common Mahāyāna solely by its method, but not by its view.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 2:01 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Not positing a fourth. The three are upaya - the Buddhayana is taught in varying degrees of incompleteness in response to the needs of the beings.

Malcolm wrote:

You are: you are saying that the three vehicles are not complete, and that there is a fourth which is.

Queequeg said:

No. The three are conventions, upaya. There is one complete vehicle.

Malcolm wrote:

Yes, it is called Mahāyāna, which leads full buddhahood; and that takes three asamkheyakalpas to traverse, unless of course one practices secret mantra.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 1:52 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

marting said:

Curious also: are you positing a fourth? For the record I couldn't find "Buddhayana" in the index of the paper you linked to.

Malcolm wrote:

Yes, he is.

This thread should really be split into a thread called Ekayāna: controversies and continuities.

Queequeg said:

Not positing a fourth. The three are upaya - the Buddhayana is taught in varying degrees of incompleteness in response to the needs of the beings.

Malcolm wrote:

You are: you are saying that the three vehicles are not complete, and that there is a fourth which is.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 1:51 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

marting said:

The Buddhayana is inconceivable to anyone within the three vehicles, even the bodhisattvayana.

Curious also: are you positing a fourth? For the record I couldn't find "Buddhayana" in the index of the paper you linked to.

Queequeg said:

Buddhayana is referred to as Sudden and Complete/Perfect/Round.

Malcolm wrote:

Unfortunately, Queequeg generally retreats into Tien tai private language about this issue.

But suffice it to say that what Indians took one vehicle to mean, and its subsequent understanding in Tibet, and what it means to Tientai folk are not really commensurate.

For us, Mahāyāna itself is the one vehicle; for them the one vehicle is sudden, perfect, complete awakening, which as far as I know has never happened for anyone, anywhere, at anytime.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 1:44 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

marting said:

The Buddhayana is inconceivable to anyone within the three vehicles, even the bodhisattvayana.

Curious also: are you positing a fourth? For the record I couldn't find "Buddhayana" in the index of the paper you linked to.

Malcolm wrote:

Yes, he is.

This thread should really be split into a thread called Ekayāna: controversies and continuities.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 1:44 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:

Queequeg said:
The awakening of the pratyekabuddha does not equal the awakening of a Buddha. It is of an inferior nature.

Malcolm wrote:
If this were the case it would mean the dharmadhātu had levels and grades. But as above, we can see this is false, which is why according to Candrakīrti, the liberation of śrāvakas, pratyekabuddhas, and buddhas are the same in terms of liberation.

Author: Malcolm
Date: Wednesday, February 7th, 2018 at 1:38 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:

jake said:
In your tradition, how would you describe this forth jeweled cart, the one pulled by a great white ox? Sorry to say, I remain rather ignorant of the specifics of the Tibetan traditions. (I also realize there are differing perspectives on what constitutes ekayana in Japanese traditions...)

jake

Malcolm wrote:
There is no "fourth" cart. There is only one cart, Mahāyāna, the practice of the six perfections which takes three incalculable eons. The jeweled cart drawn by the white elephant (not ox) is the result of Mahāyāna practice, buddhahood.

For example, the Lanka states:

"There are no other vehicles,
I teach only one vehicle;
but in order to guide the immature,
I explain different vehicles.

Candrakīrti observes:

"It is said 'There are persons for one vehicle and three,' but ultimately, there is only one vehicle. The teaching of Śrāvakayāna, Pratyekabuddhayāna and Mahāyāna is for the

purpose of introducing sentient beings."

He then clarifies what this means for him:

Because there are no divisions in the dharmadhātu, those [three] were explained for introducing [sentient beings]. Ārya Nāgārjuna states:

Because there are no divisions in the dharmadhātu,
there are no divisions in vehicles;
the teaching of three vehicles
is for introducing sentient beings.

In that case, since the dharmadhātu is uniform, and because śrāvakas and so on do not differentiate the dharmadhātu, the vehicle is only one. Since there is traversing, there is a so-called vehicle, and because the absence of an entity of self of śrāvakas and so on are the same, there is one vehicle. Since this is traversed, it is a vehicle. Since they are equivalent in liberation, there is one vehicle."

Candra then goes on to point out that Yogacārins like Maitreyanatha regard the one vehicle teaching as interpretable and not definitive. He summarizes his statement however by stating, " As such, the character of the Mahāyāna is established as the Ekayāna. " In other words, Candra defines the one vehicle from the standpoint of reality, the dharmadhātu, and since reality is one, the means of realizing it must all be the same.

In other words, for Madhyamaka, Mahāyāna is the Ekayāna, there is no Ekayāna apart from Mahāyāna. This is basically how the Ekayāna is understood in Tibet as well, since we are all Madhyamaka here, of the Prasaṅga variety, apart from some people that follow gzhan stong.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 12:54 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

I never said there was a non-duality, like in my previous post which you didn't quote. You brought up Nisgardatta as someone who both advocated dependent origination and nonduality. I pointed out this was impossible.

I'm not gonna engage the advaita-buddhadharma differences.

Yes, because every time you do, Advaita will be found to be eternalist, advocating ultimate being, and therefore incompatible with the practice of Buddhadharma. There is nothing useful in Advaita for those who practice Buddhadharma, other than to be examined and shown to be a source of faulty views and a deviation. We don't even need

to discuss Yoga, Samkhya, etc., since these darshanas have been well refuted. I've studied these things with Hindu masters of them, they have no problem with the incompatibility of Buddhadharma with Samkhya and Advaita, or the incompatibility of Advaita with Samkhya and Buddhadharma and so on. They cheerfully acknowledge that there are clear differences and that they need to be respected.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 12:37 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

Queequeg said:

AMZN... Its expensive, but until the regulators start trying to break it up, they'll just keep bringing their capital to the table and disrupting industries with inefficiencies... very interested to see what they are going to do to the health insurance industry...

Malcolm wrote:

Buy a fund to take advantage of amazon. It is too volatile on the best of days for most people's comfort.

Apple has much better fundamentals. P/E ratio 16.22, Mkt. cap 811.89B

Amazon - P/E ratio 226.99, Mkt cap 675.09B

In other words, if you buy Amazon, you are paying \$226.99 for every dollar of asset value. This is not a bargain. Amazon is way, way, over priced. Same with Tesla. It's a suckers bet.

Queequeg said:

Fair points about AMZN and TSLA. They are at the high end of value and would not recommend buying right now - wait for a pull back - but I would argue these aren't really bets on the companies and so traditional valuations are not going to tell the whole story - they're bets on Bezos and Musk and emerging business and product innovations that are in uncharted territory. Bezos has the better track record, and until the regulators start to come down on AMZN, I don't see their expansion slowing.

I agree on AAPL. Solid financials and in terms of product, they've got a cult - the Apple Store aesthetic looks like such a nice and pleasant future! I want to live there!

In general, though, I would not recommend jumping into the market new right now if you've never been. There are aspects of this market that are really weird and could blow up. Do your homework. Get in slow. Like Malcolm touched on, start with funds, and as you get a feel for what's going on, focus on industries that you can relate to, and then you can start placing specialized bets.

Actually, investing is a great dharma practice in certain respects. You need to cultivate detachment and equanimity. Attachments can get you killed.

Malcolm wrote:

Take a long view, and understand that over a long period of time, the market typically averages out to a 10-11 percent return, subtract inflation, and you have your real return (hence the panic over inflation in the market for the past couple of trading days). Stocks are not for most people. This is why Buffet always tells people to put their money in funds that track the major indexes. Right now, a 50/50 or 60/40 split between domestic and foreign equities is a good way to go, keep 15 percent in bonds, and 5 percent in cash. Also, Fidelity and Vanguard are selling total portfolios where one can simply invest in one fund according to one's stomach for risk, which is balanced accordingly.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 12:29 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

This is the heart of your error, and it is at the heart of many who subscribe to nondualism, as if there were some nondual reality. There is not. I see this happen over and over again.

Dependent origination is rejected by all Advaitans because the logic of dependent origination does not permit one to advance an ontologically meaningful nondualism.

"Nondual" in Mahāyāna means either the absence of outer objects or it means the absence of the basic pair of existence and nonexistence.

M

fuki said:

Mu

Malcolm wrote:

You should really take the time to discover why Shantaraksita rejected Shankaracharya's embrace of nonarising. It was not because of sectarianism, it was because Advaitans propose, including Nisgardatta, that reality is a all pervasive nondual consciousness. Nisgardatta's point of view is not compatible with <http://www.nonduality.com/asmi2.htm>:

To identify oneself with the particular is all the sin there is. The impersonal is real, the personal appears and disappears. "I am" is the impersonal Being. "I am this" is the person. The person is relative, and the pure Being fundamental.

This is completely incompatible with dependent origination. I am surprised you do not understand this.

Author: Malcolm

Date: Wednesday, February 7th, 2018 at 12:00 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

fuki said:

No not the same.

Yes, non-duality and the void of own-being of that which arise, is at the heart of his teachings.

Malcolm wrote:

This is the heart of your error, and it is at the heart of many who subscribe to nondualism, as if there were some nondual reality. There is not. I see this happen over and over again.

Dependent origination is rejected by all Advaitans because the logic of dependent origination does not permit one to advance an ontologically meaningful nondualism.

"Nondual" in Mahāyāna means either the absence of outer objects or it means the absence of the basic pair of existence and nonexistence.

M

Simon E. said:

Precisely so.

Malcolm wrote:

Time for people to read the Heart Sūtra again, or even better, the <http://www.buddhistische-gesellschaft-berlin.de/downloads/ratnagunasamcayagatha.pdf>. I just wish there were a better translation than this.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 11:54 PM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

Queequeg said:

AMZN... Its expensive, but until the regulators start trying to break it up, they'll just keep bringing their capital to the table and disrupting industries with inefficiencies... very interested to see what they are going to do to the health insurance industry...

Malcolm wrote:

Buy a fund to take advantage of amazon. It is too volatile on the best of days for most

people's comfort.

Apple has much better fundamentals. P/E ratio 16.22, Mkt. cap 811.89B

Amazon - P/E ratio 226.99, Mkt cap 675.09B

In other words, if you buy Amazon, you are paying \$226.99 for every dollar of asset value. This is not a bargain. Amazon is way, way, over priced. Same with Tesla. It's a suckers bet.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 11:36 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Soma999 said:

Everyone is right from his own point of view.

Malcolm wrote:

This does not mean everyone is "right."

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 11:35 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Simon E. said:

So in your view are Nisargadatta Maharaj's teachings the same as Buddhadharma?

fuki said:

No not the same.

Do they include Dependant Origination for example?

Yes, non-duality and the void of own-being of that which arise, is at the heart of his teachings.

Malcolm wrote:

This is the heart of your error, and it is at the heart of many who subscribe to nondualism, as if there were some nondual reality. There is not. I see this happen over and over again.

Dependent origination is rejected by all Advaitans because the logic of dependent origination does not permit one to advance an ontologically meaningful nondualism.

"Nondual" in Mahāyāna means either the absence of outer objects or it means the absence of the basic pair of existence and nonexistence.

M

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 11:19 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

fuki said:

hence they cannot describe the real-in-itself.

Malcolm wrote:

There is no "real-in-itself." This is just an importation of Kantian transcendental idealism into Nāgārjuna. But it is a wrong interpretation.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 10:51 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Wayfarer said:

The way Nāgārjuna is presented often is nihilistic. To say that nothing is real, or nothing exists, is nihilist, and it's also not what Nāgārjuna says.

Malcolm wrote:

He does say nothing is real. He does not say nothing exists.

fuki said:

"The task of philosophy is to show that reality conceived within the relativity-field is conceptual, and hence it has no essence of its own, i.e., it is not what it would be in itself"

- Nagarjuna

Understanding Nagar. is actually the true middle way, which is neither the extremes nor the middle, since the middle only designates the extremes.

Malcolm wrote:

Where is this from? The translation is a little strange.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 10:42 PM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

Anyways, it seems we never get around to actual doctrines because people get hung up on the rhetoric.

Malcolm wrote:

That means the rhetoric is in the way. It is one of the problems Gelugpas have with Pabhongakha, actually. Non-Gelugpas just can't forget that Pabhongkha stated in his letters, that all other Buddhists apart from his school were all going to hell, and so on. Then Gelugpas get mad and claim we are getting hung up on rhetoric. Moreover, there are more than just a few Gelugpas who double down on the rhetoric, and I see the same thing happening among Nichirenistas. This is complicated by the fact that Nichiren Buddhism itself has a complicated history, with factions and differing ideologies, from peaceful drum bangers who build Nirvana Stupas around the world, to aggressive street preachers (at least there were in the '80's).

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 10:15 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

fuki said:

Q: What is the right view?

A: To perceive without perceiving any object whatsoever is the right view.

Malcolm wrote:

This is absolutely correct, but there is a right way to arrive at this view of no view, and a wrong way.

The right way is to analyze phenomena and find that there are no phenomena which stand up to analysis. The wrong way is to take this "no view" as a statement of dogma and start barking it at everything you see.

Now, in the West we have many people training in Zen who do not even know the rudiments of Buddhadharma. This was not the case in China and Japan, where Zen/Chan training was engaged in by people who were well trained in Sūtra, Abhidharma, and so on.

So, it is not surprising in the least that in Zen circles there are people who are unable to distinguish at all what is Buddhadharma and why it is truly unique in the world. The same thing is true of Vipassana.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 10:02 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

Wayfarer has an aversion to Nāgārjuna, he understands it to be a form of nihilism.

Wayfarer said:

The way Nāgārjuna is presented often is nihilistic. To say that nothing is real, or nothing exists, is nihilist, and it's also not what Nāgārjuna says.

Malcolm wrote:

He does say nothing is real. He does not say nothing exists.

Wayfarer said:

Which is that things are empty of own-being, not merely or simply non-existent. Empty \neq non-existent. There are degrees of reality, that is why there can be 'two truths'.

Malcolm wrote:

No, the two truths are measure of how veridical a cognition is, it does not say anything at all about entities per se.

Wayfarer said:

I recognise and salute the superiority of the Buddha, otherwise I wouldn't consider myself Buddhist. But I can't agree with the statement that Buddhism is the only source of truth.

Malcolm wrote:

So you think that other traditions permit people to a degree of realization which is absolutely commensurate, say, with the path of seeing in Mahāyāna?

Wayfarer said:

What I see in the world's wisdom traditions, are accounts of the encounter with the Infinite, which is clearly embodied in Mahayana Buddhism.

Malcolm wrote:

Always knew you were a perennialist at heart.

Wayfarer said:

Buddhists have the best way of dealing with it - most consistent, most logical, and most profound. That's why I consider myself Buddhist. But it doesn't make everyone else's understanding wrong - that is just the kind of attitude that caused me to leave Christianity.

Malcolm wrote:

With respect to the nature of reality, all other religious understanding of it is wrong. If you believe otherwise, this means that you also believe that awakening has nothing to

do with view. That is knowledge obscuration I hope you someday overcome. There is no common basis between Buddhadharma and tirthika religions. HH Dalai Lama happily admits this, and with a grin, for example, is happy to state "When my Christian brothers want to talk to me about emptiness, I tell them emptiness is not their business."

This does not mean that all world religions are not based in some sense of moral responsibility and compassion for others, but compassion cannot eradicate afflictions which cause rebirth.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 9:57 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

No_Mind said:

How far a leap is it from mind stream to universal soul?

Malcolm wrote:

It's an uncrossable abyss.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 9:26 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

marting said:

I think I follow: that the three would not be treading the path of Buddhayana without the Buddha? Just wanted to double check.

With the ekayana perspective can the three paths arise without the Buddha?

(Maybe the hang-up is that I'm just trying to understand the subject better. I'm not arguing.)

Queequeg said:

Right, the message of the Lotus seems to be that the Buddha teaches three paths to prepare beings for the Buddhayana.

Malcolm wrote:

I see, now you have retreated from your previous statement of certitude to "seems to be."

Queequeg said:

The Buddha is considered eternal, so the paths are eternal.

Malcolm wrote:

You are referring to the rūpakāya? If so, this is just not so. With respect to this assertion, the Buddha states in the PP in 100,000 lines:

If matter...is a phenomena that is permanent, stable, eternal and unchanging, this Mahāyāna Dharma would not be able to overwhelm the world with its devas, humans, asuras and gandharvas. Because matter...is a phenomena that is impermanent, unstable, transient and changing, this Mahāyāna Dharma is able to overwhelm the world with its devas, humans, asuras and gandharvas.

BTW, some Buddhas, like Sikhin, never ordain a monastic Sangha. So, just how are all paths eternal?

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 9:24 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Ekayana in the Lotus means that even when the Buddha teaches the the three vehicles he is actually teaching the one Buddhayana. Those on the sravakayana are taught arhatship and are aiming for arhatship; pratyekabuddhayana are aiming for pratyekabuddhahood; bodhisattvayana are taught a particular ideal of Buddhahood culminating after 3 eons of practice and they aim for that particular conception of Buddhahood. The actual goal of the Ekayana is not known within these paths. The Buddha is preparing them all to receive the Buddhayana. The Buddhayana is inconceivable to anyone within the three vehicles, even the bodhisattvayana.

Malcolm wrote:

That is a novel interpretation.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 8:53 PM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

Very dependent on whether or not one caught the anti-Trump fever last year.

Malcolm wrote:

Trump is fool, leading other fools.

marting said:

More embarrassing is the inability to acknowledge corrosive ideologies advanced by capable, aggressive state actors.

Malcolm wrote:

The flawed ideology at work here is the ideology of a deeply incompetent administration that defunds the state dept and refuses to send qualified diplomats to S. Korea.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 8:32 PM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

Malcolm wrote:

Aapl

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:47 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

The thread drifted off topic and addressed the OP really only on the first page. If you want to inflame passions, as you did in the OP of that post ("You can read the article for a full catalogue to see if Nichiren sent any patriarchs of your tradition to hell..."), that's your prerogative. Its the way you put things that draws your intent into question.

Malcolm wrote:

Your post basically claims there is only one correct understanding and one correct practice. You do understand why some of us think this position is risible?

Queequeg said:

If you're not seeking bodhi, you're doing it wrong. Is that a controversial statement from a Buddhist perspective?

Malcolm wrote:

The point is that your guy claims if you don't seek bodhi his way, you're out. That is the risible part.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:40 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Norwegian said:

As someone who goes for refuge to the Buddha, I have accepted the Buddha (indeed any Buddha) as the ultimate authority on Buddhadharma.

The Buddha then stating that outside of his teachings there is no liberation, means it's highly arrogant of me to question that statement (in the sense of implying that the Buddha is mistaken, and yet still after that say that I go for refuge to the Buddha). Or, if not arrogant, then just ignorant (how can I know more about these things than the Buddha himself?). The Buddha is a Buddha. This is supposed to mean something. If the Buddha says something, then I listen to it.

My attitude is that if I don't understand something, then I want to understand why it is so and so, instead of just discarding it. So far this has not disappointed me or let me down.

Malcolm wrote:

The other reason why Wayfarer is completely mistaken on this point is that he believes there is something ultimate beyond phenomena which must be realized. He thinks the unborn, etc. refers to something real.

Norwegian said:

And for however long you hold that kind of view, for that long you'll remain mistaken. It is honestly quite straightforward: A basic study of Madhyamaka should dispense with that kind of view (of there being something truly real, somehow).

Malcolm wrote:

Wayfarer has an aversion to Nāgārjuna, he understands it to be a form of nihilism.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:39 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

“Malcolm” said:

The other reason why Wayfarer is completely mistaken on this point is that he believes there is something ultimate beyond phenomena which must be realized. He thinks the unborn, etc. refers to something real.

Wayfarer said:

It is not something, but also not nothing.

Malcolm wrote:

And thus you stuck in the third extreme, positing something which is not nothing but also not something, which is just the extreme of existence restated.

Wayfarer said:

But that's not the reason. It's because we all have to get along in a pluralistic world. Most of my relatives are Christian (or post-Christian). My sons both had Bible readings at their weddings.

Malcolm wrote:

Yes, but this a Buddhist forum, and not your parlor. In your parlor, I wouldn't even discuss Buddhism, unless there was clear interest.

I don't discuss Buddhism with people unless they show interest.

Here, it is a different story. We are here to discuss Buddhadharma, and part of that discussion involves why Buddhadharma is unique and why it alone offers ultimate freedom.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:32 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

The thread drifted off topic and addressed the OP really only on the first page. If you want to inflame passions, as you did in the OP of that post ("You can read the article for a full catalogue to see if Nichiren sent any patriarchs of your tradition to hell..."), that's your prerogative. Its the way you put things that draws your intent into question.

Malcolm wrote:

Your post basically claims there is only one correct understanding and one correct practice. You do understand why some of us think this position is risible?

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:06 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Dan74 said:

No Mind,

I find the approach as outlined here quite rigid as well. Life/spiritual practice are organic, not formulaic. Signposts (as in the Dharma) and one-to-one guidance from a teacher who knows your heart are vital, I agree, but any dogmatic approach as to what one needs (without even knowing where one is coming from) is naive at best.

Fora being the way they are, the view you are exposed here is symptomatic of this Forum's culture rather than what you are likely to hear in Vajrayana or Zen centres (in my experience), especially as a newcomer.

/|

Malcolm wrote:

Also, these days most people are just into what feels good.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 6:05 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Dan74 said:

No Mind,

I find the approach as outlined here quite rigid as well. Life/spiritual practice are organic, not formulaic. Signposts (as in the Dharma) and one-to-one guidance from a teacher who knows your heart are vital, I agree, but any dogmatic approach as to what one needs (without even knowing where one is coming from) is naive at best.

Fora being the way they are, the view you are exposed here is symptomatic of this Forum's culture rather than what you are likely to hear in Vajrayana or Zen centres (in my experience), especially as a newcomer.

/|

Malcolm wrote:

Everyone needs right view to practice Dharma. There is no way out otherwise.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:55 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Wayfarer said:

I don't agree with any form of 'religious triumphalism' - this way is the only way. We live in a pluralistic society which can accommodate many ways. And besides:

I have taught the Dharma compared to a raft, for the purpose of crossing over, not for the purpose of holding onto. Understanding the Dharma as taught compared to a raft, you should let go even of Dharmas, to say nothing of Adharmas.

Norwegian said:

As someone who goes for refuge to the Buddha, I have accepted the Buddha (indeed any Buddha) as the ultimate authority on Buddhadharma.

The Buddha then stating that outside of his teachings there is no liberation, means it's highly arrogant of me to question that statement (in the sense of implying that the Buddha is mistaken, and yet still after that say that I go for refuge to the Buddha). Or, if not arrogant, then just ignorant (how can I know more about these things than the Buddha himself?). The Buddha is a Buddha. This is supposed to mean something. If the Buddha says something, then I listen to it.

My attitude is that if I don't understand something, then I want to understand why it is so and so, instead of just discarding it. So far this has not disappointed me or let me down.

Malcolm wrote:

The other reason why Wayfarer is completely mistaken on this point is that he believes there is something ultimate beyond phenomena which must be realized. He thinks the unborn, etc. refers to something real.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:42 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Wayfarer said:

The ultimate goal is not Buddhist or Hindu or Christian, those distinctions only exist in the domain of phenomena. .

Tiago Simões said:

And given that we are not Buddhas, the domain of phenomena is all we have to play with.

Malcolm wrote:

Moreover, as the Sabba sutta points out, there nothing other than the domain of phenomena, and those are included completely within in the twelve āyatanas.

Another way to put it is that all compounded and uncompounded phenomena are included in one aggregate, one sense base, and one sense element, that is, the material aggregate, the mental sense base, and the dharma sense element. There are no phenomena outside of these three groups.

When we study Dharma in a proper way, we will abandon the notion that there is liberation for those outside of the Dharma. If we do not study Dharma in the proper way, maintaining the delusion that there is liberation for those outside of Buddhadharma is not only mistaken, but it is mistaken compassion.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:41 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

If liberation does not come from right view, than liberation has no cause and can arise at any time in anyone, whether they realized emptiness or not.

Kunga Lhadzom said:

But it would arise, if the karma for it ripened...maybe they practiced in a past life ?

Also if there is no beginning. ...no cause to cause a beginning....why couldn't liberation arise spontaneously ?

Malcolm wrote:

Why? It is because of the innate grasping at a nonexistent self which has not been eradicated by the realization of the emptiness of persons and phenomena that liberation cannot arise spontaneously. Since every other religion posits some kind of self as an ultimate reality, liberation is not possible for them.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:38 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Wayfarer said:

And exactly the same thing is being said of Christianity on Christian forums, and I don't accept that, either. I think liberation is ultimately beyond religions altogether - it is what they are pointing out, or pointing to, but as the parable says, they are 'fingers pointing at the moon'. The ultimate goal is not Buddhist or Hindu or Christian, those distinctions only exist in the domain of phenomena. But I'm not going to get into a long polemical debate about it.

Malcolm wrote:

Right, so for you liberation is not dependent on view, but something other mystical thingymabob that you cannot describe.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:31 AM

Title: Re: Largest one day drop in U.S. stock market - in history

Content:

DNS said:

The U.S. DJIA dropped 1,175 points today after dropping 665 last Friday. It is the largest single day drop in U.S. history, however, in terms of percentage drop, it was -4.6% which is still very far from the -22.6% on 10-19-1987.

The pundits say it is because the jobs market is looking good, the economy is doing well, so the stock investors fear interest rates will be going up several times this year. That just makes me glad not to be part of that group, that wishes ill for the common workers,

so that the Fed will keep interest rates low. Of course, I am sure there are some investors who don't think like that, but that was the general consensus among the pundits.

Malcolm wrote:

It is a buying opportunity. The world economy is growing. Fundamentals of the economy are great.

The market dropped because if interest rates rise, money becomes more expensive, and this affects returns on investments made with borrowed money. At a micro level this is nothing, but at the macro level, mutual fund level, this gets very expensive very quickly.

This will cause some investors to move their money into bonds, since yields are going to rise. Of course, let's hope the new Fed chair keeps his head and is super cautious about raising the Fed rates.

This is not a dis on workers, but there is some risk of inflation, because we are at nearly "full" employment. If borrowing money becomes expensive, this makes commercial paper more expensive, and this can have an adverse affect on jobs and growth.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 5:12 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Wayfarer said:

I don't agree with any form of 'religious triumphalism' - this way is the only way. We live in a pluralistic society which can accommodate many ways.

Malcolm wrote:

Of course, many sentient beings have different karma, and thus follow many paths, but without right view, liberation just is not possible. That right view exists only in Buddhadharma.

If liberation does not come from right view, than liberation has no cause and can arise at any time in anyone, whether they realized emptiness or not.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 3:24 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

Malcolm wrote:

Again, Kyle, this is too narrow. But I am not going to discuss it here other than to say one does not need to be an ārya to be said to know Dzogchen directly and experientially. You are mixing up sūtra and Dzogchen here.

krodha said:

I was attempting to offer an example of another distinction that is somewhat similar in nature.

In any case seems this conversation has probably ran its course.

The distinction isn't important anyway but Dawai Gocha's blatant refusal to even consider its merits is a bit strange to me.

Malcolm wrote:

I understand, it is just that the special feature of Dzogchen is that ordinary people are able to recognize their dharmatā experientially in a direct perception without having realized emptiness.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 3:13 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

krodha said:

And the "Dzogchenpa" distinction allows both of us to maintain our points of view in a rather harmonious way.

Dawai Gocha said:

Maybe check out my second post that wasn't approved until later, it might be worth entertaining.

Seems 'dzogchenpa' can be used in both contexts. Both dictionaries define it as 'practitioners of dzogchen' and teachers have used it in this way.

krodha said:

The main point is again, that "Dzogchen" is the living and experiential dimension of equipoise. Those who have known Dzogchen are awakened individuals.

Even within the scope of the buddhadharma, there are "practitioners of the buddhadharma" and then there are those who have awakened, given the title "ārya." In the same way only those who have awakened to their nature have come to know "Dzogchen," and those who have not yet awakened cannot be said to know the meaning of "dzogchen."

Nevertheless they are practicing to create circumstances that are conducive to awakening. Those who have awakened and have lapsed back into their relative condition are also creating conducive circumstances to continually re-visit said equipoise, as that is the entire point.

Just as in the buddhadharma the distinction of an ārya is made, I feel it is appropriate to make the distinction we are discussing. The āryas of the world have tasted chocolate so to speak, they have an experiential, working knowledge of that taste. Those who have not tasted chocolate do not possess that knowledge.

This all started because I said "as an alleged atiyogin, you know X to be the case." You then asked what I meant by "alleged" and this is what I mean, as someone who has allegedly tasted chocolate, you possess an experiential knowledge of that taste. Likewise a yogin of ati, or a "Dzogchenpa" is someone who, if they aren't knowing it constantly, has at least awakened to know "Dzogchen."

Malcolm wrote:

Again, Kyle, this is too narrow. But I am not going to discuss it here other than to say one does not need to be an ārya to be said to know Dzogchen directly and experientially. You are mixing up sūtra and Dzogchen here.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 2:22 AM

Title: Re: Hello All

Content:

Malcolm wrote:

No Mind explained his perspective right at the outset. It is mistaken. If no one sets him straight, he will continue in that misconception.

It is no more kind to allow someone to continue in a misconception than it is to allow a lost traveller to continue on their way without pointing out the correct path to their destination.

Time is passing and we are living in time.

fuki said:

I understand your angle of vision, yet I'm more cautious with people I do not have established a deeper connection with yet (or are not aware of yet).

Besides I'm a member of zen forums where actual qualified teachers, which I am not, can address misconceptions better than I. Even if I would say things correctly according to the dharma it does not mean it would function correctly it might have an undesirable effect. So my speech differs when I know someone better and have established a deeper connection. Blindly expounding the dharma to anyone who appears can also be a disservice to the dharma. We all differ in our approach, when a practitioner has seen through the cause and can drop self-grasping the gateway into Ch'an will naturally open. Again I am not a teacher and ofcourse right understanding is vital it is not always the time and place for me to address it, it might be different for you. No opposition there,

what is kind or not kind cannot be predicted, it is wisdom which gives compassion its direction, for me always addressing everyone's misconception can be like releasing a bird with one broken wing, which is then also my responsibility if it plummets to the ground. So when it doesn't come naturally I maintain silence. But again I wish your guidance and practise or anyone's will be of service to all sentient beings.

Malcolm wrote:

My attitude is that Buddhadharma is very precise. It is easy to measure what is in accordance with Buddhadharma and what is not. This is a forum for discussing that. Therefore, if someone offers a view that absolutely contradicts Buddhadharma, it is quite permissible, and even desirable, for that contradiction to be pointed out. I generally find that in the end people appreciate being corrected, even if in the beginning they are a little offended.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 1:45 AM

Title: Re: Hello All

Content:

fuki said:

I fear anything I will say will cause more division in the minds of ppl leading to more grasping, hence dukkha.

Malcolm wrote:

The aim of precision about this point is to eliminate the concepts that lead to grasping and clinging.

One does not eliminate views by proffering more views.

Dependent origination itself is the elimination of views. No Mind should understand this point a little better than he does at present.

And just to be clear, Nāgārjuna states:

Whatever is the nature of the Tathāgata, that is the nature of the world.

Since the Tathāgata has no nature, the world too has no nature.

fuki said:

Malcolm, I've been a practitioner of Buddhadharma for 20 years and you cannot force a flower to bloom, as you know it depends on causes and conditions. It isn't my flavour to speak in a manner like you do, as in "he should understand this point" I'm not sure if that would motivate him to deepen his practise and understanding, but again I cannot predict if it will or will not since that depends on a myriad of conditions. Perhaps you are of service to motivate him but putting in "shoulds" usually don't. It's no critique to you I value your assistance in the dharma but it's not my style of speech so I won't discuss that point. If you would address my understanding of the dharma I would engage but I never talk about the understanding or non-understanding of others.

Malcolm wrote:

No Mind explained his perspective right at the outset. It is mistaken. If no one sets him straight, he will continue in that misconception.

It is no more kind to allow someone to continue in a misconception than it is to allow a lost traveller to continue on their way without pointing out the correct path to their destination.

Time is passing and we are living in time.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 1:09 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

No_Mind said:

Probably because I am a relative newcomer to Buddhism (I became a Theravadan Buddhist in mid-2013 and I am an entirely self taught Buddhist) I do not yet subscribe to such a rigid view. Perhaps in time I will.

Malcolm wrote:

You need a teacher.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 1:07 AM

Title: Re: The Mahayana Is Not Diluted Theravada.

Content:

Simon E. said:

The Theravada is a valid vehicle in its own right for those whose ambition is Arhatship. But it has a different set of aims than does the Mahayana.

Coëmgenu said:

This is something one agrees with, for instance, if one is coming from a Tibetan perspective.

The notion that the śrāvakayāna leads anywhere other than anuttarāsamyaṃbodhi is not a universal Mahāyāna belief.

DGA said:

Can you give an example or two of a tradition that holds that the sravakayana doesn't lead, eventually, to Mahayana and hence to Buddhahood?

I can't think of one.

Malcolm wrote:
Yogacāra.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 1:06 AM

Title: Re: Wall Gazing

Content:

Astus said:

In Bodhidharma's case "wall gazing" likely meant not a physical posture but maintaining the mind like a wall, that is, without discrimination or attachment to emotions and ideas.

Malcolm wrote:

According to the Tibetan translation of Bodhidharma's account, the Chinese term "facing a wall" is translated as "Facing reality."

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 12:58 AM

Title: Re: Hello All

Content:

fuki said:

I fear anything I will say will cause more division in the minds of ppl leading to more grasping, hence dukkha.

Malcolm wrote:

The aim of precision about this point is to eliminate the concepts that lead to grasping and clinging.

One does not eliminate views by proffering more views.

Dependent origination itself is the elimination of views. No Mind should understand this point a little better than he does at present.

And just to be clear, Nāgārjuna states:

Whatever is the nature of the Tathāgata, that is the nature of the world.
Since the Tathāgata has no nature, the world too has no nature.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 12:55 AM

Title: Re: Hello All

Content:

No_Mind said:

Not with intention to ruffle any more feathers ..

I personally think there is no inherent contradiction between believing in DO (to understand punarbhava) and Buddha's teachings and also believing in "the underlying natural order of the Universe whose ultimate essence is difficult to circumscribe due to it being non conceptual yet evident" and/or "single binding unity behind diversity in all that exists in the universe."

Malcolm wrote:

This contradicts the view of the Buddha in its entirety.

No_Mind said:

I doubt it

Malcolm wrote:

The Blessed One said, "What is the All? Simply the eye & forms, ear & sounds, nose & aromas, tongue & flavors, body & tactile sensations, intellect & ideas. This, monks, is called the All. [1] Anyone who would say, 'Repudiating this All, I will describe another,' if questioned on what exactly might be the grounds for his statement, would be unable to explain, and furthermore, would be put to grief. Why? Because it lies beyond range."

<https://www.accesstoinsight.org/tipitaka/sn/sn35/sn35.023.than.html>

There is nothing at all behind the diversity of the world other than the actions of sentient beings which produce it.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 12:37 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Jeff H said:

I consider myself to be on a spiritual path, but I don't know how far along that path I will get in this life. When I look back on my life now, I can construct a narrative of that path twisting and turning through many religious, non-religious, and anti-religious processes, all leading to Buddhism – where I am now. If I look at any phase of this life, or if I project that trajectory over many lifetimes, how far did I get in any single lifetime? Those specific limits define discrete pinnacles and nadirs of my personal journey. But they all contributed to the possibility of realizing my complete potential.

I believe Buddhism holds the key, and Buddhists I respect very highly tell me it is possible to gain certainty of that. But even if I had such certainty, I don't think it would be appropriate to diminish non-Buddhist paths or to claim exclusivity. In fact, every religion does that. But the One True Path should be above that, confident that it's veracity will be recognized by those who arrive at its doors by whatever means. Those

prior means are contributory and complementary.

Malcolm wrote:

Āryadeva states quite clear that realization is based on view. It is not diminishing other paths to point out that the Buddhadharma is unique with respect to this view of empty dependent origination, and that from this perspective, it is not possible to be free from the afflictions that drive rebirth without realizing the meaning of empty dependent origination. We also do not need to apologize for asserting that without the eightfold path, liberation is not possible. We can also acknowledge that other paths have different baseline assumptions that are at odds with ours, have visions of liberation which are not consistent with ours, and therefore, propose results which are not commensurate with ours.

Jeff H said:

My position is based on considering the experiences of others. I don't dispute the importance of view, but it has no meaning to someone who isn't ready to see it.

Malcolm wrote:

Such a person is in a dark house.

Jeff H said:

And, yes, as a spiritual "end game" I'd agree that no other religion offers true liberation. But for the vast majority of people trying to make sense of conventional life, liberation in the Buddhist sense is not even a remote possibility. However, from their perspective, that doesn't diminish whatever beliefs and efforts they make now that may someday get them to that point.

Malcolm wrote:

Such people are like blind people trying to find their way.

Jeff H said:

I don't advocate apologies or refraining from pointing out differences. As illustrated in the Gelug treatment of the Tenet Systems, all wrong views can ultimately lead to right view. In my journey, I had questions about Christianity which Christianity couldn't answer for me but Buddhism has. That was one of the ways in which Christianity was a great benefit to my discovery of Buddhism.

Malcolm wrote:

The study of tenet systems is crucial. But its purpose is to lead one from the darkness of ignorance into light of the Buddha's Dharma. It is not the case that any of the nonbuddhist paths are part of the continuum to liberation. To the extent that people on nonbuddhist paths cultivate love and compassion, they will experience higher states of rebirth. But this is just not enough.

Jeff H said:

Some of us need to flounder around awhile and can't be rushed. Guided, yes; rushed, berated, and cajoled, no.

Malcolm wrote:

Samsara has neither a beginning nor an end. So there is plenty of time for people to buzz around samsara like bees stuck in a jar.

Author: Malcolm

Date: Tuesday, February 6th, 2018 at 12:33 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Kunga Lhadzom said:

What if you didn't practice any religion, only wanted with all your heart to know the truth, and strived to be a good human being, and had incredible love and compassionwouldn't the Buddha's and Bodhisattva's be able to see you and understand you, and have the compassion to guide you, even though you didn't practice any rituals, or religion or belief system?

No_Mind said:

My pov exactly.

Shall we say Mother Teresa's attainments are zero because she was not a Buddhist.

Malcolm wrote:

Dharmakīrti points out that compassion does not have the force to eliminate afflictions. So while certainly in many quarters Mother Theresa is regarded as a saint, from the point of view of Buddhadharma she cannot be accepted as a realized person. There is nothing in her life that suggests she understood anything about the Buddha's view of reality.

Author: Malcolm

Date: Monday, February 5th, 2018 at 11:35 PM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Jeff H said:

I consider myself to be on a spiritual path, but I don't know how far along that path I will get in this life. When I look back on my life now, I can construct a narrative of that path twisting and turning through many religious, non-religious, and anti-religious processes, all leading to Buddhism – where I am now. If I look at any phase of this life, or if I project that trajectory over many lifetimes, how far did I get in any single lifetime? Those specific limits define discrete pinnacles and nadirs of my personal journey. But they all contributed to the possibility of realizing my complete potential.

I believe Buddhism holds the key, and Buddhists I respect very highly tell me it is possible to gain certainty of that. But even if I had such certainty, I don't think it would be appropriate to diminish non-Buddhist paths or to claim exclusivity. In fact, every religion does that. But the One True Path should be above that, confident that its veracity will be recognized by those who arrive at its doors by whatever means. Those prior means are contributory and complementary.

Malcolm wrote:

Āryadeva states quite clear that realization is based on view. It is not diminishing other paths to point out that the Buddhadharma is unique with respect to this view of empty dependent origination, and that from this perspective, it is not possible to be free from the afflictions that drive rebirth without realizing the meaning of empty dependent origination. We also do not need to apologize for asserting that without the eightfold path, liberation is not possible. We can also acknowledge that other paths have different baseline assumptions that are at odds with ours, have visions of liberation which are not consistent with ours, and therefore, propose results which are not commensurate with ours.

Author: Malcolm

Date: Monday, February 5th, 2018 at 11:07 PM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Admin_PC said:

To be clear, I was talking about references like:

<https://www.accesstoinsight.org/tipitaka/kn/pv/pv.1.05.than.html> (from the Petavatthu of the Khuddaka Nikaya) - offerings benefit dead relatives.

<https://www.accesstoinsight.org/tipitaka/an/an10/an10.177.than.html> (from the Anguttara Nikaya) - which dead relatives can receive offerings.

<https://www.accesstoinsight.org/tipitaka/dn/dn.31.0.nara.html> (from the Digha Nikaya) - offering alms on behalf of dead relatives.

Since the OP is about Mahayana, the obvious sutra references are:

The Ksitigarbha Sutra

The Ullambana Sutra

Fascicle 40 of the Avatamsaka

Malcolm wrote:

That is quite a bit different than making offerings to ancestors. For example, it includes one's deceased children, deceased siblings, and so on. No doubt one can try to relieve the suffering of one's deceased relatives by making offerings of sur while they are in the bardo. But such people do not even need to be related to you as well.

As Merriam-Webster defines the term:

Definition of ancestor worship: the custom of venerating deceased ancestors who are considered still a part of the family and whose spirits are believed to have the power to intervene in the affairs of the living.

There are remnants of this in Tibetan culture in the form of rgyal po spirits -- almost every Tibetan family has something like this. But it is not part of Buddhadharma, it is a hangover from pre-buddhist Tibetan folk religion, and I suspect that it is the same in China, and Japan. In Shinto, there is definitely an idea of ancestor veneration in the form of the Kami.

Author: Malcolm

Date: Monday, February 5th, 2018 at 10:54 PM

Title: Re: Where is Sakyamuni Buddha?

Content:

heart said:

Seriously, you want to have a discussion about the words reality and truth? I am not interested.

/magnus

DGA said:

That's OK. I think it's an important distinction, but not all of us agree.

heart said:

Do you think relative truth is an reality, yes or no?

/magnus

Malcolm wrote:

Relative truth is a mistaken cognition about a given thing.

Author: Malcolm

Date: Monday, February 5th, 2018 at 10:40 PM

Title: Re: Hello All

Content:

No_Mind said:

Not with intention to ruffle any more feathers ..

I personally think there is no inherent contradiction between believing in DO (to understand punarbhava) and Buddha's teachings and also believing in "the underlying natural order of the Universe whose ultimate essence is difficult to circumscribe due to it being non conceptual yet evident" and/or "single binding unity behind diversity in all that exists in the universe."

Malcolm wrote:

This contradicts the view of the Buddha in its entirety.

Author: Malcolm

Date: Monday, February 5th, 2018 at 10:25 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

rory said:

Of course this is what Malcolm et al. is about: the Lotus Sutra undermines suppositions of TB, ideas about everybody becoming a buddha, karmic transfer by Buddhas and Bodhisattvas, Jizo preaching in Hell to all beings, animals, insects all sentient beings being equal to humans goes against their school and I daresay their egos.

DGA said:

Returning to this ^^

How does the Lotus Sutra undermine any supposition of any school of Tibetan Buddhism? What aspect of the Lotus Sutra are you referring to? What supposition are you referring to? And how is any of this warranted to the topic at hand?

If anyone cares to follow me down this rabbit hole, consider the posts below as a starting point:

<https://dharmawheel.net/viewtopic.php?f=102&t=27263&start=20#p422334>

Malcolm wrote:

Her statements is a misconception piled upon misconception.

Author: Malcolm

Date: Monday, February 5th, 2018 at 9:59 PM

Title: Re: "All Buddha-Nature is One"

Content:

DGA said:

"all Buddha-nature is one"

Astus said:

Buddha-nature is a quality, not an object, and that quality is emptiness.

florin said:

Qualities can only be thought of as existing in relation to something isn't it ?
So what is budha nature the quality of ?

Malcolm wrote:

Sentient beings.

Author: Malcolm

Date: Monday, February 5th, 2018 at 9:00 PM

Title: Re: sang and serkyem practice

Content:

Lukeinaz said:

Yeah, I only ask because in the sang and serkyem booklet it says "for Sangchod you should prepare serkyem". I am still confused about what that means.

Malcolm wrote:

Means you need to make a serkyem for the offerings also. Sang and serkhyem are commonly done in the morning, after which one has a tea break with tea prepared for the rite.

When doing serkhyem in the evening, one also needs to have cups set out for the participants so they all have a little wine at the end. If doing intense Ngaggong or something, you need to take breaks, and during breaks, one has a drink -- this is the mthong brgyud, the seeing lineage.

Adamantine said:

Is that corresponding to making an inner offering to inner dharmapalas?

Malcolm wrote:

No, it is literally having a drink with the The Jewels and the protectors.

Author: Malcolm

Date: Monday, February 5th, 2018 at 8:58 PM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

florin said:

According to CNNr you "finally become a dzogchen practitioner" when you have achieved the level of released shine or the ability to integrate with circumstances.

Malcolm wrote:

That is one of the that things he has said, but not the only thing he has said on this issue.

Author: Malcolm

Date: Monday, February 5th, 2018 at 11:33 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

Dawai Gocha said:

Just don't see the point in establishing this rigid intellectual trapping of the word. They

have Theravadins, Mahayanists, Tantrikas, etc., but those in dzogchen lineages can't be called dzogchenpas? Doesn't seem to make sense.

We have tulkus in our lineage and even at a few years old, I don't have a problem calling them dzogchenpas.

krodha said:

The point being made is that there are (i) those who actually possess a knowledge of their nature and (ii) those who don't.

Those who possess that knowledge [rig pa] have come to directly know the meaning of "Dzogchen." The same cannot be said for those who haven't.

Malcolm wrote:

Yup, but let's be sure not to turn that nature into an object too.

Author: Malcolm

Date: Monday, February 5th, 2018 at 11:05 AM

Title: Re: Mahayana and War

Content:

marting said:

I think a simpler explanation is that they were dealing with the real world around them.

Malcolm wrote:

"Dealing with the real world around them" is not karma hall pass.

marting said:

Stuff happens and they need to deal with it.

Malcolm wrote:

Rulers all go to hell. It's the price they all pay for power in this life.

Author: Malcolm

Date: Monday, February 5th, 2018 at 11:03 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

DGA said:

I don't think the leadership in Pyongyang is crazy. It's weird and it's bad, no doubt, but it's not crazy. It's highly consistent. It's not erratic. And that's one reason why the Trump administration's approach to NK is such a disaster.

More on this:

<https://theintercept.com/2017/09/26/north-korea-donald-trump-kim-jong-un/>

TharpaChodron said:

North and South Korea are joining together (so I hear) for the first time in a long while at the Olympics. I'm no fan of Trump, but what if all this bluster and drama brought the two sides together and ironically brought about more peace? I may be just talking crazy, but stranger things have happened.

DGA said:

Yes, and that aligns with what I've read and heard from South Koreans: the sentiment is that US policy and presence is a bigger impediment to peace than anything the North might think or do. That's how the people are feeling. Consequently, there is a beginning of rapprochement between North and South, implicitly against the US.

I really, really, really don't want to see a war on the Korean peninsula. It would be a bloodbath and could initiate a global conflict that none of us even want to think about.

Malcolm wrote:

It would be a disaster of biblical proportion.

Author: Malcolm

Date: Monday, February 5th, 2018 at 10:52 AM

Title: Re: Can other religions/philosophies/practises complement Buddhadharma?

Content:

MiphamFan said:

Gross simplifications.

Right in your reply itself you admit that Hindus seek the atman while Buddhists talk about AN atman.

Lucas Oliveira said:

Yes

many Catholics developed virtues before finding the Buddha's teachings and this helped these people on the Buddhist path

the same with Hindus, Taoists, Shintoists and various people of other religions.

so I think it right to say that other religions can help people on the Buddhist path.

Malcolm wrote:

Religions, including Buddhism, are only as good or bad, kind or mean, as the people who practice them.

The realization of Buddhadharma is unsurpassable in meaning and benefit.

Author: Malcolm

Date: Monday, February 5th, 2018 at 7:14 AM

Title: Re: Mahayana and War

Content:

MiphamFan said:

I'm not advocating for war, but it seems like the Mahayana relationship with violence is a bit more complex than the complete condemnation of it in the Pali Canon. There is that famous story of the captain and the potential mass murderer, and plenty of episodes of Mahayana/Vajrayana masters seeming to endorse violent force in some contexts:

[https://info-](https://info-buddhism.com/Orientalism_Violence_Tibetan_Buddhism_Elliot_Sperling.html)

[buddhism.com/Orientalism_Violence_Tibetan_Buddhism_Elliot_Sperling.html](https://info-buddhism.com/Orientalism_Violence_Tibetan_Buddhism_Elliot_Sperling.html)

marting said:

I think a simpler explanation is that they were dealing with the real world around them.

Malcolm wrote:

"Dealing with the real world around them" is not karma hall pass.

Author: Malcolm

Date: Monday, February 5th, 2018 at 7:12 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Way-Fun said:

Yes, of course.

Fear-as-fear is the feeling of not wanting to be afraid. In that case there is a thing, 'fear,' a place, 'here and now,' a person, 'me,' and 'I' want it to go away from 'here' in the immediate future, where that very same 'I' will soon be, so that I can go back to the way I was before I was afraid. Without a construing a 'here' and 'me,' and so on, what remains? When you know fear intimately, without conceptual elaboration, it is not-fear.

The Bodhisattva of Fear (you) awakens fear (you) through the dharma gate of fear (you).

You (fear) awaken you (fear) through the dharma gate of you (fear).

Fear is not afraid, desire does not want, thought doesn't know.

Grigoris said:

You are posting in the academic discussion sub-forum of a Buddhist board, so please quote a Buddhist source for your theory or I will be forced to delete your post.

kirtu said:

The general flow of exposition follows Zen Buddhist teisho form. You can find numerous published teisho saying essentially this.

Kirt

Malcolm wrote:
This isn't a Zendo.

Author: Malcolm
Date: Monday, February 5th, 2018 at 7:09 AM
Title: Re: What Does It Actually Mean to Practice Dzogchen?
Content:
krodha said:
The first instance of recognizing said nature is the point that "practicing Dzogchen" begins, at least in my understanding.

Malcolm wrote:
This is when you become a Dzogchenpa, not just a Dzogchen practitioner.

Author: Malcolm
Date: Monday, February 5th, 2018 at 6:57 AM
Title: Re: Potential for War in Korea: Causes and Conditions
Content:

marting said:
Very dependent on whether or not one caught the anti-Trump fever last year.

Malcolm wrote:
Trump is fool, leading other fools.

Author: Malcolm
Date: Monday, February 5th, 2018 at 6:54 AM
Title: Re: Potential for War in Korea: Causes and Conditions
Content:
Malcolm wrote:
Trump is an aggressive fool, and he wants to start a nuclear war with someone.

marting said:
No.

<http://thehill.com/opinion/international/370904-enabled-by-china-north-korea-is-still-a-bully-with-impunity>

Meanwhile, President Trump has broken from recent tradition by not pandering, yet he is criticized as the one inciting tensions. Enabler China will cheer on the regime at its 70th anniversary commemoration in September. Bullies don't call out bullies; they need each other.

Yes.

Malcolm wrote:

Yes, no. Osth is not a particularly reliable source.

<https://www.counterpunch.org/2013/12/20/pakistan-outs-three-us-cia-station-chiefs-in-three-years/>

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:52 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

Aryjna said:

ChNNR says in 'Longchenpa's Advice from the Heart' At the beginning, we may dwell in our real potentiality or real nature for five or ten seconds in a period of twenty-four hours. Then, applying the practice more and more, we may be able to remain for some minutes, then for some hours, thus becoming Dzogchen yogins.

That would probably exclude a large percentage of the people who are practicing Dzogchen.

krodha said:

The first instance of recognizing said nature is the point that "practicing Dzogchen" begins, at least in my understanding.

The path [lam] consists of fluctuating between equipoise and post-equipoise, which is what Rinpoche is referring to.

Whether that excludes a large percentage I'm not sure.

Malcolm wrote:

This is too narrow a definition. If you are practicing practices characteristic of Dzogchen, etc., then you are a Dzogchen practitioner.

For example, if you are solely a practitioner of Lamdre, you are not a Dzogchen practitioner. On the other hand, there is no difference in meaning between Dzogchen trekcho, Kagyu Mahamudra, the view of the inseparability of samsara and nirvana, etc.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:49 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

dzogchungpa said:

Well, obviously, it means whatever Malcolm says it means.

Malcolm wrote:

Yes. See my post above.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:48 AM

Title: Re: What Does It Actually Mean to Practice Dzogchen?

Content:

krodha said:

My point was this: I wouldn't call someone a mechanic if they have never touched a car engine. These individuals may be practitioners engaged in sadhānas, sure. Aspirants, certainly. But yogins of ati, I personally feel that is something different.

Even if they claim to be practicing tregcho and so on, how do I know what they are doing? One can claim to be practicing tregcho yet merely be sitting, distracted, in something that merely resembles samatha. Similarly, one can claim to be practicing thogal, yet just be sitting there, completely distracted, enjoying a light show. There is no way to tell who is applying these views accurately.

That being the case, are the individuals in question practicing Dzogchen? Outwardly it may appear that way. Inwardly though, where it truly matters, I cannot say. For all I know they may be just like someone dressed up in a police officer costume, outwardly appearing as such, yet in actuality not so.

In any case, for asking this question I've now been labeled: arrogant, pedantic, lost, a teapot filled with poison, a mess, and was told: Knowing your real name I'll also encourage others to stay clear.

Malcolm wrote:

Chogyal Namkhai Norbu's answer to this is simple— if you are doing practices which are included in the Dzogchen path, and that includes such preliminaries as creation, completion, rushan, and so on, you are a Dzogchen practitioner.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:37 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

MiphamFan said:

Malcolm is right actually.

Do you think Xi Jinping managed to carry out his anti-corruption measures without ruffling feathers? Bo Xilai is only the most prominent official he cracked down on.

Malcolm wrote:

From what I understand, the anti-corruption charges, while addressing real issues, are a cover for a turf war between four major political factions in China.

MiphamFan said:

Yeah, of course.

Another divide within China is between the old school Marxists and the liberals in power. Liberals in the (original) economic sense.

China is yuuuuuge, it is silly to assume it is united.

Malcolm wrote:

Yes, liberalizing the economy is dangerous to entrenched power -- this is why European monarchs resisted it for so long.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:34 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

TharpaChodron said:

I don't think it will ever happen. If anything, this seems more like political posturing, a la Reagan era "Star Wars." Smoke and mirrors. Both sides are poking a proverbial hornets nest and like Cuba, Russia, China...too much at stake to instigate an huge imbalance in global politics. The US works with China too much to flex on their little watch dog.

Malcolm wrote:

Trump is an aggressive fool, and he wants to start a nuclear war with someone. You don't recall that one of his first questions "to the generals" was "why can't we use them?"

I only hope to Buddha that Mattis or someone tackles the f&^%ing guy when he tries to press the button.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:33 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

MiphamFan said:

Malcolm is right actually.

Do you think Xi Jinping managed to carry out his anti-corruption measures without ruffling feathers? Bo Xilai is only the most prominent official he cracked down on.

Malcolm wrote:

From what I understand, the anti-corruption charges, while addressing real issues, are a cover for a turf war between four major political factions in China.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:25 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Malcolm wrote:

China is not as stable as you think.

marting said:

I'm not sure about your assessment.

Malcolm wrote:

No country with 50 major ethnic groups that are under constant harassment can be considered stable.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:23 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

marting said:

Malcolm, we're talking about China, one of the most prosperous if not the most prosperous economy in the world and in the last few years has quickly and decisively consolidated power into the hands of a life-long dictator. You still think building up a country's economy will solve these problems?

Maybe I need some more coffee...

Malcolm wrote:

China is not as stable as you think. There is a massive turf war happening. What we see on the outside is not a reflection of what is going in inside.

However, Trump's trade policies with respect to China, as well as the rest of our trade partners are nothing short of absurd and foolish.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:11 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

kirtu said:

On top of that we have real lunatics making decisions both in Washington and

Pyongyang.

Malcolm wrote:

We don't agree on much when it comes to the US, but we agree on this.

Author: Malcolm

Date: Monday, February 5th, 2018 at 6:06 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

Malcolm wrote:

If the US wanted to solve this problem, just as in Cuba, they could have implemented something like a Marshall plan to build up the economy of NK.

marting said:

Right...we naively thought this would work with China. And to consider Cuba has been targeting U.S. diplomats leaving a number of them

<http://www.independent.co.uk/news/world/americas/us-diplomats-cuba-havana-embassy-deaf-secret-sonic-device-attacks-headaches-concussion-brain-injury-a7925376.html>. Same old, same old there. In any case I love reading backseat policy making.

Malcolm wrote:

Ummm, we have tortured Cuba since the revolution. We bombed NK into the f*&^ing stone age. You wonder why they hate us.

With respect to China and Russia, what do you suggest? That we keep them economically isolated? If so, our military budget, rather than being half of what we now spend, would be 90 percent.

The kinds of foreign policies we pursued in the 1950's and 1960's were not economically feasible.

There is only one way to create democratic countries: step one, lift them up economically; step two; encourage them to develop democratic institutions; step three, encourage them to liberalize their economies.

Neither China nor Russia have liberal economies, and in the end, this is what will bring about their downfall.

M

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:50 AM

Title: Re: Mahayana and War

Content:

MiphamFan said:

Why did Mahayana and Vajrayana masters of the past such as the Great Fifth and Amoghavajra use war magic though?

Malcolm wrote:

They used it as a means of coping with their own afflictions, and the afflictions of their patrons.

MiphamFan said:

OK, let's put aside the Great Fifth but what about more peaceful types of war magic just for defence as Amoghavajra used?

He didn't target the invading armies specifically, just did a rite to bring peace AFAIK. The same rite has still been done in Japan.

Malcolm wrote:

There are four activities; pacification is the first. We use these four all the time; the target is still the same -- why? It is because of the affliction in our own minds that sentient beings appear to us as friends and enemies.

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:43 AM

Title: Re: Translate text from translation

Content:

weitsicht said:

Hi,

assume there is a tibetan Buddhist text I have in English.

I'd like to translate this into German because it seems it hasn't been yet.

Would it be considered OK if I'd do so, I mean not knowing Tibetan hence not being able to check about deviations that would alter the words chosen then in German language?

Malcolm wrote:

You could, but you would need to have it checked by someone who knows Tibetan against Tibetan to make sure you do not deviate from the meaning.

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:39 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

DGA said:

It's a wag-the-dog, in other words. And it's a repulsive strategic consideration: to wage war with the intention of improving one's potential margin in Congress.

marting said:

I don't think this will be a factor in the decision.

Malcolm wrote:

I think this is the only factor in the decision. If the US wanted to solve this problem, just as in Cuba, they could have implemented something like a Marshall plan to build up the economy of NK. Instead we are starving them. As the Buddha said:

Thus from goods not being bestowed on the destitute, poverty... stealing... violence... murder... lying... evil-speaking... immorality grew rife.

Theft and killing lead to false speech, jealousy, adultery, incest and perverted lust...

We should not expect positive outcomes from crippling sanctions. It did not work in Iraq; it did not work with Iran; and it will not work with North Korea. It just causes these economies to focus all their GDP on their militaries at the expense of civilians. Arguably, Russian interference in our political process is also a result of sanctions.

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:35 AM

Title: Re: Mahayana and War

Content:

MiphamFan said:

Why did Mahayana and Vajrayana masters of the past such as the Great Fifth and Amoghavajra use war magic though?

Malcolm wrote:

They used it as a means of coping with their own afflictions, and the afflictions of their patrons.

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:34 AM

Title: Re: Mahayana and War

Content:

marting said:

Say you think the United States has been the most benevolent actor on the world stage out of all the contenders and you'll be looked at as nuts these days.

Malcolm wrote:

I happen to agree with you, which is why the Trump Presidency is such a shame. He has disowned the economic and political stability the US afforded the world (despite a sometimes checkered foreign policy) and has actively aided and abetted the forces of illiberalism to rise to the forefront. But part of that stability was assured because the Soviets and the Chinese had closed economies, and the US dominated the world in trade. With opening of China and the downfall of the Soviet Union, globalization has had the predictable effect of transitioning manufacturing jobs to cheaper labor markets without providing many Americans with jobs in their place. But the ridiculous rhetoric of

the Trump administration has been neatly refuted by Dave Chapelle, who pointed out we don't want jobs "to come back" from China because we don't want \$9,000 iPhones and \$1000 Nikes.

Global trade liberalization is a fact, and we can do it well or poorly, but we cannot sit out the game.

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:21 AM

Title: Re: Potential for War in Korea: Causes and Conditions

Content:

DGA said:

You may be familiar with the proposal made within the Trump administration for a "bloody nose" strategy viz. North Korea. The idea is for US forces to make limited military strikes on North Korean targets with the intention of weakening and embarrassing the Kim regime, but in such a way as to somehow avoid a reprisal. That's impossible, by the way. More on that below.

More urgently, consider the implicit motivation for such an action:

White House National Security Council senior director for Asian affairs Matthew Pottinger reportedly said in a recent closed-door meeting with US experts on Korean Peninsula issues that a limited strike on the North might help in the midterm elections. http://english.hani.co.kr/arti/english_edition/e_editorial/830615.html?utm_content=buffer0b588&utm_medium=social&utm_source=twitter.com&utm_campaign=buffer

It's a wag-the-dog, in other words. And it's a repulsive strategic consideration: to wage war with the intention of improving one's potential margin in Congress.

here are some analyses explaining why the "bloody nose" idea is destined to failure and highly dangerous to global security.

<https://www.theatlantic.com/international/archive/2018/01/the-cataclysm-that-would-follow-a-bloody-nose-strike-in-north-korea/551924/>

<https://www.axios.com/why-a-bloody-nose-strike-1517590458-9d68a429-20b5-41f7-be8a-c26c1560605f.html>

Malcolm wrote:

The use of the poison of atomic weapons that have the power to destroy in a single second the presence of the Buddha's teachings and the lives of sentient beings on this great earth of ours, and every bit of goodness in the universe and its inhabitants, will destroy the human race. The time when these extremely lethal weapons never seen before will be used is not far off—signs and indications are growing each day. So, moved irrepressibly by insupportable sadness and intense fear, we must call out like children wailing for their mothers to the one who can stop this: Orgyen Padma.

<http://www.lotsawahouse.org/tibetan-masters/chatral-rinpoche/rishis-maledictory-incantation>

Author: Malcolm

Date: Monday, February 5th, 2018 at 5:16 AM

Title: Re: Mahayana and War

Content:

Ricky said:

At the same time you should probably consider yourself lucky to have taken birth in it.

Malcolm wrote:

I am quite sure luck had nothing to do with it. We don't believe in luck in Buddhadharma, as it happens.

Ricky said:

Good karma I mean.

Thanks for all the Buddha quotes by the way.

Malcolm wrote:

Sure, the article where these quotes are drawn from is well thought out and should really be understood by all Buddhists, everywhere.

Author: Malcolm

Date: Monday, February 5th, 2018 at 4:41 AM

Title: Re: Mahayana and War

Content:

Ricky said:

At the same time you should probably consider yourself lucky to have taken birth in it.

Malcolm wrote:

I am quite sure luck had nothing to do with it. We don't believe in luck in Buddhadharma, as it happens.

Author: Malcolm

Date: Monday, February 5th, 2018 at 4:39 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

To whom this may be of interest:

The physicist claims two things being uncompounded: time and space.

There's where the difference lies.

Maybe in the future a new elementary particle for time will solve that?

We'll see.

Malcolm wrote:

Neither time nor space in physics are uncompounded since they both are subject to change and modification.

weitsicht said:

Hmmm -you mean that second kind of space as mentioned in your January 29th post?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, February 5th, 2018 at 4:36 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

rory said:

If Malcolm and DGA really want to understand Nichiren Buddhism they should join the Zhiyi study group; Nichiren relied entirely on Zhiyi and Tendai philosophy which would explain the totality of NMRK. Unless they do not want to do the work but merely criticize and undermine people's faith.

gassho

Rory

Malcolm wrote:

Rory, you do realize that DGA is an ordained Tendai priest, who used to run a Tendai group in DC, affiliated with the Tendai monastery in Upstate NY? Hence his name, Jikan, which he generally prefers to go by, rather than Daniel. Jikan is very open minded, he has even studied Tibetan Buddhism, unlike you.

rory said:

As far as I know DGA was ordained a NY Betsuin doshu, meaning a kind of assistant priest, it's a preliminary ordination that you get when you start out. I have no idea what his training entailed as the NY Betsuin does things differently than Japan. I don't think he is a priest anymore but I could be wrong.

Malcolm wrote:

My point was only that Jikan actually has a lot of experience with Tendai. So while you can castigate me all you like, I thought it was a little strange to harsh out on Jikan.

rory said:

Rev. Jikai is a Tendai Shu priest, meaning he is an acarya; he went through esoteric training on Mt. Hiei. He also reads Japanese and Chinese, which I don't think DGA has.

Malcolm wrote:

I wasn't comparing them, merely pointing out that Jikan is not a hick from the sticks.

rory said:

If DGA understood Zhiyi and the intellectual background he would know where Nichiren is coming from, Queequeg certainly does, and he certainly would have understood our other conversation:\

<https://dharmawheel.net/viewtopic.php?f=102&t=27263&p=423053#p423053>

but you're invited Malcolm

gassho

Rory

Malcolm wrote:

Thanks.

Author: Malcolm

Date: Monday, February 5th, 2018 at 3:33 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.

Lukeinaz said:

Cheers!

Malcolm wrote:

Exactly.

Author: Malcolm

Date: Monday, February 5th, 2018 at 3:27 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

rory said:

If Malcolm and DGA really want to understand Nichiren Buddhism they they should join the Zhiyi study group; Nichiren relied entirely on Zhiyi and Tendai philosophy which would explain the totality of NMRK. Unless they do not want to do the work but merely criticize and undermine people's faith.

gassho

Rory

Malcolm wrote:

Rory, you do realize that DGA is an ordained Tendai priest, who used run a Tendai group in DC, affiliated with the Tendai monastery in Upstate NY? Hence his name, Jikan, which he generally prefers to go by, rather than Daniel. Jikan is very open minded, he has even studied Tibetan Buddhism, unlike you.

Author: Malcolm

Date: Monday, February 5th, 2018 at 3:25 AM

Title: Re: sang and serkyem practice

Content:

Lukeinaz said:

A couple questions about ChNN's sang and serkyem.

Can the serkyem materials be offered as well if you are just doing a sang offering?

heart said:

I never seen that done, I am not sure why you would do that.

For serkyem, does the practitioner consume any part of the offering when finished, or does it all go outside?

Thanks!

No, it is all going outside.

/magnus

Lukeinaz said:

Yeah, I only ask because in the sang and serkyem booklet it says "for Sangchod you should prepare serkyem". I am still confused about what that means.

Malcolm wrote:

Means you need to make a serkyem for the offerings also. Sang and serkhyem are commonly done in the morning, after which one has a tea break with tea prepared for the rite.

When doing serkhyem in the evening, one also needs to have cups set out for the participants so they all have a little wine at the end. If doing intense Ngaggong or something, you need to take breaks, and during breaks, one has a drink -- this is the

mthong brgyud, the seeing lineage.

Author: Malcolm

Date: Monday, February 5th, 2018 at 3:22 AM

Title: Re: sang and serkyem practice

Content:

Jay said:

Thanks Magnus- Yes, it is ChNN's practice. I'm really looking forward to it. I don't have any sang at the moment, but have some green tara incense from Bhutan. Would it be ok to use that? In the book, it says to empower the sang water...how do I do that?

I'm hoping a nice glass of merlot appeases my guests

J

Malcolm wrote:

You can grind up cedar needles, or use sage (smudge stick), or use artemisia, etc. Typically, with ser khyem, you would use tea in the morning, booze at night. You also have to have a drink as well, of either tea or booze.

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.

Author: Malcolm

Date: Monday, February 5th, 2018 at 1:57 AM

Title: Re: Sutras Extolling Benefits of Calm Abiding?

Content:

WeiHan said:

I'll be grateful if anyone can point to me the following which I'll describe.

I know of sutras that extol the benefits for a great variety of practices such as reciting the names of various Buddhas, developing loving kindness, refraining from 10 non-virtuous deeds, practicing generosity and developing bodhicitta etc...

However, probably I am not very erudite, I can't think of any sutras that extol the benefits of calm abiding meditation or even insight meditation. This doesn't click too well with understanding as calm abiding and insight meditation are crucial ingredients along the path for many schools in Buddhism. I'll be thankful if anybody help me out with this.

Malcolm wrote:

The Bodhisattva Pitika Sūtra is pretty comprehensive in this regard.

Author: Malcolm

Date: Monday, February 5th, 2018 at 1:48 AM

Title: Re: Contradicting sutras

Content:

cj39 said:

The five grave offenses include things like killing ones parents, drawing the blood of a Buddha, causing a monk our nun to fall, or creating a schism within the Sangha. With the exception of the last one, these are fairly easy to avoid.

Malcolm wrote:

The last one is extremely easy to avoid since a schism in the Sangha (sanghabheda) can only be committed by a fully ordained bhikṣu.

Author: Malcolm

Date: Monday, February 5th, 2018 at 1:28 AM

Title: Re: Mahayana and War

Content:

shaunc said:

We don't live in a Buddhist utopia. In this world there is evil and you have to box on with the best of them.

There's plenty of Buddhist countries out there and they all have a military, a police force and a judicial system.

Yes, I agree, if everyone in the world followed the dharma there would be not much use for these institutions but not everybody does so society has to protect itself from oppressors.

Ricky said:

I agree, in a practical functioning society you need military and police. I probably wouldn't be enjoying all these freedoms and privileges today if it wasn't for all those who sacrificed their lives fighting tyranny and oppression. Everyone including buddhists should be grateful for that.

Malcolm wrote:

Sorry, but if you are referring to the United States, our country was built on slavery and ethnic cleansing by a European minority whose only virtue was creating civil institutions that were able to evolve (albeit imperfectly) beyond the narrow limits imagined by the founders. So lets not get carried away with all the freedom fighting rhetoric. I personally think that democracy based on liberal economics is the way to go, but lets not kid ourselves into thinking that the US is some paragon of virtue. It really isn't.

Yes, we need police and an army, or course, and yes, like any country, the US has a right to defend itself. The Buddha said:

This, dear son, that you, leaning on the Dhamma, honoring, respecting and revering it, doing homage to it, hallowing it, being yourself a Dhamma-banner, a Dhamma-signal, having the Dhamma as your master, should provide the right watch, ward and protection for your own folk, for the army, for the nobles, for vassals and brahmins and householders, for town and country dwellers, for the religious world and for beasts and birds.

The Buddha observed that if a country is in the side of virtue, any attack against it will be <https://www.accesstoinsight.org/tipitaka/dn/dn.16.1-6.vaji.html>:

5. And the Blessed One addressed the brahman Vassakara in these words: "Once, brahman, I dwelt at Vesali, at the Sarandada shrine, and there it was that I taught the Vajjis these seven conditions leading to (a nation's) welfare. [5] So long, brahman, as these endure among the Vajjis, and the Vajjis are known for it, their growth is to be expected, not their decline."

Thereupon the brahman Vassakara spoke thus to the Blessed One: "If the Vajjis, Venerable Gotama, were endowed with only one or another of these conditions leading to welfare, their growth would have to be expected, not their decline. What then of all the seven? No harm, indeed, can be done to the Vajjis in battle by Magadha's king, Ajatasattu, except through treachery or discord. Well, then, Venerable Gotama, we will take our leave, for we have much to perform, much work to do."

"Do as now seems fit to you, brahman." And the brahman Vassakara, the chief minister of Magadha, approving of the Blessed One's words and delighted by them, rose from his seat and departed.

Victory is suffering:

Victory breeds hatred,
The defeated live in pain.
Happily the peaceful live,
Giving up victory and defeat.

Dhp. v. 201

The Buddha in fact recommends social welfare, unlike the present policies of this administration:

But perchance his majesty might think: "I'll soon put a stop to these scoundrels' game by degradation and banishment and fines and bonds and death." But their license cannot be satisfactorily put a stop to so. The remnant left unpunished would still go on harassing the realm. Now there is one method to adopt to put a thorough end to this disorder. Whosoever there be in the king's realm who devote themselves to keeping

cattle and the farm, to them let his majesty give food and seed corn. Whosoever there be in the king's realm who devote themselves to trade, to them let his majesty give capital. Whosoever there be in the king's realm who devote themselves to government service, to them let his majesty give wages and food. Then those men, following each his own business, will no longer harass the realm; the king's revenue will go up; the country will be quiet and at peace; and the populace pleased with one another and happy, dancing their children in their arms, will dwell with open doors.

In other words, Roosevelt's New Deal, Johnson's Great Society, Obama's Quantitative Easing policies and Obamacare are precisely the kind of policies the Buddha recommends for a peaceful society.

It is the neglect of the poor that Buddha describes as the downfall of society:

Thus from goods not being bestowed on the destitute, poverty... stealing... violence... murder... lying... evil-speaking... immorality grew rife.
Theft and killing lead to false speech, jealousy, adultery, incest and perverted lust...

Everything above comes from

<https://www.accesstoinight.org/lib/authors/harris/wheel392.html#fnt-45>.

The Buddha said nothing in Mahāyāna sūtras that adds anything to this at all.

Author: Malcolm

Date: Monday, February 5th, 2018 at 1:03 AM

Title: Re: What is an existential threat to Dharma?

Content:

Coëmgenu said:

My unfinished degree in ethnomusicology just fell off the wall it currently isn't hanging on when I read that.

Are you quite sure?

Malcolm wrote:

Yes, I am quite sure. Hand bells, thighbone trumpets, and damarus, yes, these come from India.

The rest, the massive horns (dung chen), the large drums (rnga chen), the misnamed rgya ling (Indian horn) is actually a <https://en.wikipedia.org/wiki/Sorna>, of Persian origin. The cymbal is definitely of Persian/Central Asian origin, called sil snyan in Tibetan. Then there is the Bonpo bell called a Shang (Zang in Persian) and so on.

The reason for this is simple. Tibetan adopted Nestorian monastic customs and hierarchies in Tibetan monasteries. Persia was the major cultural influence on Western Tibet, aka Zhang Zhung empire, where power in the Himalayas was concentrated until the 7th century with the rise of the Yarlung Dynasty.

Coëmgenu said:

Nestorian monastics using musical instruments? Were they allowed the usage of musical instruments? This is very interesting to me. Where is this substantiated?

Malcolm wrote:

Sorry, that is not what I meant to imply -- what I meant to imply was only that Central Asia is the source for much of Tibetan culture, and monastic musical idiom is no different. The music of Tibetan monasteries is war music, actually. It comes from Tibetan armies, they copied it from Central Asians like so much else in the deep fiber of Tibetan cultural influences. Basically, Tibetans adapted their "brass band" music to monastic uses.

Author: Malcolm

Date: Monday, February 5th, 2018 at 12:59 AM

Title: Re: Nepalese Lotus Sūtra

Content:

Coëmgenu said:

Is anyone aware of English translations of specifically the Nepalese or Gilgit Lotus Sūtra, rather than the more common Chinese recension?

Is the only translation of the Nepalese LS the French one from the 1800s?

Malcolm wrote:

It is definitely not as definitive as Kumarajiva's translation.

Author: Malcolm

Date: Monday, February 5th, 2018 at 12:57 AM

Title: Re: sang and serkyem practice

Content:

jay said:

Thanks magnus- Yes, it is ChNN's practice. I'm really looking forward to it. I don't have any sang at the moment, but have some green tara incense from bhutan. Would it be ok to use that? In the book, it says to empower the sang water...how do I do that?

I'm hoping a nice glass of merlot appeases my guests

J

Malcolm wrote:

You can grind up cedar needles, or use sage (smudge stick), or use artemesia, etc. Typically, with ser khyem, you would use tea in the morning, booze at night. You also have to have a drink as well, of either tea or booze.

Author: Malcolm

Date: Monday, February 5th, 2018 at 12:54 AM

Title: Re: What is an existential threat to Dharma?

Content:

Malcolm wrote:

for example, Tibetan monastic music, which ultimately derives from Persian martial music

Coëmgenu said:

My unfinished degree in ethnomusicology just fell off the wall it currently isn't hanging on when I read that.

Are you quite sure?

Malcolm wrote:

Yes, I am quite sure. Hand bells, thighbone trumpets, and damarus, yes, these come from India.

The rest, the massive horns (dung chen), the large drums (rnga chen), the misnamed rgya ling (Indian horn) is actually a <https://en.wikipedia.org/wiki/Sorna>, of Persian origin. The cymbal is definitely of Persian/Central Asian origin, called sil snyan in Tibetan. Then there is the Bonpo bell called a Shang (Zang in Persian) and so on.

The reason for this is simple. Tibetan adopted Nestorian monastic customs and hierarchies in Tibetan monasteries. Persia was the major cultural influence on Western Tibet, aka Zhang Zhung empire, where power in the Himalayas was concentrated until the 7th century with the rise of the Yarlung Dynasty.

Author: Malcolm

Date: Monday, February 5th, 2018 at 12:34 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Thomas Amundsen said:

Are you saying that the Lotus Sutra contradicts, say, Chapter Thirteen of the Guhyagarbha tantra? I had always thought they were compatible if interpreted in some kind of subtle way (i.e. the sravakayana and pratyekabuddhayanas necessarily funneling into the bodhisattvayana).

Malcolm wrote:

As you know, the Guhyagarbha's statment, "Incorrect realization, partial realization, and not realizing perfectly," refers respectively to nonbuddhists, śrāvakas and pratyekabuddhas, and those who practice the common Mahāyāna.

However, in the Indian treatises, "ekayāna" means different things. For example, in the Lankāvatāra, ekayāna does not include all the other vehicles. "The One Vehicle" refers to Mahāyāna only because it has not been obtained in the past by others. It is stated that it is because of the karmic traces and knowledge obscuration śrāvakas and pratyekabuddhas have that the Buddha teaches three vehicles, and that the teaching of one vehicle is actually only for Mahāyānis. Given that the Lanka was set down quite some time later than the Saddharmapundarika, we can understand this as a response to it. Likewise, the Nirvana responds to the prediction of all sentient beings as capable of attaining Buddhahood in Saddharmapundarika with the notion of the icchantika, while at the same time promoting tathāgatagarbha, as contradictory as that may seem.

Thomas Amundsen said:

Very interesting! Thanks, Loppon!

Malcolm wrote:

I should add, that in Pali scriptures, ekayāna refers to the direct path.

Author: Malcolm

Date: Monday, February 5th, 2018 at 12:32 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

Queequeg said:

That thread does not really contribute anything here at all.

Malcolm wrote:

Sure it does.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 11:59 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Admin_PC said:

Pali Sutas have a few references to making offerings to ancestors, even if only the hungry ghosts can collect.

Malcolm wrote:

There are references to ancestral offerings, but they refer to mundane rites belonging to a group, in so far as they do not involve killing.

I've never noticed offerings to ancestors mentioned.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 3:04 AM

Title: Re: Hello All

Content:

Simon E. said:

The TOS says quite clearly that 'this is a forum for the discussion of Mahayana and Vajrayana Buddhism' and also 'this is not a comparative religion site'

I think we should respect that.

Malcolm wrote:

Just riding the fence, Simon, making sure no cattle rustlers were stealing from the herd.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 3:03 AM

Title: Re: Hello All

Content:

Malcolm wrote:

Now, as far as I am concerned, if one's practice of the path is not grounded on the view of dependent origination, one will not be able to understand reality properly, and one will not be able to wake up. Dependent origination is the "original nature" of everything and there is no "original nature" apart from dependent origination.

fuki said:

I agree, but again practise in other paths are not excluded from seeing DO and I've personally known an advaita teacher who taught this, sure it might be the exception to the rule, but just our other talk (don't know/non-dwelling/neti) we seem to agree about many points but also speak past each other. DO teachings might appear in buddhadharma but its not an exclusive to buddhadharma since there is no division in reality, so its nonsensical to say that outside of buddhadharma ppl cant awaken or are never grounded in DO, you might have not met them but ok. DO has no trademark it might be recorded as we know in Buddhism but depended origination is realized in daily life not by effort of the intellect. Again I agree it is an exception to the "rule" but the claim that there are no realized ppl outside of buddhadharma I could not make, Im sure I can find ancient books where the earth was still flat, or better that it couldnt possibly ever be round.

Malcolm wrote:

There is no teaching of dependent origination outside Buddhadharma. It is the Buddha's unique teaching, and does not exist in other traditons, and is in fact explicitly rejected in the source texts of Advaita and so on, fiercely rejected by Shankaracarya, etc.

I really cannot know what this person you refer to taught. But if they taught there was

some truly existent ultimate reality then they were not teaching from the view point of dependent origination. No one who accepts and teaches dependent origination accepts there is such a reality.

The Samkhya teachings, which are the underlying structure for Hindu teachings in general, have something which might seem to be dependent origination, but it isn't.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:48 AM

Title: Re: Mahayana and War

Content:

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.

Ricky said:

So basically just sit there and watch while your whole town gets massacred by savages. I don't think this is a very practical response for some reason.

Malcolm wrote:

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.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:43 AM

Title: Re: Is NMRK the definitive Buddhist path?

Content:

DGA said:

Actually, I think it was me who was careless in reading your conversation in that other thread.

What other practices would be involved viz. NMRK apart from chanting? I recognize this may be a stupid question, but I'm trying to come to a better understanding of your perspective.

Thank you for taking the time.

Malcolm wrote:

I once went to hear a Shingon monk, Jomyo Tanaka Sensei, his description of Buddhism in Japan was amusing:

In Zen we have "just sit," the mudra of the body; in Nichiren, we have "just chant," the mudra of speech; in Pure Land we have "just faith," the mudra of the mind; but in Shingon we have all three.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:36 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

The funny thing is that they are commenting on a passage of an event which never happened, apart from Tsang Nyon Heruka's imagination, a.k.a., "pure vision." Why do we know this? Gampopa's bio reports that Mila was the son of a widower, not a widow. Much of the account in this "autobiography" is about real as Harry Potter.

liuzg150181 said:

So much what we assume to know abt Milarepa's life nowadays is nothing but Tsang Nyon Heruka's imagination, a.k.a., "pure vision."?

Malcolm wrote:

Yes. You need to read Peter Alan Roberts book on Rechungpa where he discusses at length the process by which Milarepa's biography is slowly altered over time, culminating in Tsang Nyon Heruka's fantasy novel. This, btw, does not mean that TNH's book is without literary merit -- quite the contrary. But we cannot rely on it for accurate information about Milarepa (or Marpa, etc.)

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:28 AM

Title: Re: Hello All

Content:

fuki said:

Even if that is so Malcolm (I'm not asserting or denying historical accuracy at all) then what is recorded is clearly words depended on condition and circumstances of the time when the Buddha was alive, afterall the dharma is fluid, not fixed. I also know realized Buddhist masters today who will not say that it is not possible that there are realized ppl "outside" of Buddhadharma which I cannot ignore just because it is recorded in ancient texts. But really for me it doesnt matter if it is recorded in sutras whether there are realized ppl outside of buddhadharma or not, but I wont say its impossible only

because it says so according to a sutra. But again it makes no difference to me, it doesn't affect practice. So I'm not in negation to what you claim, I also wouldn't assert it.

I made my reply to No Mind according to observed patterns I witnessed on the interweb, I rejoice in anyone who seeks to realize original nature, I'm just "afraid" his interest in Buddhism gets distracted from the usual trolling of ppl of demotivating him due to blindly locking him up in a mental "Hindu" picture. I hope I'm wrong.

Malcolm wrote:

The Buddha was pretty clear what Dharma and Discipline would contain awakened people, a Dharma and Discipline that contained the eightfold path. That path starts from right view.

Now, it is possible that someone, in isolation, based on having meditated Buddhist instructions in a past life, may in this life, for example, recall those and based on this attain awakening, a so-called pratyekabuddha. But they do not teach.

Now, as far as I am concerned, if one's practice of the path is not grounded on the view of dependent origination, one will not be able to understand reality properly, and one will not be able to wake up. Dependent origination is the "original nature" of everything and there is no "original nature" apart from dependent origination.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:13 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

To whom this may be of interest:

The physicist claims two things being uncompounded: time and space.

There's where the difference lies.

Maybe in the future a new elementary particle for time will solve that?

We'll see.

Malcolm wrote:

Neither time nor space in physics are uncompounded since they both are subject to change and modification.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:03 AM

Title: Re: Mahayana and War

Content:

Ricky said:

All I want to know is what is the Mahayana response when dealing with pure evil.

Bristollad said:

What is pure evil? Every sentient being has buddha nature.

Malcolm wrote:

As pointed out in another thread; the tathāgatagarbha theory is largely enumerated in the Nirvana Sūtra, the same sūtra that proposes a class of beings called icchantikas. Even Candrakīrti, while rejecting this theory in the face of it, admits there are some beings who are so evil, with so much bad karma, they will never attain liberation.

The Nirvana Sūtra also is the only Buddhist sūtra which advances something like a Buddhist concept of a just war.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 2:02 AM

Title: Re: Mahayana and War

Content:

javier.espinoza.t said:

Buddha taught non-violence.

Buddha did not taught violence.

Btw every single war in human history is motivated on wealth stealing, all the other motivations are politician excuses. You want to play the asura game? Go ahead, follow the advice of fools who perpetuate suffering, but know that there are always bad consequences.

Ricky said:

Nobody is talking about joining the military here. All I want to know is what is the Mahayana response when dealing with pure evil.

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.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 1:59 AM

Title: Re: Hello All

Content:

Malcolm wrote:

This means there are no realized people at all outside of Buddhadharma.

fuki said:

Also there is zero proof that is what the Buddha actually said neither of us can know this, it's an assumption.

Malcolm wrote:

This is not at all the case. This is like claiming there is zero proof the Rig Veda survived intact as a oral text in more or less its present form for the past 3500 years.

The methods used by Buddhist monks during the time of the Buddha to memorize and then transmit what he said were very precise and specific, and frankly, their memories were trained to an amazingly high degree. There is too much agreement between what we have in the Agamas and the Pali Canon to imagine that the Buddha's words were not faithfully preserved. This does not mean there was no variation, or that no distortions crept in. But this particular assertion of the Buddha is so wide spread in so many different sūtras and suttas, that it cannot be ignored in the facile manner you have attempted to do so here.

No one who seriously studies these things refuses to acknowledge that the Agamas and the Pali Canon are a good record of what the Buddha taught his students in person.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 1:28 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Bristollad said:

Autobiographies are a primary genre in Tibetan literature. The autobiographies are by people who are held to be of high spiritual attainment (e.g., Gyatso, 1998, 103). It might seem incoherent for an enlightened Buddhist to write an autobiography — how can one affirm an autobiography while denying the self?

It is certainly clear that these texts make liberal use of the first person singular. The official rejoinder to this alleged incoherence is that these works treat the author as merely a “conventional” person, not an enduring ultimate self. It is possible to speak of persons in this merely conventional fashion, but Tibetan autobiographies suggest that this is not always consistently upheld. Often in these works, the author is reporting a past experience, and the recollections certainly do not seem to present the distanced perspective afforded by thinking that there really is no persisting self. Rather, they suggest a clear identification with the past experiencer. Consider, for instance, the most famous work in this tradition, *The Life of Milarepa*. We find the author describing a scene from years earlier in which he had returned to his ancestral home and found human bones among a heap of rags. He writes,

When I realized they were the bones of my mother, I was so overcome with grief that I could hardly stand it. I could not think, I could not speak, and an overwhelming sense of

longing and sadness swept over me. (Quintman, 2010, p. 118; see also Shabkar, 1994, p. 32; Kongtrul, 2003; 172–3)

This passage is hardly a dispassionate report that a conventional person consisting of fleeting traits included a set of perceptions. Instead, it seems to be a recollection of a devastating personal experience. It is most plausible that Milarepa, in reflecting on this terrible event, could not suppress the sense that he had the experience of discovering his mother's bones, even if, in a different register, he would deny that there is any self in which he consists, or that he is now the same person who endured that experience.

It seems like they thought that someone who has conquered self-grasping (Milarepa) should be suffering from depersonalisation disorder.

One would hope that Jay Garfield at least would know the differences between the approaches of the different TB schools.

Malcolm wrote:

The funny thing is that they are commenting on a passage of an event which never happened, apart from Tsang Nyon Heruka's imagination, a.k.a., "pure vision." Why do we know this? Gampopa's bio reports that Mila was the son of a widower, not a widow. Much of the account in this "autobiography" is about real as Harry Potter.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 1:14 AM

Title: Re: Hello All

Content:

Malcolm wrote:

Among those who do not agree, the Buddha.

fuki said:

Sit a while with case 32 of the gateless gate

Malcolm wrote:

This didactic story does not contradict what the Buddha has clearly stated in many sutras: to wit, outside of his Dharma and Discipline there are no realized person, no stream entrants, once-returners, never-returners, nor arhats. This means there are no realized people at all outside of Buddhadharma. As much as we may be fond of and recognize the value of some nonbuddhist masters, the height of their wisdom and words do not even reach the bottom slopes of the Buddha's incomparable wisdom.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 12:21 AM

Title: Re: Former Pentagon UFO official: 'We may not be alone'

Content:

Dan74 said:

Were the Germans of 1939 wiser than the Germans of 1812 (Beethoven meets Goethe)? I don't know. I don't think there is conclusive evidence that we really learn from history, or at least that it sticks. Look at our history. 3000 years and we make the same mistakes over and over...

Malcolm wrote:

Evidence shows that people really only have at best a two generation memory. We only live 80 years or so. Without books, very little knowledge gets transferred from one generation to another, and what manages to get transferred is easily lost when an oral culture faces crisis.

Author: Malcolm

Date: Sunday, February 4th, 2018 at 12:03 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

It's easier to move the thread to the lounge.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 11:32 PM

Title: Can other religions/philosophies/practises complement Buddhadharma?

Content:

Malcolm wrote:

[Note: Split from

<https://dharmaheel.net/viewtopic.php?f=10&t=27799&p=434014#p433657>. This topic cuts a fine line. Although DW doesn't allow discussion of other paths per se, a general discussion about complementing Buddhist practice with non-Buddhist practices, views, etc should be ok. At least let's give it a try.]

fuki said:

To me many religions/philosophies/practises can compliment each other but most on forums will not agree. So be ready for that.

Malcolm wrote:

Among those who do not agree, the Buddha.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 12:07 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Pratyekabuddhahood ≠ Buddhahood.

Malcolm wrote:

According to your tradition it does, since there is only one vehicle and not three. In fact, Candrakīrti cites the Saddharmapuṇḍarīka in support of this verse.

ItsRaining said:

Lmao, do you know what the "One Vehicle" refereed to in his tradition actually means?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 8:10 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Bro... I don't even

Malcolm wrote:

Well, you cannot have it both ways. Either there is one vehicle, in which case the emptiness realized by śrāvaka arhats, pratyekabuddhas, and buddhas is the same (Candrakīrti's point of view) or three, in which case the emptiness realized by śrāvaka arhats, pratyekabuddhas, and buddhas is not the same.

Which one is it?

Thomas Amundsen said:

Are you saying that the Lotus Sutra contradicts, say, Chapter Thirteen of the Guhyagarbha tantra? I had always thought they were compatible if interpreted in some kind of subtle way (i.e. the sravakayana and pratyekabuddhayanas necessarily funneling into the bodhisattvayana).

Malcolm wrote:

As you know, the Guhyagarbha's statment, "Incorrect realization, partial realization, and not realizing perfectly," refers respectively to nonbuddhists, śrāvakas and pratyekabuddhas, and those who practice the common Mahāyāna.

However, in the Indian treatises, "ekayāna" means different things. For example, in the Lankāvatāra, ekayāna does not include all the other vehicles. "The One Vehicle" refers

to Mahāyāna only because it has not been obtained in the past by others. It is stated that it is because of the karmic traces and knowledge obscuration śrāvakas and pratyekabuddhas have that the Buddha teaches three vehicles, and that the teaching of one vehicle is actually only for Mahāyānis. Given that the Lanka was set down quite some time later than the Saddharmapundarika, we can understand this as a response to it. Likewise, the Nirvana responds to the prediction of all sentient beings as capable of attaining Buddhahood in Saddharmapundarika with the notion of the icchantika, while at the same time promoting tathāgatagarbha, as contradictory as that may seem.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 5:38 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

According to your tradition it does, since there is only one vehicle and not three. In fact, Candrakīrti cites the Saddharmapuṇḍarīka in support of this verse.

Queequeg said:

Bro... I don't even

Malcolm wrote:

Well, you cannot have it both ways. Either there is one vehicle, in which case the emptiness realized by śrāvaka arhats, pratyekabuddhas, and buddhas is the same (Candrakīrti's point of view) or three, in which case the emptiness realized by śrāvaka arhats, pratyekabuddhas, and buddhas is not the same.

Which one is it?

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 4:55 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

My position is, if you take any element away, the Buddha or one's own effort, Buddhahood is not happening.

Malcolm wrote:

Apparently Nāgārjuna disagrees, in MMK:18, final verse:

If the perfect buddha does not arise and the śrāvakas vanish,
even so, the wisdom of the pratyekabuddhas will arise without support.

Queequeg said:

Pratyekabuddhahood ≠ Buddhahood.

Malcolm wrote:

According to your tradition it does, since there is only one vehicle and not three. In fact, Candrakīrti cites the Saddharmapuṇḍarīka in support of this verse.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 4:38 AM

Title: Re: Robot Buddhist Priests in Japan

Content:

Fortyeightvows said:

What's next? Empowerment, direct introduction and pointing out using robots?

Well alot of people on this forum advocate for empowerment over the computer so...

Malcolm wrote:

Not from computers...

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 3:48 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

My position is, if you take any element away, the Buddha or one's own effort, Buddhahood is not happening.

Malcolm wrote:

Apparently Nāgārjuna disagrees, in MMK:18, final verse:

If the perfect buddha does not arise and the śrāvakas vanish,
even so, the wisdom of the pratyekabuddhas will arise without support.

Author: Malcolm

Date: Saturday, February 3rd, 2018 at 12:59 AM

Title: Re: Younge Khachab Rimpoche

Content:

Josef said:

I'm surprised he is still around.

I would advise people to keep their distance from this one.

There is a significant and particularly gross controversy.

Temicco said:

Why is nobody actually expanding on what controversy there is?

Malcolm wrote:

Out of respect for the privacy of those involved. That is all I have to say about it.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 11:01 PM

Title: Upāya (continued from another thread)

Content:

Queequeg said:

Even the particular text of the Lotus as we know it is upaya. I have no problem with that.

Malcolm wrote:

Then it is not definitive and requires interpretation.

Queequeg said:

The Buddha actually asserts this in the Sutra. Its why Nichiren could collapse the Lotus, and the entire corpus of all teachings of the Buddhas, anytime, anywhere, into the title.

Malcolm wrote:

The practice of collapsing the meaning of texts into their titles is a pan-Indian hermeneutical device. It is not unique to Nichiren, nor even to Buddhism.

Queequeg said:

Its the name given to the Buddha's most sacred teaching at this time and place.

Malcolm wrote:

Such statements are statements of sentiment and not fact.

Queequeg said:

There is a definitive teaching. It finds expression in innumerable ways.

Malcolm wrote:

Those expressions cannot be definitive if they are innumerable. Since they are not definitive, the teaching they purport to express cannot be definitive either.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 12:43 PM

Title: Re: Mahayana and War

Content:

Malcolm wrote:

War is always bad and everyone who dies fighting in one goes to hell because of the terrible state of mind that war is.

Fortyeightvows said:

Really? How about Guan Yu?

Also, I've heard that people who die doing something heroic will often be reborn in the heaven of the heavenly kings. Like someone who dies while trying to save lives, or

maybe fighting in a just war....?

Malcolm wrote:

The Buddha is pretty clear on this point.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 12:01 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

DGA said:

This is good DharmaWheel.

dzogchungpa said:

It's one of the finest displays of upāya I've seen on this board to date.

DGA said:

This thread has it all

*whimsical use of the quote function

*passive-aggressive posturing and, later, almost-aggressive counter-posturing by the same user against him- or herself

*I'm not sure what upāya means anymore

*generalizing from the particular

*and, with this post, meta-discussion

Author: Malcolm

Date: Friday, February 2nd, 2018 at 11:45 AM

Title: Re: Mahayana and War

Content:

Ricky said:

What would be the Mahayana position on war?

Can the wars that were fought against nazis, japan, jihadi terrorists, communists be justified in any way?

Malcolm wrote:

War is always bad and everyone who dies ifighting in one goes to hell because of the terrible state of mind that war is.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:32 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Could you flesh that out?

marting said:

Do you think anything or anyone outside your own actions and efforts can save you from samsara?

Queequeg said:

Sure. Guidance and instruction of the sages. That's one part. Which is essential. Then there are my own actions and efforts which are also essential. Both are necessary.

Malcolm wrote:

That is not what the Buddha said. He said, "One cannot wash away misdeeds with water. I cannot remove your suffering with my hand. I cannot bestow liberation upon you, but I can show you a path."

Buddhas can show a path. But the only thing essential is your own practice.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:27 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

The Nirvana Sūtra follows the Lotus, supposedly. In terms of text criticism it was definitely written later. So why would the Buddha reverse his position?

Queequeg said:

Upaya.

Malcolm wrote:

I see, so then we don't really need to take the Lotus Sūtra's prediction seriously at all, since it too can just be labeled "upāya."

Which means it is not definitive, since no upāya is ever definitive.

And this completely undermines your whole school, in terms of all the "definitive" rhetoric, in terms of how important the Lotus is, i.e., the king of all sūtras, with nothing

more definitive or complete, etc. Same with the infinite life span trope, and primordial buddhahood trope.

Basically, you've reduced yourself to the position that "Anything said in any sūtra is merely upāya, and none of it can be said to be definitive."

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:25 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

In a general way what, "there is some identity between some distant being in the past and a buddha in the present."

Queequeg said:

Doesn't compute. Can't parse the rest.

Malcolm wrote:

You said:

In a very general way, yes. Doesn't mean that connection is direct.

I am not sure what part of my question/statement you are replying to.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:20 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Right. Except, Buddhhood is not completely left to chance since there are actors tipping the scales (Buddhas and bodhisattvas).

Losal Samten said:

One can only be leant on if one has the karma for it to happen, and if someone has continually shite karma as to never encounter the Dharma etc. (due to the infinite probability deal) then it can still pass them by.

Malcolm wrote:

Madhyamakas generally reject the idea of icchantikas in principle, but admit that there are some sentient beings who are so awful that they might as well be icchantikas because the chance they will meet Dharma is slim to none.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:18 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Indeed. The Lotus opens Buddhahood to Icchantikas, and the Mahaparinirvana condemns them. Are there such things as Icchantikas? I believe the answer to that is, "no". Icchantikas are like balls on a eunuch.

Malcolm wrote:

So you are happy that the Buddha reverses himself on the question of icchantikas? First there isn't, but finally there is? How do you square this with your assertion that the Nirvana Sūtra is definitive?

Queequeg said:

Relatively, its not definitive. The Lotus is, in comparison. You know, "forty and more years", "has taught, will teach".

Malcolm wrote:

The Nirvana Sūtra follows the Lotus, supposedly. In terms of text criticism it was definitely written later. So why would the Buddha reverse his position?

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:15 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

You keep asserting there is some identity between some distant being in the past and a buddha in the present. There is a continuum from sentient being hood to buddhahood (the relative, clear aspect of the mind), but there is no identity there, no being at point a who becomes a buddha at point z.

There is a discontinuity in so far as what was once afflicted is no longer afflicted. But this does not mean that all or even any actions undertaken while in a state of affliction have any bearing at all in becoming free from affliction.

But your point seems to be that whatever one does while a sentient being inevitably leads to buddhahood. That, in my opinion, would be a very strange view.

Queequeg said:

In a very general way, yes. Doesn't mean that connection is direct.

Malcolm wrote:

In a general way what, "there is some identity between some distant being in the past and a buddha in the present."

If so, there is no identity at all between some moment in a continuum distant eons ago

and the present. It contradicts the very basis of dependent origination to claim so.

"All phenomena lack identity."

Queequeg said:

Augustine isn't Augustine without his sinful past. The Lotus doesn't grow on the high, dry plateau.

Malcolm wrote:

Conversations like these merely confirm my long held opinion that the Prajñāpāramitā is the definitive common Mahāyāna teaching, and everything else needs to interpretation.

Gate gate paragate parasamgate bodhi svāhā.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:05 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

That does not follow in the least, which is why Greg pointed out that the three poisons which lead to negative karma cannot be construed as paths to Buddhahood.

The path to buddhahood begins with compassion as an indirect cause, but the direct cause is the 37 adjuncts of awakening, beginning with the five faculties and so on.

Queequeg said:

So is it correct to posit a break in the continuity of the being who turns from haphazardly coursing in samsara and turning toward Buddhahood?

marting said:

On a serious note I don't think anyone else can sketch out a picture of the path to Buddhahood as succinctly and poetically as Khenpo Tsultrim Gyamtso Rinpoche's <http://ibc.ac.th/faqing/files/progressive-stages-of-meditation-on-emptiness2014.pdf>.

Malcolm wrote:

If you like gzhan stong, maybe.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 7:05 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Indeed. The Lotus opens Buddhahood to Icchantikas, and the Mahaparinirvana condemns them. Are there such things as Icchantikas? I believe the answer to that is, "no". Icchantikas are like balls on a eunuch.

Malcolm wrote:

So you are happy that the Buddha reverses himself on the question of icchantikas? First there isn't, but finally there is? How do you square this with your assertion that the Nirvana Sūtra is definitive?

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:58 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

every moment along the way since the infinite past is related to that event of Buddhahood.

Malcolm wrote:

That does not follow in the least, which is why Greg pointed out that the three poisons which lead to negative karma cannot be construed as paths to Buddhahood.

The path to buddhahood begins with compassion as an indirect cause, but the direct cause is the 37 adjuncts of awakening, beginning with the five faculties and so on.

Queequeg said:

So is it correct to posit a break in the continuity of the being who turns from haphazardly coursing in samsara and turning toward Buddhahood?

Malcolm wrote:

You keep asserting there is some identity between some distant being in the past and a buddha in the present. There is a continuum from sentient being hood to buddhahood (the relative, clear aspect of the mind), but there is no identity there, no being at point a who becomes a buddha at point z.

There is a discontinuity in so far as what was once afflicted is no longer afflicted. But this does not mean that all or even any actions undertaken while in a state of affliction have any bearing at all in becoming free from affliction.

But your point seems to be that whatever one does while a sentient being inevitably leads to buddhahood. That, in my opinion, would be a very strange view.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:41 AM

Title: Re: The straying of new sentient beings

Content:

Sherab said:

I'm in the camp of those who think that new beings can arise because of the following:
(1) beings are countable phenomena and therefore can never be countably infinite in reality.

Malcolm wrote:

There is a teaching of the Buddha somewhere that the *sattvadhātu*, while infinite in number, is fixed, and does not increase.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:36 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

The Buddha taught that we are all to be Buddhas.

Malcolm wrote:

Maybe. If you happen to accept that text. The Buddha also taught there were those who would never attain Buddhahood, so-called *icchantikas*, in a text you accept as proving the authority of the text you uphold as the Bees Knees of Buddhism.

Seems like a real contradiction to me, that is, in the last *sūtra* traditionally considered by *Mahāyānis* to have been taught by the Buddha, the *Nirvana Sūtra*, he teaches repeatedly on the impossibility of *icchantikas* attaining buddhahood, after having predicted all sentient beings for full buddhahood in the *Saddharmapundarika*. Don't see how you square that one.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:26 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

But you don't need to do anything to wake up since it is predetermined.

Queequeg said:

Your words, not mine. Can't help ya.

Malcolm wrote:

If buddhahood is predetermined, there is no point to doing anything about it. You used the word "determined," not I.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:24 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

every moment along the way since the infinite past is related to that event of Buddhahood.

Malcolm wrote:

That does not follow in the least, which is why Greg pointed out that the three poisons which lead to negative karma cannot be construed as paths to Buddhahood.

The path to buddhahood begins with compassion as an indirect cause, but the direct cause is the 37 adjuncts of awakening, beginning with the five faculties and so on.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 6:17 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

There still seems to be "free will".

Malcolm wrote:

There is?

Queequeg said:

I don't know what to call it. Hence the quotation marks. Uncertainty?

And even if it is completely fatalistic and determined, that would not change the need to make efforts. One still must go through the motions.

Why? What would be the point?

To wake up.

Malcolm wrote:

But you don't need to do anything to wake up since it is predetermined.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 5:23 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

There still seems to be "free will".

Malcolm wrote:

There is?

Queequeg said:

And even if it is completely fatalistic and determined, that would not change the need to make efforts. One still must go through the motions.

Malcolm wrote:

Why? What would be the point?

Author: Malcolm

Date: Friday, February 2nd, 2018 at 5:04 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

dzogchungpa said:

I don't think 'expedients' is standing for anything here. 'Expedient', in addition to being an adjective, is also a noun. However "This very bad English." is definitely bad English.

Malcolm wrote:

Really, a typo flame? How lame. Surely there are better things you can occupy yourself with.

dzogchungpa said:

Yeah, I really should get a life, shouldn't I?

Malcolm wrote:

I am sure you have a life. On the other hand, your time here could be spent more productively than the constant sniping you seem to get off on.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 4:24 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

dzogchungpa said:

I don't think 'expedients' is standing for anything here. 'Expedient', in addition to being an adjective, is also a noun. However "This very bad English." is definitely bad English.

Malcolm wrote:

Really, a typo flame? How lame. Surely there are better things you can occupy yourself with.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 2:04 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Can the Dharmakaya preach to an assembly of sentient beings? That's a serious question.

Malcolm wrote:

The dharmakāya has no form.

Queequeg said:

Regarding the commentary, its one commentary, by a fella who probably was Xuanzang's student and who had a vested interest in the three vehicles v. one vehicle debates and which maybe was composed in Chinese and translated into Tibetan.

Malcolm wrote:

I cited Vasubandhu's commentary, not Prithvibandhu's.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 1:31 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

There are those who practice the four kinds of supernormal power. While practicing these powers, they are always mindful of these practices so as to keep them in good memory. When one so desires, he can prolong his life on the basis of his power for as long as the remaining duration of the current eon.

Grigoris said:

Yup, that quote seems to cover it. The one from the Lotus Sutra seems to be referring to the Dharmakaya though. At least that is how it reads to me.

Malcolm wrote:

According to the Indian commentarial literature, it is a reference to the sambhogakāya.

Author: Malcolm

Date: Friday, February 2nd, 2018 at 1:05 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

That's my understanding. A particular emanation could endure eternally.

Grigoris said:

Do you have a scriptural source for this?

Queequeg said:

There's this from the Agamas, which falls short of "eternal", but suggests the Buddha's nirmanakaya could endure to the end of the eon:

There are those who practice the four kinds of supernormal power. While practicing these powers, they are always mindful of these practices so as to keep them in good memory. When one so desires, he can prolong his life on the basis of his power for as long as the remaining duration of the current eon.

O Ānanda, the Buddha has already practiced these four supernormal powers on many occasions and, being mindful of these experiences, he does not forget the use of them. If it is necessary, the Tathāgata can extend his life span for the remaining duration of the present eon, so that he may remove darkness, benefit the world, and make heavenly gods happier.

Ananda didn't take the hint to ask the Buddha to remain, so the Buddha let go.

Malcolm wrote:

Not precisely. It is recorded in various sources that the Buddha extended his life for three months.

Queequeg said:

Then in the Lotus Sutra, the Buddha explains that his life span is of incalculable duration - nitya - and actually endures through the end of the eon.

Since I attained buddhahood,

Immeasurable hundreds of thousands of myriads

Of koṭis of incalculable kalpas have passed.

I have been constantly teaching the Dharma,

Through these immeasurable kalpas,

Leading and inspiring

Innumerable koṭis of sentient beings

And enabling them to enter the buddha path.

Using skillful means

I have manifested the state of nirvana

To bring sentient beings to this path...

Malcolm wrote:

This passage is the one that the Prithvibandhu commentary (irrespective of its source) asserts is describing the nirmanakāya with the characteristics of a Sambhogakāya.

Vasubandhu is in agreement:

“My pure land does not decay yet living beings perceive its conflagration” means the true pure land of the enjoyment buddha, the Tathāgata, is incorporated in the highest truth.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 10:34 PM

Title: Re: What is a Man?

Content:

Monlam Tharchin said:

"Doesn't affect me" also isn't true for many women whose spaces, resources, and groups are being pressured into accepting newly minted women as both equally oppressed and as the new authorities on womanhood. The backlash against the Women's March is an example.

Malcolm wrote:

It is generational. About ten years ago, in my area a controversy was stirred up because a transwomen wanted to join the local moon lodge. Naturally, the older women-born women were uncomfortable with this. But the younger women demanded they allow this person to attend because she self-identified as female and had undergone surgery. This kind of issue has plagued at women's festivals, immortalized in an episode of Transparent where Maura Pfefferman is not allowed to attend the Idlewild Womyn's Music Festival, but has to hang out at the <https://tv.avclub.com/transparent-goes-to-a-feminist-music-festival-in-a-seas-1798186990>.

Genesis P. Orridge-Breyer's project of <https://www.newyorker.com/culture/culture-desk/the-reinventions-of-genesis-breyer-p-orridge> may be of interest to some.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 9:25 PM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Its not merely overthrowing or blurring distinctions.

Does the Buddha remember his past lives? Yes or no? If he does, then there is a connection between the Buddha's past as an ordinary being and the Buddha.

Malcolm wrote:

Of course.

Queequeg said:
Is Buddhahood the fruit of Bodhisattva Practice?

Malcolm wrote:
Of course.

Queequeg said:
They say that when you become a Buddha, one realizes that they had been awakened all along. Distinctions are then seen to be insubstantial.

Malcolm wrote:
Here, your conclusion does not follow from your premise.

Queequeg said:
There are different levels of view here. They don't all fit neatly with the other. That doesn't mean they are false.

Malcolm wrote:
And you just provided the proof that your conclusion does not follow from your premise.

Queequeg said:
Eradicating ignorance does not efface the path to Buddhahood.

Malcolm wrote:
Sounds nice, but I am not sure of your point here.

Queequeg said:
Contrary to what you think, I'm not playing games. I don't play games with Dharma. I joke, but I don't play games. You really ought to refrain from speculating about other's motivation. Its rude.

Malcolm wrote:
DW itself is just a big game, and we are the players.

Author: Malcolm
Date: Thursday, February 1st, 2018 at 9:17 PM
Title: Re: Laughter or Martyrdom
Content:

The Cicada said:
Vimalakirti: A venerable and enlightened bodhisattva living within society as a successful layman. And people couldn't stand that guy.

Malcolm wrote:

What gives you the idea that people did not like Vimalakīrti?

Author: Malcolm

Date: Thursday, February 1st, 2018 at 10:17 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Some people think the people who think I am an asshole are assholes.

dzogchungpa said:

While this is probably true, I don't see how it is relevant.

Malcolm wrote:

This thread veered massively off topic ages ago, so everything and nothing is relevant.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 6:36 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Take Nichiren's Buddhism, I think his claim that chanting NMRK is the definitive Buddhist path is rubbish.

Queequeg said:

Well, you misunderstand it. That interpretation of Nichiren is not correct. But that's not the point.

Malcolm wrote:

No I don't, and it is-- heard it hundreds of times from Nichirenistas. But as you say, it is not the point.

Queequeg said:

Which raises the question, when is a teaching attributed to the Buddha an upāya, and when is it the opposite?

You leave out some alternate options - in some cases, the Buddha's teachings are upaya to some, inert to others. In other cases, they carry different meaning to different listeners. They're also, in all those cases, perfect expressions of Buddhahood.

Malcolm wrote:

Not according to Rogowcop and other people who waffle on endlessly about the "For forty years I have not told the truth."

Queequeg said:

I'm not sure that the Buddha's teaching could ever be the opposite of upaya.

Malcolm wrote:

This just brings up the question of what is a teaching of the Buddha and what is not. Big can of worms.

Queequeg said:

What I wrote was that there is no moment in the boundless lifespan of a being which can be distinguished from that being's Buddhahood. Buddha sees the entirety of his past, infinite lives.

Malcolm wrote:

A sentient being is by definition under control of the three afflictions and the two obscurations. Buddhas have no afflictions or obscurations. The distinguishing moment is the attainment of vajropama samadhi, which eradicates every last trace of afflictive and knowledge obscurations.

I know it is fun to follow intellectual theories which try to overthrow or blur this distinction, but they are intellectual theories only with no practical application.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 6:01 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Formations are for suckers.

So doesn't think the god dwelling in neither thought nor no thought.

Formations are expedients. So understands the Buddha's good little student.

Grigoris said:

This makes no sense. Is it meant to be gibberish, is that it's purpose?

Malcolm wrote:

He is being clever. Those in the highest formless āyatana, neither perception nor nonperception have only one thought which causes their birth in that formless realm, that is, "neither perception nor nonperception." Since they lack vitarka and vicara, they have no means of having any other thought since they cannot switch objects until the karma that sustains their life force in that āyatana expires and they fall into the hells.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 5:40 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Some people think the people who think I am an asshole are assholes.

Queequeg said:

Are you bragging about your fan club? Do they follow you on twitter?

Malcolm wrote:

I don't do twitter. I don't really do facebook either. This place is the primary extent of my social media engagement.

Queequeg said:

I like a good tall tale just as much as the next guy.

Some people call those tales "upaya".

Malcolm wrote:

Yes, they do. But not every upāya is for every person. Take Nichiren's Buddhism, I think his claim that chanting NMRK is the definitive Buddhist path is rubbish. So it is not an upāya for me. Rory thinks Tibetan Buddhism is rubbish. Obviously not an upāya for her. Dhammawheel thinks we are all nucking futs, so obviously Mahāyāna is not an upāya for them.

Which raises the question, when is a teaching attributed to the Buddha an upāya, and when is it the opposite?

All formations, including the Dharma, are impermanent.

Umm, no. The Buddha predicts everyone for full buddhahood because sentient beings have no fixed nature as sentient beings. It has nothing to do with some random cause. There are two causes for attaining buddhahood: merit and wisdom accumulations, and there is no third cause.

Nothing I wrote contradicts that.

Claiming some random event set one on the path to Buddhahood, pretty much does.

Instead, it is pretty clear that one event and one event only sets one on the path of buddhahood -- the impossible wish to take on the sufferings of others out of compassion (impossible, because it is impossible for someone else's karma to ripen upon oneself, for any reason). It is for this reason that in his Madhyamakāvatāra, Candrakīrti praises compassion before he praises buddhas and bodhisattvas.

I think these are different things.

The criteria with which we understand Dharma is pretty different.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 5:03 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

The basis for suggesting "everything is a method" is because in some context, every experience causally results in bodhi. That connection might be eons in length, but that connection is there, nonetheless.

Malcolm wrote:

In this case, "upāya" refers to the Buddha's teaching for some sentient being. For example, we might say that Buddhas twelve deeds were skillful means for śrāvakas, to give them confidence that freedom was actually a possibility. The Sea Captain bodhisattva's murder of the thief is regarded as a skillful means, etc. There are whole sūtras on the subject.

Queequeg said:

Its why the Buddha can look at any being and predict their Buddhahood. That's the gradual version.

Malcolm wrote:

Umm, no. The Buddha predicts everyone for full buddhahood because sentient beings have no fixed nature as sentient beings. It has nothing to do with some random cause. There are two causes for attaining buddhahood: merit and wisdom accumulations, and there is no third cause.

Queequeg said:

There's also the sudden version in which any stimulus has the potential of triggering awakening, immediately.

Malcolm wrote:

I have heard about so called sudden awakening, but I have never encountered anyone who actually experienced this, apart from crazy people who claim to be so-called cig car bas, sudden realizers. It is possible, I suppose. Seems to be rather rare.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 4:23 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

One of the unfortunate things about hell is that no one can see anyone else, all one can hear is their screams. There really is no way to set an example for anyone.

The Bodhisattva earned merit through his act, and set himself on the long road to buddhahood. He neither set an example for anyone while in hell, nor did he have an example, beyond his own moment of pity for others based on his own suffering.

Anyway, you don't really take Dharma that seriously because you are just into promulgating your own version of Buddhism, and you try to twist everything into the Buddhist narrative you have signed up for.

Queequeg said:

Kindly back up, dude. It is remarkable what kind of a problem you have with anyone who doesn't immediately bow to your remarks.

Malcolm wrote:

I don't have a problem with anyone, whether they like my remarks or not.

Queequeg said:

Please tell about this moment of pity.

Malcolm wrote:

There really aren't many details. So speculating about the Bodhisattvas moment of pity in hell is just speculation. He had a moment of pity, and it set him on the bodhisattva path, according to some traditional Mahāyāna accounts. The other detail about this is that at that time, the Buddha of that epoch was a buddha from the same clan, the Śākya. You have to love the absolute disregard Indians had for time. This even happened many mahākālpas ago, but still the Indians thought there was a Śākya clan millions upon millions of eons ago.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 4:16 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Method, means. That is all it means. Nothing more. See my edit of last post.

Queequeg said:

How do methods manifest?

You guys are using translations that are pretty ancient, superseded by improvements in understanding in all areas of Buddhist studies. It is a problem not just for you, but for example, for everyone who uses the term "enlightenment" for bodhi. It is just not right on any level.

As I've stopped trying to keep up with PC names for things and people, I've stopped

trying to keep up on Buddhist vocabulary in translation. Luckily, language is fungible and a word like expedient could be (abusively, perhaps) expanded to encompass "upaya". It may present some problems in leading to understanding... so I suppose I should make an effort to update my language... I hope others will make allowances for my arcane language as one might give an old man a pass on calling people "colored" when it is completely free of malice.

Malcolm wrote:

You are not old, and I don't give people passes for using racist terms.

Anyway, old bad translations have a way of never disappearing, unfortunately.

The point about upāya is that it is a method or a means. It is skillful when it correct applied to a given situation, and unskillful when it is not.

But just saying "everything is a method" is somewhat lame. Why? Because there is also wisdom, prajñā. A method without wisdom cannot be skillful in anyway. Wisdom without method is ineffective at doing anything. So you need both. When you have both method and wisdom, your methods will be skillful, adroit, and appropriate.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 4:07 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

You guys are using translations that are pretty ancient, superseded by improvements in understanding in all areas of Buddhist studies. It is a problem not just for you, but for example, for everyone who uses the term "enlightenment" for bodhi. It is just not right on any level.

Thomas Amundsen said:

What is your preferred translation of bodhi?

Malcolm wrote:

Awakening, of course, since that is actually what the word means. The Tibetan translation of Buddha, sangs rgyas, reflects this, actually. The translation of bodhi itself into Tibetan, does not. The latter means "perfect (byang) comprehension (chub)."

Author: Malcolm

Date: Thursday, February 1st, 2018 at 4:02 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

When I give you water because you are thirsty, I am not absorbing your suffering, but I am relieving it.

Queequeg said:

And in showing kindness, one presents an example to emulate... and so emulating we commence our long climb out of hell. Where did we learn that kindness?

Malcolm wrote:

One of the unfortunate things about hell is that no one can see anyone else, all one can hear is their screams. There really is no way to set an example for anyone.

The Bodhisattva earned merit through his act, and set himself on the long road to buddhahood. He neither set an example for anyone while in hell, nor did he have an example, beyond his own moment of pity for others based on his own suffering.

Anyway, you don't really take Dharma that seriously because you are just into promulgating your own version of Buddhism, and you try to twist everything into the Buddhist narrative you have signed up for.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:57 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

You are using the term from "expedient means," a rather dated translation of the term "upāya-kauśalya."

Queequeg said:

lol. no scorn. you though...

how do you translate upaya?

Malcolm wrote:

Method, means. That is all it means. Nothing more. See my edit of last post.

You guys are using translations that are pretty ancient, superseded by improvements in understanding in all areas of Buddhist studies. It is a problem not just for you, but for example, for everyone who uses the term "enlightenment" for bodhi. It is just not right on any level.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:52 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Yes, you are misusing the word "expedient," as I already pointed out above.

Queequeg said:
Inconclusive. We're still working that out.

Malcolm wrote:
It's pretty conclusive, unless you are Humpty Dumpty:
“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.”
You are using the term from "expedient means," a rather dated translation of the term "upāya-kaśālya."

"Kaśālya" does not mean expedient, it means "m. a kind of pavilion Va1stuv. ; (%{am}) n. (g. %{brAhmaNA7di}) welfare , well-being , prosperity MBh. R. ; cleverness , skilfulness, experience (ifc.) SaddhP. Bhpr. ; (%{A}) f. see %{kausalya}."

The Tibetans translate it as mkhas pa, which means "expert," among other things.
"Expert" or "Skilled" in means or methods, in other words.

Author: Malcolm
Date: Thursday, February 1st, 2018 at 3:51 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:

Malcolm wrote:
The Buddha in Hell is there to relieve the sufferings of the beings inhabiting it in whatever small ways they can.
Buddhas do not absorb anyone's sufferings.

Queequeg said:
Please square those?

Malcolm wrote:
When I give you water because you are thirsty, I am not absorbing your suffering, but I am relieving it.

Author: Malcolm
Date: Thursday, February 1st, 2018 at 3:41 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:

Queequeg said:
Formations are expedients.

Malcolm wrote:
This very bad English.

Queequeg said:
Is it?

Malcolm wrote:
Yes, you are misusing the word "expedient," as I already pointed out above.

Author: Malcolm
Date: Thursday, February 1st, 2018 at 3:40 AM
Title: Re: Monastic Tibetan Buddhists Fear Death More
Content:

Malcolm wrote:
Buddhas do not use torture as an upāya. I know you think this is really clever, but it is actually really dumb. The Buddha in Hell is there to relieve the sufferings of the beings inhabiting it in whatever small ways they can. The Buddha of hell is not there to preside over their misery and use it as a "teaching moment."

Queequeg said:
That is a point well taken, and actually occurred to me as I was writing that in a putative form. Thank you for drawing that out.

Retribution is inescapable, but each time we emerged from hell, it was because we made causes to do so. Seems to me there is more in the Buddha's function than merely absorbing the sufferings on behalf of another.

Malcolm wrote:
Buddhas do not absorb anyone's sufferings.

Queequeg said:
And that doesn't really make sense. The Buddha could absorb and endure everyone's punishment indefinitely, but that would merely put off the retribution - suspend cause and effect. The karma is not dissipated.

Malcolm wrote:
Buddhas do not absorb anyone's suffering.

Queequeg said:
So then what is the function of Buddha in hell? As I understand, its the act of kindness in relieving the other's suffering, which sets an example for others to be internalized and then extended to others, and so starts their long climb out of hell.

Malcolm wrote:
It seems you are conflating the Bodhisattva's initial generation of compassion by wishing the sufferings of other hell beings would be visited upon him with the Nyingma

notion that Yamarāja is the Buddha of the hells, just as the preta Jvalamukha is the buddha of the preta realm, Śākyamuni the Buddha of the human realm, etc.

Queequeg said:

In the Jatakas, the Buddha appeared as the leader of his peers in all the various realms, leading by his example.

Malcolm wrote:

The Bodhisattva was indeed the leader of all his peers.

Queequeg said:

Your presentation of the Buddha is a little one dimensional.

Malcolm wrote:

Pretty hard to be dimensional on a chat board.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:22 AM

Title: Re: Do Pure Land practitioners go to the court of Yama?

Content:

Jingang said:

Wonderful, thanks. I'll shift my focus away from manis and back toward Amitabha mantra accumulations.

Malcolm wrote:

Sentient beings are fickle.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:20 AM

Title: Re: The straying of new sentient beings

Content:

Grigoris said:

Good luck with that one!

Malcolm wrote:

It is a major bone of contention between Nyingmapas and other schools.

Mantrik said:

If the number of sentient beings is infinite, and each rebirth is from one sentient form to another, do we need any new ones? Clearly not, nor do we need a 'beginning'.

Will it be like the 'Rapture' at the end of the mahakalpa and after liberation there will be no more left in samsara? Almost a universal Pure Land liberation without the need to ask?

What is taught about this, please?

Malcolm wrote:

Dzogchen tantras teach that by the end of the eon, when all sentient beings have vanished from all the realms below the fourth form realm, all those realms perish (as in Abhidharma), and in the end all sentient beings attain buddhahood (not in Abhidharma).

As I said, it is a difficult point, not easily addressed in a forum like this. I have discussed it elsewhere here several times.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:10 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Formations are expedients.

Malcolm wrote:

This very bad English.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 3:05 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

There is no place in the three-fold world where the Buddha does not penetrate. Even in hell, the Buddha makes an appearance to lead beings to Buddhahood. I have a Tibetan Wheel of Life hanging in my house and I notice that even in the hell section, there is a Buddha. Am I reading that wrong to understand that even beings in hell are not beyond the Buddha's activity?

Malcolm wrote:

Yes, according to the teachings of the Nyingma school, there is a Buddha presiding over each of the six realms.

Queequeg said:

hence, for those beings, even the tortures of hell are upaya, because even that path inevitably ends in Buddhahood.

Malcolm wrote:

Buddhas do not use torture as an upāya. I know you think this is really clever, but it is actually really dumb. The Buddha in Hell is there to relieve the sufferings of the beings inhabiting it in whatever small ways they can. The Buddha of hell is not there to preside over their misery and use it as a "teaching moment."

Unless a being obtains a precious human birth with the eight freedoms and ten endowments, there is no possibility they will meet the Dharma, let alone practice, and so on. Groovy theories about the interpenetration of realms are pretty useless in this regard.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 2:51 AM

Title: Re: The straying of new sentient beings

Content:

Malcolm wrote:

It is one of those difficult points.

Grigoris said:

Good luck with that one!

Malcolm wrote:

It is a major bone of contention between Nyingmapas and other schools.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 2:45 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

I'll take a stab at answering my own question... probably for someone limited by the absolute limitations of arising and perishing. Oh, well whaddaya know? The Lotus is at least partly addressed to Sravaka and Pratyekabuddha who in respects can be characterized by their insights to arising and perishing... And to Bodhisattvas who, though transcending the scope of Sravaka and Pratyekabuddha, still are limited by arising and perishing.

"Takes a long time, but God dies, too, but not before he'll stick it to you!"

Malcolm wrote:

"All formations are impermanent."

-- the Buddha.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 2:40 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Malcolm wrote:

Yes, it is not convincing. One cannot wish away all contradictions by claiming that everything is an expedient device. The Buddha can no more dismiss the laws of causality than you or I. If someone is born, they die. End of story.

Queequeg said:

In this threefold world, what is not expedient? What is not subject to arising and perishing?

Malcolm wrote:

It seems you mean the term "upāya" by expedient. But you are misusing the word "expedient" in this context, in addition to misusing the term upāya. "Expedient" is not a useful translation of that term. In fact, it is wrong. Upāya means "method" or "means."

Queequeg said:

Expedient:

adjective

(of an action) convenient and practical, although possibly improper or immoral:

Malcolm wrote:

Hell, for example, is not very expedient, since it is very inconvenient and impractical to be stuck there.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 2:24 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

Right, but then this Buddha is appearing to particular causes and conditions where an eternal duration would not be expedient.

Malcolm wrote:

Everything that arises, perishes. Fantasizing about eternal nirmanakāyas is, well, just a fantasy. There is no such thing.

Queequeg said:

Is this addressed to me? You seem to ignore my consistent use of the term, "expedient".

Malcolm wrote:

Yes, it is not convincing. One cannot wish away all contradictions by claiming that everything is an expedient device. The Buddha can no more dismiss the laws of causality than you or I. If someone is born, they die. End of story.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 2:16 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

That's my understanding. A particular emanation could endure eternally.

Malcolm wrote:

Not one popped out of a human womb.

Queequeg said:

Right, but then this Buddha is appearing to particular causes and conditions where an eternal duration would not be expedient.

Malcolm wrote:

Everything that arises, perishes. Fantasizing about eternal nirmanakāyas is, well, just a fantasy. There is no such thing.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 1:47 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

That's my understanding. A particular emanation could endure eternally.

Malcolm wrote:

Not one popped out of a human womb.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 1:15 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

rory said:

This is where your ignorance of Pure Land and the Lotus Sutra matters:

That's Ch. 25 the famous Kwan-Yin chapter of the Lotus Sutra; Kannon can use her karma to overcome the individual's bad karma, who calls upon her. The Pure Land sutras explain that Amida and Kannon build up huge amounts of good karma due to their vows and when individuals with crap karma call upon them, wishing to be born in their pure land, by karmic transfer those individuals can be born there. That's how it works: via karmic transfer. Now you can do this for others simply by transferring the merit of the pure land practice. So if I call upon Amida and pray for someone's Birth in the Western Pure land, I transfer the merit to them at the end of my practice. Everyone in East Asia does this practice: for the living for the dead for pets...all sentient beings.

Grigoris said:

This does not answer my question. I asked you where in the quoted section... and instead of (maybe) quoting me a piece from another part of the Lotus Sutra proving your point, you just post some general commentary. Again you need to read the Lotus Sutra, specifically Ch. 16 The Thus Come One's Life Span it spells it out quite clearly: The Buddha isn't dead, and never really died, he's on Sacred Vulture Peak. To the unenlightened it just looks like he lived and died. I'm really surprised to ever see you write such a thing;

His Nirmanakaya died. Mahaparinirvana and all that jazz. From the time I attained Buddhahood,

...

For the Buddha's words are real, not false.

<http://www.buddhistdoor.com/OldWeb/resources/sutras/lotus/sources/lotus16.htm>

This is referring to the Buddha's Dharmakaya. Siddhārtha Gautama died. According to your logic he could have healed himself (not lacking faith in Buddhahood and all) by praying to Buddha Amitabha, just like you claimed you did.

Again, I do not doubt that chanting and praying can have an effect, like I said: In Vajrayana we have this notion too. I just believe that there may be more factors in play, that we are not taking into account.

Malcolm wrote:

Greg, there is little point. While there are certain areas of overlap, for the most part, Lotus Sūtravadins seem incapable of hearing anything outside of their own echo chamber, even our friend Queequeg.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 1:12 AM

Title: Re: Monastic Tibetan Buddhists Fear Death More

Content:

Queequeg said:

The Buddha's entire appearance, from birth to death, was a show for the purpose of teaching beings the Buddha Path.

Malcolm wrote:

That is part of the Mahāyāna catechism, for sure.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 1:09 AM

Title: Re: The straying of new sentient beings

Content:

Grigoris said:

If you plan on being a Bodhisattva, plan to be around for a REALLY long time.

Malcolm wrote:

Well, this is just one kind of bodhicitta, the bodhicitta of shepherd. The usual bodhicitta one develops in Tibetan Buddhism is the bodhicitta of a king.

What is the difference? Just as a shepherd does not rest until all their flock is penned at night, a shepherd bodhisattva puts off their own buddhahood until all sentient beings are liberated. On the other hand, just as king looks after his own benefit first, and then takes care of the kingdom, a king bodhisattva first attains buddhahood and then helps sentient beings. The first is superior to the second, but the second is more practical for sentient beings.

Author: Malcolm

Date: Thursday, February 1st, 2018 at 12:56 AM

Title: Re: The straying of new sentient beings

Content:

Grigoris said:

If you plan on being a Bodhisattva, plan to be around for a REALLY long time. There are infinite sentient beings, that means no matter how many are liberated, there are still an infinite number waiting to be liberated.

Malcolm wrote:

Kris's question concerns the Dzogchen doctrine that all sentient beings in this mahākalpa will be liberated by the end of the mahākalpa. There are a couple of opinions recorded by Longchenpa about where "new" sentient beings come from at the beginning of a new mahākalpa, and whether it is proper to say that sentient beings are newly created at all. It is one of those difficult points.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 11:27 PM

Title: Re: The straying of new sentient beings

Content:

Sennin said:

New sentient beings cannot stray into samsara.

But why?

Malcolm wrote:

There are no "new" sentient beings.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 6:29 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Varis said:

How is ancestor worship/placation viewed from the perspective of Mahayana?

Malcolm wrote:

What would be the point? All of our ancestors have long since taken rebirth.

SunWuKong said:

More likely that it's Confucian, and there is plenty of overlap in populations into Taoism, Mahayana, and Confucianism.

Malcolm wrote:

In China, but not in India, Tibet, and so on.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 6:28 AM

Title: Re: What is a Man?

Content:

dzogchungpa said:

Honestly, I think it's about time we all started ma ning up.

Grigoris said:

Mahakala Maning is a eunuch, so unless you have no need for your family jewels...

Malcolm wrote:

Actually, this is a mistake made frequently by Western translators who do not understand the meaning as they have not received teachings on this form of Mahakala. Maning in Maning Gonpo refers to nonduality, and also the fact that it is the source of all the other Mahakala emanations.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 4:43 AM

Title: Re: Gyalpo spirits

Content:

Aryjna said:

The eight classes, or at least most of them, are classified as pretas that move through space in WOMPT. But as one of the eight classes is devas I suppose these are actually devas and not pretas, and perhaps this is true for 1-2 others.

Malcolm wrote:

Lha are not completely identical with devas, just as klu are not completely identical with nāgas.

Aryjna said:

Is it just because the two kinds of Lha belong to different systems of classification or is it that one of them are pretas and the other devas?

Malcolm wrote:

Lha and 'dre, so-called gods and spirits, are basically the eight classes, which are called "lha" when they act beneficially, and "'dre" when they act harmfully.

The eight classes is originally an Indian categorization which the Tibetans took over and adapted.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 4:40 AM

Title: Re: Nagas -- mythological?

Content:

Fortyeightvows said:

it is also worth noting that there are at least four different types of nagas.

Three translations of the same sutta:

<https://www.accesstoinsight.org/tipitaka/an/an04/an04.067.than.html>

http://www.buddhanet.net/bp_sut05.htm

<https://suttacentral.net/en/an4.67>

Malcolm wrote:

There are also four castes of nāgas, the lowest caste are considered to be very stupid.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 4:11 AM

Title: Re: Gyalpo spirits

Content:

crazy-man said:
Gyalpo are a class of devas...

Malcolm wrote:
No, they are a class of spirits native to Tibet. Classifying them according to Indian lists is inaccurate.

They are basically pretas of a particularly powerful kind.

Mantrik said:
Are all spirits 'native to Tibet' as capable of causing problems world-wide?

Malcolm wrote:
sure.

Author: Malcolm
Date: Wednesday, January 31st, 2018 at 3:48 AM
Title: Re: What is a Man?
Content:

Mantrik said:
'Nonbinary gendered'

Malcolm wrote:
"Nonbinary" is the direct translation of the Tibetan term for such folks, ma ning.

Mantrik said:
In that context containing the unity of both? As with Mahakala Maning.

'Nonbinary' seems to mean unable to identify as either, which is a different thing of very modern coinage.

Malcolm wrote:
Not really.

Author: Malcolm
Date: Wednesday, January 31st, 2018 at 3:40 AM
Title: Re: Gyalpo spirits
Content:

Norwegian said:
No.

Gyalpos are pretas, and they live in the preta realm.

Josef said:

Definitely not.

Not all "spirits" are preta.

Gyalpo are one of the 8 classes of very powerful beings and are much more closely related to the beings of the higher realms than the lower.

They have little in common with preta other than being generally unseen sentient beings.

Aryjna said:

The eight classes, or at least most of them, are classified as pretas that move through space in WOMPT. But as one of the eight classes is devas I suppose these are actually devas and not pretas, and perhaps this is true for 1-2 others.

Malcolm wrote:

Lha are not completely identical with devas, just as klu are not completely identical with nāgas.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 3:39 AM

Title: Re: Gyalpo spirits

Content:

crazy-man said:

Gyalpo are a class of devas...

Malcolm wrote:

No, they are a class of spirits native to Tibet. Classifying them according to Indian lists is inaccurate.

They are basically pretas of a particularly powerful kind.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 3:36 AM

Title: Re: What is a Man?

Content:

Malcolm wrote:

nonbinary gendered people were incapable of being a basis for receiving Buddhist discipline.

Mantrik said:

'Nonbinary gendered'

Malcolm wrote:

"Nonbinary" is the direct translation of the Tibetan term for such folks, ma ning.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 2:59 AM

Title: Re: What is a Man?

Content:

Queequeg said:

He/She wanted to use the women's bathroom and the employer didn't want to permit it. This was twenty or so years ago before all this gender stuff became what it is now. The dispute ended up in binding arbitration, as required for almost all disputes arising under a collective bargaining agreement. The arbitrator himself was a grizzled old fella who had been in the trucking industry since Jimmy Hoffa was alive. The sides made their opening statements and then the arbitrator looked at the foreman and asked, "Do you stand or sit?"

The foreman wasn't expecting the question and stammered, "I stand."

The arbitrator said, "You use the men's bathroom."

Malcolm wrote:

Oh, by that standard Buddhist monks have to use the lady's room. They are required to squat or sit when urinating. No pulling up the robes and standing...

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 2:52 AM

Title: Re: What is a Man?

Content:

Norwegian said:

In some more radical extremist corners today, this Buddhist point of view would be regarded as hate-speech and as an act of violence...

Malcolm wrote:

In other parts of the world, just being a Buddhist may very well get you killed.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 2:49 AM

Title: Re: What is a Man?

Content:

Malcolm wrote:

Actually, there is quite a bit of discussion of gender in the Kośabhaṣyaṃ since it bears

on gender, and gender is a concern in ordination. There are several gender orientations that were barred from ordination. Also blond people were barred from ordination as well, since in India people with blond hair were considered demonic.

Grigoris said:

I have to admit that I have not dared to touch that one yet. I am currently slogging through his Abhidharmasamuccaya and haven't found anything in there yet either..

In other Abhidhamma and Abhidharma texts I have read, gender is not discussed.

Is the discussion in the Kosa related just to ordination, or to a wider analysis of the subject of gender?

Malcolm wrote:

Gender is principally discussed with regard to who is capable of holding the vows. The ancient Buddhists were basically of the opinion that nonbinary gendered people were incapable of being a basis for receiving Buddhist discipline. Jose Cabazon has a new book out on the subject, which should be very interesting, as he is a very talented scholar:

<https://www.wisdompubs.org/book/sexuality-classical-south-asian-buddhism>

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 2:22 AM

Title: Re: What is a Man?

Content:

DGA said:

A woman is an adult who identifies as a woman.

Why not? If Ms Jenner says she's a woman, I take her word for it.

I wouldn't loan her my truck, though. Not because she's a woman, but because... er... I'm not saying she's a terrible driver because she's a woman, but I am saying she is a woman and a terrible driver

Malcolm wrote:

From a Buddhist point of view, one cannot change one's gender. It is something one is born with, it is a portion of one's viapaka, ripened karma, and one cannot alter it by cutting, sewing, or use of prosthetics. One is born either male, female, or nonbinary (with it's five subcategories). The impulse to alter one's apparent gender is itself a sign that one has been born with a nonbinary gender indriya.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 1:52 AM

Title: Re: What is a Man?

Content:

Grigoris said:

None. It just talks about the "material phenomena of sex".

DGA said:

So it describes what it means for a body to be a specifically male or female one.

This is distinct from the question of what it is for a person to be a man. I'm curious to know if Abhidharma can capture the experience of not fitting into either categories "man" or "woman" in a tidy fashion, or the experience of being a woman but having a male body or being a man but having a female body.

manhood is a social construction. it's built up in different ways in different contexts, and all of them are full of contradictions.

Grigoris said:

I think it is telling that the Buddha and the Abhidharma do not waste time in discussing gender differences, race differences, etc...

Malcolm wrote:

Actually, there is quite a bit of discussion of gender in the Kośabhaṣyaṃ since it bears on gender, and gender is a concern in ordination. There are several gender orientations that were barred from ordination. Also blond people were barred from ordination as well, since in India people with blond hair were considered demonic.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 1:41 AM

Title: Re: What is a Man?

Content:

dzogchungpa said:

Another good question is: What is a "real woman"?

Ricky said:

That can be a tricky question these days.

DGA said:

I think it's an easy question.

A woman is an adult who identifies as a woman.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 1:37 AM

Title: Re: Ancestor worship from a Mahayana POV

Content:

Varis said:

How is ancestor worship/placation viewed from the perspective of Mahayana?

Malcolm wrote:

What would be the point? All of our ancestors have long since taken rebirth.

Author: Malcolm

Date: Wednesday, January 31st, 2018 at 1:28 AM

Title: Re: What is a Man?

Content:

Ricky said:

So what would be a better model of masculinity?

Malcolm wrote:

The Bodhisattva, of course.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 11:37 PM

Title: Re: What is a Man?

Content:

Queequeg said:

There's a Southern Man for you, DGA.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:43 PM

Title: Re: Dharani of Glorious Vajra claws / Dorje Dermo

Content:

PeterC said:

I don't think we can advise someone to defer studying the dharma when they have genuine interest without endangering our own vows.

However that doesn't mean that we should advise them to begin immediately with the vajrayana. There are excellent reasons to delay that until the student has met and developed confidence in a qualified guru etc etc and also has the personal maturity to practice strictly according to the guru's instructions.

Most teenagers would be best served by shamatha and sutras first, blood-drinking four-headed herukas later. Though I can see the futility of trying to persuade them of that.

Malcolm wrote:

Ngondro was developed for teens.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:42 PM

Title: Re: Dharani of Glorious Vajra claws / Dorje Dermo

Content:

marting said:

No, Aryjna. I'm saying he should wait until he develops an adult brain.

Malcolm wrote:

Well, there is nothing wrong with an adolescent flirtation with Dharma. But serious Dharma practice is an adult pursuit, best left until, as you say, one's brain is fully formed, around 26 or so.

M

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:26 PM

Title: Re: How are Madhyamaka and Yogacara teachings actually realised?

Content:

ItsRaining said:

So the Madhyamaka and Yogacara teach emptiness and mind only respectively but how are they realised? In a previous thread I posted, I found out early Mahayana practitioners mostly did similar practices to Hinayana schools. So how did they realise Madhayamaka or Yogacara teachings while doing virtually the same thing as the Sravakas?

Malcolm wrote:

They practice the same path, the six perfections.

ItsRaining said:

But how did they realise the specific teachings in their systems? If they practiced the same things why were their teachings/realisation different?

Malcolm wrote:

Their realization differed because their view differed. From the perspective of Candrakīrti, for example, Yogacāra practice does not lead to the path of seeing. This was contested by Yogacārins, naturally.

If we examine the texts of the respective systems, we can see that the standard division of Madhyamaka and Yogacāra as deep and vast is grounded in reality.

Madhyamaka focuses on the profound view, whereas, Yogacāra focuses on a detailed explanation of the bodhisattva path. There is no difference in practice, but there is a difference in view. The de facto Indian position (while not entirely uncontested) is that Madhyamaka and the Perfection of Wisdom Sūtras are the summum bonum of Mahāyāna teachings.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:14 PM

Title: Re: What is a Man?

Content:

Queequeg said:

I'm surprised no one has brought up archetypes and male and female energy characteristics.

Malcolm wrote:

You mean like this?

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 1:09 PM

Title: Re: Nagas -- mythological?

Content:

Kim O'Hara said:

Thanks. That's a very good, succinct definition of the kind of truth Westerners usually assume, too.

Agreed, but do poetic truth, mythical truth, subjective truth, spiritual truth qualify as "phenomena"? Nagas might, but (e.g.) the statement that, "Truth is beauty, beauty truth," isn't. Nor is, "I am constantly amazed by the quality of the light over the Coral Sea," which is incontrovertible but can't be "conventionally known by ordinary people," as you put it.

Kim

Malcolm wrote:

Aesthetic evaluations are entirely subjective and emotive. They are supposed to be so.

Kim O'Hara said:

Fine, but my question was whether those statements are "true" or not, or in which way they might be "true". They are certainly not true in the way that "Paris is the capital of France" is true, but nor are they false.

Kim

Malcolm wrote:

This is why it is important to distinguish facts from aesthetics.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:30 AM

Title: Re: How are Madhyamaka and Yogacara teachings actually realised?

Content:

ItsRaining said:

So the Madhyamaka and Yogacara teach emptiness and mind only respectively but how are they realised? In a previous thread I posted, I found out early Mahayana practitioners mostly did similar practices to Hinayana schools. So how did they realise Madhayamaka or Yogacara teachings while doing virtually the same thing as the Sravakas?

Malcolm wrote:

They practice the same path, the six perfections.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 10:25 AM

Title: Re: Mind (duality and beyond)

Content:

Malcolm wrote:

Nothing. Should there be?

DGA said:

What's mind?

Nothing said:

ok. maybe we're limited by language here.....how about " that " which experiences Nirvana?.....can we call it " awareness?

Malcolm wrote:

There are no aggregates in nirvana, so how can there be awareness in nirvana?

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 9:46 AM

Title: Re: Nagas -- mythological?

Content:

Malcolm wrote:

The baseline standard for what is "true," from a Madhyamaka perspective, is that which can be conventionally known by ordinary people.

Kim O'Hara said:

Thanks. That's a very good, succinct definition of the kind of truth Westerners usually assume, too.

Phenomena beyond such conventional knowledge can be accepted based on testimony, but it is a very thin authority.

Agreed, but do poetic truth, mythical truth, subjective truth, spiritual truth qualify as

"phenomena"? Nagas might, but (e.g.) the statement that, "Truth is beauty, beauty truth," isn't. Nor is, "I am constantly amazed by the quality of the light over the Coral Sea," which is incontrovertible but can't be "conventionally known by ordinary people," as you put it.

Kim

Malcolm wrote:

Aesthetic evaluations are entirely subjective and emotive. They are supposed to be so.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 6:35 AM

Title: Re: Nagas -- mythological?

Content:

Josef said:

We like to assume that the word "myth" means "not true".

The primary definition of myth is: "a usually traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief, or natural phenomenon"

Mantrik said:

Folk tales indeed, as I mentioned earlier. Odd how neutral words acquire pejorative uses, like criticism, cult etc.

Kim O'Hara said:

We also (usually) have a strangely narrow view of "true", applying it only to publicly verifiable statements about the physical world, or (less often) logical truths. A lot of what we deal with here on DW is "true" in other ways - poetic truth, mythical truth, subjective truth, spiritual truth.

Are these kinds of truth imperfect (less valid) versions of the materialist truth? Or different-but-equal? Or not truth at all?

I would argue for different-but-equal, but it would be nice if we didn't have to use the same word for such different things.

Kim

Malcolm wrote:

The baseline standard for what is "true," from a Madhyamaka perspective, is that which can be conventionally known by ordinary people. Phenomena beyond such conventional knowledge can be accepted based on testimony, but it is a very thin authority.

There are also recognized cognitive limitations which ordinary people find insurmountable without a considerable amount of effort spent in developing the five eyes.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 2:04 AM

Title: Re: Feminism, the "myth" of the gender pay gap and other left wing ideologies

Content:

Malcolm wrote:

Which is an identity, since that is how they are defined. The chief aim of Socialists was to awaken such people to their identity as the proletariat.

Grigoris said:

No. One can choose to identify with their class (or not), but somebody is a proletarian whether they identify with their relation to capital or not. It is the reason why white working class people are still proletariat, even if they are granted some advantages due to their skin colour. Even if they choose to support the capitalist class (cf Fascists). Regardless of whether they identify with other proletarians or not, they still do not own the means of production. That is the reality of a class view of politics.

Malcolm wrote:

It is still just a label, and therefore an identity.

Author: Malcolm

Date: Tuesday, January 30th, 2018 at 1:29 AM

Title: Re: Feminism, the "myth" of the gender pay gap and other left wing ideologies

Content:

Malcolm wrote:

Even as a class, identity politics are at work, with the notion of the proletariat, and so on.

Grigoris said:

No. A proletariat is defined by their relation to capital (the means of production).

Malcolm wrote:

Which is an identity, since that is how they are defined. The chief aim of Socialists was to awaken such people to their identity as the proletariat.

And not surprisingly, Socialists in the US consistently maintained/and still maintain that African Americans had/need to stuff their issues with racism and subordinate them to class interests. Not surprisingly, Socialism has never done all that well among African Americans.

Author: Malcolm

Date: Monday, January 29th, 2018 at 10:41 PM

Title: Re: Four Dharma Seals

Content:

DGA said:

Actually, "being compounded" is the proof there is no such thing as "inherent existence."

weitsicht said:

No, three things are uncompounded. Or do you abnegate that?

So I understand you say "absence of inherent existence" always means "being compounded"? But then "presence of inherent existence" always means "being uncompounded"?

Malcolm wrote:

No, also, the three unconditioned dharmas also lack inherent existence since they also lack a self.

weitsicht said:

And no, I have no idea how uncompoundedness could be proven by logic.

Malcolm wrote:

There are two kinds of space discussed in Buddhist texts. The first and most important is space as "absence of obstruction." This is uncompounded or unconditioned space. The second kind of space is dimension, such as the dimension of the cavity in a cup. That kind of space is compounded.

The other two unconditioned dharmas, the two cessations, also lack inherent existence because they are the absence of causes, and do not by themselves exist.

Author: Malcolm

Date: Monday, January 29th, 2018 at 10:35 PM

Title: Re: Feminism, the "myth" of the gender pay gap and other left wing ideologies

Content:

Grigoris said:

It's a problem because it loses sight of 80% of the problem (class politics). It is the reason why so much time and energy is wasted on identity politics.

Malcolm wrote:

Class politics are identity politics.

Grigoris said:

Ummm... Yeah, right!

Malcolm wrote:

Well, in the US they are -- with roots dating back to the Colonial era when some people (whites) of the same class (poor) were given more rights than other poor people (blacks,

natives) in order to split their power.

Further, the Socialist movement in the US largely failed because of identity (this is not well known). Prior to the first world war, the majority of Socialists in the US were German-speakers, and Socialist newspapers and so on across the US were published principally in German. Non-German speaking Socialists like Italians were completely marginalized in the US, and had little or no voice in the Socialist movement -- identity politics at work again.

Indeed, identity politics were at the root of the Italian Fascist Movement because of the failure of Socialism to deal with identity at all.\

Even as a class, identity politics are at work, with the notion of the proletariat, and so on.

Author: Malcolm

Date: Monday, January 29th, 2018 at 9:01 PM

Title: Re: Feminism, the "myth" of the gender pay gap and other left wing ideologies

Content:

Malcolm wrote:

It's not a problem at all. It's a feature, not a bug.

Grigoris said:

It's a problem because it loses sight of 80% of the problem (class politics). It is the reason why so much time and energy is wasted on identity politics.

Malcolm wrote:

Class politics are identity politics.

Author: Malcolm

Date: Monday, January 29th, 2018 at 9:59 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

Provided that the list of the three unconditioned phenomena is conclusive, what makes things like space or paradoxity conditioned or compounded (the latter was the term I started with because it was how it was taught to me) ?

Malcolm wrote:

Conditioned/compounded things have parts and causes.

Unconditioned/uncompounded things have no parts and no causes.

weitsicht said:

I reconsidered and I insist.

Paradoxes and time are uncompounded.

Malcolm wrote:

You can insist all you like, but paradoxes are not listed, and time is definitely compounded since it is divided into past, present, and future.

Author: Malcolm

Date: Monday, January 29th, 2018 at 5:06 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

Provided that the list of the three unconditioned phenomena is conclusive, what makes things like space or paradoxy conditioned or compound (the latter was the term I started with because it was how it was taught to me) ?

Malcolm wrote:

Conditioned/compounded things have parts and causes.

Unconditioned/uncompounded things have no parts and no causes.

Author: Malcolm

Date: Monday, January 29th, 2018 at 3:27 AM

Title: Re: Feminism, the "myth" of the gender pay gap and other left wing ideologies

Content:

Grigoris said:

I think the problem with the left in the US is that it is dominated by liberalism and that whole "sanctity of the individual", whereas here the left is dominated by socialism.

Malcolm wrote:

It's not a problem at all. It's a feature, not a bug.

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:58 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

Still looking for a response.

And no, don't want to discuss "mind" here.

Malcolm wrote:

The three unconditioned phenomena are space, analytical cessation (nirvana), and

non-analytical cessation (simple absence of causation).

weitsicht said:

Thanks Malcolm.

Meaning (3) mind was wrong. And (2) Entrance into nirvana is little differently interpreted

What makes phenomena like paradoxy compound?

Malcolm wrote:

I don't know what a "paradoxy compound" is. Can you explain it a little better?

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:21 AM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

What is it that is uncompound?

I remember from a teaching, but cannot cite and may be wrong, there are three only:

(1) Nirvana

(2) Entrance into nirvana and

(3) mind

Could you please confirm or correct?

If so, why for example paradoxy is compound?

Still looking for a response.

And no, don't want to discuss "mind" here.

Malcolm wrote:

The three unconditioned phenomena are space, analytical cessation (nirvana), and non-analytical cessation (simple absence of causation).

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:20 AM

Title: Re: Four Dharma Seals

Content:

Coëmgenu said:

You can have the moderators delete it then. I was clarifying to O_156 why it was a strange citation.

O_156 said:

Thank you for the clarification, I found it. I think its a translation of the word dharma-

mudrā, as far as I can tell.

But yes, moderators please feel free to delete my posts as well, if they distract the thread/topic.

Coëmgenu said:

Its ambiguous. 印 (seal; trace; mark; sign; imprint) has two radicals, 卩 (a hand) & 卩 (a kneeling man). This could potentially point to dharmamudrā at least in as much as folk linguistics has a tendency to point to much.

But 法印 (dharma seal) can also have come from dharmoddāna still. The <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?q=%E5%84%AA%E6%AA%80%E9%82%A3> (is this a working link for everyone?) has 印 as a semantic variant of 優檀那 (ʔiu dan na), which in turn is a phonetic transcription of the Sanskrit uddāna. Mind you, this reading seems only attested in a traditional Chinese-Sanskrit dictionary preserved at the end of the Taishō collection (T 2131).

Apologies for the aside into speculations as to the origin of various terms for "dharma seal".

Malcolm wrote:

That is not a problem, the only problem is when you use Chinese terms with no explanation of what they mean.

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:18 AM

Title: Re: Mind (duality and beyond)

Content:

Nothing said:

Mind has two sides.

Delusion and non-delusion.....different sides of the same mind.

I.e. Samsara and Nirvana.

What is beyond this?

Malcolm wrote:

Nothing. Should there be?

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:01 AM

Title: Re: Four Dharma Seals

Content:

Coëmgenu said:

I was having a difficult time following the citation as well, otherwise I would have responded with the section in question as well as the dictionary quotes. I made a thread about the sort of thing here.

The CBETA edition of T 262 I'm referencing only has 7 scrolls. This is citing a 9th scroll. This means that the scroll numbers and volume numbers are not always the same, and there seems to be no way to know if someone is citing a scroll or a volume.

So the Saṃgaṇikīkṛtaṃ Taiśotripiṭakaṃ Database (http://21dzk.l.u-tokyo.ac.jp/SAT/T0262_.09,0015b05:0262_.09,0015c05.html) has it by volume number, and the citation there is T 0262_.09.0015b07, which corresponds to T 262.9.15b7 from the dictionary.

The Taishō Canon I consult lists it by scroll number, not volume number. So the citation for me is T 262.2.15b7. Maybe you can find it that way. Try looking for scroll 2 instead of volume 9.

This is the text: 故現於世 汝舍利弗 我此法印

This seems an odd citation to give for 三印, as the text actually has 法印.

Malcolm wrote:

For those who do not read Chinese, this is useless, especially in the Nyingma Forum.

Coëmgenu said:

You can have the moderators delete it then. I was clarifying to O_156 why it was a strange citation.

Malcolm wrote:

It's TOS, when using foreign terms, you must provide a translation for them.

Author: Malcolm

Date: Monday, January 29th, 2018 at 2:00 AM

Title: Re: Four Dharma Seals

Content:

Malcolm wrote:

Finally, in some presentations the second constraint is listed as "All that is contaminated is suffering," but surprisingly, it is very uncommon in this list which is mentioned through out Mahāyāna sūtras in many places. The reading above is the most common in the Sūtras. In one or two places you see "empty" attached to the third constraint, as in "All phenomena are empty and without a self."

Dorje Shedrub said:

Ven. Thubten Chodron presents the second constraint (she uses the term "seal") this way saying: "All polluted phenomena are dukkha—unsatisfactory or in the nature of suffering."

I'm curious how one uses "emotions" and another "polluted phenomena" Is this a Gelug thing?

<http://thubtenchodron.org/2011/08/core-buddhist-principles/>

Malcolm wrote:

The term in Sanskrit is sāsrava, literally "with outflows," often translated from Pali as "cankers." It is actually fairly rare in the sources texts, but Tibetans seem to have picked up on it and standardized it because it distinguishes formations from āsrava, outflows, cankers, etc.

M

Author: Malcolm

Date: Sunday, January 28th, 2018 at 11:56 PM

Title: Re: Four Dharma Seals

Content:

O_156 said:

I might be looking at a totally wrong place, but is 法華經 T 262.9.15b7 the correct place where 三印 (Three Seals) is mentioned? Because I'm not seeing it.

Coëmgenu said:

I was having a difficult time following the citation as well, otherwise I would have responded with the section in question as well as the dictionary quotes. I made a thread about the sort of thing here.

The CBETA edition of T 262 I'm referencing only has 7 scrolls. This is citing a 9th scroll. This means that the scroll numbers and volume numbers are not always the same, and there seems to be no way to know if someone is citing a scroll or a volume.

So the Saṃgaṇikīkṛtaṃ Taiśotripiṭakaṃ Database (http://21dzk.l.u-tokyo.ac.jp/SAT/T0262_.09,0015b05:0262_.09,0015c05.html) has it by volume number, and the citation there is T 0262_.09.0015b07, which corresponds to T 262.9.15b7 from the dictionary.

The Taishō Canon I consult lists it by scroll number, not volume number. So the citation for me is T 262.2.15b7. Maybe you can find it that way. Try looking for scroll 2 instead of volume 9.

This is the text: 故現於世 汝舍利弗 我此法印

This seems an odd citation to give for 三印, as the text actually has 法印.

Malcolm wrote:

For those who do not read Chinese, this is useless, especially in the Nyingma Forum.

Author: Malcolm

Date: Sunday, January 28th, 2018 at 9:27 PM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Pema Rigdzin said:

I've had the great fortune to receive some transmissions from Rinpoche on a couple occasions at Tashi Choling here in S Oregon, and he's always struck me as incredible. I wonder what the likelihood is that we'll see him back here anytime soon, though.

Malcolm wrote:

Yes, Sangye Khandron spoke very highly of him.

Author: Malcolm

Date: Sunday, January 28th, 2018 at 4:52 AM

Title: Re: Buddhahood in This Life

Content:

Strive said:

Hello to Malcolm and all,

I was wondering if one will be able to read this book if they do not have direct introduction? The person in question is very religious but belongs to a different faith. If they are not interested in receiving DI then what can I do to secure their liberation permanently?

marting said:

My personal opinion is to secure liberation for yourself first and leave other people to choose their own religious worldview without persuasion or mediation.

Malcolm wrote:

And this is relevant to this thread because?

Author: Malcolm

Date: Sunday, January 28th, 2018 at 1:59 AM

Title: Re: Nagas -- mythological?

Content:

Malcolm wrote:

According to the conventional perception of ordinary human beings in the West, these things are all mythological. YMMV.

Losal Samten said:

Is there a reason why humans can see animals in general, but not nagas, garudas, etc.?

Malcolm wrote:

Well, some of these beings are devas, or classified among the devas, and are thus outside of our conventional perception.

Author: Malcolm

Date: Sunday, January 28th, 2018 at 1:04 AM

Title: Re: Nagas -- mythological?

Content:

pemachophel said:

Loppon-la/Malcolm said in another thread:

"Generally, the opinion is animals do not have the capacity to attain awakening, though there are some special cases where mythological animals like nāgas are considered capable of doing so." (italics mine)

what do you think of his use of the word "mythological" in this context since the Bhagawat Himself has spoken about and to nagas in the sutras? if nagas are mythological, then are brahma, indra, mahadev mythological? what about yakshas, rakshasas, kimnaras, kumbhandas, and gandharvas? and how about mahoragas and sa-dag/lords of the earth?

let the fun begin.

Malcolm wrote:

According to the conventional perception of ordinary human beings in the West, these things are all mythological. YMMV.

Author: Malcolm

Date: Sunday, January 28th, 2018 at 12:57 AM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

That's hardly a ringing endorsement.

Malcolm wrote:

My observation is that if 100 Tibetan Lamas won't given an endorsement, the 101th will. That is all the endorsement one needs for most Westerners.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 10:46 PM

Title: Re: Four Dharma Seals

Content:

Coëmgenu said:

Apologies, I figured the Taishō number was the most straightforward way.

Malcolm wrote:

No worries, but it is an unattested reading, i.e., pretty baseless. Can you tell me exactly what chapter this comes from?

M

Coëmgenu said:

I can reproduce the relevant parts from the dictionary entry:

[From <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id%28%27b4e09-6cd5-5370%27%29>:] The three marks of the law. Three aspects of the Buddhist teaching that clearly distinguish it from non-Buddhist teachings: all things are impermanent 諸行無常, all things lack inherent existence (no-self) 諸法無我, and that nirvāṇa is perfect quiescence 涅槃寂靜. [法華經 http://21dzk.l.u-tokyo.ac.jp/SAT/T0262_,09,0015b05:0262_,09,0015c05.html] Also written <http://www.buddhism-dict.net/cgi-bin/xpr-ddb.pl?4e.xml+id%28%27b4e09-5370%27%29> (Skt. tri-dṛṣṭi-namitta-mudrā; Tib. phyag rgya gsum). [Charles Muller; source(s): YBh-Ind]

[If anyone has trouble accessing DDB, you just type 'guest' into the first line of the window that pops up and then hit enter.]

I don't know if 'Yhb-Ind' is a citation of a manuscript or something, or a scholarly work of some sort. The Taishō citation they give just links to the Chinese text. If indeed it was a reconstruction, I think it would have been nice for the dictionary compilers to try to mark it with at least an *asterisk.

Malcolm wrote:

The term phyag rgya gsum does indeed appear in Tibetan dictionaries, but in the bstan 'gyur it is a very rare term, showing up in only four texts, one of those the Korean commentary mentioned already (apart from Tantric texts where the term means something else). The term shows up in the bka' 'gyur, but again, here it does not refer to the formula "all formations," etc.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 9:11 AM

Title: Re: The Aro Authenticity Debate.

Content:

florin said:

For those still in doubt whether Aro was real maybe this could help things along.

After all Aro might have roots in the history of romanian automotive industry.

And yes that was a real car...

aro-10-3-1-9018-default-large.jpeg

Malcolm wrote:

Thank you, Florin. The mystery has now been put to rest.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 3:39 AM

Title: Re: 7th head of the Nyingmapa

Content:

Pero said:

But what does the head of the Nyingma actually do?

Malcolm wrote:

Gives the Kama, gives the Rinchen Terzod, etc., reports to HHDL, etc. etc.

Pero said:

I see. But don't other teachers also give Kama and so on?

Malcolm wrote:

Yes, but there is no one teacher responsible for all Nyingma monasteries without a head of sect. Rotating it means that rather than factions being able to develop around this teacher or that, more qualified teachers rather than less will be exposed to the limelight.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 3:37 AM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

Me too, and I don't think that is necessarily a bad thing.

Grigoris said:

Except for maybe being a complete and utter waste of one's precious human existence.

Malcolm wrote:

Oh, with so many people wasting their precious human birth, what does one more matter?

Author: Malcolm

Date: Saturday, January 27th, 2018 at 2:12 AM

Title: Re: Four Dharma Seals

Content:

SunWuKong said:

Okay I lost that one. I'm

Malcolm wrote:

Not, really, Darwin did resist use of the term precisely because it implied "improvement," rather than simple adaptation.

And, as we know, the term has been used by racists, and so on, to imply some human beings are inferior to others.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 1:57 AM

Title: Re: Non-human capacity for wisdom

Content:

TravisM said:

To my understanding non-human animals have traditionally been all grouped together as a class of sentient beings. Are there any teachings, or does anyone have a thought, on whether some animals (say, whales) may be able to understand the dharma in their own way and even reach enlightenment?

Malcolm wrote:

Generally, the opinion is animals do not have the capacity to attain awakening, though there are some special cases where mythological animals like nāgas are considered capable of doing so.

Author: Malcolm

Date: Saturday, January 27th, 2018 at 1:37 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

What about the peek-a-boo nipple? Just a bit naughty!

Malcolm wrote:

A thought has occurred to me numerous times, that the whole Aro thing is a deliberate parody...

Author: Malcolm

Date: Saturday, January 27th, 2018 at 1:06 AM

Title: Re: Four Dharma Seals

Content:

SunWuKong said:

We are tainted by a false doctrine of cosmic consciousness and cosmic evolution, neither of which are supported by Buddhist teaching. Things are what they are. None of that is going to help us. All we can cling to is Emptiness

weitsicht said:

At least I am not alone in here.

Tainted Love

Are you a nihilist, SunWuKong?

SunWuKong said:

My favorite strategy here is pointing out that Darwin never suggested evolution, he suggested natural selection, and our view of earth history is being confirmed as based on catastrophe. Not evolution.

Malcolm wrote:

The very last word in Origin of the Species is...wait for it..."evolved."

"From so simple a beginning endless forms most beautiful and most wonderful have been, and are being, evolved."

-- Origin of the Species, Darwin

Author: Malcolm

Date: Friday, January 26th, 2018 at 11:50 PM

Title: Re: 7th head of the Nyingmapa

Content:

Adamantine said:

What's most interesting is this new 3-year term rotation that's been developed. . . I suppose it's quite a burden so probably the idea was to share the responsibility and not put it all on one persons shoulders for too long?

Malcolm wrote:

They've copied it from the Sakyapas.

TaTa said:

So the head of the sakyapas its not always sakya trizin?

Malcolm wrote:

The head of the Sakyas is always the Sakya Trizin, they've merely turned it into a three year gig for the time being because there are so many Khon family members who have

been trained for the position.

Author: Malcolm

Date: Friday, January 26th, 2018 at 11:45 PM

Title: Re: 7th head of the Nyingmapa

Content:

Pero said:

But what does the head of the Nyingma actually do?

Malcolm wrote:

Gives the Kama, gives the Rinchen Terzod, etc., reports to HHDL, etc. etc.

Author: Malcolm

Date: Friday, January 26th, 2018 at 11:25 PM

Title: Re: 7th head of the Nyingmapa

Content:

XXilluminatingVoid72 said:

Katok Getse Rinpoche was been appointed head of the Nyingma lineage for three years, yesterday in Bodhgaya

<http://tibet.net/2018/01/kathok-getse-rinpoche-appointed-as-the-7th-nyingma-head/>

Adamantine said:

What's most interesting is this new 3-year term rotation that's been developed. . . I suppose it's quite a burden so probably the idea was to share the responsibility and not put it all on one persons shoulders for too long?

Malcolm wrote:

They've copied it from the Sakyapas.

Author: Malcolm

Date: Friday, January 26th, 2018 at 10:21 PM

Title: Re: What is an existential threat to Dharma?

Content:

Fortyeightvows said:

you can't separate religion for culture

Malcolm wrote:

Sure you can. This is how secular states function.

Americans are more American than they are Buddhists, Catholics, and so on.

It is absolutely essential to distinguish culture from religion. If we don't, we erroneously conclude FGM in Sub-Saharan Africa, etc., is part of Islam, but it isn't. It is just pre-

Islamic African cultural practice. In Tibetan Buddhism, there are many practices which are cultural accretions, not part of the Dharma at all, for example, Tibetan monastic music, which ultimately derives from Persian martial music. Harmonic singing, which comes from Mongolian culture and was introduced to Gelug by Mongolian students, etc.

MiphamFan said:

I somewhat knew about the latter (Mongolian throat singing-Gelug chanting connection) although I never read any formal articles about it but the former is interesting. So our chants as distant cousins of Islamic nasheeds. Any sources on this?

Malcolm wrote:

If I recall correctly, R.A. Stein has something to say about this: but the horns, drums, shwams, and the way they are played comes from Persian martial music.

Author: Malcolm

Date: Friday, January 26th, 2018 at 9:51 PM

Title: Re: Four Dharma Seals

Content:

Simon E. said:

Some are Malcolm. Even this forum is not free from perennialist/universalists who think that all paths lead to the same goal and that it just takes time.

Malcolm wrote:

The he should have said "some of us."

Author: Malcolm

Date: Friday, January 26th, 2018 at 8:42 PM

Title: Re: Four Dharma Seals

Content:

SunWuKong said:

We are tainted by a false doctrine of cosmic consciousness and cosmic evolution...

Malcolm wrote:

We are?

Author: Malcolm

Date: Friday, January 26th, 2018 at 6:21 AM

Title: Re: New Head of Nyingma: Kathok Getse Rinpoche

Content:

Thomas Amundsen said:

Not sure what this title really means...

Malcolm wrote:
More work.

Author: Malcolm
Date: Friday, January 26th, 2018 at 5:53 AM
Title: Re: Four Dharma Seals
Content:

Coëmgenu said:
Most certainly could be. I am out of my depth in most of the things I am interested in.
Nonetheless, I found it interesting.

Malcolm wrote:
FYI, it would be helpful to include a Sanskrit title, like Saddharmapundarika-- assuming I am correct, this phrase is missing from the Tibetan text.

M

Coëmgenu said:
Apologies, I figured the Taishō number was the most straightforward way.

Malcolm wrote:
No worries, but it is an unattested reading, i.e., pretty baseless, Can you tell me exactly what chapter this comes from?

M

Author: Malcolm
Date: Friday, January 26th, 2018 at 4:48 AM
Title: Re: Four Dharma Seals
Content:

Coëmgenu said:
The Digital Dictionary of Buddhism lists 三印 ("the three seals") as a translation of tridṛṣṭinamittamudrā specifically in the case of T 262.9.15b7 (妙法蓮華經, Ven Kumārajīva translation). Very interesting.

Malcolm wrote:
Sounds like a reconstruction to me.

Coëmgenu said:

Most certainly could be. I am out of my depth in most of the things I am interested in. Nonetheless, I found it interesting.

Malcolm wrote:

FYI, it would be helpful to include a Sanskrit title, like Saddharmapundarika-- assuming I am correct, this phrase is missing from the Tibetan text.

M

Author: Malcolm

Date: Friday, January 26th, 2018 at 4:09 AM

Title: Re: What is an existential threat to Dharma?

Content:

Fortyeightvows said:

you can't separate religion for culture

Malcolm wrote:

Sure you can. This is how secular states function.

Americans are more American than they are Buddhists, Catholics, and so on.

It is absolutely essential to distinguish culture from religion. If we don't, we erroneously conclude FGM in Sub-Saharan Africa, etc., is part of Islam, but it isn't. It is just pre-Islamic African cultural practice. In Tibetan Buddhism, there are many practices which are cultural accretions, not part of the Dharma at all, for example, Tibetan monastic music, which ultimately derives from Persian martial music. Harmonic singing, which comes from Mongolian culture and was introduced to Gelug by Mongolian students, etc.

Author: Malcolm

Date: Friday, January 26th, 2018 at 3:06 AM

Title: Re: Four Dharma Seals

Content:

Quay said:

Thank you for the explanation of where the word seals came from in this context. I had no idea came through such a long journey through several languages. Constraint does seem to be a much better word. I have to think about this for a bit myself.

Malcolm wrote:

Neither did I until I looked it up in the bKa' 'gyur and bstan 'gyur last night. There are all kinds of received ideas we do not question.

Coëmgenu said:

The Digital Dictionary of Buddhism lists 三印 ("the three seals") as a translation of

tridṛṣṭinamittamudrā specifically in the case of T 262.9.15b7 (妙法蓮華經, Ven Kumārajīva translation). Very interesting.

Malcolm wrote:

Sounds like a reconstruction to me.

Author: Malcolm

Date: Friday, January 26th, 2018 at 2:00 AM

Title: Re: The Aro Authenticity Debate.

Content:

javier.espinoza.t said:

I have, partially; when i was looking for karmamudra teachings/instructions i've examined a few words without knowing of it's controversy and discarded it. Sorry. It lacked substance.

Don't know if this satisfy you all haha, it's only my experience, which is as valid as yours. Maybe someone else has karma or something for this to be useful in some way.

Btw, in the end i need oral -not from a book- instructions on Naropa's yogas, which contains the secondary practice of karmamudra, from a experienced lama/yogin, and the very best is taking Chakrasamvara initiation also, and of course integrate with the yidam. For recive this -specifically the karmamudra directions- i need to proove myself as a serious yogin. This is no toy, i mean it... i need some luck. That's of someone also want some info about.

And guys, the are quarrels here... kaliyuga sounds familiar?

Malcolm wrote:

If you are a Dzogchen practitioner, you do not need karmamudra at all, nor do you need to prove you are a serious yogin.

javier.espinoza.t said:

I'm a just a pretender, not a dzogchenpa. A little kid playing with mind. Simple contemplation is not rigpa.

I want to learn vajrayana by the way.

Malcolm wrote:

ok.

Author: Malcolm

Date: Friday, January 26th, 2018 at 12:34 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Has anybody here seen the terma/teaching/sadhana?

javier.espinoza.t said:

I have, partially; when i was looking for karmamudra teachings/instructions i've examined a few words without knowing of it's controversy and discarded it. Sorry. It lacked substance.

Don't know if this satisfy you all haha, it's only my experience, which is as valid as yours. Maybe someone else has karma or something for this to be useful in some way.

Btw, in the end i need oral -not from a book- instructions on Naropa's yogas, which contains the secondary practice of karmamudra, from a experienced lama/yogin, and the very best is taking Chakrasamvara initiation also, and of course integrate with the yidam. For recive this -specifically the karmamudra directions- i need to proove myself as a serious yogin. This is no toy, i mean it... i need some luck. That's of someone also want some info about.

And guys, the are quarrels here... kaliyuga sounds familiar?

Malcolm wrote:

If you are a Dzogchen practitioner, you do not need karmamudra at all, nor do you need to prove you are a serious yogin.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 10:37 PM

Title: Re: Kalacakra and shambala

Content:

DGA said:

You can read the commentary by Mipham that Malcolm alluded to in English translation if you've had the Kalachakra empowerment.

You'll need an account at kalachakranet.

What a strange thread this is.

Harold Musetescu said:

Hello DGA

You are aware that the Kalachakra empowerment say the Dalai Lama gives to the general public is only the "Outer" empowerment.

Malcolm wrote:

Harold, in fact, in Washington, DC, HHDL gave the whole kit and kaboodle.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 10:21 PM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

No, I never said the Buddha was eternal. What Maitreyanatha states is that "the refuge for going to the ultimate meaning is the Buddha alone because the Muni possesses the dharma body."

Grigoris said:

So now the dharmakaya is compounded too???

Malcolm wrote:

It's possible. There are a lot of debates about this, just as there are debates about what dharmakāya means.

Grigoris said:

It is obvious when you take into account everything the Buddha has said about his past lives in the Pali Sutta and his awakening, and do not merely select from one source sutta, as you have done.

If there is one thing I have realised it is that each Sutta has to be taken in it's specific context, it is when we try to generalise meanings across teachings (a mistake made by 99.9% of those that quote the Kalamas Sutta, for example) that we start to run into problems.

Malcolm wrote:

When it comes to Buddha's accounts of his awakening, I think it is vital to take them all into account, since together they paint a comprehensive picture.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 10:58 AM

Title: Re: What is an existential threat to Dharma?

Content:

MiphamFan said:

It's not about mlecchas being upset or not, it's just that the Kalacakra counts followers of Abraham as mlecchas.

Anyway on the OP in relation to this, I don't think the mlecchas will directly destroy

Buddhism. Buddhists are creating negative karma which drives people away and comes back and bite them in the ass (Lakar et al, advocating genocide etc), the mleccchas are just the instruments of karma.

Malcolm wrote:

The interesting thing about karmavipaka is that there are no instruments involved.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 5:52 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

But it is no more permanent than the Buddha. No buddha, no qualities.

Grigoris said:

Whoa there cowboy! A second ago you were quoting Maitreyanatha to the tune of "Only the Buddha is eternal". Now you are saying that the Buddha is not eternal?

Malcolm wrote:

No, I never said the Buddha was eternal. What Maitreyanatha states is that "the refuge for going to the ultimate meaning is the Buddha alone because the Muni possesses the dharma body." He does not state that the Buddha is permanent. He is saying that the two kinds of Dharma, that of scripture and realization, are perishable, as well as the Sangha.

Grigoris said:

Then you said something to the tune of: The Buddha is the Dharma. Well if the Buddha is the Dharma and the Buddha is eternal... Or am I making some sort of logic fallacy here?

Malcolm wrote:

Well, yes, you are making an error in logic, because you are mixing up the yānas. You cited something from a Pali Sutta, so I did.

But I began this part of our discussion by pointing out that only the Buddha was a refuge in contrast to your assertion that Dharma was eternal and imperishable, by which you apparently mean "constant," just as $2+2=4$ is a constant. If you say the Dharma is a constant, then I can agree with that language. If you say it is permanent, I cannot agree with that language because the Dharma isn't permanent, even though it is a constant.

Grigoris said:

But a second ago you said that the Buddha rediscovering the ancient path was based on what he received from past Buddhas, now you are saying...

Malcolm wrote:

It is obvious when you take into account everything the Buddha has said about his past lives in the Pali Sutta and his awakening, and do not merely select from one source sutta, as you have done.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 5:10 AM

Title: Re: 2018 Losar

Content:

Nyedrag Yeshe said:

Can somebody point out when and which days will fall 2018's Losar for the western hemisphere?

javier.espinoza.t said:

Friday 16 of February, 2018. According to IDC tibetan calendar.

I've been reading on tb astrology a bit and there are 2 calendar systems: one related to the gelugpas and the other to the kagyupas. The Losar is not in the same day in those both calendars so this can confuse us.

I don't know to which one the IDC calendar belongs, if belongs. I would think to the kagyupa, since ChNN studied in a kagyu school.

Also the calendars doesn't contain calcs on time zones. But thats what we have.

Malcolm wrote:

IDC calendar follows Gelug system.

Author: Malcolm

Date: Thursday, January 25th, 2018 at 3:10 AM

Title: Re: What is an existential threat to Dharma?

Content:

shaunc said:

I can't believe that you two fellas would even attempt to justify such behavior. You're so far left you're off the road.

Malcolm wrote:

The Bodhicaryāvatāra, 4:64 (Wallace):

My hatred toward those who revile and violate images, stupas, and the sublime Dharma is wrong, because the Buddhas and the like are free of distress.

Now, you were saying?

Author: Malcolm
Date: Thursday, January 25th, 2018 at 3:00 AM
Title: Re: What is an existential threat to Dharma?
Content:
MiphamFan said:
I include Christians as mleccchas.

Malcolm wrote:
I am sure they will be very upset to hear that.

Author: Malcolm
Date: Thursday, January 25th, 2018 at 2:33 AM
Title: Re: The Aro Authenticity Debate.
Content:
Malcolm wrote:
BTW, the Saddharmapundarika Sūtra states:

If no phenomena are perceived at all,
that is the great wisdom that perceives
the whole dharmakāya.

Author: Malcolm
Date: Thursday, January 25th, 2018 at 1:01 AM
Title: Re: The Aro Authenticity Debate.
Content:
Malcolm wrote:
Dependent origination is simply, Where is arose, that arose; with the arising of that, this arises." If you assert the Dharma is dependent origination, then you will be asserting a impermanent, conditioned thing as the Dharma in contradiction to your claim.

Grigoris said:
??? What are you talking about ??? This is like claiming that gravity did not exist until Newton said it existed. Whether the explanation/teaching regarding Dependent Origination exists or not is irrelevant, Dependent Origination continues to function. Our lack of awareness of it does not mean it does not exist anymore.

Malcolm wrote:
"Dependent origination" cannot be found as some independent entity. It is not something that stands apart from dependently originated phenomena. Dependent origination is just "Because this exists, that exists, with the arising of that, this arose."

Grigoris said:
I am happy to accept that teachings on dependent origination are the Dharma, since the

Buddha said, "Whoever sees dependent origination sees the Dharma, whoever sees the Dharma sees dependent origination." [M.I.190] But if you claim the Dharma is eternal, you will claim that dependent origination is eternal.

If we both agree that samsara is infinite, then you will have to agree that dependent origination functions infinitely too. Infinite and eternal being synonyms...

Malcolm wrote:

I agree that conditioned phenomena have no beginning. The term "dependent origination" is just a word we use to describe "arising from conditions."

Further, knowing dependent origination does not necessarily lead to liberation. That is why we need the Dharma, to explain how insight into dependent origination leads to the pacification of proliferation that characterizes nirvana or peace.

Grigoris said:

Likewise, at S.III.120, the Buddha says, "Whoever sees the Dharma sees the Buddha, whoever sees the Buddha sees the Dharma." Clearly, the Buddha is not eternal according to these sources, so claiming based on Pali sources that the Dharma or the Buddha is eternal is not going to fly.

If you believe he is speaking in reference to the Nirmanakaya and not the Dharmakaya then yes, it is not going to fly.

Malcolm wrote:

The Theravada concept of Dhammakāya is the qualities of the Buddha, such as the ten powers and so on. But it is no more permanent than the Buddha. No buddha, no qualities.

Even in Mahāyāna, dharmakāya is not a thing, per se.

Grigoris said:

A minute ago you were arguing that the Dharma expounded by the Buddha was based on his training in the stages under past Buddhas and now you say that realisation disappears with the dissolution of this particular combination of name and form. Make up your mind.

Malcolm wrote:

There is no contradiction. The Dharma of past Buddhas no longer exists, as least not in any complete form. What we know of the Dharma of past Buddhas comes from this Buddha. Even so, the Dharma is something with parts, something that is perishable. There is no Dharma outside of the scripture and realization -- but texts decay and realized people die.

If you want "Eternal" Dharma, look to Hinduism and its Sanatana Dharma.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 11:26 PM

Title: Re: What is an existential threat to Dharma?

Content:

Grigoris said:

The nonsense spouted by Buddhists is the greatest existential threat to Dharma.

Malcolm wrote:

That is quite true. And the Buddha himself said as much:

There is no disappearance of the true Dhamma as long as a counterfeit of the true Dhamma has not arisen in the world, but there is the disappearance of the true Dhamma when a counterfeit of the true Dhamma has arisen in the world.

<https://www.accesstinsight.org/tipitaka/sn/sn16/sn16.013.than.html>

The problem, however, people have very divergent opinions about what this passage means. Perhaps that in itself is the counterfeit Dharma, the fact that we cannot agree even on the most basic principles of what constitutes the Dharma.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 11:21 PM

Title: Re: Question about removing christian/etc. baptism

Content:

javier.espinoza.t said:

Hello all, the question is ¿is there a specific way to remove christian/catholic/etc baptism? I mean removing this in fact, not in an administrative way.

This is a personal choice, not a sectarian determination.

I searched a bit if there was the question already, but couldn't find it.

Best regards.

Carlita said:

Do you mean return your sacramental vows? If so, you'd have to go to your parish where they baptized you (I think or any church) and fill out paper work to debaptize you. Once you do that, you can't take the sacraments anymore. This is the States but I'm sure it's the same just I don't know about the opposition based on area.

javier.espinoza.t said:

No, I was talking about the christian mark, "empowerment", "initiation", (don't know how to call it but baptism), not to the papers related to it, which is something very different.

But it's within the limits of karma, so it can be removed through purification.

Malcolm wrote:

Assuming you were not baptized according to your own will, it will leave no karmic

imprint. There is no magic juju or contamination left over from being baptized. It is just an empty rite with no meaning, other than to Christians.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 10:56 PM

Title: Re: What is an existential threat to Dharma?

Content:

MiphamFan said:

Well, the mleccchas taking over the world was predicted in the Kalacakra Tantra.

Malcolm wrote:

And when the Kalacakra was written, they were taking over the known world, from Spain to Indonesia. Now, it is a different story.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 10:54 PM

Title: Re: What is an existential threat to Dharma?

Content:

shaunc said:

You've got to be bloody joking. Blowing up statues has got to be one of the biggest shows of a lack of respect I could think of.

Malcolm wrote:

How does someone's lack of respect injure you? Sticks and stones....

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 10:23 PM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

The Buddha when referred to prior to his awakening is called the Bodhisattva in Hinayāna texts.

Grigoris said:

Are you repeating my point for your sake or for mine? In the Bhayabherava Sutta Buddha mentions that he recalled his myriad pasts lives, who he was, what his name was and so on during the first watch of the night of his awakening, prior to gaining awakening. You really think during that time he did not recall teachings he received from Buddhas in the past?

Ummmmm... We are not discussing the Bhayabherava Sutta (MN 4), we are discussing SN 12.65. Regardless of this fact, in MN 4 it is still not 100% clear whether he is referring to realisations arising during his life as a Bodhisattva in his last life (but prior to

his enlightenment during his last life) or in a previous life.

Malcolm wrote:

Yes, it is. It refers to Udraka Rāmaputra and Ālāra Kālāma.

Grigoris said:

Like I said: unlike Mahayana where the Buddha was already a Buddha before his appearance in this world, in Theravada he was a Bodhisattva up until the point where he sat under the bodhi tree and achieved enlightenment (but now I am repeating myself).

Malcolm wrote:

Yes, this is well known.

Grigoris said:

He does mention recollection of his past lives in MN 4, but he makes no mention of his knowledge arising from teachings he received from other Buddhas. So I fail to see why you mention the particular Sutta as it is not really evidence against the notion that Dharma is eternal ie it does not contradict my interpretation of SN 12.65.

Malcolm wrote:

Eternal things do not disappear, but conditioned things with parts, for example, the Dharma, do:

"That's the way it is, Kassapa. When beings are degenerating and the true Dhamma is disappearing, there are more training rules and yet fewer monks established in final gnosis. There is no disappearance of the true Dhamma as long as a counterfeit of the true Dhamma has not arisen in the world, but there is the disappearance of the true Dhamma when a counterfeit of the true Dhamma has arisen in the world. Just as there is no disappearance of gold as long as a counterfeit of gold has not arisen in the world, but there is the disappearance of gold when a counterfeit of gold has arisen in the world, in the same way there is no disappearance of the true Dhamma as long as a counterfeit of the true Dhamma has not arisen in the world, but there is the disappearance of the true Dhamma when a counterfeit of the true Dhamma has arisen in the world

<https://www.accesstoinight.org/tipitaka/sn/sn16/sn16.013.than.html>

There are many things which lead to the perishing of the Dharma, Christopher Titmus lists a number of sources concerning this here:

<https://www.christophertitmusblog.org/the-rise-and-fall-of-the-dharma-according-to-the-buddha>

Dependent origination is simply, Where is arose, that arose; with the arising of that, this arises." If you assert the Dharma is dependent origination, then you will be asserting a impermanent, conditioned thing as the Dharma in contradiction to your claim. I am happy to accept that teachings on dependent origination are the Dharma, since the

Buddha said, "Whoever sees dependent origination sees the Dharma, whoever sees the Dharma sees dependent origination." [M.I.190] But if you claim the Dharma is eternal, you will claim that dependent origination is eternal.

Likewise, at S.III.120, the Buddha says, "Whoever sees the Dharma sees the Buddha, whoever sees the Buddha sees the Dharma." Clearly, the Buddha is not eternal according to these sources, so claiming based on Pali sources that the Dharma or the Buddha is eternal is not going to fly.

Beyond that, only two kinds of Dharma are defined the texts we have-- scripture and realization. Since texts and oral traditions vanish, and realized people die; both are impermanent. Thus, defining a third Dharma which is permanent or eternal is novel and without textual basis.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 5:06 AM

Title: Re: Kalacakra and shambala

Content:

methar said:

I won't ever tell anyone who my Tantric Lama is or what my tantric practice is.

Malcolm wrote:

Harold, your identity as someone who practices the Gyalpo is well known. In fact, your nym here is a reference to one of the Gyalpo's subordinate entities.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 4:26 AM

Title: Re: Kalacakra and shambala

Content:

methar said:

I don't and all I can do is guess about the Kalacakra War and anyone else who claims they know is either lying or breaking their tantric vows.

Malcolm wrote:

It is very clearly spelled out in Mipham's very long commentary on the root tantra, and other commentaries.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 4:12 AM

Title: Re: Kalacakra and shambala

Content:

Fortyeightvows said:

I very highly doubt that the texts in question were made to be interpreted as a mere psychodrama.

Malcolm wrote:

The real meaning of the Shambhala war is purely a metaphor, as anyone who studies the system in any detail understands.

It is not meant to be taken literally at all.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 3:26 AM

Title: Re: What is an existential threat to Dharma?

Content:

Malcolm wrote:

Historically means throughout all of history. But even now, Islam is not a threat to Buddhism. In these articles, you are presenting only the Buddhist side of conflicts with Muslims in SE Asia.

So, still fake news.

In particular, your posting evidence of attacks in Myanmar, while true, is rather appalling considering the serious ethnic cleansing Buddhists are engaging in there, which has been denounced by this board as genocidal. Buddhism in Burma is under no duress from Muslims.

Threatening to blow up statues and monuments is not a threat to Buddhadharma, as Śāntideva makes clear.

Fortyeightvows said:

Historically Islam has been the biggest threat to Buddhism

Malcolm wrote:

This is historically false, fake news in other words.

Fortyeightvows said:

<https://www.ndtv.com/india-news/after-recovery-of-2-bombs-in-bodh-gaya-nia-starts-probe-1802941>

<https://www.reuters.com/article/us-thailand-south-bomb/bomb-at-pork-stall-in-market-in-thailands-south-kills-three-wounds-22-idUSKBN1FB05M>

<https://www.thestar.com.my/news/world/2017/08/11/statue-of-chinese-god-stokes->

tension-in-muslimmajority-indonesia/

<https://www.nytimes.com/2017/08/10/world/asia/indonesia-chinese-statue-islam-muslims-protest-guan-yu.html>

<http://www.bbc.com/news/world-asia-31813681>

<http://www.ibtimes.co.uk/isis-threat-ancient-buddhist-temple-puts-indonesia-police-alert-1462352>

<https://www.benarnews.org/english/news/thai/south-arrests-01052018145828.html>

<https://www.reuters.com/article/us-thailand-south/history-of-thai-kings-a-new-topic-in-schools-of-conflict-torn-south-idUSKBN1EZ0Y9>

<https://www.benarnews.org/english/news/malaysian/militants-arrested-01222018125120.html>

<http://www.aljazeera.com/news/2016/10/attack-kills-myanmar-police-bangladesh-border-161010132157512.html>

<http://www.bbc.com/news/world-asia-37601928>

<https://www.nalandauniv.edu.in/about-nalanda/history-and-revival/>

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 3:00 AM

Title: Re: Four Dharma Seals

Content:

Quay said:

Thank you for the explanation of where the word seals came from in this context. I had no idea came through such a long journey through several languages. Constraint does seem to be a much better word. I have to think about this for a bit myself.

Malcolm wrote:

Neither did I until I looked it up in the bKa' 'gyur and bstan 'gyur last night. There are all kinds of received ideas we do not question.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 2:42 AM

Title: Re: What is an existential threat to Dharma?

Content:

Fortyeightvows said:

Historically Islam has been the biggest threat to buddhism

Malcolm wrote:

This is historically false, fake news in other words.

Author: Malcolm

Date: Wednesday, January 24th, 2018 at 2:16 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

The Buddha is not here asserting the Dharma is permanent or eternal. He is asserting that in the course of practice during the night he awakened fully that in reviewing his past lifetimes he recalled the teaching he had received from past buddhas.

Grigoris said:

Say what??? Here is the original for context:

http://lirs.ru/lib/sutra/Connected_Discourses_of_the_Buddha%28Samyutta_Nikaya%29.Vol.I.pdf Starting on page 299 of the PDF, page 601 of the book.

He makes a mention of his sojourn in Sattvhi as a Bodhisattva but it is not clear whether he is talking about his current life just prior to his enlightenment (this is a Theravada text, remember, so the Buddha was not enlightened until he plonked his ass down under the bodhi tree, up until that fateful occasion he was a Bodhisattva). Also there is no mention in the text about teachings from previous Buddhas.

So... No!

Malcolm wrote:

The Buddha when referred to prior to his awakening is called the Bodhisattva in Hinayāna texts.

In the Bhayabherava Sutta Buddha mentions that he recalled his myriad pasts lives, who he was, what his name was and so on during the first watch of the night of his awakening, prior to gaining awakening. You really think during that time he did not recall teachings he received from Buddhas in the past?

M

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 11:12 PM

Title: Re: Four Dharma Seals

Content:

weitsicht said:

Taken from the Aro Authenticity Debate

<https://dharma.wheel.net/viewtopic.php?f=49&t=27652&p=431249&hilit=four+seals#p431249>

Grigoris said:

Karma Dorje said it already and so did I: If it conforms to the Four Dharma Seals then it is Dharma. Whether well-spoken or not. Fun or not. Brocaded or not.

weitsicht said:

What are the Four Dharma Seals?

How can they be depicted?

Who authenticates them??

Malcolm wrote:

Hinayāna scriptures do not talk about the four "seals" at all. They do have a regular list of three items which excludes nirvana:

All formations ('du byed, saṃskara) are impermanent.

All formations are suffering.

All phenomena lack a self.

In its earliest usage in Mahāyāna Sūtras, the so called "four seals" were termed the four summaries of the Dharma (chos kyi mdo bzhi), and took the following form:

All formations are impermanent.

All formations are suffering.

All phenomena lack a self.

Nirvana is peaceful.

The term the "four seals" comes from the Korean Master Won Chuk's commentary on the Samdhinirmocana Sūtra. He identifies several sources for them, but specifically, the Mahāyānasutrālaṃkāra is the source for the term phyag rgya. However the term "seal" is not a direct translation, and in my opinion has led to some confusion.

The term dharmoddānacatuṣṭayaṃ was translated into Chinese, from there into Tibetan as chos kyi phyag rgya bzhi in Wong Chuk's treatise. When translated directly from Sanskrit to Tibetan, it is chos kyi sdom ni rnam pa bzhi, i.e. the four constraints of the Dharma.

In reality, we have two terms used in Mahāyāna texts: 1) the four summaries of the Dharma and the four constraints of the Dharma, the latter coming from Mahāyānasutrālaṃkāra.

In my opinion, the term "four constraints" is more useful than "four seals," 1) because it shows us not how this or that teaching should be authenticated as a Dharma teaching with some seal of imprimatur, but rather, within what constraints a Dharma teaching should fall. 2) "Constraint" more accurately reflects the underlying original meaning of the term uddāna because it is derived from Sanskrit-->English, rather than the Sanskrit-->Chinese-->Tibetan-->English. Also, constraint/restraint is a widely accepted usage for translating the term sdom pa in this context.

Going forward, I suggest that we drop the usage "four seals of the Dharma" since it is misleading and not accurate.

Finally, in some presentations the second constraint is listed as "All that is contaminated is suffering," but surprisingly, it is very uncommon in this list which is mentioned throughout Mahāyāna sūtras in many places. The reading above is the most common in the Sūtras. In one or two places you see "empty" attached to the third constraint, as in "All phenomena are empty and without a self."

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 9:11 PM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

The Buddha is not here asserting the Dharma is permanent or eternal. He is asserting that in the course of practice during the night he awakened fully that in reviewing his past lifetimes he recalled the teaching he had received from past buddhas.

For example, Greg, who believes the Dharma is some timeless principle, like Plato's forms.

Grigoris said:

Take it up with the Buddha:

An ancient path rediscovered

"It is just as if a man, traveling along a wilderness track, were to see an ancient path, an ancient road, traveled by people of former times. He would follow it. Following it, he would see an ancient city, an ancient capital inhabited by people of former times, complete with parks, groves, & ponds, walled, delightful. He would go to address the king or the king's minister, saying, 'Sire, you should know that while traveling along a wilderness track I saw an ancient path... I followed it... I saw an ancient city, an ancient capital... complete with parks, groves, & ponds, walled, delightful. Sire, rebuild that city!' The king or king's minister would rebuild the city, so that at a later date the city would become powerful, rich, & well-populated, fully grown & prosperous.

"In the same way I saw an ancient path, an ancient road, traveled by the Rightly Self-awakened Ones of former times. And what is that ancient path, that ancient road, traveled by the Rightly Self-awakened Ones of former times? Just this noble eightfold path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration... I followed that path. Following it, I came to direct knowledge of birth... becoming... clinging... craving... feeling... contact... the six sense media... name-&-form... consciousness, direct knowledge of the origination of consciousness, direct knowledge of the cessation of consciousness, direct knowledge of the path leading to the cessation of consciousness. I followed that path.

"Following it, I came to direct knowledge of fabrications, direct knowledge of the origination of fabrications, direct knowledge of the cessation of fabrications, direct knowledge of the path leading to the cessation of fabrications. Knowing that directly, I have revealed it to monks, nuns, male lay followers & female lay followers, so that this holy life has become powerful, rich, detailed, well-populated, wide-spread, proclaimed among celestial & human beings."

— SN 12.65

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 10:40 AM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

Some of Jax's stuff I see on FB from time to time seems pretty well spoken to me.

practitioner said:

I've been reading this thread wondering when he would come up. I'm curious if he now gets the same benefit of the doubt as the Aro folks?

Malcolm wrote:

Just because I cast complete and total doubt on this fantasy that there is some kind of authority which tells us which groups and teachers are good and which are not should not be construed in any way as my approval of anyone. I think there are a lot of people out there in the spiritual marketplace selling defective wares in all kinds of ways. The most we can say is "Caveat Emptor," and not much more.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 10:32 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

...For example, Greg, who believes the Dharma is some timeless principle, like Plato's forms....

Quay said:

Is this in anyway related to what I understand to be a Hinayana view on matter and substance, that it reduces ultimately to "partless particles"?

In any case, there are in addition to the Sutras already cited, other texts and teachings which speak about anything being timeless or actually eternal would then be unable to change. Seems to me that would apply to Dharma which at least outwardly has adapted to many cultures and times over the centuries.

Malcolm wrote:

The so-called four-fold summary of the Dharma does not actually define what is Buddhist and what is not for the very simple reason that the Vatsiputriya school, aka, Pudgalavadins, fail the test of the third summary — they asserted an inexpressible self or person that is neither the same as nor different than the aggregates.

But of course, they are still a Buddhist school.

Perhaps a useful topic for another thread.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 10:28 AM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

Some of Jax's stuff I see on FB from time to time seems pretty well spoken to me.

Malcolm wrote:

There is no accounting for taste.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 7:38 AM

Title: Re: The Aro Authenticity Debate.

Content:

treehuggingoctopus said:

Not saying anything.

Mantrik said:

Well spoken, Ramana.

Doesn't 'well spoken' have a precise meaning? Sounds like it should have 'Ananda' appended and be Sutric. Not that Sutras are any more verifiable, but stylistically

Malcolm wrote:

The phrase has been used to justify accepting statements in non-Buddhist traditions as long as they conform to and do not contradict the Dharma, for example, encouragements to virtuous and so on. But in the main, it is aimed at Hinayāna monks who criticize Mahāyāna.

People of course know that I think non-Buddhist traditions are not well-spoken in general, but that is just me.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 7:24 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Karma Dorje said it already and so did I: If it conforms to the Four Dharma Seals then it is Dharma.

Malcolm wrote:

So then you accept Advaita Vedanta as a valid path of realization leading to Buddhahood.

treehuggingoctopus said:
Not saying anything.

Malcolm wrote:

Yeah, so this really proves that people just believe whatever they want, without reference to any authority at all. For example, Greg, who believes the Dharma is some timeless principle, like Plato's forms. This really is my whole point and the reason it is so fruitless to get all up in arms about people like Chogyam, and so on unless it can be proven beyond doubt they are harming sentient beings with anything more than the proliferation of delusion, which we do all the time here too. Then we have teachers who teach a Dharma everyone approves of, guys like Sogyal, who seem unstoppable in their ability to actually harm others with impunity.

Just for reference, the Tathāgata's Inconcievable Secret Sūtra (ārya-tathāgata-acintya-guhya-nirdeśa-nāma-mahāyāna-sūtra) states the purpose of four is as follows:

Guhyapati, the Tathagāta has summarized all Dharmas, presenting the summary of Dharmas as four-fold. What are the four? In order to destroy the idea of permanence in bhikṣus and brahmins who advocate eternalism, and the long-lived devas, it is said, "All formations are impermanent." In order to destroy the idea of happiness in devas and humans, it is said, "All formations are suffering." In order to destroy the non-Buddhist assertion of self, it is said, "All phenomena lack self." In order to destroy the strong pride of those engaged in conceptuality, it is said, "Nirvana is peace."

There are many places in sūtras and tantras where these four are discussed. But I think this is one of the best presentations because it shows the four summaries very clearly.

M

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 6:55 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

We've just covered this. The Dharma is impermanent, and subject to decay and destruction. It seems funny to call something subject to decay and destruction "ultimate truth."

Grigoris said:

No it is not. The conceptualised notion of Dharma is impermanent and subject to decay. If the Dharma was subject to change, then the Dharmakaya would also be conditioned and impermanent. And the Tathagatagarbha. And the gzhi. And the Dharmata. And...

Malcolm wrote:

It never states in any sūtra or tantra for that matter, that the Dharma, the teaching of the

Buddha, is permanent. Maitreyanatha in fact states just the opposite of your opinion.

Confusing dharmatā, etc., with the Dharma is confusing something unconditioned with something conditioned. But since one cannot establish the unconditioned since it never existed, it also makes no sense to claim that unconditioned dharmatā is some sort of stable refuge. Unconditioned dharmatā is just a name for the emptiness of conditioned, impermanent phenomena, and without that latter, there is no dharmatā at all, even conventionally.

Finally, if the Dharma were something permanent, the Buddha would not have spoken of its decline and disappearance, and neither would have Nāgārjuna, Maitreyanatha, and so on in very clear terms. All compounded phenomena are impermanent. The Dharma is compounded. If you imagine the Dharma is permanent you have contravened your own four seals, beginning with the first, "all compounded phenomena are suffering."

The rest as we know as the regularly stated in the sūtras "All compounded phenomena are suffering. All compounded phenomena are empty and lack self. Nirvana is peace."

If you claim the Dharma is permanent and ultimate, this is tantamount to declaring it is not empty and self.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 5:41 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

There is no ultimate truth, ultimately. But go ahead and try to find it. Be my guest.

Grigoris said:

The Dharma is the ultimate truth. That is why we take Refuge in it.

Malcolm wrote:

We've just covered this. The Dharma is impermanent, and subject to decay and destruction. It seems funny to call something subject to decay and destruction "ultimate truth."

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 5:38 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

You have certainly offered nothing as an objective standard for how to know what to accept and what to reject. I don't think you are up to the challenge either.

Grigoris said:

Karma Dorje said it already and so did I: If it conforms to the Four Dharma Seals then it is Dharma.

Malcolm wrote:

So then you accept Advaita Vedanta as a valid path of realization leading to Buddhahood.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 5:32 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Yeah, but that's just your opinion, and since there is no authority (and no ultimate truth) then your opinion is as valid as that of a dribbling moron.

Malcolm wrote:

That depends on whether in someone's opinion a dribbling moron's opinion is as valid as mine. I have seen all kinds of evidence that people take the opinions of people I think are really stupid and ill-informed as being much more valid than mine.

Strangely, you seem to have reified ultimate truth and authority as inherently existent things, and not the conventions that they are.

There is no ultimate truth, ultimately. But go ahead and try to find it. Be my guest.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 5:24 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

You really have to work on this new half-baked theory of yours. It is sadly lacking.

Malcolm wrote:

You have certainly offered nothing as an objective standard for how to know what to accept and what to reject. I don't think you are up to the challenge either.

There are plenty of Buddhists who think Krishnamurti is a fine fellow and that his teachings are wonderful, some of them are quite famous as well. Are they wrong?

Is Bon a false teaching? If so, why? If not, why?

The list goes on and on.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 4:35 AM

Title: Re: The Aro Authenticity Debate.

Content:

methar said:

To think that followers of any teaching can somehow figure out if their teacher is bonafide is a joke.

Malcolm wrote:

If one cannot figure out if teachers are bonafide, how can one figure out if the teaching is bonafide? You have neatly demonstrated how impossible it is to establish anything with appeals to authority since you have basically affirmed no one can decide what is bonafide and what is not.

That is quite a pickle you have gotten yourself into there, Harold.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 3:34 AM

Title: Re: The regenerative potential of primordial state

Content:

cloudburst said:

Could you please clarify as to whether, from your point of view, there are any differences between yeshe and rigpa, and if so what they are?

Malcolm wrote:

Ye shes is a quality of rig pa.

cloudburst said:

Thank you.

Further, can one manifest yeshe without manifesting rigpa?

What is it about rigpa that is not captured by the term 'yeshe'?

Malcolm wrote:

In answer to question one, Rig pa is the means by which ye shes "manifests", though in Dzogchen it is a little strange to parse it that way.

Basically, the basis is considered to be ye shes, that is, the luminous, empty pure nature of the mind, which is not known to us at present.

Recognizing this is rigpa.

There are other ways the term is used which suggest that rig pa itself also also the nature of the mind which is being recognized. Thus, we need to pay attention to the context in which the term is being used in any given text.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 2:02 AM

Title: Re: The regenerative potential of primordial state

Content:

climb-up said:

I am not doubting that many miraculous things are possible, and that folks that can do some miraculous things might choose not to call attention to them, but (just as an amusing aside) this is also a common excuse for not demonstrating powers by people who want to get credit for having them.

Malcolm wrote:

And in Mahāyāna it is explicitly ok to lie about having such powers if it causes people to have increased faith...so...

Kunga Lhadzom said:

But.... when they find out they were deceived ...then.....

Malcolm wrote:

One hopes they have long since achieved freedom from suffering, and will forgive such white lies.

Author: Malcolm

Date: Tuesday, January 23rd, 2018 at 2:01 AM

Title: Re: The regenerative potential of primordial state

Content:

Malcolm wrote:

There are two levels of ye shes, pristine consciousness. The first level is the three pristine consciousnesses of the basis, essence, nature, and energy they are ultimate, unconditioned, etc. Then there are five relative pristine consciousnesses which are something like the rtal of the basis, which when not recognized are reified as the five elements.

cloudburst said:

Could you please clarify as to whether, from your point of view, there are any differences between yeshe and rigpa, and if so what they are?

Malcolm wrote:
Ye shes is a quality of rig pa.

Author: Malcolm
Date: Tuesday, January 23rd, 2018 at 1:41 AM
Title: Re: The Aro Authenticity Debate.
Content:
Malcolm wrote:

A friend following this discussion, who does not have an account, sent me some interesting remarks by Chokyi Nyima Rinpoche:

"Most people who consider themselves Buddhists do not tend to study what the Buddha himself taught, but instead just imitate one another. I don't know why it is but people just love to imitate one another and follow traditions. Nonetheless, it is not enough to just go around copying how other people act and dress, repeating what others say and do, dressing like yogis and dropping the names of lamas.

"However, the Buddha is not the true saviour or protector, the teachings known as the Dharma are, but you are the one who needs to apply them—hence it comes down to you saving yourself.

"Pondering this then, we must ask ourselves what we can actually place our trust in and rely upon. If we follow this line of reasoning we can see that we cannot even fully rely on the precious Buddha. Forget about our teachers, even the Buddha himself cannot completely protect us. All of the volumes of scriptures in the Buddhist canon cannot protect us. Even if we had a congregation of a thousand ordained monks whom we asked, "Please protect me; I am relying on you!" they couldn't do it, for they cannot grant true everlasting protection. So we really need to think about what it is that we can rely upon and trust completely and utterly with all of our body, heart and soul.

"So what is the true refuge, one that is 100% infallible? In the Buddhist teachings it is taught that one should take refuge in the dharmakaya, one's own mind. This statement is quite significant and contains a lot of meaning, so let me repeat it: you should take refuge in the dharmakaya, the nature of your own mind. The nature of your own mind is the only genuine, true protector; it is the only thing that is truly trustworthy and reliable.

"Don't accept this just because I say so, instead really question and examine whether this is how things are or not. You must look into it personally and decide for yourself whether it is true or not. We all need to get to the point where we have confidence in ourselves, instead of always placing our trust in others, letting ourselves be led by the hand and just following whatever others say and do."

Author: Malcolm
Date: Tuesday, January 23rd, 2018 at 1:28 AM
Title: Re: The Aro Authenticity Debate.
Content:

Malcolm wrote:

It is pretty simple -- there isn't the slightest bit of empirical evidence that from Mahāyāna onward any of these texts, sūtra and tantras, long oral lineage or short treasure lineage, were indeed spoken by the Buddha and so on.

Based upon this, I really think the standard of accepting and rejecting Buddhist teachings ought to be based not upon their putative origin, but rather, whether or not they are well-spoken.

If someone chooses to believe all the treasures we have received to date, for example, are the words of Padmasambhava, this is just fine. But it is a conscious choice for a Westerner not raised in Tibet in the Nyingma and Kagyu traditions to believe this.

This also presents problems. Many tantras are not "well spoken" if taken literally. But tantras that might be considered mere manuals of sorcery and necromancy are rendered "well-spoken" through a process interpretive extraction of meaning.

Many treasures are very beautifully composed, and correspond well with the meaning of sūtra and tantra as we have them. Many sadhanas we have, in all schools are well-spoken, beautiful compositions, that correspond well to the interpretative pyrotechnics used to extract the meaningful essence from the raw ore of the tantras.

My personal opinion is that Dzogchen tantras are among the most well-spoken of Buddhist texts, which is one of my main reasons for being enthusiastic about them, and which require almost no need for hermeneutic strategies like the six limits and so on commonly employed to extract meaning from tantras generally understood by western scholars to be composed in India.

When confronted with the things that people like Kim Katami say, or Majorie Quinn, and frankly, many other people advertising themselves as teachers these days, their statements and theories appear to me to very crude and not well stated, not in accord with what I personally understand to be well-spoken.

When confronted with novelties like Kalima as a yidam, it is very hard, as far as I am concerned, to justify her inclusion as yidam deity, as the basis of an authentic Buddhist path. So when Christy McNally is bestowing Kāli empowerments, and Michael Roach is writing Jesus Sadhanas, I personally think it is mistaken. But, obviously no one is listening to me. In the end it is left to each of us to be responsible for own path and practice.

Thus, the concern for proving the provenance of a lineage seems to be like chasing a willow wisp, it is something always just out of grasp, and the force we use to try and catch it, just pushes it slightly more beyond our reach.

In conclusion: the only proof anyone is able to offer for the validity of their own lineage is their own faith in it; and the only proof of the invalidity of some other lineage is their lack of faith in it.

This leads us, sadly, right back to the confusion of the Kalamas and the Buddha's reply:

It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 11:47 PM

Title: Re: The regenerative potential of primordial state

Content:

Malcolm wrote:

...

I personally have never witnessed such a miracle, and probably would not believe it even if I had.

Quay said:

I asked a particular Rinpoche with whom I was well acquainted about such things once. He basically said that although such things are possible and with some pretty common, it was best not to do so in front of people because they would get caught up in the display and miss the point of it all. Instead of a help it would be a great hindrance to others.

climb-up said:

I am not doubting that many miraculous things are possible, and that folks that can do some miraculous things might choose not to call attention to them, but (just as an amusing aside) this is also a common excuse for not demonstrating powers by people who want to get credit for having them.

Malcolm wrote:

And in Mahāyāna it is explicitly ok to lie about having such powers if it causes people to have increased faith...so...

Author: Malcolm

Date: Monday, January 22nd, 2018 at 5:18 AM

Title: Re: The Aro Authenticity Debate.

Content:

DGA said:

Greg, if you are reading this thread still, what do you think of these two posts?

does it follow that Chogyam's disciples are ngakpa/ngakma in the Dudjom Tersar line?

Malcolm wrote:

Yeah, actually.

Grigoris said:

Any takers for the question regarding Doc Chogyam's teachers?

heart said:

If I remember correctly, at different times he been mentioning Dudjom Rinpoche, CR Lama, Ngagpa Yeshe Dorje and Kunzang Dorje.

Someone that was a student of LOTR told me LOTR, Lama Dawa, Lama Pema Dorje and other Ngakpas had been teaching to the Aro people in the past.

/magnus

DGA said:

If Magnus is correct, then it seems to me that many of us (most of us?) in the Nyingma sub must have samaya with the same teachers as the Aro folk. That is not insignificant.

Malcolm wrote:

I have sat in empowerments attended also by Chogyam (Vajrakilaya, HHST, NYC, 1992). That was one reason why I never opened my big mouth about the Chogaym/NYD conflict until 2001 on the Trike boards. But then, I became indignant, because I thought Aro folk were misusing NYD's name to promote themselves. The rest is history.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 5:13 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

No. But the only reason I brought up these two statements anyway, is to highlight your hypocrisy.

I'm done with this thread.

Malcolm wrote:

Well, glad you are satisfied. Now go do something more useful with your time than engaging in wild goose chases over true vs. false treasures.

Grigoris said:

It seems not...

<https://dharmawheel.net/viewtopic.php?f=40&t=11438&start=40#p148341>

Malcolm wrote:

Umm, can you enlighten me as to what that post means to you?

Author: Malcolm

Date: Monday, January 22nd, 2018 at 4:47 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

BTW, our friend, Doc Togden, is from a recognized lineage too — he is actually a Dudjom Tersar guy. I know a Bhutanese Khenpo, the teacher of some people here, for example, who attended Chogyam's Dudjom Tersar Troma Nagmo empowerment at Pema Osel Ling. Lama Tharchin certainly expressed no objection to Chogyam giving that empowerment there (though to be fair, they were just renting the place).

DGA said:

does it follow that Chogyam's disciples are ngakpa/ngakma in the Dudjom Tersar line?

Malcolm wrote:

Yeah, actually.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 4:07 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

No. But the only reason I brought up these two statements anyway, is to highlight your hypocrisy.

I'm done with this thread.

Malcolm wrote:

Well, glad you are satisfied. Now go do something more useful with your time than engaging in wild goose chases over true vs. false treasures.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 3:09 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Who, for example, recognised ChNN and his pure visions/terma?

Malcolm wrote:

He was recognized by his uncle, first, then later by the 16th Karmapa.

But in terms of his terma, as far as I know it hasn't been validated but some terma validating authority. But I know some Tibetan Lamas who are very enthusiastic about Mandarava.

Grigoris said:

So now there is authority?

Malcolm wrote:

No, they just like his termas, finding them "well-spoken." In terms of his being recognized as a tulku, it has never really been that important to me, though it is important to others, that is why I mention it on occasion.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 3:09 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Who, for example, recognised ChNN and his pure visions/terma?

Malcolm wrote:

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But in terms of his terma, as far as I know it hasn't been validated but some terma validating authority. But I know some Tibetan Lamas who are very enthusiastic about Mandarava.

Mantrik said:

People treat Adzom Drugpa's terma sadhanas etc. as valid, so as ChNN is Adzom Drugpa isn't it pretty automatic?

Malcolm wrote:

ChNN kept his termas pretty secret for a very long time. I know for a fact that there are still Nyingma Lamas who think they are fake.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 3:04 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

Oh, so now LOTR is a tertön? I thought this was just a pure vision. Who validated this

terma?

Grigoris said:

Hypocrisy, not inconsistency.

Malcolm wrote:

The point, Greg, is that you demand proof of validation for Aro ter, but not for your own teacher's termas. That seems contradictory to me.

I still find the idea of Kalima as a Buddhist yidam pretty "novel". But you clearly don't care a) whether this terma has been credentialed by a credentialing authority, and b) have no interest in any's opinion about it anyway. It makes you happy, so please do as you wish.

I think the Aro people are in much the same position as you.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 3:01 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Who, for example, recognised ChNN and his pure visions/terma?

Malcolm wrote:

He was recognized by his uncle, first, then later by the 16th Karmapa.

But in terms of his terma, as far as I know it hasn't been validated but some terma validating authority. But I know some Tibetan Lamas who are very enthusiastic about Mandarava.

Author: Malcolm

Date: Monday, January 22nd, 2018 at 2:57 AM

Title: Re: The Aro Authenticity Debate.

Content:

PeterC said:

I think many are surprised to see Malcolm take position #2 given the strong views he has espoused elsewhere as to the invalidity of certain practices, not least in one long discussion he had with you on this topic. Maybe you can see an error of reasoning in his argument here; I can't.

Grigoris said:

You mean like when he said: "Honestly, it is a little incredible to me that Tibetan Buddhists who castigate Shugdenpas for holding that a rgyalpo spirit is a buddha, hold up the idea that Durga/Kali, etc., is an acceptable refuge. Have you all lost your minds? Further, can anyone tell me a single sūtra or tantra that upholds the idea that Durga, Kali,

etc., are valid refuges? No? I didn't think so."

Or this one: "Why would anyone want to seek out a teaching of uncertain provenance? This is the whole point. One establishes that a teaching is valid before one engages in it."

<https://dharmawheel.net/viewtopic.php?f=49&t=23725&hilit=kali+nagmo#p356093>

And all this (and more) about the terma of a recognised teacher (a Loppon none-the-less) from a recognised lineage?

Malcolm wrote:

Oh, so now LOTR is a tertön? I thought this was just a pure vision. Who validated this terma?

BTW, our friend, Doc Togden, is from a recognized lineage too — he is actually a Dudjom Tersar guy. I know a Bhutanese Khenpo, the teacher of some people here, for example, who attended Chogyam's Dudjom Tersar Troma Nagmo empowerment at Pema Osel Ling. Lama Tharchin certainly expressed no objection to Chogyam giving that empowerment there (though to be fair, they were just renting the place).

Author: Malcolm

Date: Monday, January 22nd, 2018 at 2:03 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Now if I were trying to attack Aro gTer, to demean them, to slander them personally, to cast aspersions on the character of their teachers, etc... I could understand why somebody would come to their defence. But I am not doing that. I am putting forward commonly accepted (in a Vajrayana context) criteria for authenticity and asking if they satisfy these criteria and NOBODY has made a relevant response.

Malcolm wrote:

Greg, there are no commonly accepted criteria. As I pointed out to you, there are Sakyas and Gelugpas who still reject the treasure tradition in toto. Many excellent scholars in from the 11th to the 14th century and later, wrote rebuttals to various traditions in a form of literature called sngags log sun 'byung, i.e. refuting false mantra. Traditions, texts and persons accused of being spurious and fraudulent include Chod/Shijey, the earliest Dzogchen texts (what even need to mention later texts?), the Guhyagarbha Tantra, Guru Chowang by name, and so on.

The basic rebuttal to these polemical attacks comes in the form of this citation by the Buddha from the Sūtra of Encouraging Altruistic Intent (ā rya-adhyāśaya-sañcodana-nāma-mahāyāna-sūtra):

Those bhikṣus claim, "Generosity and so on, is completely worldly behavior and is not a Dharma taught in the sūtras nor in vinaya. This is not Dharma, so do not give it respect!" Those foolish men do not know that anything at all that is well spoken is the word of the Buddha. Because they have been blessed by Māra, they reject the Dharma of those Dharma-upholding bhikṣus and engage in the karma of rejecting the Dharma. Because they engage in the karma of rejecting the Dharma, they fall into error.

Grigoris said:

Given the lack of evidence, I see no reason why any rational person would conclude that they are authentic.

Malcolm wrote:

In reality, the only evidence one needs to see is whether or not their Dharma, such as it is, is well-spoken.

Grigoris said:

Now it is granted that at the beginning of the terma "tradition" (it was not a tradition when it kicked off) there were no criteria to judge authenticity, but that was two centuries ago. I think that currently we can agree that there are methods to prove authenticity, albeit subjective.

Malcolm wrote:

Greg, the Treasure tradition is more than a thousand years old. So, I think you must have made a hasty mistake. The earliest Buddhist terton in the Padmasambhava sense of the term was Sangye Lama, who lived in the early 11th century. Bonpo termas also date to this period, with Shenchen Luga's revelations.

In all of that time, there really is no method for proving a treasure is valid or invalid, apart from some respected person expressing their approval of the treasure itself. Though, there have been people trying to act as tertons, who, much to their surprise, revealed boxes of turds because someone caught them out in their act and substituted their treasure for shit.

And even today, in Tibet, there are successful tertons who are accused of being frauds by some, and heralded as buddhas by others. It just isn't a certain enterprise with exacting standards. Even more problematical are pure visions -- for example, Shugden texts and so on are claimed to be a pure vision teaching.

As to your final point, apparently many rational people do conclude the Aro crew are authentic enough, and the proof of this is that they have many followers. Books by Aro people like Dangerous Friend remain popular and in print at Shambhala Pubs, and so on.

All of this attachment to credentials and validation is a māra of gigantic proportions.

I personally could care less if Aro teachings are authentic or not. I don't see you hassling Ivo, or the Flaming Jewel people, or Pema Khandro, and so on, thus your motives in

demanding Aro people to prove their authenticity are rather...misguided in my opinion.

When you examine the history of such polemics, their targets tend to ignore the fuss and just continue to do what they do, heedless of their critics. I suspect the Aro folk will do just that. At this point, you are banging your head against a wall of indifference to you or anyone else's opinion about them.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:21 PM

Title: Re: The Aro Authenticity Debate.

Content:

methar said:

So you really don't care if Ngak'chang Rinpoche has NOT BEEN RECOGNIZED BY ANYONE BUT HIMSELF?

Malcolm wrote:

Why should I?

methar said:

Malcolm do you really not care that the Aro gTer Nyigma Lineage is just made up by this SELF RECOGNIZED man?

Malcolm wrote:

Nope, not a bit. I used to care, but then I realized that was a mistake.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:14 PM

Title: Re: The Aro Authenticity Debate.

Content:

methar said:

Aroter is not an "existential threat" it is a REAL THREAT to the real teachings of the Dharma.

Malcolm wrote:

Only in the minds of children who still imagine there are monsters under their beds.

methar said:

Really Malcolm, thats all you got.???

Don't want to discuss a SELF RECOGNIZED TULKU AND HIS SELF RECOGNIZED

LINEAGE?

REALLY????

Vacant Dude just vacant.:

Malcolm wrote:

Harold, take a pill and calm down. You clearly have not been reading my posts. Or if you have, you have not understood them.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:06 PM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

Dude, you are, like, totally planting the seeds for fundamentalism in your own mind.

PeterC said:

But isn't fundamentalism totally valid, too?

Malcolm wrote:

Sure, but I am not going to hang out with you if you go that route.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:05 PM

Title: Re: The Aro Authenticity Debate.

Content:

PeterC said:

I'm struggling a bit with the extreme relativist position here. Not because of its logical consistency or inconsistency - more because of its practical implications.

If you take it purely at face value then you would conclude that, say, Kim Katami might be on the 8th bhumi, Dominic Geshe Rinpoche might be an enlightened teacher rather than a fraud, and Christie MacNally may have revealed a valid Kali empowerment.

Malcolm wrote:

But people do conclude such things, and they do so every day. We understand that Kim Katami's strange notions about bhumis do not correspond to anything taught in any Dharma text with which we are familiar. It is an issue mainly of doxographical consistency, in his case.

Marjorie Quinn, as far as I can tell, as well as Katami, both have rather serious personality disorders.

Kālima empowerments seem to be growing in popularity in some Buddhist circles. It is a trend worth observing.

PeterC said:

We might be unable to *prove* that the Aro terma wasn't made up in the pub after a long evenings drinking. But that doesn't mean we just accept everything as potentially and equally valid because we cannot prove otherwise.

Malcolm wrote:

We don't have to accept anything that does not conform to our own judgement. Everything we accept, we accept based on our own judgement. There really is no way around this.

PeterC said:

We know there are and always have been frauds out there, and these frauds are extremely harmful if followed. I recall Malcolm referring to a certain type of unqualified guru as a "serial killer of disciples" not long ago.

Malcolm wrote:

I had in mind a certain type of guru who harms their disciples willfully, with no regard for them as human beings. Sociopaths in robes, in other words. The cat guru with mouse disciples comes to mind.

PeterC said:

Equally there are observable features that increase our confidence in a revealed teaching. Conformance to basic buddhavacana is one. Acceptance by other prominent teachers is another. Existence of notable practitioners who have practiced it and confirm that its good is a third. These are all forms of appeals to authority.

Malcolm wrote:

Obviously, not everyone feels the same way, otherwise there would be no other religions in the world apart from the one we think is "valid" because it conforms to our expectations, needs, and our limited ability to reason.

PeterC said:

But if we accept no authority, we are ultimately left with nothing. Why, then, follow any teacher or do any practice

Malcolm wrote:

.

And, Peter, I did set forth the only authority that actually matters -- one's own opinion. If we follow a teacher, it is because we decide it is of value. If we practice, we decide it is of value. No one else can decide these things for us. Correct? So obviously it follows

that the only authority that matters in matters of religion is ourselves. And further, if we think someone is a fraud, it is merely because we think so, there is actually no objective standard for determining such things, other than if someone claims they are Buddhist for example, but starts arguing that permanent functional phenomena are a core teaching of the Buddha. Obviously this can be rejected because it does not correspond to Buddhist doxography. But this merely is by comparison with what it says in this text, as opposed to claims someone might be making about what Buddhism asserts. It is merely a question of dogmatic rigor.

With respect to the treasure tradition, there is no source of doxographical consistency that permits one to know that this terma is true and this one is false, apart from a) embarrassing a prospective tertön by putting shit in his terma cache if he is going to reveal a terma in public; b) proving that this or that terma violates general Buddhist dogma, 3) relying on the opinion of some elder, whose opinion one has subjectively decided to follow for this or that reason.

If someone proclaims they have a Dharma that, in all truth cannot be found to contradict the basic teachings of the Buddha, it becomes increasingly difficult to reject their claim to be promulgating a legitimate teachings if it never contradicts what we understand the Buddha's teachings to be, in other words, if it corresponds to the dogmas we accept as Buddhism.

PeterC said:

There has to be some basic motivation for our choice of practice lineage beyond "I had a special feeling about it" (although that seems to be the main criterion for many practitioners today).

Malcolm wrote:

We are suffering, we look for a solution, we follow one that is suited to our proclivities, and try to measure up the doxographical standards we think it sets forth. That is all. There is absolutely nothing objective about such choices.

PeterC said:

This doesn't have to be unassailable logic, just reasonable evidence that leads you to conclude that it's a better use of your time than practicing something else or practicing nothing.

Malcolm wrote:

Well, people who follow Aroter think that pursuing these teachers and their teachings are a reasonable use of their time -- and since no one has produced any evidence whatsoever that they are teaching something which does not on all major points conform to the Dharma as we all understand it, then basically, critics of Aro are suffering from the fallacy of originalism: that is, the fallacy of claiming that of two teachings which conform to each other on all major points, one is valid and the other is false because we approve of the origin of the former and not of the latter.

PeterC said:

Between unassailable, definitive proof and completely arbitrary preference there is a large spectrum of relative confidence. Just because we can't get to unassailable proof doesn't mean we should discard everything in between.

Malcolm wrote:

We have not discarded anything, rather we have discovered a personal responsibility in that we ourselves alone are the only authority for any decision we make with respect to religion. Why else do you think separation of Church and State is such a crucial doctrine of the modern, liberal state?

Author: Malcolm

Date: Sunday, January 21st, 2018 at 11:18 AM

Title: Re: The Aro Authenticity Debate.

Content:

methar said:

Aroter is not an "existential threat" it is a REAL THREAT to the real teachings of the Dharma.

Malcolm wrote:

Only in the minds of children who still imagine there are monsters under their beds.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 9:55 AM

Title: Re: USA CLOSED FOR BUSINESS

Content:

amanitamusc said:

This is a nice distraction from trumps many problems coming to fruition.

Ricky said:

Don't know about that... US economy is booming. Unemployment is at its lowest since 1973.

Malcolm wrote:

Thanks to Obama...

Author: Malcolm

Date: Sunday, January 21st, 2018 at 9:16 AM

Title: Re: The Aro Authenticity Debate.

Content:

Quay said:

Kindly pardon me if I'm not correct in this, but it does seem you are not fully familiar with what an appeal to authority is. As Malcolm just noted if you both accept the

authority then there is no logical fallacy in appealing to it. Further, the appeal to authority fallacy is actually about an appeal to false authority and using such an authority as evidence in your argument when the authority is not really an authority on the facts relevant to the argument.

Generally speaking, in a section titled Tibetan Buddhism an appeal to the text of Maitreyanatha simply does not meet the definition of the logical fallacy of an appeal to authority.

Grigoris said:

If, according to earlier posts by our friend Malcolm, everything is just opinion. Then there is no such thing as an authority.

Malcolm wrote:

There is no authority beyond one's personal opinion, this is true.

Grigoris said:

In the meantime: Can you please show me the facts in Maitreyanatha's statement?

"the Muni has the dharmakaya"?

For example?

Sounds more like an opinion to me.

Malcolm wrote:

Sure, but if you agree, then for you this opinion is authoritative.

Grigoris said:

So he has to make up his mind: either there is truth and authority (albeit arrived at collectively), or there is no truth and authority.

Malcolm wrote:

A collective authority is just a bunch of people who have gathered together and agreed to hold the same opinions to be true.

Grigoris said:

This idea that he can have truth and authority when it suits him, is rather unsavoury and stinks of hypocrisy (rather than inconsistency).

Malcolm wrote:

Sorry to break it to you, but notions like "truth" and "authority" are merely conventions, and flimsy ones at that when it comes to the domain of religion. When you follow a religion, all you have is your own opinion that "this is true and this is false" since the most basic metaphysical principles in a religion can neither be proven nor disproven by conventional means at all— not god, not karma, not rebirth, not even awakening. The arrogant supposition that these things can be proven is one of the chief reasons people

turn into fundamentalist ninnies who madly wave sutras at each other in Buddhism, and other scriptures in other religions.

And when it comes to empirical validation, then, it is pretty stupid to say gravity does not function near an entity that has sufficient mass to attract objects to it, since these things can be easily verified by anyone with a bit of math and observation. Now, remind me, just what was the math that irrefutably demonstrates karma and rebirth?

Now, we can certainly agree, for example, that Maitreyanatha expressed a position, an opinion, that the only true refuge was the Buddha since he possesses the dharmakāya. But no one at all, not even Maitreyanatha, can prove the Buddha indeed had such a possession. it is just dogma. Dogma is fun, but it never liberated anyone from afflictions.

People who believe "truth" and "authority" as ultimate principles just plant the seeds for fundamentalism in their own minds. Ultimately, there is no truth and no authority, and in terms of conventional truths and authorities, we pick the ones we like, and we reject the ones we don't like. Hopefully the conventions and truths we pick are not harmful to ourselves or others.

And having said that, I still cannot see for the life of me why the existence of Aroter is such an existential threat to some Buddhists on this board. They are not harming anyone, and as far as I know, they all accept rebirth, dependent origination, karma, Padmsambhava, Samantabhadra, Buddha and so on as meaningful. Who cares if some of their deities look like something out of Pirates of the Caribbean? Most Buddhists in the world, who have an opinion about it, think that Vajrayāna just a bunch of made-up corrupt, crypto-Hindu bullshit anyway, further corrupted by Tibetan shamanism. And some on this board really are throwing stones while inhabiting glass houses.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 7:04 AM

Title: Re: USA CLOSED FOR BUSINESS

Content:

Malcolm wrote:

But a government shutdown is always quite temporary, and is mostly a form of political theater.

Johnny Dangerous said:

Yep. this...reality TV.

Malcolm wrote:

Now, if they shutdown the newspapers, I would start to be seriously worried and probably start packing my bags and cashing out my account. But a Government shutdown? Meh.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 6:59 AM

Title: Re: USA CLOSED FOR BUSINESS

Content:

Mantrik said:

I understand from our UK media that the USA currently has no Government.

Malcolm wrote:

Ahem...that is not exactly true. The Government has not authorized spending, and some people will get furloughs if the "shutdown" goes on beyond this weekend.

But a government shutdown is always quite temporary, and is mostly a form of political theater.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 6:44 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

And as Maitreyanatha explains in the Uttaratantra, the Dharma, and the Sangha are all impermanent, and therefore, they are not ultimate refuges. Only the Buddha is an ultimate refuge:

Because of abandonment, because of possessing deceptive phenomena,
because of nonexistence, and because of perishability,
the two Dharmas and the assembly of āryas
are not the supreme permanent refuge.
The ultimate refuge is the Buddha alone,
because the Muni has the dharmakāya.

Grigoris said:

You just appealed to authority and, like you said: "If any thing, this thread should have shown you that appeals to authority are pretty meaningless."

Malcolm wrote:

If we both accept a text as an authority, then appeals to authority work quite well, as long as we both agree they are authoritative. But if we don't agree a text is an authority, there is no point in citing a text because there is no basis for agreement, for example, citing Buddhist texts at Christians, or Nichiren Buddhists citing Nichiren at Tibetan Buddhists, or even Nyingmapas citing terma texts at Gelugpas.

So, if you do not accept Maitreyanatha as an authority, than just say so. And if you do, what is the problem?

BTW, you cannot really cite ultimate truth as an authority, since the ultimate truth is just

the nonestablishment and absence of true existence of conventional phenomena. In the ultimate, there is nothing to establish or reject.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 6:40 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

And as Maitreyanatha explains in the Uttaratantra, the Dharma, and the Sangha are all impermanent, and therefore, they are not ultimate refuges. Only the Buddha is an ultimate refuge:

Because of abandonment, because of possessing deceptive phenomena,
because of nonexistence, and because of perishability,
the two Dharmas and the assembly of āryas
are not the supreme permanent refuge.
The ultimate refuge is the Buddha alone,
because the Muni has the dharmakāya.

Grigoris said:

You just appealed to authority and, like you said: "If any thing, this thread should have shown you that appeals to authority are pretty meaningless."

Malcolm wrote:

If we both accept a text as an authority, then appeals to authority work quite well, as long as we both agree they are authoritative. But if we don't agree a text is an authority, there is no point in citing a text because there is no basis for agreement, for example, citing Buddhist texts at Christians, or Nichiren Buddhists citing Nichiren at Tibetan Buddhists, or even Nyingmapas citing terma texts at Gelugpas.

So, if you do not accept Maitreyanatha as an authority, than just say so. And if you do, what is the problem?

Author: Malcolm

Date: Sunday, January 21st, 2018 at 5:55 AM

Title: Re: The Aro Authenticity Debate.

Content:

Quay said:

No, Dharma is simply another fabrication. The difference though between it and most everything else is that it is not an untrue fabrication.

Grigoris said:

No. The conceptualisation of Dharma by the mind is a fabrication, Dharma is unconditioned. Otherwise it would not be a valid object of Refuge.

Malcolm wrote:

And as Maitreyanatha explains in the Uttaratāntra, the Dharma, and the Sangha are all impermanent, and therefore, they are not ultimate refuges. Only the Buddha is an ultimate refuge:

Because of abandonment, because of possessing deceptive phenomena,
because of nonexistence, and because of perishability,
the two Dharmas and the assembly of āryas
are not the supreme permanent refuge.
The ultimate refuge is the Buddha alone,
because the Muni has the dharmakāya.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 5:43 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Well, if this thread has taught me one thing, it is the danger of denying the validity of relative truth. How quickly and easily denying it's validity leads to ego-centered nihilism.

Malcolm wrote:

So you think you can prove the conventional validity of one lineage over another when they both use identical words? Good luck with that.

If any thing, this thread should have shown you that appeals to authority are pretty meaningless.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 5:11 AM

Title: Re: The regenerative potential of primordial state

Content:

Lucas Oliveira said:

3. And the Blessed One said: "Whosoever, Ananda, has developed, practiced, employed, strengthened, maintained, scrutinized, and brought to perfection the four constituents of psychic power could, if he so desired, remain throughout a world-period or until the end of it. [21] The Tathagata, Ananda, has done so. Therefore the Tathagata could, if he so desired, remain throughout a world-period or until the end of it."

4. But the Venerable Ananda was unable to grasp the plain suggestion, the significant prompting, given by the Blessed One. As though his mind was influenced by Mara, [22] he did not beseech the Blessed One: "May the Blessed One remain, O Lord!. May the Happy One remain, O Lord, throughout the world-period, for the welfare and happiness of the multitude, out of compassion for the world, for the benefit, well being, and happiness of gods and men!"

<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

Malcolm wrote:

Yes, supposedly the Buddha gained power over his life force, but because Ananda was a slouch, he neglected to ask the Buddha to stick around for a thousand years, and so the Buddha died three months later.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 5:01 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

Excellent, so now I can validly quote anything I want as an expression of Dharma. No more eternalists and nihilists, no more tirthika, Dharma is now anything I want it to be. Buddhism is now whatever-feels-good New Ageism!

Somehow, I don't think so.

Malcolm wrote:

This is how Theravadins feel about Mahāyanis. This is how Mahāyanis feel about Vajrayana. This is how Vajaryāna feels about Atiyoga.

Basically, the state of Buddhism today is that everyone feels everyone else is full of shit and deluded.

But as the Buddha noted in the Sutta Nipatta, the tongue is like a two-headed axe, as likely to hurt the person wielding it as it is the person it is used on.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 4:30 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

I like Machik Labdron's point of view, and I really think it applies to everyone, especially me:

Since the Dharma is practiced with a clinging mind because the mind that clings to Dharma is not destroyed, even the Dharma becomes a support of bondage.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 4:25 AM

Title: Re: The regenerative potential of primordial state

Content:

Fa Dao said:

Ok, so how does it work then if a master say puts his handprint in solid stone or does something else that appears to be impossible by what we know of the laws of physics?

Malcolm wrote:

Chogyal Namkahi Norbu and I were in his cabin once, and he showed me a picture of a Tibetan man, who with his siddhi had supposedly planted a wooden staff in a cliff face. He said, "I can do that too, if you give me a bucket of concrete...he he he."

Seriously, if one is an ārya in the equipoise of nondual emptiness, then such things are supposedly possible. There is a famous tale about Candrakirti being jeered by a student for bumping his head into a pillar at Nalanda, Candra then passed his hand right through that pillar and the student became embarrassed.

I personally have never witnessed such a miracle, and probably would not believe it even if I had.

florin said:

But what do you make of the example that CNNR sometimes gives where someone who is very familiar with integration could in case of thirst just visualize white light and reintegrate with the essence of water ? Of course this probably happens very very late on the path and to very few , but still...

Based on this same principle why would not be possible to regenerate or replenish lets say the damaged or lack of fire essence in a given organ just by either visualizing the colour of the fire or by lighting a fire nearby resting in the primordial state and integrating with the essence of fire ?

These types of examples play hand in hand with my first question regarding whether the regeneration is possible while resting in the primordial state.

Malcolm wrote:

Hi Florin, that is a good question.

There are two levels of ye shes, pristine consciousness. The first level is the three pristine consciousnesses of the basis, essence, nature, and energy they are ultimate, unconditioned, etc. Then there are five relative pristine consciousnesses which are something like the rtal of the basis, which when not recognized are reified as the five elements.

Someone who is very advanced in the second vision, or in the third vision, may very well be able to live merely off the five pristine consciousnesses through dharmakāya chulen. I would not count on anyone else being able to match this accomplishment who has not reached a high level of practice of thogal, as in the case of Nyala Pema Dudul who lived off dharmakāya chulen in the manner you are suggesting. He only managed to do this for a few years before attaining the body of light, or so we are told.

In tregchod there is no integration with the elements in this way.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 4:06 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

Harold, what the hell does Marjorie Quinn have to do with Aro?

jake said:

I just want to ask. Am I the only one that googled "Marjorie Quinn" and was really confused as to why Malcolm reference Dr. Quinn, Medicine Woman?

Malcolm wrote:

That's pretty funny -- Marjorie Quinn is the original name of the women who nows goes by the name Domo Geshe.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 4:05 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

Hindus, Christians, Muslims, and Jews feel blessed by their own texts and traditions. I don't feel any blessings from their texts or traditions at all.

So the answer is both yes and no. For me, those texts have no blessings. But I certainly would not claim that they feel no blessings from those texts and traditions.

Grigoris said:

I didn't ask if people feel or do not feel blessings, I asked if the texts lack blessing.

Malcolm wrote:

And I answered you per the following:

Grigoris said:

As far as I am concerned, "blessing" is a word people use to express their satisfaction that they have made a good spiritual choice for themselves, and is nothing more than this.

Malcolm wrote:

Then why did you bring it up as a measure of the "Buddhist" validity of Bon texts?

Dzoki said Aro treasures have no blessings, because he is apparently well versed in ascertaining such things, so I thought examining some possibilities about "blessings"

was relevant, since people are always saying, This lineage has blessings," "this lineage has lost its blessings," "this lineage has no blessings," and so on.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 4:00 AM

Title: Re: The regenerative potential of primordial state

Content:

Fa Dao said:

Ok, so how does it work then if a master say puts his handprint in solid stone or does something else that appears to be impossible by what we know of the laws of physics?

Malcolm wrote:

Chogyal Namkahi Norbu and I were in his cabin once, and he showed me a picture of a Tibetan man, who with his siddhi had supposedly planted a wooden staff in a cliff face. He said, "I can do that too, if you give me a bucket of concrete...he he he."

Seriously, if one is an ārya in the equipoise of nondual emptiness, then such things are supposedly possible. There is a famous tale about Candrakirti being jeered by a student for bumping his head into a pillar at Nalanda, Candra then passed his hand right through that pillar and the student became embarrassed.

I personally have never witnessed such a miracle, and probably would not believe it even if I had.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:51 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

that your support for the authenticity of Aro gTer is also based on your own jaundiced eye. In which case you just hoisted yourself on your own petard.

Malcolm wrote:

Who ever said I supported it's validity. I am just tired of seeing people beating them up over and over again for no better reason other than to exercise their own prejudices and to confirm their own egos.

Grigoris said:

Well, I hope you apply this attitude to other groups and traditions too and don't restrict it just to the specific one.

Malcolm wrote:

I reserve the right to be completely inconsistent.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:50 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

The usual excuse Buddhists give for Bonpo texts is that some kind Buddhist wrote a text using Bonpo lingo, in order to establish some kind of connection for Bonpos with Buddhism. But what of Bon texts that have no contact with Buddhists? Do they lack blessings?

Grigoris said:

One could then ask: Do Hindu and Abrahamic (and etc...) texts lack blessings?

If you say yes then you are asserting that there is an objective measure/standard (Dharma as the source of blessings), so this extreme subjectivism you are engaging in is invalid.

If you say no, then there is no Dharma, and anything goes.

Malcolm wrote:

Hindus, Christians, Muslims, and Jews feel blessed by their own texts and traditions. I don't feel any blessings from their texts or traditions at all.

So the answer is both yes and no. For me, those texts have no blessings. But I certainly would not claim that they feel no blessings from those texts and traditions.

As far as I am concerned, "blessing" is a word people use to express their satisfaction that they have made a good spiritual choice for themselves, and is nothing more than this.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:39 AM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

that your support for the authenticity of Aro gTer is also based on your own jaundiced eye. In which case you just hoisted yourself on your own petard.

Malcolm wrote:

Who ever said I supported it's validity. I am just tired of seeing people beating them up over and over again for no better reason other than to exercise their own prejudices and to confirm their own egos.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:14 AM

Title: Re: The Aro Authenticity Debate.

Content:

Pero said:

Let's take the example of Bonpo traditions: knock off forgeries or authentic Dharma with a valid lineage. What is your opinion?

I doubt it was as simple as that. In this case even if copies, most likely to get them someone had to actually receive the original and then made a copy.

Malcolm wrote:

The usual excuse Buddhists give for Bonpo texts is that some kind Buddhist wrote a text using Bonpo lingo, in order to establish some kind of connection for Bonpos with Buddhism. But what of Bon texts that have no contact with Buddhists? Do they lack blessings?

Pero said:

LOL! When you put it like that it sounds kind of bad haha. But I think this also is not as simple as that.

Malcolm wrote:

Yes, well, exactly, the Aro thing is not as simple as that either. In the early days, it pretty much was that simple.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:05 AM

Title: Re: The regenerative potential of primordial state

Content:

florin said:

First, is there such a thing and second if there is why is that whenever we ask for advice on our mundane worldly situation or on certain health issues we are advised, almost always, that we do the second best thing, tantric practice that is ?

My question points towards something specific not just the capacity for integration with worldly circumstances.

For example, if we have an illness can we just by resting in our nature rebalance and regenerate our bodies back to the way they were, without the need to do complicated and lengthy specific tantric practices ?

My question stems from hearing a lot that the primordial state is the highest thing there is and how it has the potential for all the qualities to arise.

Malcolm wrote:

The primordial state is not a state, it isn't a thing and it does not impede the arising and

cessation of phenomena in anyway, nor does it support the arising and cessation of phenomena in any way. This is why we have to rely on secondary practices for health, wealth, and so on.

It has no qualities, but when it is realized, every quality arises. It has no faults, but when it is not realized, every fault arises.

florin said:

CNNR calls it a "state", primordial state.

"...and rest in that state", remember ?

Isn't "regeneration" a quality?

Malcolm wrote:

He has also called the basis "George." So rest in George and see what happens.

Seriously though, the basis is unconditioned, your body and mind are conditioned. The unconditioned has no effect on the conditioned, and vice versa. If you are capable of resting in the basis, you do not need to regenerate your body at all. But if resting in the basis could regenerate the body, then no buddha would have ever gone to parinirvana.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 3:00 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

...

The same thing goes with Aro -- let us suppose it is just a copy of Nyingma termas -- let us suppose they have the seven line prayer revealed as part of the supposed treasures of an Aro Lingma of questionable historicity. Let us also suppose that these Aroistas chant this Aro seven line prayer, identical in every respect with the original apart from lineage, with total faith and devotion in Guru Rinpoche, and so on. Are you or any one else seriously claiming they will receive no blessings at all from this faithful copy? On the face of it, it is a claim that not only borders on the absurd, it falls headlong into absurdity. It is also a claim rooted in a pernicious fundamentalism we really should eradicate from Buddhism.

Pero said:

However, wouldn't with this logic empowerments and lungs be rendered meaningless?

Malcolm wrote:

Let's take the example of Bonpo traditions: knock off forgeries or authentic Dharma with a valid lineage. What is your opinion?

Pero said:

I just copy an empowerment from a text I found somewhere and start bestowing it,

people believe it as genuine, voila, blessings.

Malcolm wrote:

This is exactly, precisely, the very thing Sakya Paṇḍita accused Nyingmapas of doing, that is, finding old books in the ground for which they did not have the transmission, and just bestowing the empowerments anyway.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 2:30 AM

Title: Re: The regenerative potential of primordial state

Content:

florin said:

First, is there such a thing and second if there is why is that whenever we ask for advice on our mundane worldly situation or on certain health issues we are advised, almost always, that we do the second best thing, tantric practice that is ?

My question points towards something specific not just the capacity for integration with worldly circumstances.

For example, if we have an illness can we just by resting in our nature rebalance and regenerate our bodies back to the way they were, without the need to do complicated and lengthy specific tantric practices ?

My question stems from hearing a lot that the primordial state is the highest thing there is and how it has the potential for all the qualities to arise.

Malcolm wrote:

The primordial state is not a state, it isn't a thing and it does not impede the arising and cessation of phenomena in anyway, nor does it support the arising and cessation of phenomena in any way. This is why we have to rely on secondary practices for health, wealth, and so on.

It has no qualities, but when it is realized, every quality arises. It has no faults, but when it is not realized, every fault arises.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 1:32 AM

Title: Re: The Aro Authenticity Debate.

Content:

methar said:

"Harold, what the hell does Marjorie Quinn have to do with Aro?"

Well Malcolm It has everything to do with Aro and other questionable lineages.

It has to do with the aftermath of the devastating damage to these souls.

Some have spent decades before discovering the truth and that truth can utterly destroy

them and turn them from the dharma.

Malcolm wrote:

Harold, Marjorie clearly has a personality disorder, in my opinion.

But you clearly are not paying attention to the fact one person's questionable lineage is another person's Dharma tradition. So far, no one has produced one, single shred of evidence the Aro folks are teaching a dharma that contradicts the Dharma.

For example, let's take the Bonpo teaching -- is this valid Dharma or not? We can see that point for point Bonpos teach everything we find in Buddhism. If we think it is a copy, is it invalid because it is a copy, even though the meaning is the same in every way, through and through? If the meaning is the same, why won't the result be the same? If the copy is invalid, how can the original be valid? And if the original is valid, how can a copy be invalid if the meaning, point for point, is the same in every respect?

The same thing goes with Aro -- let us suppose it is just a copy of Nyingma terms -- let us suppose they have the seven line prayer revealed as part of the supposed treasures of an Aro Lingma of questionable historicity. Let us also suppose that these Aroistas chant this Aro seven line prayer, identical in every respect with the original apart from lineage, with total faith and devotion in Guru Rinpoche, and so on. Are you or any one else seriously claiming they will receive no blessings at all from this faithful copy? On the face of it, it is a claim that not only borders on the absurd, it falls headlong into absurdity. It is also a claim rooted in a pernicious fundamentalism we really should eradicate from Buddhism.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:46 AM

Title: Re: The Aro Authenticity Debate.

Content:

Malcolm wrote:

Harold, what the hell does Marjorie Quinn have to do with Aro?

methar said:

Simon E. wrote

"Sorry, not interested in scary stories, woo-woo capitalisation and slippery slope fallacies..

My advice would be in good faith and based on the visible and obvious fruits of the practices of the Aro students I have met.

How about KARMA Simon E?

"My advice would be in good faith" but not "good FACT".

Check out the "Gelug" form under "Norbu House".

Read about the former monk who spent years following a totally FAKE LAMA.

When he was still a monk he and other followers would have told you that this Lama and her Tulku lineage was totally legit.

He and his fellow monks, nuns and lay followers would have told you all these great stories about their beloved "Domo Geshe Rinpoche".

Simon E stated, "based on the visible and obvious fruits of the practices of the Aro students I have met".

Now he and other ex monks and nuns and followers must pick up the pieces of their shattered lives.

What about the people who still follow this FAKE TULKU?

What will their KARMA be in this life and their NEXT?

What will your KARMA be Simon E for your advice about Aro?

"Sorry, not interested in scary stories...", maybe you should be!!!

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:04 AM

Title: Re: The Aro Authenticity Debate.

Content:

fckw said:

By the way: Some Buddhist consider the whole Vajrayana tradition as not in accord with Buddhism. So, ultimately, things remain difficult...

Malcolm wrote:

This is why The Madman's Middle Way should be required reading in all Dharma centers and for all Tibetan Buddhists. It has been my constant companion for more than a decade. Read carefully, it really should put an end to the "authenticity wars" in Tibetan Buddhism. In short, everything is just based on our own damn opinion.

Actually, it should be required reading for all Buddhists in every school.

Author: Malcolm

Date: Sunday, January 21st, 2018 at 12:02 AM

Title: Re: The Aro Authenticity Debate.

Content:

fckw said:

By the way: Some Buddhist consider the whole Vajrayana tradition as not in accord with

Buddhism. So, ultimately, things remain difficult...

Malcolm wrote:

This is why The Madman's Middle Way should be required reading in all Dharma centers and for all Tibetan Buddhists. It has been my constant companion for more than a decade. Read carefully, it really should put an end to the "authenticity wars" in Tibetan Buddhism. In short, everything is just based on our own damn opinion.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 11:59 PM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

How do you know his termas are fake? What is your basis for such an evaluation? Are they inconsistent with the meaning of the Dharma in general? Is there some teaching within them that contradicts Buddhadharma specifically? If yes, what specifically? If no, then what is the problem?

fckw said:

Well, I don't want to take sides in this discussion and also not their tantric terma teachings. However, there are certainly some very unusual, let's call them, interpretations of Dzogchen teachings that in my eyes are so far off, that I would no longer consider them Buddha-dharma.

Malcolm wrote:

That is totally your prerogative.

<https://approachingaro.org/romance> said:

Take this for example: Dzogchen men-ngak-dé is largely concerned with practices of "viewing as." the Aro gTér teaches "viewing one's lover as a Buddha" in men-ngak-dé style.

Seriously? Viewing one's lover mengakde style? What sort of Dzogchen teaching is this supposed to be, and what is it supposed to mean? Don't get me wrong: There MIGHT potentially be value in such a teaching or view or practice or whatever it is, but in my eyes it just cannot be rightfully called Dzogchen anymore.

Malcolm wrote:

Again, that is your "valid knowledge" with your "adamantine scripture" to support it.

I am not recruiting for Aro, I am just saying that the indignant and self-righteous denunciations to which I have also contributed in the past are lame, boring, and unkind, since they really have no basis at all in anything other than opinionated bias.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 11:51 PM

Title: Re: The Aro Authenticity Debate.

Content:

dzogchungpa said:

I dig. Maybe I'll give that Pema Khandro Rinpoche another chance!

Malcolm wrote:

Feel free. At least she has taken the pains to acquire a solid academic foundation in Buddhist Studies — that is always encouraging.

When we harbor suspicions about all these fruiting bodies sprouting from invisible rhizomes in the field of Buddhism, the first point is "who the frack are they kidding." But if in the end they harm no one, do not sexually harass, emotionally or financially abuse their students, well, in reality, who are we to criticize them?

So as I said, if you want to be in insect for her, go right ahead.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 11:30 PM

Title: Re: The Aro Authenticity Debate.

Content:

Grigoris said:

And let's just run a quick rational review of the situation:

Aro gTer have no lineage. No amount of https://en.wikipedia.org/wiki/Tu_quoque logical fallacies can deny this.

The terma has not be ratified/certified/recognised by anybody other than it's writer and thus it's legitimacy is questionable.

Malcolm wrote:

It is not like there is a treasure ratification committee. Treasures are "ratified" because a highly respected person reviews the text by various means and decides it is good. But it is all based on the chain of authority that ends with one's own personal decision to accept or reject this or that teaching as "true or false."

This is the position the entire treasure tradition finds itself: the first well known tertön, Nyangral Nyima Özer, was not "authenticated" by anyone, and was roundly criticized by those outside his circle of disciples, and others with whom he associated who were also involved in treasure revelations.

For example, in his composition of the Indian biography of Padmasambhava, Jetsun Taranatha laughs at people who accept treasure biographies like the Life of the Lotus Born (bzang gling ma), and so on.

Nyang's successor, Guru Chowang, too was roundly criticized in 13th century Tibet for just making things up. Guru Chowang was not recognized by anyone as the reincarnation of Nyang Ral, he just went around and started telling people that he was Nyang Ral's incarnation. At that time, the treasure tradition was just getting a head of steam. Guru Chowang, BTW, is the original tertön of the Seven Line Prayer that you chant everyday.

Much later on, Dili Tertön, aka Dudjom Lingpa, without any teacher at all started writing down termas. But no one told him to go ahead and reveal treasures, and no one formally recognized him as the incarnation of Kathog Duddul Dorje.

Nyala Chanchub Dorje, ChNN's guru, just started revealing treasures, no one told him to. No one ratified his treasures, and they were largely unknown to anyone outside his direct circle of disciples in his region of Kham. He was well known as a physician, not a tertön.

The reason I point all this out is that stating something is questionable value because it was not "ratified" by anyone in fact even applies to Mahāyāna sūtras in general, and the tantras as well.

You see, Greg, the only reason you accept the treasure tradition as valid that you have decided to do so, and since you have decided for yourself this or that treasure was a valid teaching, you seek it out.

You can try and claim that you accept these as valid because it was ratified by this or that person, but even here, you are accepting this person's authority purely on the basis of your own opinions about what to accept and what to reject. The same goes for Dhogyal, its followers, and detractors as well. And that same is true for Hinduism, Islam, Judaism, Christianity, and so on. There is no objective authority in these matters, no objective standard by which we can confirm at the outset "this one is true, this one is false" apart from examining the teachings themselves to see if their meaning is in accord with the Dharma. Sometimes we decide that this or that does not conform to the meaning, sometimes we do. But it is all based on our personal opinions. The idea that it is based on anything else is ridiculous.

Even more problematical is the notion that false termas contain no blessings. Let us say for example, someone reveals some "mind" treasure, in every respect conforming with the meaning of sūtra, tantra, and atiyoga. It however is denounced as false because the tertön's character is suspect, etc. What does it mean to say that a treasure has no blessings? From the point of view of some Sakyas and Gelugpas, the treasure tradition in general lacks blessings completely because even though the meaning of the teaching may conform perfectly, there is no continuous lineage which can be traced back to an Indian master, and ultimately, to the Buddha.

Grigoris said:

This leaves us with one more important factor that can lend legitimacy to Aro gTer, or put an end to this pointless debate: Who is Doc's teacher?

Malcolm wrote:

His gurus include HH Dalai Lama, HH Sakya Trizin, HH Dudjom Rinpoche, Ngakpa Yeshe Dorje Rinpoche, CR Lama, etc., but his root guru is the late Kunzang Dorje Rinpoche, who composed the Tummo section of the Khandro Thugthig.

Grigoris said:

Who was the person that gave Doc permission to teach (let alone reveal terma)? I searched their site and found no information, except some vague references to their undeniably fake lineage.

Malcolm wrote:

As pointed out above, many tertons just start revealing termas without being told they should reveal termas. The usual procedure is to reveal them, and then practice them for many years in secrecy. Only when signs of their efficacy arise, do tertons in general start promulgating their revelations. But their efficacy can only be proven by practicing them oneself, and attaining awakening. So too, the only way to prove them false is to practice them and fail to attain awakening.

Grigoris said:

Undeniable, because the onus is on the people making the claim to prove it true, something which has not been done.

Malcolm wrote:

Can you provide anything more than anecdotal evidence that any treasure is "valid?" Apart from personally engaging in their practice themselves, the only pramāṇa, authority or valid cognition, upon which one may rely upon for authenticating treasures is śabdapramāṇa, the authority that depends on the testimony of a reliable witness. But in that case, how does one establish the witness as an authority?

In the end, śabdapramāṇa amounts to no more than this, as the great Dzogchen master and scholar, Gendun Chopel remarks:

Whatever most people like appears as the truth; whatever most mouths agree on appears as a philosophical tenet. Inside of each person is a different form of valid knowledge, with an adamant scripture supporting it.

Madman's Middle Way, pg. 63.

And:

Inferential valid knowledge is produced from direct awareness; inference analyzes whether direct perception is true or false; because the child is serving as the father's witness, I am uncomfortable about positing conventional validity.

Madman's Middle Way, pg. 62

And finally, to demonstrate the poverty of your wish for a certain proof that anything can be proven to be true or false with respect to validating a treasure and any other teaching at all:

One may think: "We concede that our decisions are unreliable, but when we follow the decisions of the Buddha, we are infallible." Then who decided the Buddha was infallible? If you say, "The great scholars and adepts like Nāgārjuna decided that he was infallible," then who decided that Nāgārjuna was infallible? If you say, "The Foremost Lama [Tshong kha pa] decided it," then who knows that the Foremost Lama is infallible? If you say, "Our kind and peerless lama, the excellent and great so and so decided," than infallibility, which depends on your own excellent lama, is decided by your own mind. In fact, therefore, it is a tiger who vouches for a lion, it is a yak who vouches for a tiger, it is a dog who vouches for a yak, it is a mouse who vouches for a dog, it is an insect who vouches for a mouse. Thus, an insect is made the final voucher for them all. Therefore, when one analyzes in detail the final basis for any decision, apart from coming back to one's own mind, nothing else whatsoever is perceived.

Madman's Middle Way, pp. 49-50

So your demand that the Aro people prove their treasures are valid is really quite foolish, and your denunciation of their teachings is based solely on your own jaundiced eye.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 9:58 PM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

All because Malcolm had some sort of epiphany and is now grovelling to seek favor from people that he was once hurling fecal matter at?

Malcolm wrote:

Well, you seem fully committed to hurling shit in my place. Carry on.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 6:29 AM

Title: Re: -ise vs -ize

Content:

Simon E. said:

However, Captain Beefheart wants to Booglarize Ya Baby....

DGA said:

It works best on West German TV. "a right burlesque title..."

IMO it's the weakest track on what must be Beefheart's strongest album.

I can and sometimes do listen to this crap all day long.

Malcolm wrote:

I believe it. I have seen your facial hair.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 4:25 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

The post was pretty clear. If one does not have pure vision, don't call out others for their lack of pure vision. If one does, one is a hypocrite, it does not matter if one is a beginner or a high tulku. I made absolutely no assessment of any particular person's mental state. There, now even stupid people reading this thread should be clear about it.

Grigoris said:

huh.jpg

Malcolm wrote:

Now you're meditating with gas...

Author: Malcolm

Date: Saturday, January 20th, 2018 at 3:09 AM

Title: Re: New Rigpa letter

Content:

Grigoris said:

You don't care if it sounds like you are calling SDR a hypocrite?

Malcolm wrote:

Nope. Intelligent people will understand that I am not saying that, and stupid people are not my problem.

philji said:

Why are stupid people not your problem.. are only intelligent ones worthy of enlightenment?

Malcolm wrote:

How did you get there?

Nope. Intelligent people will understand that I am not saying that, and stupid people are

not my problem.

Grigoris said:

Oh, okay, I get it: anybody that misinterprets your post because of it's lack of clarity is stupid.

Malcolm wrote:

The post was pretty clear. If one does not have pure vision, don't call out others for their lack of pure vision. If one does, one is a hypocrite, it does not matter if one is a beginner or a high tulku. I made absolutely no assessment of any particular person's mental state. There, now even stupid people reading this thread should be clear about it.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:31 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

gyamtsotrinle said:

oh,..I am sorry, this was not my intention to spread this discussion to the little bit different direction. I just want to only know where is he now. Not whether 16.Karmapa is like that or that. and so on. (anyway for me he is buddha, and Namkhai Norbu Rinpoche is buddha for some of you) I am apolozige.

Malcolm wrote:

This is standard DW. Totally discursive entertainment for the discerning consumer of Dharma drama.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:30 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

I find that as I get older, I tend to prefer apophatic practice; but certainly when I was younger in the Dharma, I was very enthusiastic about cataphatic practices (Greg, this is your cue to lecture me about misusing Greek words).

I do like practicing Chö liturgies though.

dzogchungpa said:

Well, Chö is a very phatic practice, if you catch my drift.

Malcolm wrote:

Well, singing pretty liturgies accompanied with a drum and bell is pretty phatic. But I emphatically insist that Chö itself requires no phat.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:19 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

& how about the faith that Patrul rinpoche elucidates in WOMPT, or Jigme lingpa's presentation for that matter (4 levels). "Vivid faith, Eager faith, and confident faith".

""Just as taking refuge opens the gateway to all teachings and practices it is faith that opens the gateway to taking refuge " (P171)"

Vivid faith -- "" the faith that is inspired in us by thinking of the immense compassion of the Buddhas and great teachers."(172). "

"We might experience this kind of faith on visiting a temple containing many representations of the buddha's body, speech, and mind, or after an encounter with a great teacher or spiritual friend we have just met personally or whose qualities or life-story we have heard described."

Eager faith -- "Eager faith is our eagerness to be free of the sufferings of the lower realms" (172)

Confident faith ""It is total trust in the Three Jewels alone that comes from the knowledge that they are the only unfailing refuge" (Patrul rinpoche 172). "

Malcolm wrote:

Of the Three Jewels, Maitreyanatha tells us in the Uttaratantra, the only true refuge is the dharmakāya. So in my arrogance, I consider that to be my refuge, when we talk about the Three Jewels.

As for these other objects, if they make one's mind clear, and less afflicted, they are positive. But we Buddhists turn buddhas into demons all the time because of our clinging and attachment. I see it here somewhat frequently and am also guilty as charged.

Sonam Wangchug said:

As far as the Outer, inner, and secret guru is concerned, there is no hierarchy where one is higher/better than the other.

& according to the 3rd jamgon kongtrul rinpoche, it is actually not appropriate to separate them. (since these aspects are inseparable)

To be fair, if arguing from the perspective of the Uttaratantra then all aspects of the Buddha are not compounded phenomena, even the buddha's body (major and minor marks). Shentongpa's will go so far as to say all of the major and minor marks are fully present within everyone even if not perceived. However I am not interested in that debate, just throwing it out there.

Malcolm wrote:

But from the aspect of the Prajñāpāramitā, as we know, whoever perceives a tathāgata through marks is not perceiving the tathāgata at all, to quote Conze's Diamond Sūtra translation:

The Lord continued: 'What do you think, Subhuti, can the Tathagata be seen by the possession of his marks?' Subhuti replied: 'No indeed, O Lord. And why? What has been taught by the Tathagata as the possession of marks, that is truly a no-possession of no-marks.' The Lord said: 'Wherever there is possession of marks, there is fraud, wherever there is no-possession of no-marks there is no fraud. Hence the Tathagata is to be seen from no marks as marks.'

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:14 AM

Title: Re: New Rigpa letter

Content:

Malcolm said:

One does not start a sadhana, for example, beginning with pure vision.

marting said:

Yeah, you do.

Jeez, the internet...

Malcolm wrote:

No, you don't. You start a sadhana from the state of emptiness free from proliferation.

Prior to that, in one's ordinary impure form, one goes for refuge, generates bodhicitta, and generates merit on the pure and impure merit fields.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:07 AM

Title: Re: New Rigpa letter

Content:

pemachophel said:

"It will not become pure by imagining one's guru is a buddha." (italics mine)

agreed. it becomes pure by recognizing, i.e., directly experiencing, one's guru is Buddha.

Malcolm wrote:

One will never actually recognize that one's guru is a Buddha until one discovers buddhahood within oneself.

This is a profound point of Atiyoga, the rest is all play for children.

Being a child, I like to play a lot. I much prefer it to work.

Sonam Wangchug said:

However, viewing ones guru as a Buddha is a helpful condition in discovering buddhahood within oneself. That is why in Lama naljor for example the lama is not visualized in their "ordinary" form. (in case there are concepts the lama in his "ordinary form" is not the buddha)

Malcolm wrote:

And there are guru yogas where one does not visualize anything at all with five or more limbs. I tend to resort to the former more. I find that as I get older, I tend to prefer apophatic practice; but certainly when I was younger in the Dharma, I was very enthusiastic about cataphatic practices (Greg, this is your cue to lecture me about misusing Greek words).

I do like practicing Chö liturgies though.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 2:01 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

I understand faith according to its basic definition provided by the Kośa: "śraddha (dad pa) is a mental factor that brings clarity to the mind." I don't have much use for faith beyond that. I do respect other's faith, but not when they use it as an argument in a discussion.

& how about the faith that Patrul rinpoche elucidates in WOMPT, or Jigme lingpa's presentation for that matter (4 levels). "Vivid faith, Eager faith, and confident faith".

""Just as taking refuge opens the gateway to all teachings and practices it is faith that opens the gateway to taking refuge " (P171)"

Vivid faith -- "" the faith that is inspired in us by thinking of the immense compassion of the Buddhas and great teachers."(172). "

"We might experience this kind of faith on visiting a temple containing many

representations of the buddha's body, speech, and mind, or after an encounter with a great teacher or spiritual friend we have just met personally or whose qualities or life-story we have heard described."

Eager faith -- "Eager faith is our eagerness to be free of the sufferings of the lower realms" (172)

Confident faith ""It is total trust in the Three Jewels alone that comes from the knowledge that they are the only unfailing refuge" (Patrul rinpoche 172). "

Malcolm wrote:

Of the Three Jewels, Maitreyanatha tells us in the Uttaratantra, the only true refuge is the dharmakāya. So in my arrogance, I consider that to be my refuge, when we talk about the Three Jewels.

As for these other objects, if they make one's mind clear, and less afflicted, they are positive. But we Buddhists turn buddhas into demons all the time because of our clinging and attachment. I see it here somewhat frequently and am also guilty as charged.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 1:55 AM

Title: Re: New Rigpa letter

Content:

tranides said:

Malcolm what do you think about training in all paramitas, bodhicitta, kyerim and dzogrim, in fact - by all those trainings - i do train in pretending beeing awaken. Is it also worthless becouse of mental afflictions?

Malcolm wrote:

Pāramitās are not pāramitās unless one is free from grasping, right?

Bodhicitta with grasping is defective bodhicitta, right?

The creation stage is defective without the completion stage, right?

So in all of this, nongrasping in the most important point.

tranides said:

My teacher use to say, that even if we wont achieve the fruit of the path, we are planting karmic seeds of future acomplishemnt. Which is good anyway. I also have a question about thinking about the process lineary - except training in pure vision one will probably train in plenty other things, so his klesha will be purified gradually which means hes wannabe pure vision will become more and more pure (kinda stupid expression), wont it? Tho i might be completly wrong.

Malcolm wrote:

The kleśas are not something to remove from the mind, the wisdoms are not something to add to the mind; the kleśas are themselves self-liberated wisdom when one cuts through grasping even though there is nothing to cut.

Therefore, cutting through grasping is the actual practice of all paths, from hinayāna to atiyoga. The only difference between the yānas, lower to higher, is the coarseness of the grasping one cuts through.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 1:20 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

Fair enough.

But do you believe it, and why? Is it not because you trust in your teacher, and is that not in fact a virtue instead of a hindrance.

Malcolm wrote:

I don't know that it is true, and I don't know that it is false. I trust my teacher anyway, not because I heard that his teacher experienced the small body of light, but because he opened the door of Atiyoga to me. I am not, by nature, what is known as a faith-follower. I am really arrogant, so I imagine I am more of a Dharma follower.

Sonam Wangchug said:

If memory serves, you even said that Rinpoche had two teachers who went into rainbow body,(it wasn't presented in any kind of doubtful, could have been, I believe it to be so kind of light) and that there is no other living master which the same can be said of (with all due respect not accurate) so pardon me, because you are having quite a different tone today, so I am getting adjusted here.

Malcolm wrote:

As was speaking of the qualities of my teacher's lineage, which you appreciate. I never claimed that I had personal knowledge of those two events. Not even ChNN has personal knowledge of those events, as he recounted them second and third hand.

Sonam Wangchug said:

In any case, Faith is the basis of all good qualities, and the ripening of faith is unchanging faith. But I doubt providing quotes will do any good here.

Malcolm wrote:

I understand faith according to its basic definition provided by the Kośa: " śraddha (dad

pa) is a mental factor that brings clarity to the mind." I don't have much use for faith beyond that. I do respect other's faith, but not when they use it as an argument in a discussion.

Sonam Wangchug said:

In any case, thanks for sharing your perspective and honesty, I am not saying that sarcastically. Whether you are a "faith-follower" or not, I do feel the sense of faith you have in your teachers, and trust, when you talk about them, and I appreciate that.

Malcolm wrote:

I have nothing but a sense of overwhelming gratitude to my teachers.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 1:03 AM

Title: Re: What it means to be a ngakpa

Content:

dzoki said:

So if someone points out that alcohol is harmful he is disrespectful towards alcoholics? This is quite hilarious.

Malcolm wrote:

You have not shown that the Aro folks have harmed anyone, that is actually the point. Can you show us someone ill-used by the Aro folk? If not, then...

Author: Malcolm

Date: Saturday, January 20th, 2018 at 1:02 AM

Title: Re: What it means to be a ngakpa

Content:

dzoki said:

1. you have not much to say apart from stating that it is their own opinion based on their own decision (which your own counter-opinion is somehow not?)

Malcolm wrote:

That is the point, my opinion is mine, yours is yours, and it all boils down to what we have decided for ourselves is true, and there is nothing beyond our own opinions in these matters. So trying to cite authorities to prove that this is authentic and this is fraudulent is a fools errand.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:59 AM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

All we can do is live and let live and each go our separate ways, which is how Tibetans actually deal with these issues. You might try following their lead.

dzogchungpa said:

Try to remember that the next time DJKR comes up.

Malcolm wrote:

No chance.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:57 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

We begin by meditating that all phenomena are empty, free from extremes.

pael said:

All phenomena are beyond coming and going?

Malcolm wrote:

Got it in one!

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:55 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

So do you believe that Chogyal namkhai norbu rinpoche's teacher went into rainbow body?

You weren't there.

I certainly wouldn't fault you for believing Rinpoche as a credible source, do you think I should?

Malcolm wrote:

It makes me happy to think that Chanchub Dorje may have manifested rainbow body, but I certainly do not know it to be a fact. I am not the kind of person who insists to others of such phenomena, "This is true since my teacher said it happened." I am also a terrible student.

Sonam Wangchug said:
Fair enough.

But do you believe it, and why? Is it not because you trust in your teacher, and is that not in fact a virtue instead of a hindrance.

Malcolm wrote:

I don't know that it is true, and I don't know that it is false. I trust my teacher anyway, not because I heard that his teacher experienced the small body of light, but because he opened the door of Atiyoga to me. I am not, by nature, what is known as a faith-follower. I am really arrogant, so I imagine I am more of a Dharma follower.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:50 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:
Do you even have to ask?

I'm guessing you haven't spent that much time with the Kamtsang.

Malcolm wrote:

Anecdotal tales do not constitute proof.

Sonam Wangchug said:

So do you believe that Chogyal namkhai norbu rinpoche's teacher went into rainbow body?

You weren't there.

I certainly wouldn't fault you for believing Rinpoche as a credible source, do you think I should?

Malcolm wrote:

It makes me happy to think that Chanchub Dorje may have manifested rainbow body, but I certainly do not know it to be a fact. I am not the kind of person who insists to others of such phenomena, "This is true since my teacher said it happened." I don't even insist on such things to myself, but then I am, admittedly a terrible student, and a worse Buddhist. I do however try to practice Buddhadharma as best I can.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:40 AM

Title: Re: New Rigpa letter

Content:

pemachophel said:

"It will not become pure by imagining one's guru is a buddha." (*italics mine*)

agreed. it becomes pure by recognizing, i.e., directly experiencing, one's guru is Buddha.

Malcolm wrote:

One will never actually recognize that one's guru is a Buddha until one discovers buddhahood within oneself.

This is a profound point of Atiyoga, the rest is all play for children.

Being a child, I like to play a lot. I much prefer it to work.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:34 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

I guess I should have been more specific, Who are we to judge the enlightened vision of the 16th gyalwang karmapa.

Malcolm wrote:

You are because you judged. Your acceptance of this recognition is based in your attachment to the idea that the 16th Karmapa was omniscient. There is absolutely no authority behind your acceptance other than that you believe it, that you decided it was true. No one else decided for you it was true, you decided it was true based on your own conceptual mind.

When Buddhist grow up, they realize that there is no higher authority than their own personal opinion. Even their deference to their gurus is based solely on their own personal opinion.

Sonam Wangchug said:

So is it that you do not accept the existence of any beings who are omniscient or have the kind of wisdom that can clearly identify nirmanakayas in the last century, or that you yourself do not believe the 16th karmapa possessed such wisdom? Or both.

Malcolm wrote:

Let's suppose I accept that there are such beings. Even so, as an intellectually honest person, at the end of the day I still will have to admit that it is all just based on my personal opinion, and that there are no substance to such beliefs beyond my opinion that they are true and not false.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:32 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

the 16th Karmapa's omniscience is demonstrably true.

Malcolm wrote:

So you are saying that the 16th Karmapa's omniscience is demonstrably true in the same way that it is demonstrably true that two groups of two pebbles added together makes four pebbles and never five?

You are saying that it is demonstrably true the same way evolution can be mathematically proven?

You are saying is demonstrably true in the same way that gravitation is demonstrably true?

How is the 16th Karmapa's omniscience demonstrably true? Really, I am all ears.

Sonam Wangchug said:

Do you even have to ask?

I'm guessing you haven't spent that much time with the Kamtsang.

Malcolm wrote:

Anecdotal tales do not constitute proof.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:30 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

It's called refuge.

Malcolm wrote:

Which you decided to accept based on your own personal opinion and needs.

Sonam Wangchug said:
Thank god.

Malcolm wrote:
Good one. Still doesn't mean you are able to escape the trap of everything you believe being nothing more than your personal opinion.

Author: Malcolm
Date: Saturday, January 20th, 2018 at 12:28 AM
Title: Re: Another Sangye Nyenpa Rinpoche
Content:

Sonam Wangchug said:
Via the Guhyasamaja tantra.

Malcolm wrote:
You decided to accept the Guhyasamaja is a source of authority. That was a decision you made, and that decision is nothing more than a personal opinion. You really cannot escape the consequence that you accept this as an authority based on your personal opinion.

Sonam Wangchug said:
It's called refuge.

Malcolm wrote:
Which you decided to accept based on your own personal opinion and needs.

Author: Malcolm
Date: Saturday, January 20th, 2018 at 12:25 AM
Title: Re: Another Sangye Nyenpa Rinpoche
Content:
Sonam Wangchug said:
BTW Shiva is an emanation of chenrezig.

Malcolm wrote:
In your opinion.

The rest of the conversation is quite predictable.

Everything we believe is based on our own opinions merely because we decided that something was true.

Sonam Wangchug said:
Via the Guhyasamaja tantra.

Malcolm wrote:

You decided to accept the Guhyasamaja is a source of authority. That was a decision you made, and that decision is nothing more than a personal opinion. You really cannot escape the consequence that you accept this as an authority based on your personal opinion, and nothing more. All chains of authority lead back to personal bias.

Author: Malcolm

Date: Saturday, January 20th, 2018 at 12:24 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

I guess I should have been more specific, Who are we to judge the enlightened vision of the 16th gyalwang karmapa.

Malcolm wrote:

You are because you judged. Your acceptance of this recognition is based in your attachment to the idea that the 16th Karmapa was omniscient. There is absolutely no authority behind your acceptance other than that you believe it, that you decided it was true. No one else decided for you it was true, you decided it was true based on your own conceptual mind.

When Buddhist grow up, they realize that there is no higher authority than their own personal opinion. Even their deference to their gurus is based solely on their own personal opinion.

Sonam Wangchug said:

the 16th Karmapa's omniscience is demonstrably true.

Malcolm wrote:

So you are saying that the 16th Karmapa's omniscience is demonstrably true in the same way that it is demonstrably true that two groups of two pebbles added together makes four pebbles and never five?

You are saying that it is demonstrably true the same way evolution can be mathematically proven?

You are saying is demonstrably true in the same way that gravitation is demonstrably true?

How is the 16th Karmapa's omniscience demonstrably true? Really, I am all ears.

Author: Malcolm
Date: Saturday, January 20th, 2018 at 12:20 AM
Title: Re: Another Sangye Nyenpa Rinpoche
Content:
Sonam Wangchug said:
BTW Shiva is an emanation of chenrezig.

Malcolm wrote:
In your opinion.

The rest of the conversation is quite predictable.

Everything we believe is based on our own opinions merely because we decided that something was true.

Author: Malcolm
Date: Saturday, January 20th, 2018 at 12:15 AM
Title: Re: Another Sangye Nyenpa Rinpoche
Content:
Sonam Wangchug said:
I guess I should have been more specific, Who are we to judge the enlightened vision of the 16th gyalwang karmapa.

Malcolm wrote:
You are because you judged. Your acceptance of this recognition is based in your attachment to the idea that the 16th Karmapa was omniscient. There is absolutely no authority behind your acceptance other than that you believe it, that you decided it was true. No one else decided for you it was true, you decided it was true based on your own conceptual mind.

When Buddhist grow up, they realize that there is no higher authority than their own personal opinion. Even their deference to their gurus is based solely on their own personal opinion.

Author: Malcolm
Date: Saturday, January 20th, 2018 at 12:02 AM
Title: Re: Another Sangye Nyenpa Rinpoche
Content:

Virgo said:
Nothing. But in this context, it means he is a non-Buddhist and the tulku system failed.

Kevin

Tiago Simões said:
Maybe that was his intent.

Virgo said:
Perhaps. Maybe to demonstrate to people that they should abandon refuge, take faith in a God, and believe in an eternal soul. And smoke chillums.

Kevin

Malcolm wrote:
I hear they have really good weed in CO. Perhaps he is smoking Blue Buddha Bud:

Author: Malcolm
Date: Friday, January 19th, 2018 at 11:58 PM
Title: Re: New Rigpa letter
Content:
Malcolm wrote:
I don't care.

Grigoris said:
You don't care if it sounds like you are calling SDR a hypocrite?

Malcolm wrote:
Nope. Intelligent people will understand that I am not saying that, and stupid people are not my problem.

Author: Malcolm
Date: Friday, January 19th, 2018 at 11:57 PM
Title: Re: New Rigpa letter
Content:
Malcolm wrote:
More to the point, if one has to train in pure vision one is afflicted. If one is afflicted, one's vision is not pure. One's vision will not become pure by imagining that one is a buddha in the middle of a palace surrounded by gods, goddesses, and so on. It will not become pure by imagining one's guru is a buddha.

Grigoris said:
Now what are you saying? That practice/training is useless??? One's vision will only become pure when one is free from grasping. Therefore, it is much better to train in nongrasping than it is to train in pure vision.
Somehow I do not think you can separate non-grasping from pure vision.

Malcolm wrote:
Nongrasping is more important than pure vision. How do we know this?

One does not start a sadhana, for example, beginning with pure vision. We begin by meditating that all phenomena are empty, free from extremes. Then, for a while we engage in conceptual proliferation that we pretend is pure. In the end, we let all that conceptual proliferation vanish back into emptiness free from extremes. This is the essence of the creation stage and the completion stage.

The completion stage is more important because the essence of the completion stage is nongrasping.

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:48 PM

Title: Re: New Rigpa letter

Content:

Grigoris said:

I'm sorry, but did you just call Shenphen Dawa Rinpoche a hypocrite?

Malcolm wrote:

Of course not.

Grigoris said:

Well then, you should be careful with how you comment, because it was Shenphen Dawa Rinpoche that recommended people practice pure vision, and the discussion is about his recommendation. It can easily lead to all sorts of justified misinterpretations.

Malcolm wrote:

I don't care.

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:43 PM

Title: Re: -ise vs -ize

Content:

DGA said:

I've lived in the US my whole life and never heard anyone use the word "burglarizer" in the way bristollad describes.

Malcolm wrote:

I have heard the term "burglarize" in gangster movies from the 1930's. But never in modern language. Must be a cop term:

"Three Stooges Burglarize Cell Phone Store"

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:24 PM

Title: Re: What it means to be a ngakpa

Content:

DGA said:

or is it an empowerment (with samaya to observe)?

Grigoris said:

^^^This^^^ in the Dudjom Tersar.

heart said:

That is actually the only kind of ngakpa there is, someone who took a particular empowerment and then follow that samaya.

/magnus

Malcolm wrote:

Perfect.

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:23 PM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

So you need to put yourself in their place, and see how things feel from their point of view, and frankly, stop being so unkind to them with your self-righteous denunciations. Just as you cannot prove the validity of your tradition, you also cannot prove their tradition is false.

Grigoris said:

You taking a cut of the profits or something?

Malcolm wrote:

Oh snap, an ad hom.

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:22 PM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

Who are we to judge?

Malcolm wrote:

We, both you and I, make all kinds of judgments in this forum all the time. It is a measure of our grasping and attachment.

Author: Malcolm

Date: Friday, January 19th, 2018 at 11:19 PM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

If one's own vision of all phenomena is not pure in every way, telling other people to practice pure vision is pure hypocrisy, whether or not one is a teacher.

Grigoris said:

I'm sorry, but did you just call Shenphen Dawa Rinpoche a hypocrite?

Malcolm wrote:

Of course not.

Grigoris said:

Are you saying that only a Buddha can practice pure vision?

Malcolm wrote:

Why would a Buddha need to practice pure vision? They are free of afflictions.

Grigoris said:

Surely one has to try (train in) practicing pure vision before reaching the 24/7 point?

Malcolm wrote:

Let me ask you — what is the purpose of pure vision? What does it mean to you?

Grigoris said:

Is everybody that is in training a hypocrite?

Malcolm wrote:

Those people, whose own afflictions are not in check, that demand or suggest others observe pure vision are definitely hypocrites, whether they are teachers or students.

Therefore, everyone (gurus included) should check and see whether their own afflictions are in check prior to criticizing what they imagine to be the afflicted perceptions of others. If people really did this, I bet the silence would be deafening.

Full disclosure-- everything I say and do is merely the glow of the raging bonfire of my own afflictions, which is why you never see me recommending to anyone that they should "practice" pure vision with respect to anything or anyone as a rebuke or a

remedy to some worldly controversy. I have discussed the notion of training in pure vision with respect to the creation stage, because that is the essential theory of the creation stage.

More to the point, if one has to train in pure vision one is afflicted. If one is afflicted, one's vision is not pure. One's vision will not become pure by imagining that one is a buddha in the middle of a palace surrounded by gods, goddesses, and so on. It will not become pure by imagining one's guru is a buddha.

One's vision will only become pure when one is free from grasping. Therefore, it is much better to train in nongrasping than it is to train in pure vision.

Author: Malcolm

Date: Friday, January 19th, 2018 at 10:56 PM

Title: Re: What it means to be a ngakpa

Content:

Mantrik said:

Of course defining yourself by a narrow set of criteria is a limitation. Taking vows is a limitation.

Grigoris said:

Hello! Vows in Vajrayana are liberatory. Remember?

Malcolm wrote:

A famous Khenpo, the teacher of my teacher Khenpo Migmar, told Khenpo Migmar, "Sometimes, taking a vow is taking a vow to create more nonvirtue."

Author: Malcolm

Date: Friday, January 19th, 2018 at 10:50 PM

Title: Re: What it means to be a ngakpa

Content:

dzoki said:

Furthermore Chogyam misused name of Ngagpa Yeshe Dorje and when Yeshe Dorje Rinpoche protested that, Chogyam decided to sue him.

Malcolm wrote:

That is not what happened. I was there, you were not.

dzoki said:

Aro Lingma is a fictional character, because Togden Rangrig had no such daughter, don't you think a tertön of her "stature" would be at least mentioned in his biography? Since vajrayana teaching depends on the lineage, even if the words of the teaching are not in contradiction with buddhadharma, if there is no lineage, there is no blessing. You can read biography of Tertön Rangrig here:

https://www.tbrc.org/#library_work_ViewInWindow-

W1GS45961%7CI1GS45964%7C1%7C1%7C1%7C374

Malcolm wrote:

Whatever made you think that the person described as the father of "Aro Lingma" is Nyala Rangrig Dorje? It certainly is not evident from the proffered bio one can find on the web. And you have to admit the melong tied to the guy's beard is a nice touch -- I have always found the Aro pirate themes amusing. Even if the backstory of Aro is entirely fantasy, we should keep our facts straight about what they are claiming as opposed to what they are not claiming.

What you seem to fail to understand that is that Buddhist texts are full of ahistorical persons, such as Mañjuśrī, Avalokiteśvara, Tāra, and so on. We have ballads of Gesar concerning his invasion and conquest of https://www.tbrc.org/#library_work_ViewByOutline-O1GS463171GS46408%7CW26078 which many Tibetans, for example, accept at face value.

dzoki said:

If anybody has doubt that Aro is a fake or authentic terma you can ask senior students of Chime Rigdzin, what Rinpoche, who was himself a terton, thought about Chogyam's activity as a "terton". You can ask James Law, Gudrun Knuasenberger or Ugyen Chencho Rinpoche.

Malcolm wrote:

You do understand that citing chains of authority only leads back to one's own judgment, right? In the end it is we ourselves who decide what is false and what is true. No one can do that for us, not even the Buddha.

So, you have decided the Aro trip is fraudulent, and that is totally cool with me.

But let me put it you this way. If some Sakyapa or Gelugpa came up to you and said that your practice was fraudulent because it had no lineage and was just a fantasy concocted by a Tibetan named Dili Terton, how would you feel? You would feel completely disrespected. Well, I am pointing out to you that there are hundreds of people who find a great deal of value in Aroter, who follow it, try to practice it, and if they were to read your denunciations of their tradition, I can imagine that they would feel completely disrespected. So you need to put yourself in their place, and see how things feel from their point of view, and frankly, stop being so unkind to them with your self-righteous denunciations. Just as you cannot prove the validity of your tradition, you also cannot prove their tradition is false.

All we can do is live and let live and each go our separate ways, which is how Tibetans actually deal with these issues. You might try following their lead.

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:36 PM

Title: Re: New Rigpa letter

Content:

Mantrik said:

Are we? No, we aren't. If you don't expose and remove dry rot, then your whole edifice collapses. If you expose it and remove it, the strength is retained and you can build on it.

Grigoris said:

Again I agree. But what I see happening is that every time a teacher mentions the Vajrayana practice of pure vision... EVERY TIME.

Malcolm wrote:

If one's own vision of all phenomena is not pure in every way, telling other people to practice pure vision is pure hypocrisy, whether or not one is a teacher.

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:21 PM

Title: Re: New Rigpa letter

Content:

dzogchungpa said:

<https://lerabling.org/lang-en/dzongsar-khyentse-rinpoche-vajrayana-buddhism-in-the-west-28-feb-2018> should be interesting.

Malcolm wrote:

Well, the Catholic Church murdered Galileo...but guess whose point of view we all have confirmed through reasoning confirmed with valid cognition...

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:15 PM

Title: Re: New Rigpa letter

Content:

Grigoris said:

I'm not trying to convince you of anything, I am just disagreeing with you and stating my viewpoint. You can like it, lump it, or ignore it, but resorting to ad hom logical fallacies in an attempt to negate it, is pretty weak and petty.

Malcolm wrote:

Not Greg, you got it backwards. I find it is of no use trying to convince people of anything.

Author: Malcolm

Date: Friday, January 19th, 2018 at 8:10 AM

Title: Re: What it means to be a ngakpa

Content:

dzoki said:

There is no harm in playing music, the harm is that he is teaching a fake terma. Anyway, enough about this. Let's go

Malcolm wrote:

How do you know his termas are fake? What is your basis for such an evaluation? Are they inconsistent with the meaning of the Dharma in general? Is there some teaching within them that contradicts Buddhadharma specifically? If yes, what specifically? If no, then what is the problem?

dzoki said:

Come on Malcolm. Ok, just for a sport of it, I have one name for you: Aro Khyungchen Lingma - the originator of the terma, a lady who apparently lived in Tibet of Chogyam's imagination, in other words there is no lineage to this stuff.

Malcolm wrote:

You realize that this critique, absence of lineage, has been leveled against the whole treasure tradition, right? And frankly, just as there has never been any satisfactory answer to these critiques other than "I believe this," or "My teacher says it is true," (or false as the case may be) likewise here the criticism amounts to "I don't believe this." The same applies to all tantras, sūtras, and collections like Abhidhamma, likely the very first "terma" in the history of Buddhadharma.

Do you have any idea how many names of people there are in Buddhist texts for whom evidence of their historical existence is utterly lacking? Why do we believe in such people? The answer is simple — someone told us to and we do, even though we have no proof these names were ever connected with sentient beings who lived and died on this planet, or any other.

Aro Lingma may be a fantasy, or she may have been a historical person. I don't know and neither do you. We can have our opinions about these things, but opinions are not facts. Not only that, there are many termas and tertons that have come and gone in Tibet, whose names we have never heard of and will never know, too minor to have been recorded by anyone, too obscure, too remote. It is merely an accident that Chogyur Lingpa found favor with Khyentse Wangpo -- in Nangchen everyone thought he was a fraud and laughed him out of town. Even Kongtrul records that he doubted Chogyur Lingpa at first.

Having said all that, it could be useful for you to review Gendun Chopel's theory of confirmation bias:

Beyond each mountain pass is a different religious sect with thousands of scholars and fools who follow it saying, "Just this is true, this will not deceive you." This self-authorization of one's own truth delights a group of similar beings; when told to a group who does not agree, they are scornful.

—— The Madman's Middle Way, Lopez; Chicago, 2006.

This is how we sound, and we sound scornful.

dzoki said:

If you have doubts that Chogyam is teaching a load of BS, check out this article:

http://www.aroencyclopaedia.org/shared/text/t/tralame_ar_eng.php

Malcolm wrote:

bkra lam me (བཀྲ་ལམ་མེ་) is an actual word. Apart from obvious phonetic mistakes like confusing bkra (brilliant) with khra (harrier), and not understanding that me reduplicates of the final consonant in lam as an intensifier, quite frankly, I have seen any number of fanciful etymologies of Tibetan words explained by Tibetans, based on similar kinds of errors, for example the fanciful etymologies we see for bye ma la mu tra, a.k.a Paṇḍita Vimalamitra of Vima sNying thig fame.

These kinds of fanciful etymologies are also found in Indian Buddhist text. All that this explanation shows is that Chogyam's Tibetan is awful.

In reality, he is talking about ojas (mdangs) the most subtle part of food refined into a subtle fluid that maintains health, vitality, sexual potency, and ultimately, one's life force. Ojas means "brilliant."

But he is not talking about the Dharma here, he is talking about the effect of stress, sexual misconduct, etc., on one's brilliance. The principle thing that degrades ojas is sadness and stress.

Trungpa invented a whole new vocabulary for Westerners out of Tibetan words that has little or nothing at all do with how they are actually understood in Tibetan culture. But I am sure you think he is an authentic tertön. Why?

So, you are going have to do a little better to find something Chogyam is teaching which really contradicts the Dharma. Fanciful explanations based on ignorance of Tibetan isn't sufficient, because Tibetans engaged in plenty of fanciful explanations based on ignorance of Sanskrit, as anyone knows who has taken the time to read Sakya Paṇḍita's Differentiation of the Three Vows.

A personal aside:

BTW, I was quite young in the Dharma when I met Ngagpa Yeshe Dorje Rinpoche (the recollection of whose name never fails to bring tears to my eyes), at a time when he and Chogyam did not get along anymore. But I have to admit that Ngagpa Rinpoche emphatically stated to me personally that he wanted no part in any conflict with Chogyam, despite Rinpoche's personal disappointment in many of Chogyam's decisions. In my youthful delusion that I mistook for faith, out of pride I took up a grudge that was not mine to carry. That is why I issued an apology for saying unkind things about the Aro folk, such as "Their teachings are fake terms."

There is no authority upon which we may rely, apart from our own judgement. But we are not omniscient, and many teachings loudly once decried as fraudulent are now praised everywhere without question. Who is to say that Aroter is not something like this? You? Me? Anyone?

Author: Malcolm

Date: Friday, January 19th, 2018 at 4:47 AM

Title: Re: What it means to be a ngakpa

Content:

DGA said:

He's been performing as Doc Togden for years now. I recall a facebook fan page for him maybe seven or eight years ago.

What's the harm? He looks healthy and happy.

dzoki said:

There is no harm in playing music, the harm is that he is teaching a fake terma. Anyway, enough about this. Let's go

Malcolm wrote:

How do you know his termas are fake? What is your basis for such an evaluation? Are they inconsistent with the meaning of the Dharma in general? Is there some teaching within them that contradicts Buddhadharma specifically? If yes, what specifically? If no, then what is the problem?

Author: Malcolm

Date: Friday, January 19th, 2018 at 4:16 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

Of course you don't agree Greg. You never do, about anything.

Grigoris said:

Instead of engaging in ad hom logic fallacies, something which you are doing with increasing frequency nowadays, why don't you just come up with a counter to my interpretation? Why don't you try proving my interpretation wrong?

Author: Malcolm

Date: Friday, January 19th, 2018 at 3:08 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

This is a blanket statement that only people with clairvoyance have the right to exercise

judgement about teachers not their own. I think this is one major point people find unconvincing.

Grigoris said:
I disagree

Malcolm wrote:
Of course you don't agree Greg. You never do, about anything.

Author: Malcolm

Date: Friday, January 19th, 2018 at 3:06 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

However, this is a missive directed to his own students, given the personal nature of the communication:

This guidance comes from me now not as a reprimand, but as a result of the fact that I love you all and I am concerned. It comes because I don't want you to cultivate more negativity which would bring about a narrowing of your mind.

So, whether we agree with this advice or not, it is not really meant for the public. It is meant for students of Shenphen Dawa Rinpoche specifically. It's pretty clear he is concerned about his students piling on the "Sogyal is a monster" train, and that he thinks this is bad for them and their practice.

dzogchungpa said:

Well, SDR's son Namgay Dawa Rinpoche posted it to the H.H. Dudjom Jigdrel Yeshe Dorje FB group, of which he (NDR) is an administrator, so presumably it is meant for anyone who is interested in Dudjom Rinpoche.

Malcolm wrote:

The letter of the infamous gang of eight was posted to facebook too, does that mean it was also "meant" for us? It was never meant for public consumption, actually.

Author: Malcolm

Date: Friday, January 19th, 2018 at 2:09 AM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

This is what I love about E-Sangha/DW/Vajracakra, etc. We can have basically civilized conversations about Buddhist hanging judges, that are occasionally soft on rapists, and who condemned Nazis to hang while practicing mindfulness of breathing with their spare time, etc., etc., in the middle of a conversation about whether there is a market for Ngakpa services, or whether it is even appropriate to use such language, the origin of the tradition, and so on. Keep up the good work! And we are evenly occasionally invaded

by crazy Malaysian Buddhist scholars who insist that black is white and white is black!

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:58 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

TaTa said:

When Chnn says that mantra should be recited underbreath and without interrupting it means that one should also recite during in breath?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:54 AM

Title: Re: New Rigpa letter

Content:

Malcolm wrote:

I don't think that particular point is what people find unconvincing.

Grigoris said:

That is what I felt as being the main thrust of the letter. Is there something I missed?

Malcolm wrote:

I think the point some people find unconvincing is the idea that we should refuse to judge lamas on the basis of their observable behavior. Rinpoche says:

It is best not to criticize other teachers because you do not have the insight or the wisdom to do so. Your judgement is based on intellectual understanding and you do not have the depth of awareness or clairvoyance to see the many different lifetimes that a teacher has accumulated and practiced.

This is a blanket statement that only people with clairvoyance have the right to exercise judgement about teachers not their own. I think this is one major point people find unconvincing.

However, this is a missive directed to his own students, given the personal nature of the communication:

This guidance comes from me now not as a reprimand, but as a result of the fact that I love you all and I am concerned. It comes because I don't want you to cultivate more negativity which would bring about a narrowing of your mind.

So, whether we agree with this advice or not, it is not really meant for the public. It is meant for students of Shenphen Dawa Rinpoche specifically. It's pretty clear he is concerned about his students piling on the "Sogyal is a monster" train, and that he thinks this is bad for them and their practice.

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:27 AM

Title: Re: New Rigpa letter

Content:

dzogchungpa said:

A message from Shenphen Dawa Rinpoche that seems to be referring to the current kerfuffle:

<https://www.facebook.com/groups/dudjomrimpoche/permalink/954458854709277/>

DGA said:

Do any DW-ers find this convincing? I do not. Please help me understand how this is convincing.

related discussion:

<https://dharmawheel.net/viewtopic.php?f=36&t=27325>

Grigoris said:

What do you find unconvincing about the logic that negative mind states generated in reaction to negative events/circumstances lead to suffering?

Malcolm wrote:

I don't think that particular point is what people find unconvincing.

Author: Malcolm

Date: Friday, January 19th, 2018 at 1:13 AM

Title: Re: Another Sangye Nyenpa Rinpoche

Content:

Sonam Wangchug said:

Crestone colorado.

A local told me that he is stays in a trailer, that he is now a shaivite and smokes from a Chillum.

Malcolm wrote:

The wisdom display of awakened beings is amazing!

Author: Malcolm

Date: Thursday, January 18th, 2018 at 10:39 PM

Title: Re: What it means to be a ngakpa

Content:

DGA said:

and wasn't it Kirkpatrick who was into the nudity thing, with Chogyam playing along for a while?

Malcolm wrote:

It's possible. I was told this by someone who said they liked the Aro trip, but after a while they found the nudity thing too much.

My info is old, so perhaps they do things differently. Never hung out with them at all, so I really would not know what past and present practices may be like.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 9:50 PM

Title: Re: What it means to be a ngakpa

Content:

Simon E. said:

* In contrast to those western Theravada lay people that attend teachings dressed all in white including white gym shoes...common in UK Theravadin circles..

Malcolm wrote:

The origin of the Ngakpa robes, sans red stripes on the upper robe which is a Tibetan innovation, is actually the white robes of the serious Indian Buddhist upāsaka and upāsikā, generally worn on fast days or when preparing for novice ordination. And of course, during the time of the Buddha, Indians generally never cut their hair unless they were mendicants since long hair was a mark of beauty in their culture.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 9:39 PM

Title: Re: -ise vs -ize

Content:

Bristollad said:

The use of -ize in British English is referred to as “Oxford Spelling” and claims to be more etymologically correct. It is regarded as an affectation that is used by the “properly educated” by many people (whereas the American tendency to add -ize etc. to everything is seen as just wrong e.g. burglarize hence burglarizer instead of burgle and burglar). Strangely enough according to Wikipedia, Oxford University recommends using -ise for its public relations material because it is more accepted by the public.

Malcolm wrote:

Read anything from the 17th century...spelling is merely a convention

Author: Malcolm

Date: Thursday, January 18th, 2018 at 9:36 AM

Title: Re: What it means to be a ngakpa

Content:

DGA said:

It would be worthwhile for someone to do an objective study (ethnography or at least participant observation) of what contemporary ngapkas outside of the Tibetan cultural

sphere actually do with their time and their practice.

Malcolm wrote:

I have been led to understand from an insider that they do their ganapujas naked. This leads me to wonder if Chogyam didn't do a stint of Gardnerian Wicca.

And I have observed in the past that the Aro crew is most likely having more fun than we are...

Author: Malcolm

Date: Thursday, January 18th, 2018 at 6:34 AM

Title: Re: Upcoming TV Show with Buddhist Main Character

Content:

Queequeg said:

Daniel Dae Kim to play a former monk turned LA police detective.

<https://www.buddhistdoor.net/news/upcoming-tv-show-about-a-buddhist-detective-aims-to-bring-the-dharma-to-prime-time>

Malcolm wrote:

All I can say is that they better get the damn robes right.

Queequeg said:

Has that been an issue in shows/movies?

Malcolm wrote:

Oh, for sure.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 4:33 AM

Title: Re: Where are 1% of Americans?

Content:

Mantrik said:

As with the US, we really need a change of regime. Sadly, politics has become polarised and the left is now virtually communist and sees Venezuela as a role model, so we are between a rock and a hard place.

Malcolm wrote:
Hopefully, November will usher this in.

Author: Malcolm
Date: Thursday, January 18th, 2018 at 3:45 AM
Title: Re: Where are 1% of Americans?
Content:
Mantrik said:

My experience in the UK is that facts really don't matter; so I'll just say what I am detecting:

Poor whites and poor blacks and poor asians all feel they are treated worst of all, have the least privileges, suffer the most discrimination etc.

These things ebb and flow, but after terrorist attacks it has been easy for politicians and others to galvanise poor whites into everything from voting for far right extremism to white gang vigilante actions. The presence of unemployed EU immigrants claiming social benefits and housing denied to others has played its part. In a 'chicken and egg' situation, black and asian gang activity has become a major urban issue.

Young black males are disproportionately represented in UK jails. More of them are subjected to 'stop and search'.....and just maybe it is because most of the crimes are committed by people who fit that profile. And so the cycle continues. Meanwhile, our 'justice' system lets off pretty white girls who stab people because jail may harm their careers. We really are not far away from Hicksville, USA.

The Brexit vote was partly a manifestation of the fear and dislike of immigrants. A few think immigration has become uncontrolled and voted because of that. Others, however, just don't want those with dark skins and who don't speak English and have 'foreign' religions. They probably think Trump is a hero.

Malcolm wrote:
Well, in the US, poor whites are mainly pissed because they feel, wrongly, that their privilege has been eroded by 1) policies which enable the advancement of black people and 2) a shrinking demographic. Meanwhile, since Reagan, education funding in what we call red states has been stripped to the bone, and since in red states they historically depress property taxes and so on to attract retirees and industry, they cannot fund schools themselves. They imagine, wrongly, that they are being cheated, that their taxes are being squandered (they are, they just are blaming the wrong folks), and that all their problems lie in Washington, which is bullshit. Their problems are local, and a result of their own penchant for voting up guns and Jesus and voting down education, birth control, gun control, higher taxes on property and so on, they have basically screwed themselves, and things won't get better until they understand how pernicious the GOP vision for the USA actually is.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 2:52 AM

Title: Re: Upcoming TV Show with Buddhist Main Character

Content:

Queequeg said:

Daniel Dae Kim to play a former monk turned LA police detective.

<https://www.buddhistdoor.net/news/upcoming-tv-show-about-a-buddhist-detective-aims-to-bring-the-dharma-to-prime-time>

Malcolm wrote:

All I can say is that they better get the damn robes right.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 2:26 AM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

And it is also one reason why I generally discourage people from "becoming ngakpas."

Grigoris said:

And I think that this is the tragic mistake you are making: You are confounding the external appearances, with the Ngakpa practices per se. Of course they are related, but... Instead of warning people about getting hung up on the external appearances of being a Ngakpa, you are dissuading them from becoming Ngakpa.

Malcolm wrote:

When I say I dissuade people from becoming ngakpas. I don't mean that I tell people, "don't take empowerments, don't practice the two stages, don't recite mantras," I mean that when someone comes to me and asks me how they can be "ordained" as a ngakpa (and there is actually no such thing as a ngakpa ordination) by receiving the hair empowerment, etc., I tell them it is a bad idea to receive the hair empowerment because either you cannot cut your hair at all (my tradition) or you have to constantly apologize for cutting your hair through confessions (Dudjom Tersar).

So it is better that people, especially beginners, do not take on this commitment. If someone has done their ngondro, is stable in their practice, has experience of the two stages, and is committed to being the equivalent of a Buddhist sadhu in some respect, then that is fine and they are free to do as they wish.

Basically, if you have to ask someone, "Should I become a ngakpa," the answer from them should always be "No." If you have to ask, you are not ready.

This is completely separate from my evaluation of the pros and cons of the Ngakpa

tradition as a socio-economic phenomena in Tibetan culture.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 2:01 AM

Title: Re: Where are 1% of Americans?

Content:

Johnny Dangerous said:

It seems like you missed the main point of my post, but i'll bite I guess. There are plenty of white people (both urban and rural) low down enough of the socioeconomic ladder, with no prospects for education, work or betterment, whose communities are often dogged by the exact same plagues as minorities in a similar socioeconomic place, such that their "white privilege" amounts to a whole HELL of a lot less than their status as lumpen proletariat does. I acknowledge that whiteness even for them does carry some very marginal advantages, but the salient point is that at the lower you go, the amount of advantage it carries becomes close to trivial.

Malcolm wrote:

I don't agree. Poor whites have been systematically advantaged over others since the 18th century in law and custom in the US.

Johnny Dangerous said:

The main point for me is basically that evaluating oppression etc. based primarily on race, without any class analysis is just silly, it creates discrete categories that don't actually exist.

Malcolm wrote:

And thus Bernie Sanders lost the primary, largely because of this kind of thinking. Bernie lost the black vote because of his inability to overcome his habit of thinking in terms of class rather than race.

Johnny Dangerous said:

Beyond that, I was actually responding to self-described "liberal" people I know (I'm starting to like the term McResistance) making fun of "toothless hillbillies" and "white trash" in a way they would never dream of talking about minorities, for good reason - because it's a terrible way to see any people.

Malcolm wrote:

The right rather likes portraying itself as the party of white trash and toothless hillbillies. They have even devoted a whole segment of reality TV shows virtue signaling white trashiness— Duck Dynasty, Sarah Palin, and so on — which deliberately and cynically play into this stereotype for \$\$\$ and votes in order to create a false sense that white people experience systematic socioeconomic depression (they don't).

Johnny Dangerous said:

Hopefully you understand that regardless of what one wants to think of white privilege, that is some hypocritical behavior.

Malcolm wrote:

It is stupid for people to fall into that trap, since it is a trap that has been very skillfully set out to snare liberals by the right. It is also naive to imagine that this image has not been deliberately cultivated by the right since Obama was elected, as a kind of counter identity politics, a.k.a, the Tea Party.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 1:16 AM

Title: Re: Parinirvana without remainder

Content:

Jyoti said:

Basically, the rainbow body is received after death of the physical body, because the function of mind/jnana is not absorb into the absolute nature (nirvana), thus it has to continue to function, and the rainbow body is manifestation aspect of this mind/jnana.

Malcolm wrote:

This is completely wrong.

jhanapeacock said:

Why is it wrong, sir?

Malcolm wrote:

Because Jyoti's view is completely dualistic.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 1:06 AM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

Malcolm was there too under the name 'namdro', but later he disappeared from newsgroup and hiding himself in the safe zone of moderated forums, being protected by like-minded followers

Malcolm wrote:

No, I simply grew tired of the unrelenting spam that came to dominate the alt.religion.buddhism.* newsgroups.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 12:47 AM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

And Malcolm believes that the efficacy of a practice is based on it's attractiveness?

Malcolm wrote:

I don't think I said that. I think what I said was the success or failure of Ngakpa tradition in the West will be largely dependent on whether there is a need for services provided by ngakpas. Right now, I am pretty sure the demand for doctors, psychologists such as yourself, and social workers will always be much higher than people who have gained expertise in making thread crosses, zors, and playing ritual instruments. Personally, I think there is a massive amount of "spiritual" materialism connected with interest in the Ngakpa tradition, but the same can be said of every tradition within Buddhism, which is a larger point. And it is also one reason why I generally discourage people from "becoming ngakpas." This has nothing to do with feeling that one's performance of Nāga pujas safeguards refugees. One does not need to be a "ngakpa" to do a Nāga puja, though it may seem more impressive when done by folks kitted out in full ngakpa gear.

Author: Malcolm

Date: Thursday, January 18th, 2018 at 12:10 AM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

My objection has been towards the evaluation of practices in reference to their market value. I believe that this is irrelevant.

Malcolm wrote:

And I think you are kidding yourself.

Grigoris said:

For me the value of a practice is in it's efficacy to liberate, not in it's attractiveness.

Malcolm wrote:

Uh huh, but we are not talking about what you personally value. If we were, the thread would be titled, "What Being a Ngakpa Means to Grigoris." Now, certainly that is part of the conversation, but so is "What Being a Ngakpa Means to Bob, Malcolm, Alvin," and so on.

Grigoris said:

Of course if Buddhism is to take root in the West it has to offer something relevant to us, but, just because something seems relevant to us doesn't mean it is of any value. Pornhub has market value, does it make it more relevant?

Malcolm wrote:

It apparently has more value than Ngakpahub, but Pornhub is not relevant to this thread, unless of course it has a secret Vajrayāna section where one can see attractive young Buddhists copulating in full lotus posture very, very slowly to a Choying Drolma soundtrack.

Grigoris said:

No, for me, lack of a market does not signal a lack of relevance. You are making the mistaken assumption that the consumers are informed enough to make an intelligent evaluation.

Malcolm wrote:

That Buddhist consumers lack necessary information to make intelligent choices about their gurus, mentors and choice of traditions is also obvious, given the growing number scandals concerning sexual, emotional, and financial abuse in the Buddhist world.

Grigoris said:

But here we have a discussion where those that should be informing, so that people can make judgements for themselves, are instead making (negative) value judgements.

Malcolm wrote:

It is important to understand everything about a tradition. This is not a thread for recruiting people into white and red uniforms. This is a thread devoted to all dimensions of what it means to be a ngakpa, good and bad.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 11:26 PM

Title: Re: What it means to be a ngakpa

Content:

MiphamFan said:

Greg just has something against the idea of calling it a "market".

Malcolm wrote:

Yup, it offends his anti-capitalist prejudices.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 11:15 PM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

You know you are in Kali Yuga when a discussion about "What it means to be a ngakpa" devolves into a debate about the marketability of the practices, the commodification of the Dharma.

Malcolm wrote:

One, Śākyamuni Buddha is the buddha of the Kāli Yuga.

Two, Buddhism has always been commodified. Buddhism has been a big business at all its various points in development in Asia, both in its land of origin and in all lands to which it spread, generated and generates a huge amount of economic activity, and still continues to do so. Originally, Buddhism did not offer rites and so on for lay people. Why? Because as the Buddha said in the Mahaparinibbana Sutta, the brahmins faithful to the Buddha would be responsible for carrying out such activities. However, over time, in competition with brahmins, Buddhist ritualists began offering rites to compete with nonbuddhist brahmins both for money and influence through the performance of rituals. When Buddhism spread to Tibet, for example, foreign and foreign-trained Buddhist ritualists, exemplified by the archetypal ngakpa, Guru Padmasambhava, immediately began to compete with the indigenous ritualists (which we now call Bonpos) for religious, economic, and social influence. We see the same trend in Southeast Asia, the Far-East, and now, here in the West, where we have the affluence to import Tibetan ritualists to perform rituals on our behalf and train us to do them ourselves (one reason why ChNN trains us to do all kinds of rites in an essentialized form is so that we won't have to pay others to do them for us through lacking skill in Tibetan language).

The specifics of the kinds of contracts patrons and priests have may continue to be somewhat pre-modern (though this is rapidly changing), but the fact is that an enormous amount of money shifts from the pockets of lay people into the hands of Tibetan religious professionals lay and ordained, all over Asia. For example, remember this?

Grigoris said:

A Tibetan Leader in India Faces Currency Charges

Delhi — The Indian police have filed criminal charges against one of Tibetan Buddhism's most important figures in connection with more than \$1 million in cash discovered this year at his headquarters in the foothills of the Himalayas...

Malcolm wrote:

<http://www.nytimes.com/2011/12/09/world/asia/17th-karmapa-charged-in-india-over-illegal-currency.html>

Some people like to imagine that the commodification of Dharma, a.k.a Buddhism, is brand new. It isn't, it has been there right from the start. Ever since Anathapindika donated his garden to the Sangha, the professional Sangha has been involved in primitive capital accumulation, and has experienced all of the corruption and graft that entails. Evidence of this exists because there are rules governing misappropriation by monastics, which have rather severe penalties, say, as opposed to the total lack of penalty for drinking alcohol, killing animals, or harming plants. Further examples can be seen in the debate between Mahāyāna monastics and their non-Mahāyāna counterparts over the appropriateness of handling money, engaging in trade, and receiving fees for the performance of religious services and so on.

So, when we take a look at Buddhism as a human phenomena, we see that it also

carries with it all human frailties and faults. Why do you think I make a distinction between Buddhism and Buddhadharma? The Ngakpa tradition and ngakpas themselves (being human) are not exempt from human impulses, urges, and practices.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 1:13 PM

Title: Re: Where are 1% of Americans?

Content:

Ricky said:

Classism is also a big problem in the states. Terms like "white trash" and "hillbilly" are always being thrown out to describe poorer whites by upper class whites. Minorities on the other are being tormented for being minorities and lower class.

Johnny Dangerous said:

Yep, very accurate statement IMO. it's perfectly ok in some circles to be classist as long as it's towards disenfranchised poor white people, I'm amazed by some of the things I've heard my supposedly liberal acquaintances say in this vein.

Malcolm wrote:

Unlike blackness, asianess, latinoness, and so on, whiteness is an ever expanding category commensurate with socioeconomic success. So frankly, I don't have much sympathy for those who try and play the white trash card as if being poor and white in the USA is an unendurable burden with no way out, and which is exempt from white privilege— cause it ain't.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 12:12 PM

Title: Re: Instant Presence and Physical Pain

Content:

ItsRaining said:

Divākara from the Nalanda reported that in India there were two masters at Nalanda the abbot of Nalanda and Xuanzang's teacher Śīlabhadra and Jnanaprabha. The first taught the Three Turnings with the Third Turning as Yogacara and most definite whereas the latter taught the Madhyamka as the definite teaching.

But the Huayan Patriarch Fazang Xianshou notes that the Prajna Sutras cannot be classified as only second turning and in the end places Yogacara on a level lower than Madhyamaka.

Malcolm wrote:

This is anecdotal.

When you examine the bstan 'gyur, you will discover that there is almost nothing mentioned about the three turnings. The passage in the Saṃdhinirmocanasūtra about three turnings was ignored by Asaṅga in his commentary on the sūtra. The other commentary, by Jñānagarbha, also ignores the three turnings. It appears obvious then that this tiny section of the sūtra in question are regarded as being of little importance by Indian masters in India.

The notion of three turnings as a major device for interpreting sūtras was introduced to Tibet in the massive commentary on the Saṃdhinirmocanasūtra by the Korean master Won-ch'uk. However, this is almost entirely ignored in Chinese Buddhism as well which seems to generally follow the Tiantai school for dating and evaluating sūtras.

Madhyamikas would never accept this scheme since they regarded the Saṃdhinirmocanasūtra a provisional sūtra from the get go, and their criteria for evaluating definitive vs. provisional sūtras comes from the Akṣayamatinirdeśasūtra.

But this is all massively off topic.

ItsRaining said:

I found Śīlabhadra proposing the theory plausible as he is the teacher of Xuanzang (who in turn taught Won Chu'k) whose East Asian Yogacara school proposed the Three Turning teaching.

But I would agree that the Tiantai and Huayan evaluations are much better than the Three Turnings.

Malcolm wrote:

You're missing the point. Indian masters who wrote commentaries on this text didn't care about this tiny passage and it is evidently so since they ignore it completely.

Further, this is off topic.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 7:34 AM

Title: Re: Ye-drog meaning

Content:

pemachophel said:

thanks Loppon. so one of the translations i've seen is "360 accidents." like "360 misfortunes," this doesn't catch the fact that these accidents or misfortunes are due, at least in part, to evil spirits mucking about. any suggestion how to capture both meanings? "360 misfortunes [due to evil spirits]"? or maybe this is the place for a footnote.

Malcolm wrote:

good place for footnote. Incidentally, according R.A. Stein, when Tibetans translated texts from the Chinese Buddhist canon, they used the term to describe untimely death,

just to make things more complicated.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 5:43 AM

Title: Re: What it means to be a ngakpa

Content:

MiphamFan said:

I believe in the potential of the rituals but then I see all these younger monks who seem to be constantly distracted on their phones just as ordinary people are and I doubt if they really have the abilities to make a puja work.

Malcolm wrote:

Presenting....the modern Devaputra Māra

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 5:39 AM

Title: Re: Instant Presence and Physical Pain

Content:

climb-up said:

Oh!...

...snap!

Malcolm wrote:

That's dzogchungpa's line...

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 5:09 AM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

Once you receive the direct introduction, you moved on with your life, instead of binding your life with the raft.

heart said:

When you receive the direct introduction that is the actual beginning of the path. This also where you realise why you need a Guru. It would seem that you missed out, but it is not to late.

/magnus

Jyoti said:

Everyone one has a choice in their lives, some choose to follow a guru, some follow a

career, some practice in solidary, some devote to study of sutra and develop their own thesis, some a mixture of this and that, I myself am a mixture of career and study. Direct introduction is important, but it is not a ritual where you have to receive repeatedly, although it is not restricted from doing so. I confessed I already know the teaching, including the meaning of thusness (presence) on reading books alone, but I took the direct introduction nonetheless.

I did not come here to learn anything, I am just a buddhist scholar who is feeling bore, because no one can discuss the definitive dharma with me. Now it seems clear to me that this dzogchen forum does not have the people I am looking for, my expectation is too high I guess, I will moved on as I did 6 six years ago, due to not finding the capable opponents.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 4:55 AM

Title: Re: Ye-drog meaning

Content:

Malcolm wrote:

It is properly spelled ཡེ་འབྲོག་གྲུ་བརྒྱ་དྲུག་ཅུ་. But we see ye 'groggs and ye 'dregs as well.

According to Desid Sangye Gyatso, the 360 Yedrog have a couple of meanings. One has to do with the 360 joints of the body explained in Kālacakra which cause unhappiness of fear and so on when under the power of affliction.

But the meaning from "astrology" is more useful here. It has to do with connate gods and spirits (lha dang 'dre). He cites a text called Illumination (gnang gsal):

When the body and mind separate into two,
there are connate gods and demons.
Those gods accompany the mind (sems) upward,
the spirits accompany the intellect (yid) of the deceased,
further, accompany the demon (bdud) of the deceased downward.

He continues that this means when one has obscurations, one is accompanied by demons; when free of obscuration, one is accompanied by gods.

Also they are considered harmful non human spirits.

However, in terms of the rite you are translating, it is probably best to go with "360 misfortunes"

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 4:02 AM

Title: Re: What it means to be a ngakpa

Content:

Mantrik said:

Personally, I believe there is a huge market for pujas, blessing, divination and many of the services a Ngakpa may offer. It's just that others are offering them.

One of the strongest brands at the moment is Westernised 'Shamanism' - they'll do you a sweat lodge, rabbit entrail divination, bless your gemstones, give you Reiki whilst in trance, certificate you as a Shaman, sell you robes and retrieve your soul - all for just £500 and all in a weekend!

Ngakpas are missing out badly.

Cone's right - damn good job most Ngakpas aren't part of that spiritual gravy train, but there are a few who dress up and sell their wares to the saviour seekers.

Malcolm wrote:

That's cheap, in Sedona AZ that weekend would cost anywhere from \$5000 to \$10,000 US, room, meals, and airfare not included.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 4:01 AM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

It leaves is [sic] with Western Ngakpa hobbyists who have the means and time to pursue their hobby because we live in a more prosperous part of the world than my guru did. And so the economics are less pressing.

Grigoris said:

The implication being that somebody that does something as a hobby, is not as serious as one that does it for money/professionally? Or am I projecting again?

Malcolm wrote:

It leaves us with that fact that we do not need to learn rituals to keep from starving in the streets.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 3:53 AM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

We should understand this.

Grigoris said:

I understand this, I just believe it is not relevant to the Western context and should not be the primary reasoning/motivation behind us practicing in Ngakpa lineages (or not).

The same reasoning could be applied to monastic traditions in the West too, since there is not really a solid financial basis for their survival too.

So what does that leave us with then?

Malcolm wrote:

It leaves us with Western Ngakpa hobbyists who have the means and time to pursue their hobby because we live in a more prosperous part of the world than my guru did. And so the economics are less pressing.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 3:36 AM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

Well, actually, I didn't ask you that. You gave a relevant response to Matthew and then started on a largely irrelevant aside.

Malcolm wrote:

Personally, I think the socio-economic dimensions of the Ngakpa tradition are very relevant to any discussion of what it means to be a Ngakpa. Why? This in fact is one of the main reasons why every monastery wants to have a Tulku. No Tulku, no patrons. No patrons, no money. No money, no food.

My guru, Kunzang Dechen Lingpa, thoroughly trained his students in India to become proficient in ritual arts so that they could make a living, understanding that compared to the local Gelug monastery (which gets all the big donations and support from the CTA), his monasteries would struggle economically unless they were able to offer services useful to the local people. In many monasteries in India, for example, they have menus for how much this rite costs, how much that one costs, and so on. So yes, the market plays an important role in religious services, and those services are subject to the laws of supply and demand. Why do you think it costs millions of dollars to host HHDL, whereas to host your teacher it costs merely a few grand? Put simply, HHDL is in much greater demand than your teacher, my teacher, etc.

When KDL came to the USA to do Healing Chod tours, he made it explicitly clear he was here in this country (USA) to raise money from people to support his monastery projects, which required capital he was unable to raise in India. Of course, he never turned anyone away from these events, but on the other hand, he was clear he was here to raise money. If no one showed up with money for the events, he would have gone home — and he said as much to the people who came. So, there was some demand for his services and he happily supplied them.

I understand this to be part of the wider context of the socio-economic role monasteries and so on have played for Tibetans for generations. And quite frankly, Ngakpas in Tibetan society were not just doing rites for this and that reason out of the kindness of

their hearts. They expected to be paid for their services. We should understand this. You may be offended by treating the socio-economic facts of Buddhism in this way, but I live in the real world, where supply and demand is a constant issue.

Buddhism arose from the merchant class in India, among people who were very interested in making profits and generally contributed to the Sangha to generate merit so they would be more prosperous. Why? Because in sūtra after sūtra the Buddha encouraged lay people to a) generate profits through trade so that b) they could support the Sangha, and c) so that they could live happier lives.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 3:06 AM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

This is the non-grasping of the meaning. '

Mantrik said:

You seem to regard Sakyamuni as the only Buddha and only source of reliable teachings.

You did not personally hear him teach, nor did you hear him explain his teachings.

You are totally reliant on teachers who have transmitted the scriptures.

Without those teachers you have nothing.

You misunderstand Vajrayana and Dzogchen to the point where you are trying desperately to assert an understanding of the sky using someone else's description of how Shakyamuni described the rocks. Because you are locked into that limitation, people can't explain anything to you.

Jyoti said:

Your view point is valid for a beginner on this definitive teaching due to the requirement for direct introduction. But the definitive teaching of mahayana is based on the meaning of the third noble truth, which is the state of the cessation of suffering. This means the teaching assumes the audience already attains the knowledge (vidya) that is required for the arriving of the meaning of the third truth.

Therefore, my standpoint is the same as the definitive teaching of mahayana, that is, I am not here to learn the meaning (from someone or teacher), and I didn't assume anyone here needs to learn the meaning either. So this is the view that everyone is equalled as buddhas, this is a needed view because in the definitive teaching, there is no 'sentient beings' and no 'sufferings', as these are only the words of the provisional dharma, their real meaning is 'buddhas' and 'bliss' respectively.

In this perspective, in the standpoint of buddha, we have no other choice than the four reliances, 'a person' (or teacher) also is one of the elements of uncertainty, every person has their own agenda and opinions, so can never be recommended as a source to be

relied, in this case, only the dharma itself is the only reliable source, because the definitive dharma belongs to the side of the base which is changless and permanent. And as a 'buddha', our own view or understanding of the meaning of the scriptures that we relied is itself precious and has an authority on its own, it should not be judge/verify by the authority of person (or teacher) alone but by the meaning/truth of the dharma itself. This is the reason, we need the four reliances, and the reason why the Buddha want us to uphold them as his injunctions.

Malcolm wrote:

Jyoti, you are really going down a strange path with the assertion that in definitive sūtras there is no mention of samsara or sentient beings. It simply isn't true.

Also, this conversation is completely off topic in this forum.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 2:59 AM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

I am not the member of a monastery nor of a Ngakpa Dratsang, so this is completely irrelevant to me...

And why exactly should I care? How is this relevant to my practice?

Malcolm wrote:

Not every conversation is about you, Grigoris. You asked me a question about why demand for the marketable skills of a Ngakpa were relevant in a general conversation about what it means to be a Ngakpa. One of those contexts is what it means to be a Ngakpa in Tibet. And in Tibet, Ngakpas employ their skills for \$\$\$\$. That market does not exist in the West and it probably never will.

Grigoris said:

But you should not denigrate the practices, methods or motivation of others just because it does not fit into your narrow world view of supply and demand.

Malcolm wrote:

Grigoris, you are projecting again.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 2:51 AM

Title: Re: Instant Presence and Physical Pain

Content:

Malcolm wrote:

Knowledge is not an obscuration.

pael said:

How about knowledge of other religions? I know many stories from Bible, Koran and Book of Mormon. Is it obstacle?

Malcolm wrote:

One should know everything. Knowledge is never an obstacle.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 2:31 AM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

Dzogchen is of definitive teaching, vajrayana teaching is not definitive, that's why the latter need a teacher. This is the reason I never post in vajrayana related forum. Those of definitive teaching does not need a teacher, unless it is about direct introduction. But we are here for the discussion of the definitive dharma, not about direct introduction, which I did not assume my audience need it from me, nor I need it. The view point of definitive teaching does not automatically assume someone is ignorant, unless as proven by his/own words. Thus, there is no need for a teacher, because there was never an assumption that someone need a teacher.

Norwegian said:

It's astounding how wrong and mistaken you are.

Jyoti said:

When it comes to the definitive teaching, no one, no teacher here is greater than the Buddha (because he is the teacher of teachers) and his injunctions (the four reliances) to Kasyapa. When the teaching of the Buddha is available, there is no excuse to rely on the person (teacher), than the dharma (due to the fact that the scriptures are still available in abundance).

The Mahaparinirvana sutra stated:

Bodhisattva Kasyapa said to the Buddha: "Well said, well said! What the Tathagata says is true, not false. I shall accept [your] word with the greatest respect, for example, just as if I had received an adamant treasure. Just as the Buddha says, these bhiksus should stand [base themselves] on four things.

"What are the four? They should be based on Dharma, not the person; on the meaning, not the words; on the intelligence, not on consciousness; on the definitive sutras, not on the non-definitive sutras. They should well know these four things, but not four such

persons."

The Buddha said: "We say that we should base ourselves on the definitive sutras [those which dig deep into the true meaning of Buddha-Dharma], and not on the non-definitive sutras. The non-definitive sutras are the sravaka vehicle. Hearing even the depth-plumbing storehouse of the Buddha-Tathagata, doubts raise their heads as regards all things and the person does not realise that this storehouse arises from the sea of great Wisdom, as in the case of a child who cannot distinguish one thing from another. This is the non-grasping of the meaning. '

Malcolm wrote:

The four reliances are great with respect to sūtrayāna teachings, which all are based in intellectual analysis.

Dzogchen however is based on intimate instructions one receives from a guru which enable one's direct perception of dharmatā, rendering the four reliances irrelevant.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 1:36 AM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

For the spirit of academic/scholastic discussion of buddhism, one should uphold the Buddha's injunction as stated in the four reliances. One of that apply in this, is not to rely on the person (teacher) but the teaching (dharma). Therefore your asking for authority of teacher for anything being discussed, is an open opposition to the buddha's injunction, a sign of weakness in buddhist cultivation.

Malcolm wrote:

You are in the wrong forum, then lady. The ultimate authority in Vajrayāna is the guru.

Jyoti said:

Dzogchen is of definitive teaching, vajrayana teaching is not definitive, that's why the latter need a teacher.

Malcolm wrote:

Dzogchen requires a guru. Would you care for a citation avalanche?

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 12:19 AM

Title: Re: Parinirvana without remainder

Content:

Jyoti said:

Basically, the rainbow body is received after death of the physical body, because the function of mind/jnana is not absorb into the absolute nature (nirvana), thus it has to continue to function, and the rainbow body is manifestation aspect of this mind/jnana.

Malcolm wrote:

This is completely wrong.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 12:12 AM

Title: Re: Instant Presence and Physical Pain

Content:

Malcolm wrote:

In fact, the Holy Writ maintains that when one is really making progress in one's practice of Dzogchen, one's body feels very light and pleasant, parasites flee the body (such as lice), one's need for food decreases, and so on. All of these signs are characteristic also of someone who has mastered sutrayāna style śamatha. Rongzom confirms this idea by his insistence that those who are gradual capacity people (all of us, I have never met a cig car ba) need to develop the first dhyāna (with it's characteristic five factors) combined with Dzogchen view, either in connection with mantra practice or just by doing regular śamatha.

Aryjna said:

I think I have read all the books by ChNNR on shine (only three of them that I could find), but none of them talk about how to develop it through mantra practice. One could say it is obvious but it would be useful if there was some more explicit material on this. I also have never seen him mention using the breath as an object, which is very common in other vehicles. Do you know if he has ever taught specifically on these options, and if there is some material available?

Malcolm wrote:

He talks about how mantra practice is mindfulness of breathing and gets very mad at people when they do not pronounce mantras according to proper breathing patterns because they are not paying attention or don't care.

A lot of the reasons he says this or that thing are not obvious until you study more. But in Vajrayāna somehow, people think it is more virtuous to blindly follow their teachers than it is to find out why they say this thing or that thing, or investigate the reasons behind this or that statement.

I personally prefer to figure out why my teachers say this or that so that I can explain it to others.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 12:08 AM

Title: Re: What it means to be a ngakpa

Content:

Grigoris said:

A market? WTF does a market have to do with things?

Malcolm wrote:

How do you think monasteries support themselves? They do so based on demand for their services by the local lay populace. This is why they charge fees for this rite and that puja. The same is true of Ngakpa Dratsangs.

When you go have your obstacle reading done yearly and find out what rites you need for the coming year, you pay the astrologer, as well as the monks you hire to recite this massive collection of sūtras, or that one; if you are doing a thangkha painting for a deceased relative based in their death reading, you pay the artist and so on.

So yes, religious services in Tibet were tightly bound to market demand, and those practitioners regarded as more "powerful" got a lot more work, and fees for services than Joe Schmoe Ngakpa who spent his time drinking and sexually harassing the local girls. Weather controllers, invariably Ngakpas, who were unsuccessful in preventing hail, for example, were stiffly fined for their failure because their salaries were derived from taxes imposed on the local farmers who depended on their services.

Back to my point — there is very little market demand for such services in the West.

MatthewAngby said:

Too much of "real" world these days. Can't even be bothered by these so called "real" life people who only consider work , sex , fame and money as successful and being an achiever in life.

Malcolm wrote:

One has to make a living. No money = no food, no housing, no clothes.

Author: Malcolm

Date: Wednesday, January 17th, 2018 at 12:06 AM

Title: Re: What it means to be a ngakpa

Content:

pemachophel said:

i agree with Loppon-la/Malcolm -- very little demand for ngakpa services where i live.

Malcolm wrote:

Right, and you live in Colorado!

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 10:54 PM

Title: Re: What it means to be a ngakpa

Content:

Malcolm wrote:

... there is very little market for the skills of Ngakpas in the West, and I doubt there will ever be much of one.

Grigoris said:

A market? WTF does a market have to do with things?

Malcolm wrote:

How do you think monasteries support themselves? They do so based on demand for their services by the local lay populace. This is why they charge fees for this rite and that puja. The same is true of Ngakpa Dratsangs.

When you go have your obstacle reading done yearly and find out what rites you need for the coming year, you pay the astrologer, as well as the monks you hire to recite this massive collection of sūtras, or that one; if you are doing a thangkha painting for a deceased relative based in their death reading, you pay the artist and so on.

So yes, religious services in Tibet were tightly bound to market demand, and those practitioners regarded as more "powerful" got a lot more work, and fees for services than Joe Schmoe Ngakpa who spent his time drinking and sexually harassing the local girls. Weather controllers, invariably Ngakpas, who were unsuccessful in preventing hail, for example, were stiffly fined for their failure because their salaries were derived from taxes imposed on the local farmers who depended on their services.

Back to my point — there is very little market demand for such services in the West.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 10:43 PM

Title: Re: Instant Presence and Physical Pain

Content:

treehuggingoctopus said:

:

But the more one reads DW, the more it appears that in order to make heads or tails of the most basic and the most essential things he teaches (and thus properly practice them), you need to spend years reading around, studying Madhyamaka, Abhidharma, Vajrayana tantras, Dzogchen commentaries -- preferably in Sanskrit and Tibetan.

Malcolm wrote:

Right, just as ChNN did. Knowledge is not an obscuration. Lack of knowledge is.

In fact, the Holy Writ maintains that when one is really making progress in one's practice of Dzogchen, one's body feels very light and pleasant, parasites flee the body (such as lice), one's need for food decreases, and so on. All of these signs are characteristic also of someone who has mastered sutrayāna style śamatha. Rongzom confirms this idea by his insistence that those who are gradual capacity people (all of us, I have never met a cig car ba) need to develop the first dhyāna (with its characteristic five factors) combined with Dzogchen view, either in connection with mantra practice or just by doing regular śamatha.

For example, ChNN maintains that if we can be in "instant presence" for a very short period of time, a few seconds, our practice is continuing pretty well. I am not sure how useful being in instant presence for a few seconds is for evaluating the effectiveness of being in instant presence for pain management, though I am certain it is useful for understanding any physical sensation as phantasmagorical. On the other hand, I know very clearly the relationship between pain and śamatha, and I know that the Buddha himself (and there is no greater "Dzogchen master" than Śakyamuni Buddha in our epoch) relied on dhyāna to refresh himself and to deal with his own physical pain as he got older and older:

"It is, Ananda, only when the Tathagata, disregarding external objects, with the cessation of certain feelings, attains to and abides in the signless concentration of mind, [19] that his body is more comfortable.

<https://www.accesstoinight.org/tipitaka/dn/dn.16.1-6.vaji.html>

I also am not someone who just goes by the Holy Word as reported by my fellow coreligionists. While Dzogchen has its own characteristic practices, its assumptions about the mind and body are Buddhist assumptions, and fit within the boundaries of Buddhist discourse, practice and expectations very comfortably, are based upon them, or in dialogue with them.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 10:24 PM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

Usually it is only related to a certain controversial sutras, we just have to read into the meaning of this sutras, that is all.

Malcolm wrote:

No, actually these controversies apply to entire classes of sūtras, and we have not even begun to get into tantras.

The whole idea of "three turnings" is very sketchy to begin with, and a hermeneutic device Indian masters wholly ignored.

ItsRaining said:

Divākara from the Nalanda reported that in India there were two masters at Nalanda the abbot of Nalanda and Xuanzang's teacher Śīlabhadra and Jnanaprabha. The first taught the Three Turnings with the Third Turning as Yogacara and most definite whereas the latter taught the Madhyamaka as the definite teaching.

But the Huayan Patriarch Fazang Xianshou notes that the Prajna Sutras cannot be classified as only second turning and in the end places Yogacara on a level lower than Madhyamaka.

Malcolm wrote:

This is anecdotal.

When you examine the bstan 'gyur, you will discover that there is almost nothing mentioned about the three turnings. The passage in the Saṃdhinirmocanasūtra about three turnings was ignored by Asanga in his commentary on the sūtra. The other commentary, by Jñānagarbha, also ignores the three turnings. It appears obvious then that this tiny section of the sūtra in question are regarded as being of little importance by Indian masters in India.

The notion of three turnings as a major device for interpreting sūtras was introduced to Tibet in the massive commentary on the Saṃdhinirmocanasūtra by the Korean master Won-ch'uk. However, this is almost entirely ignored in Chinese Buddhism as well which seems to generally follow the Tiantai school for dating and evaluating sūtras.

Madhyamikas would never accept this scheme since they regarded the Saṃdhinirmocanasūtra a provisional sūtra from the get go, and their criteria for evaluating definitive vs. provisional sūtras comes from the Akṣayamatinirdeśasūtra.

But this is all massively off topic.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 10:00 PM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

thus the term 'suffering' does not exist (nor necessary) in the definitive teaching of mahayana.

Malcolm wrote:

Making up the Dharma as you go along, huh? Can you find me even one master in any tradition who maintains this point of view you are proffering?

Jyoti said:

For the spirit of academic/scholastic discussion of buddhism, one should uphold the Buddha's injunction as stated in the four reliances. One of that apply in this, is not to rely on the person (teacher) but the teaching (dharma). Therefore your asking for authority of teacher for anything being discussed, is an open opposition to the buddha's injunction, a sign of weakness in buddhist cultivation.

Malcolm wrote:

You are in the wrong forum, then lady. The ultimate authority in Vajrayāna is the guru.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 12:45 PM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

The tripitaka is very systematic and strict on what is definitive and what is not. The above criterias are fixed (not subject to doubt) and there are more.

Malcolm wrote:

No, actually it isn't — and it is for this reason that there are disputation and multiple opinions about what is provisional and what is definitive.

Jyoti said:

Usually it is only related to a certain controversial sutras, we just have to read into the meaning of this sutras, that is all.

Malcolm wrote:

No, actually these controversies apply to entire classes of sūtras, and we have not even begun to get into tantras.

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Author: Malcolm

Date: Tuesday, January 16th, 2018 at 12:43 PM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

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Malcolm wrote:

Making up the Dharma as you go along, huh? Can you find me even one master in any tradition who maintains this point of view you are proffering?

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 11:08 AM

Title: Re: Garchen Nyintig Yabshi Germany 2018 Questions

Content:

Lobsang Chojor said:

Is there a book that you recommend on the commitments and vows?

Malcolm wrote:

BTW, this only counts for Vajrayāna materials...

Lobsang Chojor said:

I did think so, is there an equivalent for sutra materials?

Malcolm wrote:

Nothing apart from the general exhortation to regard anyone from whom one receives Dharma teachings to be like a Buddha.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 11:07 AM

Title: Re: What it means to be a ngakpa

Content:

ddorje said:

I take my personal cue from the lineage lamas of the tradition I follow, and while things like the 'hair vow' are still conferred, cutting the hair is optional.

Malcolm wrote:

Yes, in Dudjom Tersar, most people with the hair empowerment cut or trim their hair. For some of us in other traditions, while the other gear is optional, cutting or trimming the hair is not optional.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 7:16 AM

Title: Re: Parinirvana without remainder

Content:

jhanapeacock said:

What's the difference between parinirvana without remainder between hinayana and dzogchen? Conceptually speaking.

Malcolm wrote:

The difference is that the hinayāna nirvana without remainders is a faux nirvana, it is merely a samādhi of cessation after an arhat dies. The nirvana without remainder in Atiyoga is rainbow body where there are no remaining contaminated aggregates.

Ricky said:

Arhats have contaminated aggregates?

Malcolm wrote:

They do not have contaminated aggregates, but they have nonafflictive obscurations, and are required to enter the bodhisattva path in order to achieve buddhahood, according to Mahāyāna sources.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 7:14 AM

Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions

Content:

Lobsang Chojor said:

What commitments does it entail?

Malcolm wrote:

The same as receiving an empowerment, but not as strong.

Lobsang Chojor said:

Is there a book that you recommend on the commitments and vows?

Malcolm wrote:

BTW, this only counts for Vajrayāna materials...

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 7:08 AM

Title: Re: Where are 1% of Americans?

Content:

Queequeg said:

Keep the poor whites and poor blacks at each other's throats so they don't stop to realize this guy is screwing them both:

Ricky said:

That's exactly what it is. If poor whites and blacks can unite it would be a powerful force.

Malcolm wrote:

This is why poor whites historically have been given privileges denied to poor blacks, in order to keep them from joining forces. This practice in the US goes back to the 18th century as a deliberate policy. When poor whites feel superior to black people merely for being white, they will have no reason to join with blacks and every reason to cooperate with white elites in the suppression and exploitation of blacks, latinos, asians, native peoples — the evidence of this is written in blood in the pages of US history. The Italians and Irish eventually managed to become white, but they were not regarded as "white" until after WWII. Jews didn't make it into the white club until the '70's.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 7:02 AM

Title: Re: Instant Presence and Physical Pain

Content:

treehuggingoctopus said:

Well, Rinpoche disagrees, assuming resting in rigpa entails being in perfect śamatha.

Malcolm wrote:

What do you think "resting in rigpa" means? Let's define our terms here.

treehuggingoctopus said:

Exactly what Rinpoche means when he says "being in the natural state," "being in the state of Guru Yoga," "being in your primordial state," "being in instant presence," etc.

Malcolm wrote:

This is too vague. And you are not telling me what YOU think these phrases mean. For example, are these mental states or not? Are they samadhis or not? If they are samadhis, then what kind of one pointedness do they represent? As far as I can see, these slogans don't tell us anything really. Do you experience pain differently when you are doing guru yoga? How? If someone experiences normal pain when they are doing guru yoga are they failures? etc.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 5:21 AM

Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions

Content:

Malcolm wrote:

Yes, there is a saying in Tibet, "Even a dog's tail can give a lung."

Basically, if you have the lung, you can give the lung. Whether anyone would want to lung from you is another issue, since receiving a lung from someone entails commitments to that person.

Lobsang Chojor said:
What commitments does it entail?

Malcolm wrote:
The same as receiving an empowerment, but not as strong.

Author: Malcolm
Date: Tuesday, January 16th, 2018 at 4:31 AM
Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions
Content:
fckw said:
I know lung, but what's the difference to wang and specially Pewang?

heart said:
A pewang is a text blessing after which you can read the texts yourself but you can't pass it onto someone else. With lung you theoretically can do that.

/magnus

fckw said:
Now I am puzzled. I have never heard that a lung authorizes you - even if just theoretically - to pass a text further. So, what are the different positions on this point, what would be the prerequisites?

Malcolm wrote:
Yes, there is a saying in Tibet, "Even a dog's tail can give a lung."

Basically, if you have the lung, you can give the lung. Whether anyone would want to lung from you is another issue, since receiving a lung from someone entails commitments to that person.

Author: Malcolm
Date: Tuesday, January 16th, 2018 at 3:42 AM
Title: Re: Parinirvana without remainder
Content:
jhanapeacock said:
What 's the difference between parinirvana without remainder between hinayana and dzogchen? Conceptually speaking.

Malcolm wrote:
The difference is that the hinayāna nirvana without remainders is a faux nirvana, it is merely a samādhi of cessation after an arhat dies. The nirvana without remainder in Atiyoga is rainbow body where there are no remaining contaminated aggregates.

Author: Malcolm

Date: Tuesday, January 16th, 2018 at 3:25 AM

Title: Re: Instant Presence and Physical Pain

Content:

treehuggingoctopus said:

I have heard ChNN say, and more than once, that when you are resting in rigpa the pain does not disappear tout court. It may lessen (he actually used the modal verb here) or be experienced differently.

Malcolm wrote:

When one is in perfect śamatha, one will not feel pain. Śamatha in fact was the historical Buddha's ibuprofen. This is mentioned in more than one sutta.

treehuggingoctopus said:

Well, Rinpoche disagrees, assuming resting in rigpa entails being in perfect śamatha.

Malcolm wrote:

What do you think "resting in rigpa" means? Let's define our terms here.

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:16 PM

Title: Re: Garchen Nyintig Yabshi Germany 2018 Questions

Content:

heart said:

A pewang is a text blessing after which you can read the texts yourself but you can't pass it onto someone else. With lung you theoretically can do that.

/magnus

Malcolm wrote:

There are differences of opinion on this point.

heart said:

This is what CNR told me while giving me a pewang, I never heard anything else about it.

/magnus

Malcolm wrote:

As I said, there are different opinions about this, just like everything else in Tibetan Buddhism.

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:13 PM

Title: Re: what is your approach to Dharma?

Content:

Grigoris said:

Temporary (relative) happiness...

Malcolm wrote:

is called the suffering of change.

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:12 PM

Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions

Content:

fckw said:

I know lung, but what's the difference to wang and specially Pewang?

heart said:

A pewang is a text blessing after which you can read the texts yourself but you can't pass it onto someone else. With lung you theoretically can do that.

/magnus

Malcolm wrote:

There are differences of opinion on this point.

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:09 PM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

Mastering śamatha is a preliminary practice for Dzogchen.

pael said:

How high Jhana/Dhyana? Form or Formless? Or nirodha-samapatti?

Malcolm wrote:

Perfect śamatha = first dhyāna

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:07 PM

Title: Re: What it means to be a ngakpa

Content:

PeterC said:

your most pressing problem is masturbation.

Malcolm wrote:

Snicker...

Author: Malcolm

Date: Monday, January 15th, 2018 at 11:07 PM

Title: Re: What it means to be a ngakpa

Content:

MatthewAngby said:

As the title says it all - how is being a ngakpa an important significance ? What can the ngakpa do and not do due to the 14 vows? Also is being a ngakpa very hard in the modern world?

Does being a ngakpa make practice easier ?

What if you break the vows, does that make u are destined for hell?

Malcolm wrote:

Sociologically, in Tibetan society, Ngakpas fill the role taken by Brahmin priests in Indian society. The reason for this is that the rise of Buddhist Tantra in Indian involved lay and ordained Buddhists competing with Brahmins in the same roles, officiating at burnt offering rites, and so on. We can, for example, find sustained arguments by Indian Buddhists for why Buddhist burnt offering rites are more effect then their brahmanical counterparts.

That said, there is very little market for the skills of Ngakpas in the West, and I doubt there will ever be much of one. I don't think, in the context of Western Buddhism, we are ever going to see many Ngakpas in traditional gear. There will always be some, but not many.

That said, some people find it helpful to wear robes when they practice -- but this is really no different than Zen people who like to wear Zen gear when they practice — it sets a tone, a mood, a purpose.

Personally, apart from not cutting my hair, I don't really hold much with wearing Ngakpa gear. Putting on and taking off special clothes to practice Dharma just seems a bother to me. But then, I am very lazy. I have, however, been known to wear a stripped robe on special occasions.

M

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:41 PM

Title: Re: ChNN on presence

Content:

MiphamFan said:

Directed thought is like a text-reciter who does his recitation silently. Evaluation is like him simply contemplating it.

Malcolm wrote:

Just wanted to add, vitarka and vicara are mental factors accompanying all minds in the desire realm, not just the first dhyāna.

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:39 PM

Title: Re: Indus Valley people & genetics

Content:

tiagolps said:

Apologize for my ignorance of the subject... But could someone summarize what implications this study will have?

Malcolm wrote:

It will help settle the long standing debate between Western scholars and Hindutva adherents. The former claim Indo-European peoples gradually penetrated India between 1500 BCE and 1000 BCE. The latter claim that Harappa shows that India had a continuous unbroken civilization and that there was no Āryan invasion and that IE languages and people came from India originally.

Personally, I think the Hindutva people are nuts.

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:35 PM

Title: Re: Instant Presence and Physical Pain

Content:

krodha said:

the master snapped his fingers and said, "May my realization take birth in your stream of being."

Malcolm wrote:

I don't believe tall tales of this kind.

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:34 PM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

But what about the case of a practitioner who is in the state of instant presence? Is it possible to feel physical pain in that case?

Malcolm wrote:

[...] when you are in this state, mental factors associated with pain of the body have no means of arising.

treehuggingoctopus said:

I have heard ChNN say, and more than once, that when you are resting in rigpa the pain does not disappear tout court. It may lessen (he actually used the modal verb here) or be experienced differently.

Malcolm wrote:

When one is in perfect *śamatha*, one will not feel pain. *Śamatha* in fact was the historical Buddha's *ibuprofen*. This is mentioned in more than one *sutta*.

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:30 PM

Title: Re: Instant Presence and Physical Pain

Content:

Jyoti said:

The tripitaka is very systematic and strict on what is definitive and what is not. The above criterias are fixed (not subject to doubt) and there are more.

Malcolm wrote:

No, actually it isn't — and it is for this reason that there are disputation and multiple opinions about what is provisional and what is definitive.

Author: Malcolm

Date: Monday, January 15th, 2018 at 10:27 PM

Title: Re: Instant Presence and Physical Pain

Content:

Malcolm wrote:

I quoted a text which is classified as third turning, but you replied with non sequiturs

So what is the cause of suffering in the third turning sūtras? And which sūtras are you defining as such?

In any case, the Mahāyāna Sūtrālaṃkāra, a summary of the third turning sūtras, beautifully states:

Jyoti said:

This is not a definitive sutra since it discusses sentient beings and samsara. My point of the citation is just to answer your two questions. Your first question is rooted in the basis of nondefinitive teaching, that's why there is no direct answer that is definitive to that, but only indirect answer that is definitive, that is, if you can read the meaning.

Malcolm wrote:

All sūtras refer to sentient beings and samsara; therefore, by your logic there are no definitive sūtras at all.

Author: Malcolm

Date: Monday, January 15th, 2018 at 12:34 PM

Title: Re: Instant Presence and Physical Pain

Content:

Malcolm wrote:

I quoted a text which is classified as third turning, but you replied with non sequiturs

Jyoti said:

In the non-definitive scriptures, it is mentioned as such, but not in the definitive scriptures of the third turning.

Since in the latter scriptures, the view of the teaching arrived at cessation of suffering, and it is not based on the stand point of the deluded mind, but of the intelligence/jnana.

Malcolm wrote:

So what is the cause of suffering in the third turning sūtras? And which sūtras are you defining as such?

In any case, the Mahāyāna Sūtrālaṃkāra, a summary of the third turning sūtras, beautifully states:

Ignorance and knowledge are respectively suffering and the absence of suffering.

Jyoti said:

The teaching of definitive meaning as expounded in the third turning is aimed at the position of the fourth noble truth, whereas all the nondefinitive scriptures (of the first and middle turning) discusses only the three noble truths, though they know the words

of the fourth noble truth, they don't know the meaning.

Referring to my post in 2011 in talk.religion.buddhism:

Due to lack of the four non-obstructions, there is obstruction to the law, meaning, words and speech. The lack of four non-obstructions is the four inversions. The four inversions are due to the practice of the three purities (renunciation of self, desire/pleasure, impurities of the 2 vehicles)

T12n0376_p0862a18(11) || 「此三種修於我法中亦無實義，間間苦修性昇降故，苦樂想顛倒， "These three practices do not have real meaning in my teaching, due to continue practice of renunciation, the nature arises and fall, the thought of suffering and pleasure become inverted."

The three purities and their corresponding inversions:

T12n0376_p0862a19(01) || 樂苦想顛倒，無常常想顛倒，常無常想顛倒，
"The thought of pleasure and pain is inverted, the thought of impermanence and permanence is inverted, the thought of permanence and impermanence is inverted,
T12n0376_p0862a20(01) || 非我我想顛倒，我非我想顛倒，不淨淨想顛倒，
"The thought of non-self and self is inverted, the thought of self and non-self is inverted, the thought of impurities and purities is inverted,
T12n0376_p0862a21(00) || 淨不淨想顛倒，如是四顛倒想者不識平等，
"The thought of purities and impurities is inverted, such is the four inversion which does not recognize the equanimity."

The three practice of purities have no real meaning, meaning is not gained, the gained is not the meaning. Thus, the gained is obstructed, the not gained is non-obstructed.

The position of mahayana is to accept the words of the 11 classes of sutras (include the 2 vehicles) which preached the gained, but neutralize words of these scriptures with the meaning that is not gained as preached in the vaipulya class of mahayana scriptures (方等大乘經典).

Further:

The sutra passage about the suffering is of the three dharma seal:

The practice of the three purities (renunciation of self, desire/pleasure, impurities of the 2 vehicles). The three poisons, desire, aversion and delusion support each other, the three dharma seal, no-self, suffering, and impermanence support each other. The three poisons, the three dharma seals and the four truths relate to each other. The five senses and the thoughts are considered as impured, thus there is antidote like visualization of corpse, thinking of impermanence of phenomena.

All these elements belong to the 25 gains, the gained has no meaning, and so it lead to

obstruction due to inversions.

Author: Malcolm

Date: Monday, January 15th, 2018 at 6:50 AM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

Anyway, right now, as far as I understand right now: the Sautrantika definition of the dhyanas was pretty much accepted at least in the Mahayana world. Modern Theravadins who also try to go back to the sutras, as the Sautrantikas did in their time, came up with pretty much the same understanding of the dhyanas, such as Geoff in his <https://dhammadownload.com/viewtopic.php?f=43&t=5761#p89677>. Geoff quoted some interesting examples from the Pali Canon illustrating the vitarka, vicara etc which I find more illuminating than the Kosa definition. Do you think that his outline there is accurate from a Mahayana PoV?

Again, one needs to experience these things personally. As Dzogchen practitioners, we are supposed to gain experience in everything. As to your question, Geoff's analysis is fine and matches more or less what I can find in the sūtras and tantras (where these factors are also discussed at length in the commentaries).

MiphamFan said:

OK, thanks.

I would love to read more Mahayana commentaries on the Dhyanas and shamatha, but it seems that what is available in English is not as detailed as Theravadin/Pali versions. There was an Indian English translation of Bhavanakrama 1, but the translator does not write very lucidly IMO. I know that Theravadin lineages seem to be mostly a reconstruction (I posted that old thread back on VC after all), but I find stuff like Geoff's analysis interesting because he cites interesting quotes from the Pali canon itself and seems to draw similar conclusions to the Sautrantikas (maybe because he himself has had Mahayana teachers?)

For example, he cites these examples for vitarka and vicara from the canon that I find quite helpful: Just as when a man sees someone approaching in the distance he does not yet know whether it is a woman or a man, but when he has received [the apperception] that "it is a woman" or "it is a man" or that "it is of such color" or that "it is one of such shape," then when he has thought this he further scrutinizes, "How then, is he ethical or unethical, rich or poor?" This is examination. With directed thought he fixes. With examination he moves about and turns over [what has been thought].

And just as a winged bird first accumulates [speed] and then accumulates no more [speed when gliding], so too, directed thought is like the accumulation, and evaluation is like the outstretched wings which keeps preserving the directed thought and evaluation....

Directed thought is like a text-reciter who does his recitation silently. Evaluation is like him simply contemplating it.

Malcolm wrote:

Personally, I don't like directed thought and evaluation, but that is just a translation choice. In the Mahāyāna commentaries. they are generally glossed as a course and subtle attention. One point of difference is that the first Dhyāna for us (Sautrantikas, etc.) has no vitarka after one pointedness is reached. It maintains vicara however, because in the first Dhyāna one can still change one's focus.

Author: Malcolm

Date: Monday, January 15th, 2018 at 6:38 AM

Title: Re: Where are 1% of Americans?

Content:

TharpaChodron said:

I have a fair amount of experience with people currently or formerly incarcerated. I don't believe the prisons or any industry should profit from forced labor.

Malcolm wrote:

Sheeeeeit, that is the whole point of the 13th amendment, keeping slavery legal:

Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Required viewing for readers of this thread:

<https://www.netflix.com/title/80091741>

TharpaChodron said:

I don't have Netflix, but I did hear about this show. Yes, the whole system needs change. I could have sworn that the notion of prison was originally some sort of Quaker idea of rehabilitation and that it wasn't supposed to be punishment for the poor, as it was in debtor's prison back in the day. So, it's failed on those two counts.

The reality is a lot more complex, though. It sounds so sad, but then these are the people who committed assault, murder, armed robbery, rape. No one really wants these guys released and on the streets. And btw, a very good buddy of mine is a black man, who spent 9 years in state prison for a string of armed robberies. I'm sympathetic to the cause, just realistic.

Malcolm wrote:

Most people who are convicted of crimes committed those crimes while intoxicated on drugs or alcohol. This is an old article but I think it is still valid:

The report, which was released yesterday by the National Center on Addiction and Substance Abuse at Columbia University, determined that of 1.7 million prisoners in 1996, 1.4 million had violated drug or alcohol laws, had been high when they committed their crimes, had stolen to support their habit or had a history of drug and alcohol abuse

that led them to commit crimes.

<http://www.nytimes.com/1998/01/09/us/drugs-or-alcohol-linked-to-80-of-inmates.html>

Norways's approach, OTOH,

<http://www.businessinsider.com/why-norways-prison-system-is-so-successful-2014-12>

Author: Malcolm

Date: Monday, January 15th, 2018 at 6:21 AM

Title: Re: Indus Valley people & genetics

Content:

Nicholas Weeks said:

In a month or so, some scientific journal will present the results of the DNA from some very old (4600?) skeletons. Here are four possible outcomes given in this report:

<https://nexusnewsfeed.com/article/ancient-mysteries/who-built-the-indus-valley-civilisation>

Malcolm wrote:

Fascinating. I hope this settle once and for all the question of who the Harappans were. Personally, I am betting on the Elamite connection.

Author: Malcolm

Date: Monday, January 15th, 2018 at 6:12 AM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

But what about the case of a practitioner who is in the state of instant presence? Is it possible to feel physical pain in that case?

Malcolm wrote:

[...] when you are in this state, mental factors associated with pain of the body have no means of arising.

Aryjna said:

I thought you were talking about the case of someone who is a buddha. In my first post where I said that pain cannot be felt you seemed to disagree. Or did you mean that it can be felt by someone who has the knowledge but is not necessarily in the state every moment?

Malcolm wrote:

Correct, physical pain can be felt by someone who has knowledge of the basis, but who is not residing in a moment of unfabricated consciousness.

Physical pain cannot be felt by someone who is residing in the dhyānas or who is in a state of perfect śamatha. In this case, the only difference between a perfect śamatha and "instant presence" is whether that person has Dzogchen view or not. Dzogchen is many wonderful things, but it does not eliminate the framework of how karma functions, how mental factors function, and how śamatha functions and so on. Some people (not you) seem to think that Dzogchen is a "get out of Buddhism free" card. It isn't.

The reason I referenced ChNN's medical issues last year is that some people think that Rinpoche is in instant presence 24/7/365. He isn't, by his own admission.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:52 AM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

Are there two different definitions of rigpa? Or is the only difference between a buddha and someone who has a much lower capacity that the person of lower capacity will become distracted when the pain starts?

Malcolm wrote:

Yes, rig pa is used in many different ways in Dzogchen texts. In this case, rig pa refers one's continuum of unmodified consciousness that is momentary. Hence "instant presence." In this case rig pa is referring to the knower, rather than a kind of knowledge as it is used in other contexts.

It basically means that when you are in this state, mental factors associated with pain of the body have no means of arising.

Aryjna said:

But what about the case of a practitioner who is in the state of instant presence? Is it possible to feel physical pain in that case?

Malcolm wrote:

[...] when you are in this state, mental factors associated with pain of the body have no means of arising.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:50 AM

Title: Re: Where are 1% of Americans?

Content:

TharpaChodron said:

I have a fair amount of experience with people currently or formerly incarcerated. I don't believe the prisons or any industry should profit from forced labor.

Malcolm wrote:

Sheeeeeit, that is the whole point of the 13th amendment, keeping slavery legal:

Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Required viewing for readers of this thread:

<https://www.netflix.com/title/80091741>

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:44 AM

Title: Re: Instant Presence and Physical Pain

Content:

Pero said:

I'm not sure I'm getting you. What you are saying is that karma ripens both in the body and mind?

Malcolm wrote:

All painful sensations are the ripening of negative karma in the body. All pleasant sensations are the ripening of positive karma in the mind.

Pero said:

Ok I understand that but think I'm getting lost with the meaning of the word "sensation". Are feelings and sensations the same? Because I thought pain is a sensation, sadness a feeling (and would fall under mental suffering). And in context of this discussion do not see why a practitioner on the path could not experience both regardless of it being a sensation or feeling or something else. Am I completely wrong in this?

Malcolm wrote:

There are five sensations and only five: pain and pleasure for the body; sadness and happiness for the mind, and indifference for both.

The answers to so many of these questions are found in Abhidharma.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:42 AM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

In Mandarava Tsalung, page 60. Talking about someone who is always in instant presence.

Malcolm wrote:

Ok, this is a different use of the word "rig pa" -- this is remaining in a moment by moment state of unfabricated consciousness 24/7/365, i.e., a buddha.

When anyone is such a state, while in that state, they are free of the ripening of karma.

Aryjna said:

Are there two different definitions of rigpa? Or is the only difference between a buddha and someone who has a much lower capacity that the person of lower capacity will become distracted when the pain starts?

Malcolm wrote:

Yes, rig pa is used in many different ways in Dzogchen texts. In this case, rig pa refers one's continuum of unmodified consciousness that is momentary. Hence "instant presence." In this case rig pa is referring to the knower, rather than a kind of knowledge as it is used in other contexts.

It basically means that when you are in this state, mental factors associated with pain of the body have no means of arising.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:33 AM

Title: Re: Instant Presence and Physical Pain

Content:

heart said:

I am pretty sure suffering is a sensation. It is true, as long as one has a physical body one can experience physical pain and suffering. Also without a physical body one can experience mental pain and mental suffering. Pain and suffering are connected.

/magnus

Pero said:

I meant more like mental suffering. That is not a sensation to me, but perhaps I do not understand the word sensation correctly.

heart said:
How about mental pain? Is it a sensation?

/magnus

Malcolm wrote:
Pain is, as we know well, the suffering of suffering.

Author: Malcolm
Date: Monday, January 15th, 2018 at 5:31 AM
Title: Re: Instant Presence and Physical Pain
Content:

Pero said:
Is it really? Pain is a sensation. Suffering may not be a sensation. In any case, isn't it that as long as one has a physical body one can experience pain? Buddha had a headache too...

Malcolm wrote:
All painful sensations of the body are the ripening of past negative karma. All pleasant sensations of the mind are the ripening of past positive karma. Even what we consider negative mental sensations are actually the ripening of negative karma in the body, and vice versa for pleasant sensations of the body — they are actually the ripening of positive karma in the mind.

Pero said:
I'm not sure I'm getting you. What you are saying is that karma ripens both in the body and mind?

Malcolm wrote:
All painful sensations are the ripening of negative karma in the body. All pleasant sensations are the ripening of positive karma in the mind.

Author: Malcolm
Date: Monday, January 15th, 2018 at 5:30 AM
Title: Re: Instant Presence and Physical Pain
Content:

Aryjna said:

I was just reading something by ChNNR on this exact subject when I saw this thread. I'm not sure if I should mention it here as it is from a restricted book (though not really restricted material in itself), but I'm pretty sure it makes what I said above clear.

Malcolm wrote:

Which book, what page?

Aryjna said:

In Mandarava Tsalung, page 60. Talking about someone who is always in instant presence.

Malcolm wrote:

Ok, this is a different use of the word "rig pa" -- this is remaining in a moment by moment state of unfabricated consciousness 24/7/365, i.e., a buddha.

When anyone is such a state, while in that state, they are free of the ripening of karma.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:20 AM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

I think there is some confusion over the meaning of the word 'pain' by those that think that someone in rigpa feels pain. Pain is by definition unpleasant, so it is impossible for someone in rigpa to feel it.

Malcolm wrote:

Why do you think a person who has knowledge of the basis cannot feel pain? Certainly, last year, ChNN was completely miserable and in intense pain. Are you asserting that he was not "in rigpa" throughout this time?

Aryjna said:

I was just reading something by ChNNR on this exact subject when I saw this thread. I'm not sure if I should mention it here as it is from a restricted book (though not really restricted material in itself), but I'm pretty sure it makes what I said above clear.

Malcolm wrote:

Which book, what page?

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:12 AM

Title: Re: Instant Presence and Physical Pain

Content:

KathyLauren said:

Correct. It is frequently attributed to Murakami, but the book to from which it was taken ("What I Talk About When I Talk About Running") was only published in 2007. The quote is documented much earlier than that in Alcoholics Anonymous literature. Murakami just heard it somewhere and used it, like I did.

And, while not Buddhist, it speaks well to the difference between pain and suffering.

Om mani padme hum

Kathy

heart said:

Since pain is the actual basis for suffering it is such strange distinction to make.

/magnus

Pero said:

Is it really? Pain is a sensation. Suffering may not be a sensation. In any case, isn't it that as long as one has a physical body one can experience pain? Buddha had a headache too...

Malcolm wrote:

All painful sensations of the body are the ripening of past negative karma. All pleasant sensations of the mind are the ripening of past positive karma. Even what we consider negative mental sensations are actually the ripening of negative karma in the body, and vice versa for pleasant sensations of the body — they are actually the ripening of positive karma in the mind.

Author: Malcolm

Date: Monday, January 15th, 2018 at 5:10 AM

Title: Re: Instant Presence and Physical Pain

Content:

Aryjna said:

I think there is some confusion over the meaning of the word 'pain' by those that think that someone in rigpa feels pain. Pain is by definition unpleasant, so it is impossible for someone in rigpa to feel it.

Malcolm wrote:

Why do you think a person who has knowledge of the basis cannot feel pain? Certainly, last year, ChNN was completely miserable and in intense pain. Are you asserting that he was not "in rigpa" throughout this time?

Author: Malcolm

Date: Monday, January 15th, 2018 at 4:30 AM

Title: Re: Where are 1% of Americans?

Content:

Malcolm wrote:

Locked up for being black, mostly.

Author: Malcolm

Date: Monday, January 15th, 2018 at 4:28 AM

Title: Re: What's wrong with democracy?

Content:

Grigoris said:

I am not rationalizing anything. These are the facts.

Ownership is not a fact, it is a mode of relation to an object based on a particular philosophy/world view.

Malcolm wrote:

Oh, you mean it is a convention. Of course. In Western civilization, ownership, once conferred by sovereigns, is now conferred by the State. All conventions.

But it is a fact if I build a fence on my neighbor's property, they are going to take me to court. That is a convention too, and a court case I am likely to lose.

And the fact is that the Crown granted 40 acre tracts of lands to veterans of the French Indian war in what are now called the Hill Towns of Western Massachusetts. And it is a fact that prior to that war, no one lived here because it was too dangerous due to the long standing conflict between the Pocumtuc and Mohawk tribes. Indeed, tensions were sufficiently high that the Pocumtuc tribe built elaborate fortifications with palisades and ditches to (unsuccessfully) fend off attacks from the Mohawks.

Author: Malcolm

Date: Monday, January 15th, 2018 at 3:56 AM

Title: Re: Instant Presence and Physical Pain

Content:

heart said:

The Buddha said that the cause of suffering is ignorance.

Jyoti said:

In the non-definitive scriptures, it is mentioned as such, but not in the definitive scriptures of the third turning.

Since in the latter scriptures, the view of the teaching arrived at cessation of suffering, and it is not based on the stand point of the deluded mind, but of the intelligence/jnana.

Malcolm wrote:

So what is the cause of suffering in the third turning sūtras? And which sūtras are you defining as such?

In any case, the Mahāyāna Sūtrālaṃkāra, a summary of the third turning sūtras, beautifully states:

Ignorance and knowledge are respectively suffering and the absence of suffering.

Author: Malcolm

Date: Monday, January 15th, 2018 at 2:45 AM

Title: Re: What is the purpose of chanting?

Content:

mddrill said:

Thank you. I wish there was some kind of upvote button here.

Malcolm wrote:

Use this:

Author: Malcolm

Date: Monday, January 15th, 2018 at 2:24 AM

Title: Re: What's wrong with democracy?

Content:

Malcolm wrote:

Well, no this is a misrepresentation of US history.

All of the founders from the south were indeed slaveowners. Most of the founders from the North were not.

With respect to murdering Indians, at that point in history, Indians and Europeans were murdering each other with equal frequency, as we can see in the French-Indian war. By this point (1756), the 1.5 million people in the British colonies had expanded no further than the Appalachian mountains, inhabiting the 100-300 mile strip of land area to the east of them from the Carolinas to what is now Maine, only about a tenth of the total landmass of N. America. Beyond that it was all Indians until the Pacific. Of course, then there is the fact that people like Franklin consulted with the Iroquois Confederacy about their principles of governing, some of which were adapted to the new constitution.

The part of Massachusetts in which I live, the hills west of the Connecticut river, was uninhabited by the 17th century because of the constant wars the Pocumtuc confederacy had with the Mohawks who lived in the Hudson Valley. When the first European settlers arrived in 1764 in Ashfield, my town, there was literally no one living here or anywhere around. The whole Berkshire region was uninhabited because of the constant warfare the tribes of the Connecticut river and Hudson Valley were waging against each other for generations before Europeans arrived. Also smallpox definitely took its toll on the local tribe. Their remnant survives as the Abenaki Indians of Vermont.

<http://www.dickshovel.com/pocu.html>

Grigoris said:

I see that the rationalisation based on the legal concept of

https://en.wikipedia.org/wiki/Terra_nullius is happily applied by the offspring of white colonialists in America too.

Malcolm wrote:

I am not rationalizing anything. These are the facts. Eastern Forest Native Americans, unlike Europeans, did not have a concept of property. Instead, they had a concept of usufruct. Their wars were frequently over who had the right to use a given tract of land. Ownership just did not occur to them. However, the tribes fought many brutal wars with each other that had nothing at all to do with European colonialism.

They further thought the European concept of "property" was very strange, since they had a slash and burn type of agriculture and land management strategy. Thus, they also thought the European practice of growing plants in animal manure was disgusting.

In short, at least in New England, there was a total lack of understanding on both sides.

To your point about Terra Nullius, the Pilgrims and others of their era were pretty much steeped in ideas of divine mandate -- they did not assume, after they landed, that New England was unpopulated, they imagined themselves Israelites, as is show in this introduction to Increase Mather's account of King Phillip's War:

That the Heathen people amongst whom we live, and whose Land the Lord God of our Fathers hath given to us for a rightfull Possession, have at sundry times been plotting mischievous devices against that part of the English Israel which is seated in these goings down of the Sun, no man that is an Inhabitant of any considerable standing can be ignorant.

My point is that because of a long standing war that preceded the English occupation of New England, the region in which I lived was in fact a no man's land, (not in the sense of terra nullius, but because it was too dangerous to live here prior to the end of the French Indian war) between Pocumtuc and the Mohawk tribes. So, the point here is that in the eyes of settlers, the Americas were not terra nullius, as Cook declared of Australia, but rather, it was land bequeathed by God to the "English Israel," meaning Puritans.

Hobbes notes:

And though a People comming into possession of a land by warre, do not alwaies exterminate the antient Inhabitants, (as did the Jewes,) but leave to many, or most, or all of them their Estates; yet it is manifest they hold them afterwards, as of the Victors distribution; as the people of England held all theirs of William the Conquerour. Locke, coming later, deals with the notion of individual property as a function of labor rather than conquest:

Sect. 30. Thus this law of reason makes the deer that Indian's who hath killed it; it is

allowed to be his goods, who hath bestowed his labour upon it, though before it was the common right of every one. And amongst those who are counted the civilized part of mankind, who have made and multiplied positive laws to determine property, this original law of nature, for the beginning of property, in what was before common, still takes place; and by virtue thereof, what fish any one catches in the ocean, that great and still remaining common of mankind; or what ambergrise any one takes up here, is by the labour that removes it out of that common state nature left it in, made his property, who takes that pains about it. And even amongst us, the hare that any one is hunting, is thought his who pursues her during the chase: for being a beast that is still looked upon as common, and no man's private possession; whoever has employed so much labour about any of that kind, as to find and pursue her, has thereby removed her from the state of nature, wherein she was common, and hath begun a property.

Locke also addresses the limitations of usufruct:

Before the appropriation of land, he who gathered as much of the wild fruit, killed, caught, or tamed, as many of the beasts, as he could; he that so employed his pains about any of the spontaneous products of nature, as any way to alter them from the state which nature put them in, by placing any of his labour on them, did thereby acquire a propriety in them: but if they perished, in his possession, without their due use; if the fruits rotted, or the venison putrified, before he could spend it, he offended against the common law of nature, and was liable to be punished; he invaded his neighbour's share, for he had no right, farther than his use called for any of them, and they might serve to afford him conveniencies of life.

And his attitudes towards the peoples of the Americas, here:

Sect. 41. There cannot be a clearer demonstration of any thing, than several nations of the Americans are of this, who are rich in land, and poor in all the comforts of life; whom nature having furnished as liberally as any other people, with the materials of plenty, i.e. a fruitful soil, apt to produce in abundance, what might serve for food, raiment, and delight; yet for want of improving it by labour, have not one hundredth part of the conveniencies we enjoy: and a king of a large and fruitful territory there, feeds, lodges, and is clad worse than a day-labourer in England

.

Now, Locke's ignorance of Natives in America is of course staggering. But his attitudes reflect the general 17th and 18th century attitudes towards the Americas, and indeed, his understanding of the cultures of the Americas is one of the main points upon which he hangs his conception of the state of nature.

Naturally, in Buddhадharma we also have the idea of a state of nature, the origin of government when someone takes more than their usufruct rights should allow them, indeed in this there is much in common between the Aggañña Sutta and Locke's notions of the evolution of the property from labor, and the evolution of the state from the need to protect that property.

Author: Malcolm

Date: Monday, January 15th, 2018 at 12:34 AM

Title: Re: Instant Presence and Physical Pain

Content:

Reibeam said:

Could someone comment on how tremendous physical pain (such as gout or a kidney stone) would be experienced if one were to be able to be in instant presence during that moment?

My understanding is that this would be like any other experience except potentially more difficult. You would have the sensation of pain in the body and thoughts and feelings would arise relative to that experience but in instant presence they would dissolve as you observed them. You wouldn't be just disassociating from the body or "tuning it out".

You would still feel the pain but wouldn't be chasing after the experience and making it worse.

Horrible pain like this sucks but its also seems like an opportunity to practice and have a concrete experience. Perhaps like Rushen

Crazywisdom said:

Pain killers won't send you into hell.

Malcolm wrote:

Kidney stones are hell.

Author: Malcolm

Date: Monday, January 15th, 2018 at 12:28 AM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

...

Marc said:

Thx Malcolm for your answers, as well to MiphamFan and Aflatun for feeding & deepening the discussion.

I confess that I find it quite reassuring to hear via Malcolm that "hard dhyana / jhana " is not necessarily the one and only understanding / norm in Tibetan traditions.

Otherwise Rongzom's advice for "non- chigcharwas " would actually sound a bit depressing...

Wishing a nice sunday to all of you,

Cheers

M

Malcolm wrote:

According to my sources in the Kenjur and Tenjur, the only senses that cease operation in the first dhyāna are smell and taste. Sight, hearing, and tactile sensation remain active.

Author: Malcolm

Date: Monday, January 15th, 2018 at 12:26 AM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

But I didn't receive any teachings on those practices and AFAIK for Vajrayana practitioners, one's root guru is the ultimate arbiter in case of doubts.

This is a tiresome and repetitive excuse. Thanks goodness ChNN did not just remain passive. When he did not understand something related to practice, he took it to the cushion so he could have his own experience and understanding.

I didn't receive any teachings on dhyanas from a lineage, while I have for other teachings, so I will just continue with the practices I did receive as far as I understand them.

You are free to do as you like, but you, and everyone else, will be a much more solid practitioner if you cultivate the first dhyana. It involves cultivating these five mental factors. You start with mindfulness of breathing, four foundations of mindfulness, and so on. This is no different, really, than reciting a mantra. A mantra is just another way to perfect śamatha.

MiphamFan said:

I did try to read and research about shamatha, it just made me more and more confused about who's right, and more importantly, what to do.

Malcolm wrote:

You have to discover these things for yourself. That is the point I am making.

MiphamFan said:

In the end, I decided that I should just follow ChNN, as far as I can understand his teachings, in terms of my practice.

Malcolm wrote:

In every retreat, he talks about the five capacities: one of those is samadhi. That samadhi is just a one-pointed mind. In ChNN systems of SMS, after level two, one is expected to be able to sit in meditation for 2 hours a session. This is based on Rongzom's text we have been discussing. One practices either common śamatha or mantra practice, with an aim to arouse these five factors. Rongzom says it is irrelevant which way one practices as long as one combines them with Dzogchen view.

MiphamFan said:

but the practices I received are still primary rather than going off and trying to practise Hinayana/common Mahayana.

Malcolm wrote:

Mastering śamatha is a preliminary practice for Dzogchen.

MiphamFan said:

Anyway, right now, as far as I understand right now: the Sautrantika definition of the dhyanas was pretty much accepted at least in the Mahayana world. Modern Theravadins who also try to go back to the sutras, as the Sautrantikas did in their time, came up with pretty much the same understanding of the dhyanas, such as Geoff in his <https://dhammawheel.com/viewtopic.php?f=43&t=5761#p89677>. Geoff quoted some interesting examples from the Pali Canon illustrating the vitarka, vicara etc which I find more illuminating than the Kosa definition. Do you think that his outline there is accurate from a Mahayana PoV?

Malcolm wrote:

Again, one needs to experience these things personally. As Dzogchen practitioners, we are supposed to gain experience in everything. As to your question, Geoff's analysis is fine and matches more or less what I can find in the sūtras and tantras (where these factors are also discussed at length in the commentaries).

Author: Malcolm

Date: Sunday, January 14th, 2018 at 9:49 AM

Title: Re: ChNN on presence

Content:

MiphamFan said:

Malcolm, I think the problem is that we don't understand what exactly priti, vitarka etc entail. They are just abstract terms we can't really connect with anything. You can rattle off Vasubandhu's definition, but we poor saps don't know what it means beyond the words.

Malcolm wrote:

Actually, it is not rocket science. Anyone who has done any serious meditation will recollect a time in their practice when they are able to maintain effortless one pointedness on the object, physical ease and mental happiness.

MiphamFan said:

I don't think it's that obvious if all the different schools back in Vasubandhu's time, who presumably all had masters of meditation, could not agree on what precisely marks out particular dhyanas (physical vs mental etc).

Malcolm wrote:

Sautrantikas on up generally agreed.

MiphamFan said:

Maybe the Abhidharma was practised back in India, but where are the practice manuals

and for that matter, the practice lineages? The Kosa has lots of definitions, but where are the techniques?

Malcolm wrote:

The Kośabhaṣyām is a practice manual.

MiphamFan said:

In Tibetan Buddhism there is a lot of material on Vajrayana practice techniques, but the material on the dhyanas is nowhere near as detailed and as easily applicable as what is available on Vajrayana techniques.

Malcolm wrote:

There is actually tons of material in Tibetan on these things. It just has not been translated.

MiphamFan said:

The Visuddhimagga of the Theravadins by contrast is really a practice manual, as detailed as Vajrayana practice manuals in its own right; according to it, only 1 in a million practitioners (in the most optimistic case) can hope to achieve the first dhyana;

Malcolm wrote:

This is nonsense.

MiphamFan said:

You mentioned the Bhavanakrama, as far as I see, the actual instruction on shamatha in the BHK is this

Malcolm wrote:

My bad, it is in the first.

MiphamFan said:

OK sure, it's enough to get started and help with some of the faults such as dullness. But it's nowhere near as detailed as the Visuddhimagga, and for that matter nowhere near the countless Vajrayana practice manuals with respect to their practices. "Sitting can be continued as long as one chooses", does that mean that you want to get into a state where you can meditate for weeks and weeks, like Shakyamuni Buddha?

Malcolm wrote:

The First Bhavanakrama has a very detailed explanation of the nine stages of śamatha. This instruction is followed in all four schools.

MiphamFan said:

But I didn't receive any teachings on those practices and AFAIK for Vajrayana

practitioners, one's root guru is the ultimate arbiter in case of doubts.

Malcolm wrote:

This is a tiresome and repetitive excuse. Thanks goodness ChNN did not just remain passive. When he did not understand something related to practice, he took it to the cushion so he could have his own experience and understanding.

MiphamFan said:

I didn't receive any teachings on dhyanas from a lineage, while I have for other teachings, so I will just continue with the practices I did receive as far as I understand them.

Malcolm wrote:

You are free to do as you like, but you, and everyone else, will be a much more solid practitioner if you cultivate the first dhyana. It involves cultivating these five mental factors. You start with mindfulness of breathing, four foundations of mindfulness, and so on. This is no different, really, than reciting a mantra. A mantra is just another way to perfect śamatha.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 5:53 AM

Title: Re: What do 'emanation of' means according to vajrayana?

Content:

Grigoris said:

It would probably be a good idea to see what the original term is.

dzoki said:

The original term is sprul pa, for example emanation of Manjushri is 'jam dbyangs kyi sprul pa, hence tulku = sprul pa'i sku.

In this way we have sku sprul, gsung sprul, thugs sprul, yon tan gyi spru l and phrin las kyi sprul.

The other term used in connection with reborn lamas is yangsi - lit. further existence, meaning new rebirth.

Mantrik said:

That's useful, but how accurate is 'emanation' as a translation?

It is a fairly precise English term, which I explored in my cack-handed way, but I guess the OP was seeking to discover what the original Tibetan or Indian concept means.

Specifically, is an emanation a part of a Buddha sent out, or just 'something' sent out? What objects can be emanations, and what examples are given?

Are emanations without limitation in number and form?

Malcolm wrote:

Edgerton's BHS dictionary gives:

nirmita

[L=8428] [p= 302,2]

nirmita (= Pali nimmita), (1) ppp. of nirminoti, q.v.; (2) nt., a magic creation: bhagavān °taṃ visarjayati Divy 138.13; Av i.4.12; nirmitopamaṃ māyopamaṃ SP 137.10, like a magic creation, an illusory thing (mirage); (3) as n. of a class of gods, = nirmāṇarati; so very clearly in Mv ii.349.13 (vs) °tā (devāḥ), the verse equivalent of nirmāṇarati 348.17 (prose); elsewhere, SP 235.1--2 (prose, see s.v. samāvartayati); 237.2, 6; LV 45.11; 50.5 (read nirmitāś for nim°); 213.15; 215.13; 219.8; sg., one of the class, 241.2; (4) n. of a former Buddha: Mv iii.237.11; (5) n. of a Bodhisattva: Gv 442.3.

emanation (n.)

1560s, from Late Latin emanationem (nominative emanatio), noun of action from past participle stem of Latin emanare "flow out, spring out of," figuratively "arise, proceed from," from assimilated form of ex "out" (see ex-) + manare "to flow," from PIE root *ma- (3) "damp."

Tibetan sprul ba: generate (skyed), issue forth ('phro bar byed pa), issue forth as many ('gyed pa), transform ('gyur).

A sprul pa is a rnam par 'phrul pa (vikurvita).

BHS

vikurvita

[L=13624] [p= 481,2]

vikurvita, nt. (seems commonest of this group in BHS; orig. ppp. of vikurvati, but noted only as noun; not so used in Pali), miracle: dr̥ṣṭvā vikurvita mamā LV 119.8 (vs); buddha-vi° Mv i.266.17; ii.33.4 (both prose); nirīkṣitum Śākyamuner °taṃ Divy 269.7 (vs); others, Av i.258.9; Samādh 22.19; Bhad 45 (°vitu, acc. pl.; no v.l.); Kv 13.17; 24.10; Mmk 6.1 (read °taṃ for °tum); Gv (common) 6.5; tathāgata-vi° 18.26, et passim.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 5:00 AM

Title: Re: What's wrong with democracy?

Content:

Grigoris said:

Given that the founders of U\$ democracy were slave owners and murderers of the indigenous residents of the land

Malcolm wrote:

Well, no this is a misrepresentation of US history.

All of the founders from the south were indeed slaveowners. Most of the founders from the North were not.

With respect to murdering Indians, at that point in history, Indians and Europeans were murdering each other with equal frequency, as we can see in the French-Indian war. By this point (1756), the 1.5 million people in the British colonies had expanded no further than the Appalachian mountains, inhabiting the 100-300 mile strip of land area to the east of them from the Carolinas to what is now Maine, only about a tenth of the total landmass of N. America. Beyond that it was all Indians until the Pacific. Of course, then there is the fact that people like Franklin consulted with the Iroquois Confederacy about their principles of governing, some of which were adapted to the new constitution.

The part of Massachusetts in which I live, the hills west of the Connecticut river, was uninhabited by the 17th century because of the constant wars the Pocumtuc confederacy had with the Mohawks who lived in the Hudson Valley. When the first European settlers arrived in 1764 in Ashfield, my town, there was literally no one living here or anywhere around. The whole Berkshire region was uninhabited because of the constant warfare the tribes of the Connecticut river and Hudson Valley were waging against each other for generations before Europeans arrived. Also smallpox definitely took its toll on the local tribe. Their remnant survives as the Abenaki Indians of Vermont.

<http://www.dickshovel.com/pocu.html>

Author: Malcolm

Date: Sunday, January 14th, 2018 at 3:13 AM

Title: Re: ChNN on presence

Content:

aflatun said:

So I think what they're asking is, is this "hard jhana" with a concomitant black out at the five senses and lose of body awareness the kind of first dhyana that Rongzom is advocating?

Malcolm wrote:

I think the Dārṣṭāntika (Sautrantika) opinion is the best.

See the Abhidharmakośabhāṣyam, vol. 4 pp. 1229-1236.

So no, there is no blackout of physical sensation until the third dhyāna.

aflatun said:

Thank you so much for the precise reference

Malcolm wrote:

In addition, the commentary on the Lanka states unequivocally that joy and bliss refer respectively to physical and mental bliss, as does the commentary on the Dasabhumika Sūtra, as does the commentary on the Abhidharmasammucaya, and as does Abhayakaragupta's Marmakaumudī. There are other Mahāyāna commentaries, Madhyamaka mainly, that do not make this distinction, or lean more towards the idea that joy is not physical.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 2:48 AM

Title: Re: ChNN on presence

Content:

aflatun said:

So I think what they're asking is, is this "hard jhana" with a concomitant black out at the five senses and lose of body awareness the kind of first dhyana that Rongzom is advocating?

Malcolm wrote:

I think the Dārṣṭāntika (Sautrantika) opinion is the best.

See the Abhidharmakośabhāṣyam, vol. 4 pp. 1229-1236.

So no, there is no blackout of physical sensation until the third dhyāna.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 2:32 AM

Title: Re: Liberation through Taste Medicine???

Content:

Aryjna said:

But isn't it a problem if someone overhears you saying the six syllables or another mantra? Excluding sutra mantras/dharanis.

Malcolm wrote:

With respect to the six spaces of Samantabhadra, 'a a ha sha sa ma, there is no problem at all. You want other beings to hear it. Maybe people will find it weird, but you can chant it for animals, and dying people. It is not like other mantras, wrathful mantras in particular.

Aryjna said:

Thanks, I knew that it was ok for animals but I was under the impression that it shouldn't be heard by other people under normal circumstances.

Malcolm wrote:

No, it is fine. This is why the only dance that can be taught openly, that is, to people without transmission, is the six lokas dance.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 2:16 AM

Title: Re: Two approaches to the nine yanas.....

Content:

liuzg150181 said:

As in the teacher one feels most devoted to?

Malcolm wrote:

Who is your main teacher?

liuzg150181 said:

If I can't decide or answered from my heart, then I don't have a main teacher for now?

Admittedly I am a new Buddhist (only slightly >1yr), but have been going and different teachings in order to decide which to follow in the end.

Though if not for the fact that the local DC gar got disbanded last year, very likely I would follow ChNNR's teaching mostly by now. Right now I am with the Chokling tersar local grp (focusing on ngondro for now), also receiving teaching from other rinpoche, such as Jigme Lodro Rinpoche and non-Nyingma Rinpoches such as Jhado Rinpoche.

Malcolm wrote:

If you have more heart for ChNN, then you should just follow him. But there is no problem with Choling Tersar, etc., their system is just a bit more gradual. But it will get you to the same place.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 2:14 AM

Title: Re: Liberation through Taste Medicine???

Content:

Malcolm wrote:

For example, with liberation through taste we give the dying person a little bit, or we can feed it to animals, or "liberation bomb" unsuspecting ordinary people; the same with special incense, we can use the six syllables, as in my sig, sing them, sing song of the vajra; we can make a tagdrol, which assists in practice; one can use their imagination.

Aryjna said:

But isn't it a problem if someone overhears you saying the six syllables or another mantra? Excluding sutra mantras/dharanis.

Malcolm wrote:

With respect to the six spaces of Samantabhadra, 'a a ha sha sa ma, there is no problem at all. You want other beings to hear it. Maybe people will find it weird, but you can chant it for animals, and dying people. It is not like other mantras, wrathful mantras in particular.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 1:20 AM

Title: Re: Two approaches to the nine yanas.....

Content:

liuzg150181 said:

So far I have a two differing views with regards to the 9 vehicles from different Nyingma lamas:

1.) the nine vehicles are self-contained itself, for different people of different aptitude and inclination

2.) One should start with Mahayoga, then Anuyoga, then Atiyoga. Not sure if the rinpoches or lamas mentioned about needing to traverse from Sutra three vehicle and the other three from outer tantras before that.

Which is the more mainstream Nyingma view? And how does one choose which view to follow?

Malcolm wrote:

You follow the approach of your main teacher.

liuzg150181 said:

As in the teacher one feels most devoted to?

Malcolm wrote:

Who is your main teacher?

Author: Malcolm

Date: Sunday, January 14th, 2018 at 1:17 AM

Title: Re: Liberation through Taste Medicine???

Content:

liuzg150181 said:

I see, is liberation through mind referring to direct introduction?

Malcolm wrote:

It refers to practicing Dzogchen.

liuzg150181 said:

And also, better to let the others taste it, such as dissolving it in water? But isn't it more efficient to use liberation to sight or sound since many ppl can view or hear it (to a lesser extent smell, but it is expendable unlike the other two)?

Malcolm wrote:

They all have their different uses.

liuzg150181 said:

So no point doing HYT stuff that involves Creation and Completion stage once one is a serious Dzogchen practitioner?

Malcolm wrote:

In my opinion, not much. Of course we always have secondary conditions, and for some people the indirect Atiyoga path is more effective since it is a path based on symbols.

liuzg150181 said:

May you elaborate on the different uses part and Atiyoga path vis-a-vis HYT? For the latter do you mean creation and development stage with Dzogchen view?

Malcolm wrote:

The unsurpassed secret cycle of Atiyoga (aka sNying thig) is based on direct perception. The mind series on down is based on inference and mind.

In Atiyoga, after receiving transmission, whether elaborate or not, you practice rushan, then trekchö, then thögal. Many people, masters and students, use Anuyoga as supporting practices. But it is not the main path. The main path is rushan, then trekchö, then thögal.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 1:13 AM

Title: Re: Liberation through Taste Medicine???

Content:

liuzg150181 said:

I see, is liberation through mind referring to direct introduction?

Malcolm wrote:

It refers to practicing Dzogchen.

liuzg150181 said:

And also, better to let the others taste it, such as dissolving it in water? But isn't it more efficient to use liberation to sight or sound since many ppl can view or hear it (to a lesser extent smell, but it is expendable unlike the other two)?

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liuzg150181 said:

May you elaborate on the different uses part and Atiyoga path vis-a-vis HYT? For the latter do you mean creation and development stage with Dzogchen view?

Malcolm wrote:

For example, with liberation through taste we give the dying person a little bit, or we can feed it to animals, or "liberation bomb" unsuspecting ordinary people; the same with special incense, we can use the six syllables, as in my sig, sing them, sing song of the vajra; we can make a tagdrol, which assists in practice; one can use their imagination.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 12:59 AM

Title: Re: Two approaches to the nine yanas.....

Content:

liuzg150181 said:

So far I have a two differing views with regards to the 9 vehicles from different Nyingma lamas:

1.) the nine vehicles are self-contained itself, for different people of diff aptitude and inclination

2.) One should with Mahayoga, then Anuyoga, then Atiyoga. Not sure if the rinpoches or lamas mentioned abt needing to traverse from Sutra three vehicle and the other three

from outer tantras before that.

Which is the more mainstream Nyingma view? And how does one choose which view to follow?

Malcolm wrote:

You follow the approach of your main teacher.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 12:55 AM

Title: Re: Liberation through Taste Medicine???

Content:

liuzg150181 said:

I see, is liberation through mind referring to direct introduction?

Malcolm wrote:

It refers to practicing Dzogchen.

liuzg150181 said:

And also, better to let the others taste it, such as dissolving it in water? But isn't it more efficient to use liberation to sight or sound since many ppl can view or hear it (to a lesser extent smell, but it is expendable unlike the other two)?

Malcolm wrote:

They all have their different uses.

liuzg150181 said:

So no point doing HYT stuff that involves Creation and Completion stage once one is a serious Dzogchen practitioner?

Malcolm wrote:

In my opinion, not much. Of course we always have secondary conditions, and for some people the indirect Atiyoga path is more effective since it is a path based on symbols.

Author: Malcolm

Date: Sunday, January 14th, 2018 at 12:38 AM

Title: Re: Liberation through Taste Medicine???

Content:

liuzg150181 said:

At times visiting Rinpoches would distribute some medicine of sort (usually black), and it is said to be beneficial to take everyday. One of them come in a paper wrapping which states something abt "Liberation Through Taste", what does it exactly mean? And is it

the only purpose of such medicine?

Posting in Nyingma sub-forum, as I recall this is something Nyingma-specific (and based on my memory, only Nyingma lamas and rinpoches distribute such substance).

Malcolm wrote:

The six liberations are liberation through sight, sound, smell, taste, touch, and mind.

The last is for practitioners, the others are for non-practitioners.

If you are a serious Dzogchen practitioner it is 100% guaranteed that you will attain buddhahood either in this life, the bardo, or the next life (in the nirmanakāya buddhahood if you do not find time to practice much in this life but possess the instructions and understand them) depending on your diligence. If you are not so serious, but have faith in Dzogchen teachings, then it is certain you will obtain buddhahood within a few lifetimes.

Why do I say this? It is because this is what is said in all of the six major commentaries we have on the 17 tantras, as well as what is said in the 17 tantras themselves.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 11:38 PM

Title: Re: ChNN on presence

Content:

bhava said:

Anyway it seems to be a different style of practice than what we have in Tibetan tradition, yidams, nyams, semdzins etc. View is different and way of practising is different.

Malcolm wrote:

The minds of people practicing are not different, and it is for this reason that Rongzom makes this an important point for those people who must use the indirect method of Atiyoga in chapter 6 of his Intro to Mahāyāna systems.

Instead of putting up resistance and arguing with me, go and have this experience for yourself. You will thank me, and incidentally, it is a requirement for SMS eventually.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 11:32 PM

Title: Re: ChNN on presence

Content:

MiphamFan said:

Malcolm, I think the problem is that we don't understand what exactly priti, vitarka etc entail. They are just abstract terms we can't really connect with anything. You can rattle

off Vasubandhu's definition, but we poor saps don't know what it means beyond the words.

Malcolm wrote:

Actually, it is not rocket science. Anyone who has done any serious meditation will recollect a time in their practice when they are able to maintain effortless one pointedness on the object, physical ease and mental happiness.

MiphamFan said:

On the Tibetan side however, which contemporary Tibetan teachers really describe these factors in terms of practice and not just Abhidharma?

Malcolm wrote:

There is no difference. Abhidharma is a practice manual, not just a bunch of theory and arguments.

MiphamFan said:

ChNN never does AFAIK. If the gurus don't really teach us these factors in terms of practice then isn't it basically ending up like the situation in Theravada of us trying to reconstruct what exactly Rongzom meant?

Malcolm wrote:

You have to discover these things for yourself, through your own experience. That means you have to discover the state of śamatha and develop it perfectly. Also, you cannot be passive and just assume that everything you need is going to come out of your guru's mouth. That is like refusing to eat unless your doctor gives you the ok.

MiphamFan said:

If one has certain nyams by doing some yidam practices, is it priti or is it sukha/bde ba in the tantric three experiences framework or just some random experience? Are priti and sukha the same, different, overlap? Do we need to try to deliberately develop these factors or will they come along naturally if we continue with our practice of yidams/guruyoga/semdzins etc?

Malcolm wrote:

If you apply the nine stage approach of developing śamatha according to the methodology laid out in the middle Bhavanakrama, then you will indeed have this experience.

Saroruhavajra also describes a nine state śamatha system applied to the Hevajra creation stage and mantra recitation.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 11:16 PM

Title: Re: What's wrong with democracy?

Content:

Malcolm wrote:

The roots of individualism and liberalism in Anglo democracies stem from, once again, the Scottish Enlightenment -- Smith, Burke, Locke, and Hume. This has nothing to do with Christ or Christianity.

Wayfarer said:

Aside from it being the culture that gave rise to the 'Scottish Enlightenment'....

Malcolm wrote:

The culture that gave rise to the Scottish Enlightenment was a culture that was throwing off the shackles of religion. We have already discussed deism, and since "individualism" is a trait which tends to be associated with AngloAmerican culture, the influence of Epicurean atheism on the intellectual climate of the 17th and 18th centuries ought not be underestimated, as it often is.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 11:17 AM

Title: Re: Becoming a moderator?

Content:

MatthewAngby said:

How do I become a moderator ? I think I have just falled in love with this site.

Malcolm wrote:

don't do it.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 11:02 AM

Title: Re: What's wrong with democracy?

Content:

Wayfarer said:

under the influence of Machiavelli and Locke, the men who founded our system made two fateful errors. First, they came to reject the classical and religious idea that people are political and relational creatures. Instead, they placed the autonomous, choosing individual at the center of their view of human nature.

The foundation of Western individualism was the idea that Christ sacrificed himself for all mankind.

Malcolm wrote:

The roots of individualism and liberalism in Anglo democracies stem from, once again, the Scottish Enlightenment -- Smith, Burke, Locke, and Hume. This has nothing to do with Christ or Christianity.

Author: Malcolm

Date: Saturday, January 13th, 2018 at 2:41 AM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

The five factors of the first dhyana are initial attention (vitarka), sometimes also referred to as coarse attention; vicara, sustained attention; sukha, i.e. physical ease; priti, i.e. mental ease, and one-pointedness. These are all described by Vasubandhu, and Rongzom does not differ in the way he uses these terms. He argues that whether one is doing ordinary śamatha or vipaśyāna or mantra practice is not important; what is important is developing the base of the first dhyāna/perfect śamatha using either method within the context of maintaining Dzogchen view.

Marc said:

Hi Malcolm,

Thanks for your answer. But, sorry, my question wasn't really clear.

When I spoke of "lack of consensus", I was referring to the "raging debate" in the Theravada world about dhyana / jhana:

"light / soft / sutta jhana" vs. "hard / deep / visudhimagga jhana" etc...

As per Alan Wallace's interpretation of Asanga, Tsongkhapa & Co. the commentarial tradition in Mahayana is pretty much in line with that of Theravada, i.e. 1st dhyana is said to be really deep & blissful state of absorption that can be unwaveringly and seamlessly sustained for 24 hours etc...

Is that your understanding as well ?

Thanks for your input.

M

Malcolm wrote:

The most salient characteristic of the first dhyana is it can be entered and dropped at will. Since both vitarka and vicara are absent in the second through the fourth, when one attains those, one remains in them for as long as one intends at the outset.

The first dhyana still retains mental activity. I can't really evaluate Wallace's ideas frankly because I was not trained that way.

Author: Malcolm

Date: Friday, January 12th, 2018 at 11:38 PM

Title: Re: "Forgiveness Is Not Buddhist" Article by McLeod in Tricycle

Content:

Wayfarer said:

But I think that McLeod is arguing that in the Buddhist tradition, that sense of indebtedness was never foundational in the first place so that importing forgiveness is introducing an essentially external attitude into the tradition.

Malcolm wrote:

He is wrong of course; the Buddha himself likened karma to a debt, and so too does Nāgārjuna. Given that Buddhism arose within the context of a civilization that was influenced by the Vedas, concern with debt was huge:

[E]ven the very earliest Vedic poems, composed sometime between 1500 and 1200 bc, evince a constant concern with debt—which is treated as synonymous with guilt and sin.

Graeber, David. Debt: The First 5,000 Years (p. 56). Melville House. Kindle Edition.

The Buddha also describes debt as a kind of suffering in many places.

Author: Malcolm

Date: Friday, January 12th, 2018 at 11:14 PM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

Rongzom mentions that people who are not immediately launched into realization must a) develop the five factors of the first dhyāna, and b) the way they practice is total mindfulness within the horizon of absolute attention.

Marc said:

Hi Malcolm,

Given the lack of consensus about what qualifies as full / proper development of the five factors of the 1st dhyāna, could you please let us know where you stand ?

Thx

M

Malcolm wrote:

The five factors of the first dhyana are initial attention (vitarka), sometimes also referred to as coarse attention; vicara, sustained attention; sukha, i.e. physical ease; priti, i.e. mental ease, and one-pointedness. These are all described by Vasubandhu, and Rongzom does not differ in the way he uses these terms. He argues that whether one is doing ordinary śamatha or vipaśyāna or mantra practice is not important; what is important is developing the base of the first dhyāna/perfect śamatha using either method within the context of maintaining Dzogchen view.

Author: Malcolm

Date: Friday, January 12th, 2018 at 8:35 AM

Title: Re: The Real "Dark Age"

Content:

Punya said:

Looks like it. Of course, in relation to specific posters there is always the ignore button.

Malcolm wrote:

I thought the thread was about dark ages. Indeed, fake gurus are a theme of dark age predictions:

"Charlatans destroying the teachings arise like streams in summer."

-- Replies to Nyanban.

DGA said:

To your mind, is the director of The Cup a fake guru? Is his conduct a symptom of a dark age?

Malcolm wrote:

I have already stated my opinion of DKR's credentials. As far as I know, they are in order so far.

Author: Malcolm

Date: Friday, January 12th, 2018 at 5:50 AM

Title: Re: The Real "Dark Age"

Content:

Punya said:

Looks like it. Of course, in relation to specific posters there is always the ignore button.

Malcolm wrote:

I thought the thread was about dark ages. Indeed, fake gurus are a theme of dark age predictions:

"Charlatans destroying the teachings arise like streams in summer."

-- Replies to Nyanban.

Punya said:

I wasn't actually referring to you Malcolm (or Greg). IMO the views of serious practitioners should always be considered, even if we sometimes disagree with them. It would be nice if we could get off this topic though.

But really, are you now saying that DJKR is a charlatan?

Malcolm wrote:

I never even implied it.

Author: Malcolm

Date: Friday, January 12th, 2018 at 3:24 AM

Title: Re: ChNN on presence

Content:

bhava said:

Dear friends, I appreciate your answers. Noting/labeling is I guess one of the traditional methods that helps mind to be anchored in presence. In my experience it is very helpful, as the mind is all the time running in some conceptual thoughts anyway. Also contemplation/samadhi I think has different meaning in the context of Abhidharma and in the context dzogchen as used by CHNN. Similiary certain level of stability of presence/mindfulness seems to be a necessity for samadhi.

Anyway I would be very interested to know, if any of you guys have attained 1st dhyana or at least access (upacara) samadhi and how do you see the relationship between recognition of rigpa and having stability in rigpa in connection with training of the mind in the above mentioned stages of meditative absorbtion. With respect and metta...

Malcolm wrote:

Rongzom mentions that people who are not immediately launched into realization must a) develop the five factors of the first dhyāna, and b) the way they practice is total mindfulness within the horizon of absolute attention.

Author: Malcolm

Date: Friday, January 12th, 2018 at 3:15 AM

Title: Re: Wolff book about Trump

Content:

boda said:

But ideologically opposed to entitlements, oddly.

Malcolm wrote:

Yes, our friend Fa Dao is a red state freeloader.

Fa Dao said:

not actually from here...from one of the "bluer" states....but I guess we all have our "demons" to deal with eh?

Malcolm wrote:

You live there, that's enough. Anyway, New Mexico is awesome. If I were to live anywhere other than here in MA, it would be New Mexico.

Anyway, the main point is that red states are the taker states, where as the blue states are the maker states. So sure, reduce my taxes, the red states only put themselves deeper in the hole.

Author: Malcolm

Date: Friday, January 12th, 2018 at 2:00 AM

Title: Re: The Real "Dark Age"

Content:

TaTa said:

So now every thread about DKR is going to be a DKR bashing thread?

Punya said:

Looks like it. Of course, in relation to specific posters there is always the ignore button.

Malcolm wrote:

I thought the thread was about dark ages. Indeed, fake gurus are a theme of dark age predictions:

"Charlatans destroying the teachings arise like streams in summer."

-- Replies to Nyanban.

Author: Malcolm

Date: Friday, January 12th, 2018 at 1:55 AM

Title: Re: The Real "Dark Age"

Content:

Grigoris said:

Yes, well, both of those were pretty weak replies, I must say.

Malcolm wrote:

"Disparaging a guru" means that someone who is a student of that guru criticizes them to the effect that they have broken their vows, engaged in nonvirtue, are not qualified to be teachers and so on.

The only way such false gurus can be held to account is if they are disparaged, i.e., shown to be worthless as spiritual guides.

Author: Malcolm

Date: Friday, January 12th, 2018 at 1:23 AM

Title: Re: The Real "Dark Age"

Content:

Grigoris said:

So in this case, for example, one does not find fault in what is being said, since what is being said is essentially faultless, so one turns to character assassination instead. So once you convince the reader of the passage, that the person that wrote the passage has a faulty character, what does that mean? That the passage is incorrect? Sounds like an ad hom logic fallacy to me.

Malcolm wrote:

Anyone can parrot a commentary.

Author: Malcolm

Date: Friday, January 12th, 2018 at 1:12 AM

Title: Re: The Real "Dark Age"

Content:

Malcolm wrote:

Some gurus should be disparaged, even by their own students.

Grigoris said:

I disagree. I think they should be held to account.

Malcolm wrote:

Under traditional definitions, that would be "disparaging" them.

Grigoris said:

I believe that people should be informed about their actions.

Malcolm wrote:

Under traditional definitions, that would be "disparaging" them.

Author: Malcolm

Date: Friday, January 12th, 2018 at 12:43 AM

Title: Re: The Real "Dark Age"

Content:

Josef said:

The dark age is marked by tulkus mocking victims of sexual abuse on the internet.

Grigoris said:

And Vajrayana practitioners disparaging Gurus...

Malcolm wrote:

Some gurus should be disparaged, even by their own students.

Author: Malcolm

Date: Friday, January 12th, 2018 at 12:13 AM

Title: Re: Wolff book about Trump

Content:

boda said:

Fact, overall, people in red states use more federal dollars than they pay out in federal taxes.

But ideologically opposed to entitlements, oddly.

Malcolm wrote:

Yes, our friend Fa Dao is a red state freeloader.

Author: Malcolm

Date: Thursday, January 11th, 2018 at 11:53 PM

Title: Re: Wolff book about Trump

Content:

Fa Dao said:

CA is a blue state and although I haven't seen the figures as you apparently have I find it hard to believe they are not using more than their fair share as you say the red states are doing. That being said, I'm not familiar with statistically determined electoral districts but as long as it preserves each states rights and doesn't put CA, NY, and TX in control of the entire country then cool, right?

Malcolm wrote:

California receives less than a dollar back for every dollar they send to DC.

Fa Dao said:

For nearly 80 years, poorer, low-tax states — where anti-government ideology and hostility to Washington, D.C., have generally flourished — have benefited disproportionately from federal spending.

Malcolm wrote:

https://www.washingtonpost.com/news/made-by-history/wp/2017/10/30/blue-states-already-subsidize-red-states-now-red-states-want-even-more/?utm_term=.446d3d359241

Fa Dao said:

What the resulting map shows is that the most “dependent states,” as measured by the composite score, are Mississippi and New Mexico, each of which gets back about \$3 in federal spending for every dollar they send to the federal treasury in taxes. Alabama and Louisiana are close behind.

Malcolm wrote:

<https://www.theatlantic.com/business/archive/2014/05/which-states-are-givers-and->

which-are-takers/361668/

Fa Dao said:

[W]ho really benefits from government spending? If you listen to Rush Limbaugh, you might think it was those blue states, packed with damn hippie socialist liberals, sipping their lattes and providing free abortions for bored, horny teenagers. ...

As it turns out, it is red states that are overwhelmingly the Welfare Queen States. Yes, that's right. Red States—the ones governed by folks who think government is too big and spending needs to be cut—are a net drain on the economy, taking in more federal spending than they pay out in federal taxes. They talk a good game, but stick Blue States with the bill.

Malcolm wrote:

<http://www.businessinsider.com/red-states-are-welfare-queens-2011-8#!lpqnG>

Fa Dao said:

The extent to which the average American's tax burden varies based on his or her state of residence represents a significant point of differentiation among state economies. But it's only one piece of the puzzle.

What if, for example, a particular state can afford not to tax its residents at high rates because it receives disproportionately more funding from the federal government than states with apparently oppressive tax codes? That would change the narrative significantly, revealing federal dependence where bold, efficient stewardship was once thought to preside.

The idea of the American freeloader burst into the public consciousness when #47percent started trending on Twitter in 2012. And while the notion is senselessly insulting to millions of hardworking Americans, it is true that some states receive a far higher return on their federal income-tax contributions than others.

Just how pronounced is this disparity? And to what extent does it alter our perception of state and local tax rates around the country? WalletHub sought to answer those questions by comparing the 50 states in terms of three key metrics. Read on for our findings, expert commentary and a detailed methodology.

Malcolm wrote:

<https://wallethub.com/edu/states-most-least-dependent-on-the-federal-government/2700/>

Author: Malcolm

Date: Thursday, January 11th, 2018 at 10:53 PM

Title: Re: Wolff book about Trump

Content:

Fa Dao said:

If a way isn't found that would give each state equal say in how the country is governed it simply won't work...states will end up wanting to secede from the union. I have lived or visited all over the country and there is no way say Montana or Wyoming or New Mexico would be happy with the way say New York or California would have the country run. Face it, the electoral college isn't great but it's better than everything else out there...sad but true

Malcolm wrote:

Yeah, well, we blue states are sick to death of our taxes supporting the red states' inability to pay their own fucking way. Fact, overall, people in red states use more federal dollars than they pay out in federal taxes.

The reality is that the electoral college disenfranchises the urban/blue state vote. That shit just isn't going to stand.

Statistically determined electoral districts will eliminate the need for the EC and gerrymandering. It's the way to go.

Author: Malcolm

Date: Thursday, January 11th, 2018 at 10:37 PM

Title: Re: Garchen Nyintig Yabshi Germany 2018 Questions

Content:

fckw said:

Alright, thanks for your replies. Not sure I will attend if there are expected only very little teachings. Otherwise I end up with a great transmission and no clue how it could meaningfully improve my meditation practice.

Malcolm wrote:

Depending on how it is given, the empowerments themselves are chock full of teachings.

Author: Malcolm

Date: Thursday, January 11th, 2018 at 3:41 AM

Title: Re: Khenpo Sonam of Bhutan - Padgyal Lingpa lineage

Content:

WeiHan said:

This lady that is in charge of all these programmes quarreled with Gangteng Rinpoche, continues to use Rinpoche's centre "trademark" - "Yeshe Khorlo" as the centre's name, use it to host all other small names masters programme but Gangteng Rinpoche's programme is no longer hosted by this centre in Singapore. When Rinpoche accepted invitation by other group in Singapore for a Guru Rinpoche's retreat programme, she became jealous, quarrelled with some people who attend the other programme and it maybe the eventual cause that she quarrelled with Rinpoche later.

Malcolm wrote:

Interestingly, Singaporeans caused the Singapore Gar of Dzogchen Community to be disbanded last year. How? They quarreled in front of ChNN.

Virgo said:

That must have been a hefty quarrel.

Kevin

Malcolm wrote:

It was apparently. They had gone to Tenerife to resolve some disputes over integrating with the IDC, but there was one faction that insisted on control of the Gar. So the boss deep-sixed it since they could not get it together.

Author: Malcolm

Date: Thursday, January 11th, 2018 at 3:21 AM

Title: Re: Khenpo Sonam of Bhutan - Padgyal Lingpa lineage

Content:

WeiHan said:

This lady that is in charge of all these programme quarreled with Gangteng Rinpoche, continue to use Rinpoche's centre "trademark" - "Yeshe Khorlo" as the centre's name, use it to host all other small names masters programme but Gangteng rinpoche's programme is no longer host by this centre in Singapore. When Rinpoche accepted invitation by other group in Singapore for a Guru Rinpoche's retreat programme, she became jealous, quarrelled with some people who attend the other programme and it maybe the eventual cause that she quarrelled with Rinpoche later.

Malcolm wrote:

Interestingly, Singaporeans caused the Singapore Gar of Dzogchen Community to be disbanded last year. How? They quarreled in front of ChNN.

Author: Malcolm

Date: Thursday, January 11th, 2018 at 12:33 AM

Title: Re: Wolff book about Trump

Content:

PeterC said:

The electoral college should be consigned to the dustbin of history. It was intended to avoid a geographic segmentation of the electorate, though it's not clear it was ever really needed for that. It's now perpetuated an absurd situation where the presidential elections turn on a vanishingly small number of counties. Pretty sure Madison et al never in their worst nightmares imagined this.

Malcolm wrote:

The Electoral college was about preserving slavery, actually.

Luckily SCOTUS is reviewing not one, but two challenges to unfair gerrymandering.

Author: Malcolm

Date: Wednesday, January 10th, 2018 at 11:58 PM

Title: Re: Wolff book about Trump

Content:

PeterC said:

It would still not be a good idea to bet on a Democrat win in 2020. It is their absolute, pathetic failure as a party that has given us Trump's farcical presidency just as much as it was the venality of the Republicans. The same combination could quite possibly give us President Pence in 2020 if Trump has crashed and burned by that point. A Democrat senate this year is certainly possible, but that's the most we can reasonably hope for.

Malcolm wrote:

Actually, the Dems took the popular vote by more than 3 million. Had they run anyone other than Clinton, they would have won hands down. The Green Party, once again, screwed the Dems and left us with Trump. It is a fact that the Green Party took enough votes away from the Dems in Penn, Oh, and Wis to turn the electoral college in favor of Trump.

Fa Dao said:

Malcolm, with all due respect that is getting to be a rather lame argument. Bottomline, #1 Clinton was a horrible candidate, too many controversies over too many years as well as her being the poster child for establishment politics

Malcolm wrote:

Addressed in the second sentence.

Fa Dao said:

#2 You know full well that the electoral college is in place because if it wasn't then California, Texas, and New York would decide virtually all of the presidential elections...and nobody wants that.

Malcolm wrote:

I do.

Fa Dao said:

and #3 Trump, for all of his incredibly obvious downfalls knew this and outplayed her and the DNC at their own game.

Malcolm wrote:

No he hasn't. He is a bumbling fool who thought he was going to lose.

Fa Dao said:

Its ridiculous to think/say that all of Trumps supporters are white nationalists/racists..that would be almost half the country.

Malcolm wrote:

White people are pretty racist, in my experience, even in Massachusetts. Can't tell you how many times I have heard the N word attached to Obama's name, even up here. Given our history, thinking that almost half the country is racist really isn't a stretch at all.

Fa Dao said:

People all over the country are sick to death of "establishment politics as usual" ...

Malcolm wrote:

Well, they did not get that. They got a stronger Mitch McConnell and more deeply embedded establishment politics. Trump is doing the bidding of the establishment. To quote McConnell, "He will sign whatever we put on his desk." Trump himself stated as much yesterday.

Fa Dao said:

Sorry man, she lost fair and square..get over it and move on so that he doesn't do it again in 2020. Please understand...it truly is not my intention to piss you off...

Malcolm wrote:

I never said she did not lose fair and square. What I said was that votes for the Greens put Trump over the top in three battleground states -- this is demonstrable. But Clinton lost because she was a terrible candidate with an entitlement problem. But she would have been a far better president than Trump, as Bernie has said repeatedly.

Author: Malcolm

Date: Wednesday, January 10th, 2018 at 11:08 PM

Title: Re: Garchen Nyingtig Yabshi Germany 2018 Questions

Content:

fckw said:

@heart: Then I'm a little confused. I understood that first there's the Yamantaka transmission that takes 2 days or so (22 - 23.9.). After this there the retreat is apparently going on till 30.9., so in other words for the Nyingtik Yabshi 7 days are planned in. I am just wondering, if I would like to receive concrete instructions how to practice after the transmission whom I could rely on.

Malcolm wrote:

I doubt there will be much teaching. Each empowerment at least one long day (8 hours plus) to give. Some are better given over two days.

Author: Malcolm

Date: Wednesday, January 10th, 2018 at 10:56 PM

Title: Re: Wolff book about Trump

Content:

PeterC said:

It would still not be a good idea to bet on a Democrat win in 2020. It is their absolute, pathetic failure as a party that has given us Trump's farcical presidency just as much as it was the venality of the Republicans. The same combination could quite possibly give us President Pence in 2020 if Trump has crashed and burned by that point. A Democrat senate this year is certainly possible, but that's the most we can reasonably hope for.

Malcolm wrote:

Actually, the Dems took the popular vote by more than 3 million. Had they run anyone other than Clinton, they would have won hands down. The Green Party, once again, screwed the Dems and left us with Trump. It is a fact that the Green Party took enough votes away from the Dems in Penn, Oh, and Wis to turn the electoral college in favor of Trump.

Author: Malcolm

Date: Wednesday, January 10th, 2018 at 1:36 AM

Title: Re: pre-emptive contemplation in difficult situations?

Content:

krodha said:

Jñāna is a function of rig pa [vidyā]. If you are resting in rigpa your modality of cognition is jñāna. Just as when you are in marigpa your modality of cognition is vijñāna [rnam shes].

Jyoti said:

The last point you mentioned also apply to the state of clinging to intrinsic awareness of dzogchen.

Malcolm wrote:

He is talking about rigpa. Vidyā = rigpa = intrinsic awareness (a horrible mistranslation of rang rig, aka rang gi rig pa, that is, one's vidyā).

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 11:20 PM

Title: Re: The Future

Content:

cyril said:

Apocryphal legend or not, the land of red faces is most likely Tibet, not the West.

<https://earlytibet.com/2007/09/18/red-faced-men/>

The West is the land of the blue-eye demons

TharpaChodron said:

You're probably right. But the Native Americans are also known as having red faces and skin, at least by European perspective. Hence, we have football teams called the Redskins.

cyril said:

Yes, I'm aware of that but I somehow I find it strange for a terma text to use some slang terms based on an European perspective. I heard that the redskin term derives from the now-extinct Beothuk people from Newfoundland which the Europeans encountered in their early stages of colonising North America and which used to paint their skin with red ochre. Later, the term was apparently extrapolated to all the other Native tribes despite the fact that most of them did not share that red ochre skin-painting custom with the Beothuk. So, I don't know, but somehow I find it hard to believe that Padmasambhava could have chosen this particular identifier for the Native American populations.

Malcolm wrote:

Especially since the references to red-face people come from a prediction about Tibetans found in a sūtra of Khotanese authorship in the Tibetan canon. Tibetan warriors used to paint their faces red. And they used to invade Khotan, a lot.

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 11:18 PM

Title: Re: The Future

Content:

TharpaChodron said:

I'm finding all the comments on this subject very interesting. I hope Greg is right, though.

And so which of you can tell me if that story about the prophecy, you know the one where the Dharma spreads when the iron horse or whatnot flies (i'm obviously mangling it badly) is an apocryphal legend, or is there some truth that Pamasambhava made that prediction?

Malcolm wrote:

It is a prophecy that has no source that anyone can actually find. Thus, it is in the category of fake buddha quotes.

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 11:11 PM

Title: Re: Urgent help people!

Content:

MatthewAngby said:

Hey guys. So today I went to an empowerment by Kyabgön Phakchok Rinpoche. There was a Puja and then empowerment. So I sat for 6-7 hours straight. However my body was so uncomfortable the whole day there - like literally being bodily tortured of some sort. I really enjoyed his teachings though and I do wish to go again tomorrow , but why do you think my whole body felt so uncomfortable ? - leg cramps butt cramps back pain. Do you think it might be ripening of intense bad karma ?

So I am now contemplating whether to go again tmr or not. Give me some advice guys please ... thanks! I just am afraid to get the pains again tmr . What should I do???

Malcolm wrote:

Sit in a chair.

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 10:55 PM

Title: Re: Sum-pa Language?

Content:

tingdzin said:

In case it wasn't in the stuff you read, a theory is that the Sumpa are the same people earlier described as the Hsien-pi in older Chinese sources, i.e. proto-Monolians.

Malcolm wrote:

That makes sense phonetically.

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 5:32 AM

Title: Re: Skillful means and Dzogchen

Content:

CedarTree said:

I post here because of the deep information that people like Kevin and Malcolm have even if I have to press and almost "trick" sometimes to get it lol.

Malcolm wrote:

If you are interested in Dzogchen teachings, get thee to a Dzogchen master.

Author: Malcolm

Date: Tuesday, January 9th, 2018 at 4:45 AM

Title: Re: The Future

Content:

Simon E. said:

But given the fact that many of us turned to Dharma because of our disillusionment with materialism it might be that for younger people social media might eventually be the 'schoolteacher' that leads them to Dharma.

Malcolm wrote:

I am not disillusioned with materialism, I am just not very good at it...

Author: Malcolm

Date: Monday, January 8th, 2018 at 11:39 PM

Title: Re: pre-emptive contemplation in difficult situations?

Content:

Jyoti said:

intelligence.

Malcolm wrote:

What Tibetan word do you mean by "intelligence."

Author: Malcolm

Date: Monday, January 8th, 2018 at 10:43 PM

Title: Re: The Debate of Astavakra

Content:

Grigoris said:

Uuuuuuummmmmmm... No?

"The spontaneous unassumed behaviour of the wise is noteworthy, but not the deliberate, intentional stillness of the fool."

Ashtavakragita Chapter 18 Verse 52

The supreme soul unaffected by happiness and misery really exists-

Author: Malcolm

Date: Monday, January 8th, 2018 at 10:16 PM

Title: Re: The Debate of Astavakra

Content:

Grigoris said:

"You are free, still, self-luminous, stainless. Trying to keep yourself peaceful by meditation is your bondage."

Ashtavakragita Chapter 1 Verse 15

Malcolm wrote:

Why are you advocating a view of atman on a Buddhist forum?

Author: Malcolm

Date: Monday, January 8th, 2018 at 6:51 AM

Title: Re: Sum-pa Language?

Content:

pemachophel said:

loppon-la,

is that the same sumpa as in sumpa khenpo? if so, that'd place it in amdo. Yes?

in any case, thanks once again for your erudition.

Malcolm wrote:

It is the same sum pa.

Perhaps at the time the text was written, people in that region spoke a language substantially different than Tibetan. Usually, the list follows the order of languages it has been translated from, in this case from Zhang Zhung language, to Sum pa, then into Chinese, and then finally into Tibetan, meaning it is a text of Bonpo origin in all likelihood.

Author: Malcolm

Date: Monday, January 8th, 2018 at 6:40 AM

Title: Re: Sum-pa Language?

Content:

pemachophel said:

can anyone tell me what the "sum-pa" language is (as in sum-pa'i ked-du)?

e.g.,

Zhang-zhung-gi ked-du: Ta-la-pa-ta-ya-na-ha

Sum-pai ked-du: A-ra-na-ba-li-ya

Gya-gar ked-du: Naga Raja Dhaya

Bod ked-du: Lui Pang-kong

Malcolm wrote:

Sum pa is a region in northern Tibet.

Author: Malcolm

Date: Monday, January 8th, 2018 at 2:45 AM

Title: Re: People to Avoid

Content:

Motova said:

People who center their lives and identities around pride parades?

Malcolm wrote:

Nothing wrong with pride parades. I mean, who does not want to see paunchy old men wearing assless chaps?

Motova said:

I mean people whose whole life is a pride parade.

Similar to a Buddhist who might wear multiple malas, and chant mantras out loud on public transit (i.e. a Buddhist parade).

Malcolm wrote:

We don't condition others and neither do we care much what other people do as long as it does not harm others.

Author: Malcolm

Date: Monday, January 8th, 2018 at 2:37 AM

Title: Re: CHNN on presence

Content:

Motova said:

I was under the impression presence didn't need internal vocalization.

Malcolm wrote:

In the beginning it is necessary.

Motova said:

Does Rinpoche have a book that goes indepth into the development and stages of presence?

Malcolm wrote:

No, but he talks about presence/mindfulness in every retreat.

Author: Malcolm

Date: Monday, January 8th, 2018 at 2:37 AM

Title: Re: People to Avoid

Content:

Motova said:

People who center their lives and identities around pride parades?

Malcolm wrote:

Nothing wrong with pride parades. I mean, who does not want to see paunchy old men wearing assless chaps?

Author: Malcolm

Date: Monday, January 8th, 2018 at 2:20 AM

Title: Re: CHNN on presence

Content:

liuzg150181 said:

Counting breath, or merely just put the mind between the nose and lip for the sensation (like method used by anapanasati)?

Malcolm wrote:

No, for five minutes you repeat to yourself everything you are doing. "Now I am breathing out, now I am breathing in; now I am drinking, now I am talking, now I am not talking, now I am going to the toilet, now I am eating, now I am talking on the phone, now I have hung up the phone, now I am posting on DW," etc.

Motova said:

I was under the impression presence didn't need internal vocalization.

Malcolm wrote:

In the beginning it is necessary.

Author: Malcolm

Date: Monday, January 8th, 2018 at 2:12 AM

Title: Re: People to Avoid

Content:

Invokingvajras said:

Only as instructed in the text, which is why I've begun to wonder if the range of association refer to those bodhisattvas who are already ordained.

Malcolm wrote:

The instruction to avoid visiting sex workers was for householder bodhisattvas.

Invokingvajras said:

Personal experience would so far dictate that there's a very good reason to presume a

connection between the degeneration of Dharma and the normalization of certain attitudes and behaviors in modern society. To be quite frank, we're barbarous in many ways.

Malcolm wrote:

There have been LGBTQ people always, in all cultures. It is good these things have been normalized. People should not be judged for their gender orientation.

As far as I am concerned, there is no connection between the degeneration of Dharma and the normalization of equality for blacks, women and LGBTQ people. If the institutions of Dharma have no room for them, then the institutions of Dharma are themselves is degenerate.

Author: Malcolm

Date: Monday, January 8th, 2018 at 1:57 AM

Title: Re: The Future

Content:

Simon E. said:

You think 20 or 30 years is enough to straighten out countless aeons of wandering?

Malcolm wrote:

In Dzogchen teachings, five minutes is about the right amount of time, and that might be too long.

Author: Malcolm

Date: Monday, January 8th, 2018 at 1:22 AM

Title: Re: ChNN on presence

Content:

Malcolm wrote:

"Contemplation" is ChNN's translation of ting nge 'dzin, samadhi. Samadhi is a neutral mental factor possessed by all minds. It is what you do with it that turns it into a faculty for nirvana or a faculty for samsara.

Pero said:

See, this is just what I was talking about. I've never heard Rinpoche say anything like this. You're saying everyone has contemplation, where for Rinpoche contemplation is being in rigpa.

Malcolm wrote:

"Samadhi is a neutral mental factor possessed by all minds," is a basic definition from Abhidharma.

When Rinpoche discusses "contemplation," he most frequently resorts to an example from the Samadhirāja Sūtra which maintains that a second of samadhi purifies more karma than eons of merit based practices.

All sentient beings have samadhi, it is what they do with it that determines whether they continue in samsara or achieve awakening; there are mundane samadhis and transcendent samadhis and so on.

Author: Malcolm

Date: Monday, January 8th, 2018 at 1:02 AM

Title: Re: "Objectivity" and objective moral values

Content:

liuzg150181 said:

I see, basically just like "secular Buddhism".....

Btw, had googled abt the book and the author, sound interesting. Shall read it if i have the chance.

Malcolm wrote:

Secular Buddhists reject karma and rebirth, unlike Madhyamikas. But it would not be wrong to call Buddhadharma the deism of ancient India.

liuzg150181 said:

Very interesting PoV, since BuddhaDharma rejects first cause, including an eternal ontological Creator God while acknowledging and respecting (though not taking refuge) Vedic/Hindu deities as samsaric being?

Malcolm wrote:

Those who followed Epicurean philosophy closely also rejected creation by a creator:
That in no wise the nature of all things
For us was fashioned by a power divine-
Book V, De rerum natura

Jefferson owned five copies of this book, and wrote a famous letter, I too am an Epicurean, in 1819.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 11:56 PM

Title: Re: CHNN on presence

Content:

Aryjna said:

Is there a specific book or text that you would recommend for instructions on mindfulness?

Malcolm wrote:

I would just follow Rinpoche's instruction -- first you try to be mindful for five minutes, when you are breathing, be mindful you are breathing, etc. Then increase to ten minutes, than an hour, than three, etc.

liuzg150181 said:

Counting breath, or merely just put the mind between the nose and lip for the sensation (like method used by anapanasati)?

Malcolm wrote:

No, for five minutes you repeat to yourself everything you are doing. "Now I am breathing out, now I am breathing in; now I am drinking, now I am talking, now I am not talking, now I am going to the toilet, now I am eating, now I am talking on the phone, now I have hung up the phone, now I am posting on DW," etc.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 11:53 PM

Title: Re: "Objectivity" and objective moral values

Content:

liuzg150181 said:

Huh? At one point a decade ago I was a dilly-dally Deist (with the idea of unity of the phenomenon of universe and self), and checked out Deism forum. It seems the members were rather antagonistic towards atheism and found more resonance with Monotheistic religion followers such as Christians. At the very least they believe a Creator God as first cause (albeit rather hands off with the creation).

Malcolm wrote:

This is a modern, reconstructed Deism. You should read the book written by Stewart. It is really interesting. He shows very clearly the Deism of Jefferson and Ethan Allen is just atheism.

liuzg150181 said:

The real story of America's philosophical origins properly begins in ancient Greece, and its first protagonist is the most famous atheist in the history of modern thought.

Malcolm wrote:

Stewart, Matthew. *Nature's God: The Heretical Origins of the American Republic* (p. 80). W. W. Norton & Company. Kindle Edition.

It is also important to recall that Candrakīrti quips in the *Prasannapāda* that the primary difference between materialists of his day and Madhyamakas is that materialists rejected karma, while Madhyamakas accepted it.

liuzg150181 said:

I see, basically just like "secular Buddhism".....

Btw, had googled abt the book and the author, sound interesting. Shall read it if i have the chance.

Malcolm wrote:

Secular Buddhists reject karma and rebirth, unlike Madhyamikas. But it would not be wrong to call Buddhadharma the deism of ancient India.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 11:29 PM

Title: Re: The Future

Content:

Malcolm wrote:

The presence or absence of Buddhadharma in the world is dependent on the presence or absence of the world's merit. When the world's merit is in decline, Buddhadharma declines, for example, we can see this with nations. As Tibet's merit as a nation declined, so too did Buddhadharma decline in that nation and the institutions which acted as supports for Buddhadharma also became increasingly corrupted, such as the tulku system, the monastic system, and so on.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 11:12 PM

Title: Re: ChNN on presence

Content:

Pero said:

My advice would be to take things you read from (most) people online with a large grain of salt (including me haha). Better to rely on authentic teacher's explanations whether oral or written. For example contemplation hasn't got much to do with the thinking faculty or intelligence as far as I know.

Malcolm wrote:

"Contemplation" is ChNN's translation of ting nge 'dzin, samadhi. Samadhi is a neutral mental factor possessed by all minds. It is what you do with it that turns it into a faculty for nirvana or a faculty for samsara.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 10:59 PM

Title: Re: People to Avoid

Content:

Malcolm wrote:

Yup, can't hang out with paṇḍakas or visit veśyās, what is a poor lay bodhisattva to do?

Invokingvajras said:

Well, most of us in the US have to hold onto a job, and often times coworkers and employers will fall under these categories.

Malcolm wrote:

You can't seriously be suggesting that you take those passages literally, or find cause in them to avoid LGBTQ folks, impotent men, sex addicts or sex workers?

Author: Malcolm

Date: Sunday, January 7th, 2018 at 10:56 PM

Title: Re: Wolff book about Trump

Content:

Fa Dao said:

I dont know man...smells like a setup...like some kind of misdirection...

climb-up said:

The book, or the entire Trump presidency?

...or both?

Fa Dao said:

The book, but I suppose you could also say his entire presidency as well. Everyone keeps making the mistake, IMO, of underestimating this man and until that stops he wont be stopped and will go on to win in 2020.

Malcolm wrote:

Oh for lord's sake -- that idiot only won by 77K votes in the three states which were crucial to his electoral college win, and in those states the Green Party took votes away from Democrats the latter otherwise would have had.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 4:14 AM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

climb-up said:

I don't have transmissions for Longde (I am correct that it requires it's own specific transmission, right?), but I am curious about this:

If ChNN's understanding of a teaching (longde in this case) is unique and not the same as generally taught or practiced it would seem that students of ChNN would practice according to his understanding. Is that correct or, having received transmission, are students free to investigate others understandings and come to their own conclusions?

Malcolm wrote:

Well, apart from ChNN, no Tibetan teachers actually teach sems sde and klong sde in the west. So it is all kind of a moot point.

climb-up said:

Oh, yes I guess it is then.

And it does need specific transmission right? Is it only given in SMS trainings?

Malcolm wrote:

ChNN gives Longde regularly, usually once a year or so.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 3:57 AM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

climb-up said:

I don't have transmissions for Longde (I am correct that it requires it's own specific transmission, right?), but I am curious about this:

If ChNN's understanding of a teaching (longde in this case) is unique and not the same as generally taught or practiced it would seem that students of ChNN would practice according to his understanding. Is that correct or, having received transmission, are students free to investigate others understandings and come to their own conclusions?

Malcolm wrote:

Well, apart from ChNN, no Tibetan teachers actually teach sems sde and klong sde in the west. So it is all kind of a moot point.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 3:11 AM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

florin said:

But are you suggesting that longde can still be seen as an independent path that starts with longde and finishes with longde, and is totally separate, independent from any preliminaries or practices that we may think it should precede the main practice ?

Malcolm wrote:

Yes. The Vajra Bridge makes it pretty clear that this is the case.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 2:49 AM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

florin said:

But if you do SMS program you would do lots of preliminaries before getting at the longde level isn't it ?

Malcolm wrote:

Each level has its prelims and main practice.

florin said:

Yes that is what i meant more or less.

I could be wrong but in my understanding, the view of CNNR when it comes to longde about when and in what circumstances we should practice it, assumes that we have tried lots of preliminaries and variety of practices that develop capacity for contemplation had some experiences developed some understanding yet we are still uncertain about our real nature.

Malcolm wrote:

That is due to ChNN's unique understanding of the relationship between the three statements and the three series. But the three statements of Garab Dorje as well as the three series found in the Nyinthig would have been unknown to Pang Mipham Gonpo, the two Dzengs, and so on. The Vajra Bridge literature does talk about three series, but they are sūtra, tantra, and ati; not sems, klong, and man ngag lde.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 2:22 AM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

Fa Dao said:

Interesting....Thanks Malcolm! So no prelims...they would just jump right in with Anuyoga style Ngondzong Gyalpo and 4 Da?

florin said:

But if you do SMS program you would do lots of preliminaries before getting at the longde level isn't it ?

Malcolm wrote:
Each level has its prelims and main practice.

Author: Malcolm
Date: Sunday, January 7th, 2018 at 2:21 AM
Title: Re: Longde/Vajra bridge rushens and semdzins
Content:
Fa Dao said:
Interesting....Thanks Malcolm! So no prelims...they would just jump right in with Anuyoga style Ngondzog Gyalpo and 4 Da?

Malcolm wrote:
So it seems.

Author: Malcolm
Date: Sunday, January 7th, 2018 at 1:22 AM
Title: Re: "Objectivity" and objective moral values
Content:

liuzg150181 said:
Huh? At one point a decade ago I was a dilly-dally Deist(with the idea of unity of the phenomenon of universe and self),and checked out Deism forum. It seems the members were rather antagonistic towards atheism and found more resonance with Monotheistic religion followers such as Christians. At the very least they believe a Creator God as first cause(albeit rather hands off with the creation).

Malcolm wrote:
This is a modern, reconstructed Deism. You should read the book written by Stewart. It is really interesting. He shows very clearly the Deism of Jefferson and Ethan Allen is just atheism.

liuzg150181 said:
The real story of America's philosophical origins properly begins in ancient Greece, and its first protagonist is the most famous atheist in the history of modern thought.

Malcolm wrote:
Stewart, Matthew. Nature's God: The Heretical Origins of the American Republic (p. 80). W. W. Norton & Company. Kindle Edition.

It is also important to recall that Candrakīrti quips in the Prasannapāda that the primary difference between materialists of his day and Madhyamakas is that materialists rejected karma, while Madhyamakas accepted it.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 12:39 AM

Title: Re: Good west coast wine?

Content:

Simon E. said:

Can a Brit make a nod towards the Duxoup range?

How affordable they are in terms of your domestic market I am not sure..but they are quality.

Malcolm wrote:

They are quite reasonable. Nothing more than 25\$.

Author: Malcolm

Date: Sunday, January 7th, 2018 at 12:34 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Malcolm wrote:

Well, reading A Sourcebook in Indian Philosophy is good for starters.

Marc said:

In this ocean of publications of fluctuating quality, do you know of one that particularly stand out ?

Thx

Malcolm wrote:

I meant the one called A Sourcebook in Indian Philosophy published by Princeton.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 11:39 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Reibeam said:

Thanks Pero

I have a recording on another computer in another state. I figured someone would know on here instead of me having to buy it again for one minute detail.

Malcolm wrote:

In general it is the melody in Shitro

Author: Malcolm

Date: Saturday, January 6th, 2018 at 11:23 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Reibeam said:

I was wondering if anyone remembers if in the Longsal Ngondro (six lokas combine with Vajrasattva) the long Vajrasattva mantra is sung the same way it is in the Shitro or if we do it the same way we do in the Ganapuja? If I am not mistaken I think you can do both depending on time and circumstances.

Malcolm wrote:

Get the recording...

Author: Malcolm

Date: Saturday, January 6th, 2018 at 11:14 PM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Malcolm wrote:

There are two kinds of right view: mundane right view and transcendent right view. The latter arises from the former.

pael said:

What to read for achieving mundane right view? Is Sutta Nipata good?

Malcolm wrote:

Sure, but Prajñāpāramita is better.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 10:52 PM

Title: Re: Longde/Vajra bridge rushens and semdzins

Content:

Fa Dao said:

In the Longde Vajra bridge does anyone know if they used rushens and semdzins? And if so were they the same or different as the ones more commonly used?

Malcolm wrote:

They do not.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 10:43 PM

Title: Re: Good west coast wine?

Content:

amanitamusc said:

Are there any good wine companies that are not owned by Gallo or Constellation Brands that are easily found and put out quality affordable reds and whites?

Malcolm wrote:

Duckhorn has a second label called Decoy. They make excellent, inexpensive Cabs, Merlots, Pinots, etc., primarily from Sonoma grapes. Average cost 20-25\$

Layercake is another even more affordable, but decent quality label, average price, 15-17\$. They source wine from CA, Chile, Australia, and France.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 10:40 PM

Title: Re: Weed is now legal in California

Content:

Queequeg said:

From the records we have, of civilizations coming in contact with Hunter gatherer tribes, they sound like vicious people.

Grigoris said:

I imagine I would be vicious if I had to protect my family (tribe) and myself from destructive colonial encroachment, slavery and extinction.

Queequeg said:

There's no indication the Huns were being enslaved. No indication the Mongols or Manchus were being enslaved.

If you're talking about people at levels of development like tribes in the jungles of Borneo and the Amazon, you're trying to peer back into the mists of history. Maybe, but I'm skeptical it was such an ideal.

Malcolm wrote:

With respect to Amazonian Indians there is increasing evidence that they are the remnant of much more vast, populous civilization that collapsed in the century following the arrival of Columbus from disease. We know this because of the discovery of vast tracts of datable, prepared soil in many parts of the Amazon basin.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 10:34 PM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Malcolm wrote:

... the study of real Samkhya, Yoga, Vedanta is a serious thing which I respect greatly, even though I think their view is mistaken. But there is a lot for Buddhists to gain by studying real Indian tenets if only so they can avoid porting such mistaken views into their own practice.

Marc said:

Hi Malcolm,

Would you have a some resources in mind to recommend for those of us who may want to do so ?

Thx

M

Malcolm wrote:

Well, reading A Sourcebook in Indian Philosophy is good for starters.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 6:02 AM

Title: Re: "Objectivity" and objective moral values

Content:

Wayfarer said:

The whole issue that I am trying to understand is 'how did scientific materialism become a substitute for religion?' It's really not a simple thing to understand. The Secular West is the expression of a conditioning process which unfolded over millenia and has arrived at a state of - let's see - false consciousness. So I'm trying to understand how that happened, and I've read quite a bit on this subject. The 'rise of nominalism' is one component.

Malcolm wrote:

The secular west is a natural consequence of the Scottish Enlightenment. In particular, it can be traced to the popularity of the rediscovery of Epicurean atheism in the writings of Lucretius's De rerum natura:

Whilst human kind

Throughout the lands lay miserably crushed

Before all eyes beneath Religion- who

Would show her head along the region skies,

Glowering on mortals with her hideous face-

A Greek it was who first opposing dared

Raise mortal eyes that terror to withstand,

Whom nor the fame of Gods nor lightning's stroke

Nor threatening thunder of the ominous sky

Abashed; but rather chafed to angry zest

His dauntless heart to be the first to rend

The crossbars at the gates of Nature old.

And thus his will and hardy wisdom won;

And forward thus he fared afar, beyond

The flaming ramparts of the world, until

He wandered the unmeasurable All.
Whence he to us, a conqueror, reports
What things can rise to being, what cannot,
And by what law to each its scope prescribed,
Its boundary stone that clings so deep in Time.
Wherefore Religion now is under foot,
And us his victory now exalts to heaven.
Deism was merely a polite name for 18th century atheists, and the term "nature's god"
is just a term used for natural laws of physics and the like:
RATH: So can you tell us - back in 1776, what did nature's God refer to?

STEWART: So nature's God is one - a deity that operates entirely through laws - natural
laws - that are explicable. And we have to approach this god through the study of nature
and also evidence and experience. So it's a dramatically different kind of deity from that
you find in most revealed religions.
<https://www.npr.org/2014/07/13/331133858/founders-claimed-a-subversive-right-to-natures-god>

Author: Malcolm

Date: Saturday, January 6th, 2018 at 5:18 AM

Title: Re: Wolff book about Trump

Content:

Wayfarer said:

There's an article by Wolff in <https://www.hollywoodreporter.com/news/michael-wolff-my-insane-year-inside-trumps-white-house-1071504> about the book. Wolff points out that at the outset, he asked Trump if he could spend time at the West Wing and write a book, and conveys the fact that Trump didn't really seem to understand the question, but didn't say 'no'. So the existence of this book itself is a consequence of Trump's incompetence! Wolff has hundreds of hours of recordings in support of the book. I would say he's performed an invaluable public service.

Malcolm wrote:

Yes, it is really going to be fun watching the USS Donald Trump sink with all hands...

Author: Malcolm

Date: Saturday, January 6th, 2018 at 4:55 AM

Title: Re: People to Avoid

Content:

Coëmgenu said:

Can you understand the text? I have been trying for a while. Its not like reading sūtra material at all.

That being said, these are all commentaries on the LS that deal with the 十惱亂, of which the 五不男 are one. If you are so obliged, if you can understand the Chinese, could you kindly PM me with what you can make of it?

PeterC said:

These commentaries are written to be read together with the text it's commenting on, which makes reading them out of context a bit harder. I'll need to go back to the original sutra to do a decent translation - may be a while before I have time to do that, though, at this time of the year. But the comments specifically on the 十惱亂 aren't particularly revelatory, mostly says that avoiding them assists your practice.

Invokingvajras said:

That's insightful. Personal experience would prove this to be rather true, though I can't help but wonder if it's full application would only be possible if one were ordained a bhikṣu. To practice the bodhisattva path as a lay person in today's world seems to make avoidance of the 十惱亂 virtually impossible.

Malcolm wrote:

Yup, can't hang out with paṇḍakas or visit veśyās, what is a poor lay bodhisattva to do?

Author: Malcolm

Date: Saturday, January 6th, 2018 at 4:31 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Simon E. said:

If its merely intellectual its not right view.

I am not sure you understand the terminology you are using....'Fuki'.

fuki said:

Are you familiar with correct and incorrect function?

For instance false speech or "untruths" can function correctly in order to shake up a student.

Many Buddhist teachers use it all the time, if you think all that comes out of your teachers mouth is always "right" you might have missed it

The Dharma is fluid, not fixed.

Malcolm wrote:

The Dharma has one purpose, freeing sentient beings from desire, hatred, and ignorance. That's it.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 4:03 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

Yes, I never intended to say that it does or doesn't nor do I find such conversations to hold any merit though.

I'm 95% Buddhist btw eventhough there are no Buddhists only empty costumes pieced together from discarded bits of imagination

Virgo said:

Views govern the realm of the intellect, however, they also guide our meditation, and so on. Wrong views, can and will block our realization because of that. Therefore study and reflection become essential. Discussion is part and parcel of study and reflection, especially discussion with gentlemen like Malcolm, who are very learned.

Kevin

fuki said:

Yes and no (for me) for instance seeing dependent origination in everyday life (so not intellectual study) is a spontaneous observation or seeing which compared to the study of DO the doctrine is useless, it's the dharma of prajna. But as a Ch'an practisioner I also see many ppl holding "right view" according to the doctrine but yet are completely stuck in a loophole of their own narrative, right isn't always right if you catch my drift. I enjoy discussing with Malcolm we had some interesting encounters on E-sangha but then I left and resided on ZFI only, Malcolm is very learned indeed much more then I will ever be. Wrong view is the obstacle for sure, but right view can be just as much an obstacle, if the view is merely intellectual.

Malcolm wrote:

There are two kinds of right view: mundane right view and transcendent right view. The latter arises from the former. There can be a problem if a person mistakes their mundane conceptual right view for the transcendent right view of realization. For this reason we need genuine teachers who can set us straight if we err in mistaking our conceptual right view for the right view of realization. But people like Adyashanti are so far away from anything remotely resembling right view, well...you know what I think. On the other hand, people like Adyadhanti, Andrew Cohen, Eckart Tolle, etc. are not for serious people. They are for people who like spiritual fast food. Even though I think they contain errors, the study of real Samkhya, Yoga, Vedanta is a serious thing which I respect greatly, even though I think their view is mistaken. But there is a lot for Buddhists to gain by studying real Indian tenets if only so they can avoid porting such mistaken views into their own practice.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 3:05 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

Ah I see what you mean, yes it looks like BS I agree, then again I know famous zen teachers who said something similar, it depends on the context and the function of the speech. To just put something like that in itself might be confusing, the perks of the intraweb.

can you tell me where that quote is from?

I suspect thats its about the nature of perception instead of what you think its about.

Malcolm wrote:

It comes from this:

https://d1c742hwzmv7ke.cloudfront.net/library/The_Way_of_Liberation_Ebook.pdf

It is filled with similar moronic platitudes and nonsense, like this little gem of meaninglessness:

Just as presence is an expression of being, so too is being an expression of the Infinite. The Infinite is ultimate Reality, and is beyond all conceptualizations and experiences. It is the ultimate ground of all being, all existence, all dimensions, and all perceptions. It is transcendent of all categories, all descriptions, all imaginings. It is beyond ego, self, presence, being (and non- being), and oneness, but it is not other than these either. Neither conceivable nor experienceable, the Infinite knows itself through a simple intuitive regard it has for itself in every aspect of itself. Thus the only thing that realizes the Infinite is the Infinite. And only such realization brings an end to the mind's restless search for God, Truth, and meaning.

Sadly, there are people that just lap up this kind of spiritual soft drink and rot their intellectual teeth.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 2:31 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

realized teachers such as adyashanti must be full of BS too.

Malcolm wrote:

Adyashanti is definitely full of shit. Total fraud.

fuki said:

Interesting none of my Ch'an teacher ever said such a thing, can you elaborate?

Malcolm wrote:

For example, this statement:

At this very moment, Reality and completeness are in plain sight. In fact, the only thing there is to see, hear, smell, taste, touch, or feel, is Reality, or God if you like.

This is completely wrong in every possible way. It sounds groovy, but it is total bullshit. If sense objects were reality, everyone and every creature would be free of delusion at all times. This is merely one of many problems with his "teachings." It is a bunch of uniquely Bay Area New Age Bullshit.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 2:16 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

realized teachers such as adyashanti must be full of BS too.

Malcolm wrote:

Adyashanti is definitely full of shit. Total fraud.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 2:07 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

Why do you keep up bringing views?

Malcolm wrote:

Because, as the great Zen master Śākyamuni Buddha observed, right view is the first limb of the path.

And also, the great Zen master Āryadeva stated, "Realization comes from the view."

In other words you cannot get anywhere practicing with the incorrect views of nonbuddhists.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 1:47 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

I understand your concern but neti neti is non-affirmative, that is if understood and practised correctly. But it is not my intention to confuse, for myself practising under Ch'an and vendata systems the practise is the same, the "view" I have no business with, just the expedients and the outcome of practise.

Malcolm wrote:

Neti neti is most definitely an affirming negation. What does it affirm? The Upanishadic atman. The Buddha refutes this atman.

Which atman does the Buddha not refute? The conventional atman imputed upon the five aggregates.

The view of Chan and Vedanta cannot be the same. It is quite impossible.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 1:31 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

neti neti

Malcolm wrote:

Also irrelevant to Buddhadharma.

fuki said:

Not so, in Buddhism its called "don't know" (kwan um) or "non-dwelling mind" (hui hai) for instance.

Malcolm wrote:

It is so: neti neti is an affirming negation. "Don't know" is a non-affirming negation.

People who do not properly study tenet systems often make the mistake of conflating tirthika views with the view of Buddhadharma. It's a pity, because they block their realization with sophistry and concepts.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 1:16 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

fuki said:

neti neti

Malcolm wrote:

Also irrelevant to Buddhadharma.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 1:15 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Malcolm wrote:

No, it really doesn't since the tathāgatagarbha sūtras definitely rebut the notion that tathāgatagarbha bears any resemblance to the atman of the tīrthikas.

Grigoris said:

While I agree, there are plenty of others out there that will disagree. Not that I want to play the Devil's advocate.

Malcolm wrote:

Those people who disagree are simply ignorant of the Buddha's teachings.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 12:30 AM

Title: Re: Bhagavad Gita 2; 11-25

Content:

Simon E. said:

Yes you could. Take the first quoted verse about 'The Eternal Reality Of The Immortal Soul' for example. Squaring that with the doctrine of anatta could fill a rainy afternoon or two.

Grigoris said:

Depends on your view of the Tathagatagarbha.

Malcolm wrote:

No, it really doesn't since the tathāgatagarbha sūtras definitely rebut the notion that tathāgatagarbha bears any resemblance to the atman of the tīrthikas.

Author: Malcolm

Date: Saturday, January 6th, 2018 at 12:27 AM

Title: Re: Weed is now legal in California

Content:

Queequeg said:

Sorry bout the typo. Lol. Right up there with minibus.

Malcolm wrote:

No, it surpasses minibus by a large margin.

Author: Malcolm

Date: Friday, January 5th, 2018 at 11:31 PM

Title: Re: Weed is now legal in California

Content:

Grigoris said:

Pizza is Italian.

Malcolm wrote:

Nah, it is as American as apple pie. And bagels. And hamburgers. And hot dogs.

aflatun said:

Totes. But that's one bad thing about California, or two. Pizza and bagels. Californians don't know shyte about pizza and bagels. I was recently back in NY and couldn't believe the level of pizza and bagel I had grown accustomed to on the best coast

Malcolm wrote:

Believe it not, but they did a test of bagels, using exact same production methods in NYC and in SF. The NYC bagels still tasted better. In the end, it was decided that the difference was the water used in the process.

Author: Malcolm

Date: Friday, January 5th, 2018 at 11:28 PM

Title: Re: Wolff book about Trump

Content:

Malcolm wrote:

This will be tossed out of court in a New York minute.

Wayfarer said:

Here's hoping!

Malcolm wrote:

In the US, public figures are generally barred from bring defamation suits. If I recall correctly, in fall of 2016 Trump tried to bring a defamation suit against someone and it was laughed out of court with the judge saying that Trump had so damaged his own reputation, no one could do worse.

Author: Malcolm

Date: Friday, January 5th, 2018 at 11:20 PM

Title: Re: Weed is now legal in California

Content:

Grigoris said:

Pizza is Italian.

Malcolm wrote:

Nah, it is as American as apple pie. And bagels. And hamburgers. And hot dogs.

Author: Malcolm

Date: Friday, January 5th, 2018 at 6:17 AM

Title: Re: "Objectivity" and objective moral values

Content:

Wayfarer said:

I think all the arguments against God can be used with equal facility against Buddhism.

Malcolm wrote:

Well, no, since most of the arguments against God have to do with refuting first causes, and Buddhism nowhere asserts first causes.

Author: Malcolm

Date: Friday, January 5th, 2018 at 5:41 AM

Title: Re: Wolff book about Trump

Content:

Malcolm wrote:

The government could not shut down the Pentagon Papers, what makes you think Trump can shut this down?

Wayfarer said:

Different kind of case - there's a clear 'national interest' case in the former, this case mainly concerns defamation. I'm not saying that I think it would be a good thing, but I think the publishers would have to be very mindful of being sued out of existence, which does happen in some cases. We'll find out pretty quickly, I imagine.

Malcolm wrote:

Dude, this is not England. This is America. This will be tossed out of court in a New York minute. Nothing Bannon, etc. said was in public. Therefore, it is protected speech under the First Amendment.

Henry Holt is part of Macmillan, which is a multibillion dollar publisher. There is no scenario in which Trump can outspend Macmillan.

Author: Malcolm

Date: Friday, January 5th, 2018 at 5:24 AM

Title: Re: Occult & Arcane!

Content:

climb-up said:

As I said;

"his is heretical and I apologize, I totally respect your POV"

Malcolm wrote:

It is not heretical, it is merely ignorance of certain facts about Dzogchen that cause people to make these kinds of claims.

Author: Malcolm

Date: Friday, January 5th, 2018 at 5:12 AM

Title: Re: Wolff book about Trump

Content:

Wayfarer said:

Trump's lawyers are seeking an injunction against the book being published. I think they'd have to have a pretty good case, wouldn't they?

Malcolm wrote:

Nope. This is America. The government could not shut down the Pentagon Papers, what makes you think Trump can shut this down?

Wayfarer said:

I noticed that on Slate, which is certainly no friend of the Trump presidency, there was a <https://slate.com/news-and-politics/2018/01/is-bannon-trump-michael-wolff-reporting-reliable.html> of Michael Wolff's overall reliability, saying that he has a track record of unattributed quotations and embellishments.

Malcolm wrote:

Wolff has recordings. Lots of them. The Trump Administration, in their continued display of complete incompetence actually permitted a gossip columnist 6 months of unfettered access to the White House. We don't even need to ask, "What were they thinking," because clearly no one is thinking inside the White House at all these days, not since Obama moved out.

Author: Malcolm

Date: Friday, January 5th, 2018 at 3:53 AM

Title: Re: Weed is now legal in California

Content:

Unknown said:

Attorney General Jeff Sessions issued a marijuana enforcement memo Thursday rescinding the Obama administration's guidance, which enabled states to legalize marijuana without federal intervention. His one-page memo makes it clear that marijuana possession and distribution is against federal law, and it will direct U.S. attorneys to approach these cases as they do all other cases when enforcing them.

The move now injects uncertainty into the growing industry in the regions of the country that have legalized the drug, CBS News' Jeff Pegues points out. Many are likely to be confused about whether it's okay to grow, buy or use marijuana in states where it's legal, since long-standing federal law prohibits it.

Malcolm wrote:

<https://www.cbsnews.com/news/jeff-sessions-marijuana-policy-announcement/>

Author: Malcolm

Date: Friday, January 5th, 2018 at 2:22 AM

Title: Re: Occult & Arcane!

Content:

climb-up said:

I tend to agree. I believe (and this is heretical to many, and I apologize and totally respect that POV) that individuals have experienced the nature of mind outside of Buddhism specifically, and that things like contemplative prayer in the tradition of "The Cloud of Unknowing" (which is a practice based on view and not contradictory (IMO) with dzogchen; but these people have to explain their understanding and experience (if they even dare to) in a framework of the tradition they come from (just like Buddhists do).

Malcolm wrote:

???

Without the view of dependent origination and emptiness, one will not even experience, let alone understand, the nature of the mind.

Author: Malcolm

Date: Friday, January 5th, 2018 at 2:18 AM

Title: Re: Wolff book about Trump

Content:

Queequeg said:

For giggles, schadenfreude, or alarm...

Michael Wolff: My Insane Year Inside Trump's White House

<https://www.hollywoodreporter.com/news/michael-wolff-my-insane-year-inside-trumps-white-house-1071504>

The letter by Beverly Hills-based attorney Charles J. Harder demanded the publisher, Henry Holt and Co., "immediately cease and desist from any further publication, release or dissemination of the book" or excerpts and summaries of its contents. The lawyers also seek a full copy of the book as part of their investigation.

The latest twist in the showdown came after lawyers accused Bannon of breaching a confidentiality agreement and Trump denounced his former aide as a self-aggrandizing political charlatan who has "lost his mind."

Malcolm wrote:

https://www.washingtonpost.com/politics/trump-slams-bannon-when-he-was-fired-he-not-only-lost-his-job-he-lost-his-mind/2018/01/03/21fb158a-f0aa-11e7-b3bf-ab90a706e175_story.html?utm_term=.46ef223afd5e

Author: Malcolm

Date: Friday, January 5th, 2018 at 2:10 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

Unsubstantiated gossip by somebody with a chip on their shoulder. We are really starting to scrape the bottom of the barrel with this thread.

Malcolm wrote:

Well, DW is mostly unsubstantiated gossip.

Author: Malcolm

Date: Friday, January 5th, 2018 at 1:25 AM

Title: Re: Question on Kalachakra prophecy

Content:

Fa Dao said:

Seriously? You are comparing an ideology to a large and diverse group of people. It would be more accurate and less disingenuous to compare capitalism to islam itself...both of which are ideologies.

Malcolm wrote:

Capitalism, Communism, Christianity and Islam all share one feature in common -- they all regard the non-productive destruction of surplus value as socially unethical.

Author: Malcolm

Date: Friday, January 5th, 2018 at 1:21 AM

Title: Re: Question on Kalachakra prophecy

Content:

Nemo said:

It seems the most dangerous thing to life on earth currently is capitalism, not Muslims.

Malcolm wrote:

No, the most dangerous thing on the planet for the environment is oil. And it is used freely by everyone regardless of ideology, economic system, or religion. World population did not explode because of capitalism, it exploded first because of the Colombian exchange, and then the discovery and development of all kinds of

technologies that use petroleum in the late nineteenth century.

<http://energyskeptic.com/2013/oil-production-fueled-population-growth-and-food-production/>

Author: Malcolm

Date: Friday, January 5th, 2018 at 1:11 AM

Title: Re: Tibetan vinaya

Content:

Coëmgenu said:

Is the Tibetan Mūlasarvāstivādinaya available anywhere in English translation?

Malcolm wrote:

Just the basic text, translated by Prebish in Buddhist Monastic Discipline; which also contains a side by side translation of the Mahasamghika Prātimokṣa Sūtra.

Coëmgenu said:

If I may bother you further, do you know if the extant Tibetan Mūlasarvāstivādinaya is the same document as the extant Chinese Sarvāstivādinaya?

Malcolm wrote:

No, the MSV is a more developed Vinaya, which is why it is generally considered to be later than the SV vinaya.

Author: Malcolm

Date: Friday, January 5th, 2018 at 12:53 AM

Title: Re: Tibetan vinaya

Content:

Coëmgenu said:

Is the Tibetan Mūlasarvāstivādinaya available anywhere in English translation?

Malcolm wrote:

Just the basic text, translated by Prebish in Buddhist Monastic Discipline; which also contains a side by side translation of the Mahasamghika Prātimokṣa Sūtra.

Author: Malcolm

Date: Friday, January 5th, 2018 at 12:19 AM

Title: Re: Weed is now legal in California

Content:

DGA said:

Cannabis is good for a bellyache. Or certain kinds of pain.

Otherwise... boring. Maybe there's something wrong with my brain?

TharpaChodron said:

I think it has a lot to do with brain chemistry. Some people are like Willie Nelson, it just works for them. Others find it too hallucinogenic and it triggers their schizophrenia.

I disagree that it just invokes laziness etc for all people. I know some ingenious, industrious and very successful craftsmen who smoke regularly. The same guys don't like alcohol at all. Different brain chemistry, for sure.

And as for this whole thing that America has not contributed anything culturally to the world, I'd

say the total opposite. Music, movies, media, fashion, commerce, ideology, good and bad, much of it is heavily influenced by US culture.

It's not just Cajun food, there's also cornbread, chicken fried steak, dorito loco tacos, Barbeque...

Malcolm wrote:

And Pizza, don't forget Pizza, and General Tso's Chicken!

Author: Malcolm

Date: Thursday, January 4th, 2018 at 11:49 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

PeterC said:

I think most people agree that the person asking about receiving a specific teaching should just go. I certainly do. But that's going into a Rigpa center to receive a specific teaching with no further affiliation to the organization. Very different from advising them to become meaningfully involved with Rigpa.

Malcolm wrote:

We can express our opinion, but we cannot condition people.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 11:47 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

This gets back to the original point, do you want to attend Rigpa for teachings knowing they are still denying abuse occurred?

Malcolm wrote:

If there were some teachings I really thought I needed being given by a lama I respected at a Rigpa center than I would go without hesitation. I would also still watch a film

produced by Miramax.

Sogyal may very well be the Harvey Weinstein of Tibetan Buddhism, but not everything he has done or sponsored is entirely bad.

I know it is fashionable now in the days of the #metoo movement to boycott anything and everything someone accused of sexual misconduct may have been involved with, but I think that it is extremely short-sighted, a bandaid, not a cure.

Also, I am quite certain that Rigpa will survive Sogyal. There are literally thousands of people who don't care if or don't believe that Sogyal has actually done anything wrong. And Sogyal has colon cancer -- it is highly unlikely that he will last out another decade.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 11:32 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Exactly you are guessing. Where did I say I would be satisfied?

Just to refresh people's memories. I'm not the only one who has stated that Sogyal should spend time in prison. I recall Malcolm stating very categorically the same in this thread, on at least two occasions.

Malcolm wrote:

No. I stated that this was a matter for the courts. However, no criminal complaint has brought been against the man so far.

TRC said:

Well it appears you did, on p.18 and again on p.21 of this thread:

Malcolm wrote:

Observing that it may be a compassionate outcome for a person to spend some time incarcerated for a crime they have been convicted of is a far cry from praying for someone's incarceration.

Why would it be compassionate? In order to prevent them from committing other similar crimes. As I observed, however, Sogyal has yet to be brought up on criminal charges. The way it works in a Democracy is that everyone is entitled to their day in court. Jane Doe had her day and opted for payment rather than punishment, probably because her lawyer advised her to take the settlement rather than get bogged down in a lengthy court case with a less than certain outcome.

In other news:

Mary Finnigan writes:

Author: Malcolm

Date: Thursday, January 4th, 2018 at 10:15 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Well I'm still waiting for you to pull up the quote where I said I would be rejoicing in Sogyal's suffering if he went to prison.

dzogchungpa said:

Well, you said:

TRC said:

I'm saying a long-life prayer for Sogyal so he can spend a bit of that time in prison. This would be the best and most compassionate outcome for him to help ripen that huge back log of negative karma, and good for the victims of his abuse too, to see some justice done.

dzogchungpa said:

I'm guessing that means you want him to go to prison and would feel satisfaction if he does. I'm also guessing you understand that he would be suffering there, right?

TRC said:

Exactly you are guessing. Where did I say I would be satisfied?

Just to refresh people's memories. I'm not the only one who has stated that Sogyal should spend time in prison. I recall Malcolm stating very categorically the same in this thread, on at least two occasions.

Malcolm wrote:

No. I stated that this was a matter for the courts. However, no criminal complaint has brought been against the man so far.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 5:30 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Apparently you can't be a Mahayana practitioner if you want to see the natural course of justice take place and see people face up to their criminal behaviour, but you can still be a Mahayana practitioner if you sexually, physically, spiritually and emotionally abuse people.

Johnny Dangerous said:

You are just using a vague idea of justice to rationalize a desire that someone be harmed. You should apply antidotes, or whatever your approach dictates, instead of pretending a desire for vengeance is somehow motivated by virtue. The punitive end of the criminal justice system in most countries has little to do with 'facing up to criminal behavior', whatever it's other qualities or deficiencies.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 5:22 AM

Title: Re: An Account of the Tiāntāi Synthesis

Content:

Queequeg said:

Good luck finding the empty nature of dharmas, though.

Malcolm wrote:

When you don't find it, you have found it.

Queequeg said:

I've been searching for years... I must be getting close.

Malcolm wrote:

If you are still searching, you haven't found it.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 5:14 AM

Title: Re: An Account of the Tiāntāi Synthesis

Content:

Queequeg said:

Good luck finding the empty nature of dharmas, though.

Malcolm wrote:

When you don't find it, you have found it.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 5:07 AM

Title: Re: Weed is now legal in California

Content:

PuerAzelis said:

Same here. My last experience was a truly out of control flashback. The Fear. For hours and hours on end. No desire to repeat.

To be honest it was never my favorite. Hashish = assassin.

dzogchungpa said:

When I was 19 I was in Benares and I tried this stuff called bhang. My companions and I were completely incapacitated for many, many hours. All that was left of my mind was an experience of white light. Crazy stuff. We didn't even take that much of it, the guys in the shop were doing like two or three times as much.

Grigoris said:

Eating dope is so much more efficient than smoking. It takes longer but the effect is generally much more intense.

Malcolm wrote:

And debilitating.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 4:45 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Apparently you can't be a Mahayana practitioner if you want to see the natural course of justice take place and see people face up to their criminal behaviour...

Malcolm wrote:

It all depends on whether you have a one-lifetime view or a multiple lifetime view. If someone has faith in karma, the vipāka of sexual misconduct and so on is very clearly delineated. Wishing for someone to suffer, for any reason, is antithetical to Buddhist ethics in general, and Mahāyāna ethics specifically, since it involves abandoning one's compassion for that sentient being. One cannot in the same breath say, "I want to X to suffer in prison for their crimes" and say also, "I have compassion for X." No truly compassionate Buddhist person ever wants any sentient being to suffer for any reason.

TRC said:

but you can still be a Mahayana practitioner if you sexually, physically, spiritually and emotionally abuse people.

Malcolm wrote:

Yes, no one ever said pṛthagjana Mahāyāna practitioners were perfect. Anyway, you will have to be satisfied with the endless humiliation of Sogyal in the press and on boards such as these since it is highly unlikely he will be successfully brought up on charges. Being satisfied with the humiliation of a sentient being is also not very Buddhist.

We can address the issues of patriarchy and sexual abuse in Buddhist organizations without indulging in afflictive behavior ourselves, or at least we can recognize the afflictions that the perceived misdeeds of others raise within ourselves.

And if you accept rebirth, do you really believe that in some past life you have not done things far more awful to women than the crimes you impute onto Sogyal? I am pretty sure we have all been perps and victims, over and over again...

Author: Malcolm

Date: Thursday, January 4th, 2018 at 4:31 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Simon E. said:

But clearly they do or we would not be having this discussion.

The answer is not to rush to punishment. The answer is to raise the awareness of would be Dharma students. To encourage caution when approaching teachers. To take our time. To keep our eyes and ears open fully.

I am not interested in victim blaming, but it is a fact that Sogyal's reputation was widespread long before the scandals were in the public domain.

That did not help those already in the organisation where a different set of dynamics apply..but could have been a warning those thinking of joining.

Josef said:

No, they dont.

His behavior, and his apologists behavior removes them from the ranks of Mahayana practitioners.

TRC said:

Thank you Josef. That was exactly the point.

Malcolm wrote:

While I generally agree with Josef, on this point, I cannot agree. Papayin Māra's attempt to trick the Buddha by taking the bodhisattva vow to gain access to the Buddha's presence resulted in Papayin Māra's prediction to complete Buddhahood (Śūraṅgamasamādhi Sūtra), so it is impossible that Sogyal has been separated from the Mahāyāna gotra. You, TRC, are underestimating the tremendous merit of the bodhisattva aspiration.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 4:17 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Tongnyid Dorje said:

I dont know, guys. I think we can find ANY citation to support ANY view.

Malcolm wrote:
No, not really.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 2:48 AM
Title: Re: Weed is now legal in California
Content:

DGA said:
Native Oregonian here. I kind of like Walla Walla pinot and cabernet better than our stuff.

Malcolm wrote:
That's because Washington wine regions are drier and hotter, and make a more full bodied wine. Willamette growers emulate the more austere style of Burgundy, buy design. The French just don't like American creativity with wine making. But they do not know what they are missing. Also their meat sucks.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 2:40 AM
Title: Re: Weed is now legal in California
Content:

DGA said:
I like Gewürztraminers because they are orange and fizzy.

Malcolm wrote:
Best paired with a nice spicy curry.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 2:39 AM
Title: Re: Weed is now legal in California
Content:
Minobu said:
wine wine wine

Malcolm wrote:
wine wine wine

Queequeg said:
They made a movie about this called Sideways.

Malcolm wrote:
Minobu wouldn't be happy about how fruit forward the Santa Maria Pinots are.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 2:35 AM
Title: Re: Weed is now legal in California
Content:

Coëmgenu said:
I have a bit of a weird affection for the sheer bizarre eccentricity of German white wines.

Malcolm wrote:
Rieslings are the favored wines of sommeliers around the world. Why? They are light and refreshing.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 2:27 AM
Title: Re: Question on Kalachakra prophecy
Content:
Harimoo said:
In Kalacakra tantra, mleccas refers to muslims.

DGA said:
Yes. What is not clear to me is if the term mleccha refers to Muslims only, or also to others.

Malcolm wrote:
Generally, it refers to anyone speaking an unclear (to subcontinental Indians) language. In the context of the Kālacakra, muslims.

Author: Malcolm
Date: Thursday, January 4th, 2018 at 1:57 AM
Title: Re: Sexuality, Marriage, Promiscuity and the Dharma
Content:

Ricky said:
If one is a Shin Buddhist then the 5 basic precepts are good enough.

Malcolm wrote:

If you are a Shin Buddhist you don't even follow those.

Ricky said:

True but its great to have some level of morals and decency in life.

Malcolm wrote:

Then it is better to choose bodhisattva ethics over pratimokṣa ethics.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 1:45 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

All I'm saying is it doesn't break the precept, not whether it's a good or bad thing.

Malcolm wrote:

It breaks the bodhisattva precepts, which, if one is a lay Mahāyāna practitioner, are more important than the five lay pratimokṣa precepts. The sūtra I cited also states that much of what is permissible for a Hinayāna practitioner is forbidden to a Mahāyāna practitioner, and vice versa. The five pratimokṣa precepts are not definitive for Mahāyānis, but the bodhisattva precepts are definitive.

Ricky said:

If one is a Shin Buddhist then the 5 basic precepts are good enough.

Malcolm wrote:

If you are a Shin Buddhist you don't even follow those.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 1:29 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

All I'm saying is it doesn't break the precept, not whether it's a good or bad thing.

Malcolm wrote:

It breaks the bodhisattva precepts, which, if one is a lay Mahāyāna practitioner, are more important than the five lay pratimokṣa precepts. The sūtra I cited also states that much of what is permissible for a Hinayāna practitioner is forbidden to a Mahāyāna practitioner, and vice versa. The five pratimokṣa precepts are not definitive for Mahāyānis, but the bodhisattva precepts are definitive.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 1:26 AM

Title: Re: Weed is now legal in California

Content:

Minobu said:

California wine is good in some cases but you cannot compare it to French or Italian ..

Malcolm wrote:

I have drunk wine in Italy, France, Spain, Napa, and Oregon. Californian and Oregonian wine is just as good and often better than wine from Europe.

You need to read about the <http://www.simonandschuster.com/books/Judgment-of-Paris/George-M-Taber/9780743297325>:

The Paris Tasting of 1976 will forever be remembered as the landmark event that transformed the wine industry. At this legendary contest—a blind tasting—a panel of top French wine experts shocked the industry by choosing unknown California wines over France's best.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 12:48 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Malcolm wrote:

So now I assume you are going to smoke weed, take drugs, drink booze, and eat meat again? Amazing the permissions we can find in a little citation!

Grigoris said:

Quite amazing the conclusions that people jump to based on so little information. That is not what it is advising, and you know it!

Malcolm wrote:

Greg, in all seriousness, the Kun byed rgyal po citation is talking about the nature of the mind. The sūtra quote I posted was about how someone who holds bodhisattva vows should conduct themselves. I assume you hold three vows, because you are Vajrayāna practitioner. This means that observing bodhisattva vows are important to you, since I know that they are important to you. The citation is not saying, "don't visit prostitutes because they are bad people." The citation means, "Do not visit prostitutes for sex." We already agree on this.

Author: Malcolm

Date: Thursday, January 4th, 2018 at 12:14 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Malcolm wrote:

There are three things a householding bodhisattva should not do. Which three? One should not go near prostitutes; one should not depend on a man or a woman whose practice of speech and thought differ [from one's own]; and one should not stay in places where cows are slaughtered.

-- Trisaṃvara-nirdeśa-parivarta-nāma-mahāyāna-sūtra

Pero said:

Uh oh.

Grigoris said:

From my signature: "Butchers, prostitutes, those guilty of the five most heinous crimes, outcasts, the underprivileged: all are utterly the substance of existence and nothing other than total bliss."

The Supreme Source - The Kunjed Gyalpo

The Fundamental Tantra of Dzogchen Semde

Malcolm wrote:

So now I assume you are going to smoke weed, take drugs, drink booze, and eat meat again? Amazing the permissions we can find in a little citation!

Author: Malcolm

Date: Thursday, January 4th, 2018 at 12:09 AM

Title: Re: Weed is now legal in California

Content:

Grigoris said:

Well, for me it has nothing to do with beefs, being "down" with people (I have overdosed on "down" here on Lesbso) and ecolodging, it has to do with an interest in pre-Columbian meso-American culture. I am a bit of an "ancient rubble" junky.

Malcolm wrote:

Strictly speaking, you will find some of the best pre-Colombian "rubble" in New Mexico, Arizona, Colorado, etc. Then, in Missouri and Illinois there are the mound builders. The largest city north of Mexico Pre-Colombian America was the https://en.wikipedia.org/wiki/Cahokia_near_Cahokia,_Illinois.

Mexico is of course amazing in this respect, and if you have a chance to get the Archaeology Museum in Mexico City, go by all means. Then there is Mayan Mexico, Chiapas and the Yucatan, which I have not been to, and Oaxaca on the Pacific Coast,

the homeland of Mezcal. Honduras, El Salvador and Guatemala are presently really too dangerous for idle tourism, but Costa Rica and Belize are pretty safe. We have not even gotten to Peru, Chile, etc.

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 8:04 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

I'm saying a long-life prayer for Sogyal so he can spend a bit of that time in prison.

Malcolm wrote:

Mahāyāna practitioners do not pray for the incarceration of anyone.

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 4:03 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

TaTa said:

What are the benefits of paying a membership? Is there like an data bank of past webcast or the replays are just the last ones?

heart said:

You support the community, that is the real benefit.

/magnus

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 3:58 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

The Cicada said:

It's not a subject that I deal with often, except in these conversations with you and the others, so I'll have to dig up the reference with the exact number. In the meantime, anyone interested, or who would like to search with me, can refer to <https://dhammawheel.com/viewtopic.php?f=42&t=22572#p323571> at Dhammawheel.

Malcolm wrote:

Dhammanando's opinion is not definitive.

It also does not apply to bodhisattvas, unlike the Mahāyāna sūtra passage I quoted above. Those who consider themselves Mahāyāna practitioners should by all means

avoid visiting prostitutes for sexual services.

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 2:12 AM

Title: Re: Weed is now legal in California

Content:

Queequeg said:

Back to pot... the first time I went into a shop in Washington State where its been fully decriminalized for a few years, it took me a second to not feel like I needed to be looking over my shoulder, and then talking with a guy about different kinds of weed and weed derived products as though I was at Best Buy talking about TVs... very strange experience...

Malcolm wrote:

Before you all get too giddy on your sour diesel/pineapple express hybrids:

<https://www.politico.com/magazine/story/2017/12/16/jeff-sessions-marijuana-216109>

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 2:08 AM

Title: Re: Weed is now legal in California

Content:

Queequeg said:

Back to pot... the first time I went into a shop in Washington State where its been fully decriminalized for a few years, it took me a second to not feel like I needed to be looking over my shoulder, and then talking with a guy about different kinds of weed and weed derived products as though I was at Best Buy talking about TVs... very strange experience...

Also, the pot these days... WHOA. This aint the schwag we smoked behind the bleachers in high school... no seeds popping in your face, and you can actually choose the kind of high...

dzogchungpa said:

We've come a long way, baby. Check out this <http://www.mybpg.com/shop>.

Grigoris said:

I have hazy recollections of Amsterdam in 1990. The novelty wears off quite fast.

Malcolm wrote:

You can still remember 1990? Impressed!

Author: Malcolm
Date: Wednesday, January 3rd, 2018 at 2:08 AM
Title: Re: Weed is now legal in California
Content:
Malcolm wrote:
best food and wine in the world.

Queequeg said:
Oh, I don't know about that. There are a lot of places with great food and wine. In terms of food, Tokyo might be the greatest place at this time in history - beyond just Japanese food.

Malcolm wrote:
Nothing beats Napa.

Author: Malcolm
Date: Wednesday, January 3rd, 2018 at 1:39 AM
Title: Re: Weed is now legal in California
Content:
Malcolm wrote:
When was the last time you were in Cali?

Grigoris said:
???

Just reporting on a news item I read.

Actually I have no desire to visit California, or the US. None at all. Granted there would be some amazing nature to see there, but...

Ricky said:
Visit Canada instead. It's a cleaner and more civilized version of the US.

Malcolm wrote:
Perhaps, but it is also boring, with the exception of British Columbia.

Author: Malcolm
Date: Wednesday, January 3rd, 2018 at 1:36 AM
Title: Re: Weed is now legal in California
Content:
Malcolm wrote:
Your loss. The US is a great place to live and practice Dharma.

Grigoris said:
Not all places in the US are great to live in, or practice Dharma. Like not all places in

Europe are great to live in or practice Dharma.

Malcolm wrote:

That depends. Granted cities are not good places to practice Dharma in general, but the US is comparatively unpopulated compared to the rest of the world. And California, while too expensive, is great -- best food and wine in the world.

Author: Malcolm

Date: Wednesday, January 3rd, 2018 at 1:15 AM

Title: Re: Weed is now legal in California

Content:

Grigoris said:

None at all.

Malcolm wrote:

Your loss. The US is a great place to live and practice Dharma.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 11:43 PM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Grigoris said:

]Personally I have no problem with sex workers, I have worked with (adolescent) prostitutes and had friends that were sex workers. The problems is not the girls and boys, it is the Johns. The "people" that USE the sex workers.

Malcolm wrote:

That is why householder bodhisattvas should not resort to prostitutes.

Grigoris said:

I agree fully, especially after witnessing the effects that sex work has on the workers psyche. It's not pretty.

Malcolm wrote:

Yes, it has nothing to do with phobias, as one person inaccurately described it, but rather caring for other human beings who are in exploited positions.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 10:45 PM

Title: Re: Requesting bodhisattvas for help

Content:

MatthewAngby said:

Okay.. let's say today I am going to buy 5 crabs from the stall... but I wait and pray for bodhisattvas to manifest in forms to save them. But what if they didn't manifest and the

crabs survival depended if I bought them.

Malcolm wrote:

Why they should they appear when there is already a bodhisattva on the scene?

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 10:37 PM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Grigoris said:

]Personally I have no problem with sex workers, I have worked with (adolescent) prostitutes and had friends that were sex workers. The problems is not the girls and boys, it is the Johns. The "people" that USE the sex workers.

Malcolm wrote:

That is why householder bodhisattvas should not resort to prostitutes.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 11:35 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

Why do the rules for this change in Mahayana?

Malcolm wrote:

Because we are bodhisattvas, more concerned with the welfare of others than our own.

Ricky said:

I read something once that a bodhisattva can have sex with a hooker if it benefits her in some way. Maybe you know the sutra for this.

Malcolm wrote:

That's a very slippery and steep slope.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 11:20 AM

Title: Re: Weed is now legal in California

Content:

dzogchungpa said:

I just realized this. Mlght have to stop by <http://www.mybpg.com/blog/jan1/>, just out of curiosity, of course.

Grigoris said:

I wouldn't do that if I were you, unless you are a registered resident of California, coz it is

still a criminal offence for non-residents caught in California with ganja.

Malcolm wrote:

When was the last time you were in Cali?

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 11:15 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

Why do the rules for this change in Mahayana?

Malcolm wrote:

Because we are bodhisattvas, more concerned with the welfare of others than our own.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 5:54 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

The Cicada said:

That's where I got the 5 prostitutes a day, where legal, rule from.

Malcolm wrote:

Specific source please.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 5:08 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Pero said:

This was back on E-Sangha.

Malcolm wrote:

Definitely not.

Pero said:

It might not have been you but for sure it was sourced from some sutra.

Malcolm wrote:

Whoever presented this opinion presented it from Berzin's website:

Consider, for example, the discussion about having sex with a prostitute. In both the Indian and the Tibetan texts, having sex with a prostitute is perfectly okay, even for a married man, so long as the man pays for the prostitute.

<https://studybuddhism.com/en/tibetan-buddhism/path-to-enlightenment/karma-rebirth/buddhist-sexual-ethics-main-issues#prostitution>

This what you said:

I thought Buddha said it was ok to go to prostitutes as long as one pays for them himself. But we can see from the passage that I cited above it is not the case that visiting prostitutes was considered acceptable conduct for a householder bodhisattva.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 4:54 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Pero said:

I thought Buddha said it was ok to go to prostitutes as long as one pays for them himself. Ironically I think it was Malcolm who mentioned this first.

Malcolm wrote:

Definitely not.

Pero said:

This was back on E-Sangha.

Malcolm wrote:

Definitely not.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 4:37 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Pero said:

I thought Buddha said it was ok to go to prostitutes as long as one pays for them himself. Ironically I think it was Malcolm who mentioned this first.

Malcolm wrote:

Definitely not.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 4:03 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

The Cicada said:

It's also important to note that some convert Buddhists have hangups about what is permitted by the Buddha, such as the fact that frequenting prostitutes, where legal, is perfectly fine so long as one limits oneself to 5 a day. But these are just puritanical Christian hangups that have no place in Buddhism because the practice is perfectly fine so long as it is legal, as it is in Las Vegas here in the States.

Malcolm wrote:

There are three things a householding bodhisattva should not do. Which three? One should not go near prostitutes; one should not depend on a man or a woman whose practice of speech and thought differ [from one's own]; and one should not stay in places where cows are slaughtered.

-- Trisaṃvara-nirdeśa-parivarta-nāma-mahāyāna-sūtra

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 2:43 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

Conservative family values = healthy and strong society.

Malcolm wrote:

Right, which is why Christian adolescents have much higher rates of STD's than the gen pop.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 1:46 AM

Title: Re: CHNN on presence

Content:

Vasana said:

As far as I heard, he gave these examples to illustrate that we generally make mistakes when we're not present (e.g- copying a text while distracted, cutting your finger when chopping vegetables, having a road accident) and that when we are familiar with the meaning of presence it is like a person who is well familiar with driving a car. In the beginning you have to use a lot of effort to maintain attention while driving but after some time, familiarity & integration, you can drive while having a complicated conversation with someone and yet not be distracted from what you're doing.

Malcolm wrote:

Yes, and he offers instructions in how to train in "presence" which differ not in the slightest from how one trains in mindfulness. His use of the term "presence" indicates his initial translation of dran pa into Italian.

Aryjna said:

Is there a specific book or text that you would recommend for instructions on mindfulness?

Malcolm wrote:

I would just follow Rinpoche's instruction -- first you try to be mindful for five minutes, when you are breathing, be mindful you are breathing, etc. Then increase to ten minutes, than an hour, than three, etc.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 1:33 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

liuzg150181 said:

After hearing the Sakya horror story from ChNNR, generation and completion stage seems less enticing now.

Btw, I only receive transmission during the Three anniversary, and miss this time's Ati Guru Yoga transmission, am I still allowed to practise Ati Guru Yoga?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 1:12 AM

Title: Re: CHNN on presence

Content:

Vasana said:

As far as I heard, he gave these examples to illustrate that we generally make mistakes when we're not present (e.g- copying a text while distracted, cutting your finger when chopping vegetables, having a road accident) and that when we are familiar with the meaning of presence it is like a person who is well familiar with driving a car. In the beginning you have to use a lot of effort to maintain attention while driving but after some time, familiarity & integration, you can drive while having a complicated conversation with someone and yet not be distracted from what you're doing.

Malcolm wrote:

Yes, and he offers instructions in how to train in "presence" which differ not in the slightest from how one trains in mindfulness. His use of the term "presence" indicates

his initial translation of dran pa into Italian.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 12:44 AM

Title: Re: CHNN on presence

Content:

Jyoti said:

Malcolm, thanks for the input. Its nice to read your words again after five years of my absence from this board.

Malcolm wrote:

Sure, actually, when Rinpoche discusses presence and awareness, he is referencing the terms dran pa (smṛti) and shes bzhin (samprajāna).

His five guidelines for practitioners are always:

- 1) Ati Guru Yoga.
- 2) Use presence and awareness.
- 3) Work with circumstances.
- 4) Do your best.
- 5) Relax.

Happy New Year.

Author: Malcolm

Date: Tuesday, January 2nd, 2018 at 12:08 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

weitsicht said:

If you have the opportunity to participate in a teaching of a Rinpoche who follows Rigpa's invitation, hence you pay Rigpa for the tuition and play part in Rigpa's way of reciting Refuge and Dedication (inclusion Sogyal's chants from tape and a long life prayer for him) and you would have no other chance to have this teaching or see this Rinpoche otherwise, would you go or would you abstain?

Malcolm wrote:

If the teacher or teaching were important to me, I would go.

Author: Malcolm

Date: Monday, January 1st, 2018 at 11:37 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Ignorant_Fool said:

Noob question - for the lungs that Rinpoche gave earlier, are we required to receive empowerment to practice (say Green Tara or Marici) anuyoga style? Is it ok to just do the root mantra?

Malcolm wrote:

Dzogchen transmission eliminates any need to have further empowerments for the lungs you have received.

Author: Malcolm

Date: Monday, January 1st, 2018 at 11:26 PM

Title: Re: Yes, you need a teacher.

Content:

WontonCarter said:

How I've done it so far is to not only read the works of many teachers of many traditions, but also work a lot with admirable friends, compare understandings, read the posts here and at DhammaWheel, as well as other forums, and listen to Dharma talks and lectures from highly-reputable teachers of both Mahayana and Theravada. I've also been in contact/have friendships with monks and nuns, exchanged letters, had conversations, etc. I spend a lot of time studying the Pali Canon and Mahayana sutras as well, and reading commentaries. Most importantly, I practice in line with these teachings and scriptures.

Malcolm wrote:

This is called training in the three wisdoms: hearing, reflection, and cultivation.

pael said:

How about reciting sutras without lung? Any merit?

Malcolm wrote:

Yes, of course. Sūtras have lungs, but do not require them for recitation and so on.

Author: Malcolm

Date: Monday, January 1st, 2018 at 9:16 PM

Title: Re: CHNN on presence

Content:

Jyoti said:

Instant presence is another alternative for the 'state of rigpa', 'rigpa' is just knowledge

and 'presence' is not just 'rigpa', it is the 'state of rigpa'. Many westerners just use rigpa to refer to the state of presence, this is an error.

Jyoti

Malcolm wrote:

Presence is Rinpoche's translation of dran pa, mindfulness.

Author: Malcolm

Date: Monday, January 1st, 2018 at 1:11 PM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Ricky said:

Not 100% sure about this but a married buddhist man can go see hookers on the side and not break the sexual misconduct precept.

Malcolm wrote:

False.

Author: Malcolm

Date: Monday, January 1st, 2018 at 6:24 AM

Title: Re: Occult & Arcane!

Content:

RengeReciter said:

When Buddhism came to Tibet, it merged with the indigenous shamanic system, Bon, and took on characteristics and practices from that tradition.

Malcolm wrote:

This is basically nonsense. Not your fault for repeating it, but it is bullshit. This is like calling Japanese Buddhism shamanic because many customs from pre-buddhist Japanese religion were preserved by Japanese Buddhists, such as worshipping the Kami and so on.

The Carmen Blacker book mentioned by Jikan has an excellent account of shamanic currents in Nichiren temples.

Author: Malcolm

Date: Monday, January 1st, 2018 at 6:19 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Johnny Dangerous said:

Modern 'family values' did not exist in the Buddha's time, because people did not conceive of the nuclear family the way we do, fairly obviously. Neither did the silly 'sex postivity' one currently finds on the other end of the spectrum.

Stefos said:

One can understand that, of course, "modern family values" which are joke by the way due to a LOT of issues with people and their images of the perfect man, woman, child, family, etc.

I asked for Textual sources sir.

Can you provide any for your particular stance please?

Thank you,
Stefos

Johnny Dangerous said:

I didn't mention a particular stance, other than that the Buddha (obviously) had little to say about modern sexual politics or ideas. I don't really feel like pulling anything up from access to insight because I'm on a mobile device.

Obviously though, if you are looking for Pali sources it is a mostly very dim view of sensual pursuits period, promiscuity would certainly fall under that, but the approach is so different from modern moralizing about it that there is no comparison really. That, and the fact advice on sex for celibate renunciation is obviously it's own deal.

The Buddha In Pali sources takes a negative view of household life period, that ain't no 'family' values.

Mahayana sources are all over the map...so exactly what kind of 'source' are you looking for?

Shore up your own ability to steer the conversation and be specific before complaining about not having sources etc.

Malcolm wrote:

When the Chinese were dismayed that they could not find any mention of such things as filial piety and so on, they composed sūtras to reinforce those values.

Author: Malcolm

Date: Monday, January 1st, 2018 at 5:53 AM

Title: Re: Happy new year !

Content:

Lucas Oliveira said:

Happy New Year Dharma Wheel !!!

Malcolm wrote:
Happy Fake Buddha Quotes!!!

Author: Malcolm
Date: Monday, January 1st, 2018 at 4:57 AM
Title: Re: Obstacle years

Content:
pemachophel said:
one of my teachers just told me the effects of the obstacle year can sometimes be felt six months in advance if it's going to be a really bad year.

also, there are practices for turning back these negative conditions, at least in part.

Malcolm wrote:
In general, for men the year before is also an obstacle year, for women, the year after.

kirtu said:
So there's actually at least a third obstacle year. Does the before -after male/female rule also apply to the 7th year?

Kirt

Malcolm wrote:
No.

Author: Malcolm
Date: Monday, January 1st, 2018 at 4:55 AM
Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:
Malcolm wrote:
In reality, the Buddha said almost nothing about family life. He said absolutely nothing about monogamy, promiscuity, and so on. Why? These things belong to worldly social customs and really have nothing do with Dharma.

Author: Malcolm
Date: Monday, January 1st, 2018 at 3:45 AM
Title: Re: Obstacle years

Content:
pemachophel said:
one of my teachers just told me the effects of the obstacle year can sometimes be felt six months in advance if it's going to be a really bad year.

also, there are practices for turning back these negative conditions, at least in part.

Malcolm wrote:

In general, for men the year before is also an obstacle year, for women, the year after.

Author: Malcolm

Date: Monday, January 1st, 2018 at 3:39 AM

Title: Re: Obstacle years

Content:

kirtu said:

So then, if one were born late in the centipede year, would the entire centipede year be the obstacle year or is it the year from ones birthday? Since people usually didn't know their birthday, is the year following the season that one was born in the obstacle year or is it considered to be the astrological year?

Thanks!

Kirt

Malcolm wrote:

It does not matter when in the centipede year you were born, if you were born the day before the centipede year becomes the millipede year, you are still a centipede and it is still your obstacle year from new years onward.

kirtu said:

Well what if nothing particularly challenging happens in the centipede year?

Kirt

Malcolm wrote:

That is just fine. Not everyone has the same cycle of elements, mewas, parkha and so on. And, karma trumps astrology.

Author: Malcolm

Date: Monday, January 1st, 2018 at 3:38 AM

Title: Re: Obstacle years

Content:

kirtu said:

So then, if one were born late in the centipede year, would the entire centipede year be the obstacle year or is it the year from ones birthday? Since people usually didn't know

their birthday, is the year following the season that one was born in the obstacle year or is it considered to be the astrological year?

Thanks!

Kirt

Malcolm wrote:

It does not matter when in the centipede year you were born, if you were born the day before the centipede year becomes the millipede year, you are still a centipede and it is still your obstacle year from new years onward.

Grigoris said:

So the year after your birth year is an obstacle year?

Malcolm wrote:

No, if you were born in a dog year, the dog year is your obstacle year. In Tibetan astrology, you are 1 year old the day you are born. Let's say you were born on the last day of this year, the fire bird year. On the first day of the following year, the earth dog year, you would be 2. Your thirteenth year would be the next bird year, that would be your obstacle year. Your 7-off side year would be the next rabbit year, which is the enemy of bird, another obstacle year. There are generally two obstacle years per 12 year cycle, your rang lo, or the animal year of your birth and the seventh year from that birth year.

Author: Malcolm

Date: Monday, January 1st, 2018 at 3:21 AM

Title: Re: Obstacle years

Content:

philji said:

When do obstacle years occur? Is it every 12 th year..i.e. if i am year of the dog sign they will arise in that year..or is it when the 12/24/36 th year etc ends and i enter 13/25/37 th year etc.

Malcolm wrote:

If you are a dog, then the next year is an obstacle year.

kirtu said:

So then, if one were born late in the centipede year, would the entire centipede year be the obstacle year or is it the year from ones birthday? Since people usually didn't know their birthday, is the year following the season that one was born in the obstacle year or is it considered to be the astrological year?

Thanks!

Kirt

Malcolm wrote:

It does not matter when in the centipede year you were born, if you were born the day before the centipede year becomes the millipede year, you are still a centipede and it is still your obstacle year from new years onward.

Author: Malcolm

Date: Monday, January 1st, 2018 at 3:14 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Stefos said:

The Lord Buddha's wives died Malcolm.....He was running a concurrent "wife brothel."

Malcolm wrote:

Really, you have a sūtra citation for this?

Author: Malcolm

Date: Monday, January 1st, 2018 at 2:35 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Malcolm wrote:

The point of this exercise of course is to dispel the notion that the Buddha advocated the "traditional family" based on Western monogamous values.

The Cicada said:

Okay then, Mahanatma, how should we then live?

Malcolm wrote:

However you like, as long as it does not harm others.

Author: Malcolm

Date: Monday, January 1st, 2018 at 2:34 AM

Title: Re: Occult & Arcane!

Content:

RengeReciter said:

This is similar to the shamanic elements that you see in Tibetan Buddhism.

Malcolm wrote:

What shamanic elements? You mean like the "Shamanic" elements in Nichiren Buddhism?

Author: Malcolm

Date: Monday, January 1st, 2018 at 1:42 AM

Title: Re: Obstacle years

Content:

philji said:

When do obstacle years occur? Is it every 12 th year..i.e. if i am year of the dog sign they will arise in that year..or is it when the 12/24/36 th year etc ends and i enter 13/25/37 th year etc.

Malcolm wrote:

If you are a dog, then the next year is an obstacle year.

Author: Malcolm

Date: Monday, January 1st, 2018 at 1:06 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Fortyeightvows said:

Buddha for sure supported traditional marriage. For one he himself only took one wife...

Malcolm wrote:

No, the Buddha had at least two wives, and according to some sources, three; as well as many mistresses. The Lalitavistara reports he had a wife named Gopa, who was his head wife:

Then indeed, in order to conform to worldly conventions, the Bodhisattva dwelt among 84,000 women and showed himself to partake of the amorous games with pleasure. Among the 84,000 women, the Śākya girl Gopā was consecrated as the foremost wife.

"Traditional" marriage exists in many forms: polygamy, polyandry, monogamy, and everything in between.

pael said:

It is often said to be Yasodhara. Who was third wife? Gopa was not Rahula's mom, right?

Malcolm wrote:

Gopa was the principle wife, Yaśodharā was the mother of Rahula, and Mrigajā was the third wife. There are other sūtras that mention six wives.

The point of this exercise of course is to dispel the notion that the Buddha advocated the "traditional family" based on Western monogamous values.

Author: Malcolm

Date: Monday, January 1st, 2018 at 12:57 AM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Malcolm wrote:

Just to add a bit more here, the Abhiniṣkramaṇa-sūtra states that the Buddha had three

main wives, Gopa, Yaśodharā, and Mrigajā, as well as 60,000 other wives, that is to say, 20,000 wives as the retinue for the three main wives. Buddha's palace was literally crawling with wives.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 11:45 PM

Title: Re: Sexuality, Marriage, Promiscuity and the Dharma

Content:

Fortyeightvows said:

Buddha for sure supported traditional marriage. For one he himself only took one wife...

Malcolm wrote:

No, the Buddha had at least two wives, and according to some sources, three; as well as many mistresses. The Lalitavistara reports he had a wife named Gopa, who was his head wife:

Then indeed, in order to conform to worldly conventions, the Bodhisattva dwelt among 84,000 women and showed himself to partake of the amorous games with pleasure. Among the 84,000 women, the Śākya girl Gopā was consecrated as the foremost wife.

"Traditional" marriage exists in many forms: polygamy, polyandry, monogamy, and everything in between.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 10:32 PM

Title: Re: 'The observer is the observed' ---critique

Content:

Supramundane said:

The point of the first jhana is, i think, to gain awareness. But thought cannot be stopped. A good athlete can slow his pulse; he can't stop it.

Malcolm wrote:

No, the point of the first dhyana is to attain one-pointedness on an object of concentration.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 10:25 PM

Title: Re: Question on Kalachakra prophecy

Content:

cck123 said:

Hi friends,

regarding the kalachakra tantra:

what is the role of all the other religions and gods, esp. christians and jews, in the battle against the mleccchas? Do you find them among one of the two sides, or are all people areligious and the gods without might? Are they destroyed or converted by the mleccchas?

Good wishes for new year 2018!

Chris

Malcolm wrote:

Kālacakra treats all Abrahamic religions as the same, that is, pernicious.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 6:10 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Malcolm wrote:

With the exception of the prohibition against intoxication, the wording of the first four precepts are identical for laypeople and ordained.

Grigoris said:

I asked if the wording refers specifically to humans. For example the wording in the Abrahamaic Religions is: Thou Shalt Not Kill.

Malcolm wrote:

As I said, it is clearly discussed in the commentaries.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 5:39 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Grigoris said:

Does the exact wording of the precept refer to humans specifically?

Malcolm wrote:

With the exception of the prohibition against intoxication, the wording of the first four precepts are identical for laypeople and ordained. Since there is a qualifying proviso for novices and bhikṣus that clarifies that killing animals is a far lesser offense, and because in the commentaries on Vinaya "abandon taking life" refers specifically to human beings, we can understand that the first precept refers to killing humans.

As I wrote above, the killing of animals is covered under the general commitment to ahimsa we take on as part of going for refuge to the Dharma.

So, if you kill an animal, you may not have broken the first precept, but you have breached your commitment of ahimsa.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 5:26 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Grigoris said:

I didn't say anything about the Buddha's standards, I said: "Anyway, for me, not being a monastic and all, the Vinaya is not my sole source of moral/ethical standards."

Malcolm wrote:

I thought this was Dharmawheel, not Grigoriswheel.

Grigoris said:

Needlessly harming plants. Scratching about in the dirt is another one on the list. So is going to see theater and music. Again though, I am not a monastic thus: "So what?"

Malcolm wrote:

The issue is not what you personally accept and reject. The issue is how the first precept is to be understood for lay people. While it is commonly understood to include animals, it doesn't. This does not make killing animals acceptable.

The Buddha knew that lay people could not observe the precept against taking life if it included animals -- India was not a vegetarian country at the time (actually, it still isn't).

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:59 AM

Title: Re: The siddhi of winning wars

Content:

climb-up said:

Here's one knowledgeable guy who (seems to, I believe) agree, at least in regards to the literalness:

Malcolm wrote:

Not with respect to Kālacakra, however — the text itself indicates that the Shambhala war, which is mostly discussed in chapter 5, the so-called Wisdom chapter, is symbolic. In the inner chapter it also states very clearly that the war visited upon the mleccchas will

be a vast illusion where it seems that there is killing and so on, but in reality it is all an illusion conjured to intimidate the mleccchas in Baghdad, and no one is actually harmed.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:36 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Grigoris said:

No.

Ricky said:

Right, keep contradicting yourself and also wrong about the first precept as Malcolm has proven. Thanks Malcolm.

Malcolm wrote:

Killing animals may not be truly covered in the first precept, but the commitment of ahimsa, non-harming, is included in the commitment of refuge in the Dharma. It is not a precept, per se, but by going refuge in the Dharma, you are committing yourself to not harming living things.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:32 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Malcolm wrote:

Well, killing animals is not the "not taking of life" indicated in the first precept. We can know this because if a novice or bhikṣu kills a human being, they are expelled from the Sangha. Killing an animal, like drinking alcohol, is downfall requiring confession only, with no punishment, one of the 96 pācittiyas in the Thervāda Vinaya.

Grigoris said:

I disagree. This may show that killing of animals is not considered as serious as killing humans, it does not show that killing animals is not included in the First Precept. If it meant that then it would not require confession, if it was okay to kill animals, it would not require anything at all.

Anyway, for me, not being a monastic and all, the Vinaya is not my sole source of moral/ethical standard.

Malcolm wrote:

Why would the Buddha have a higher standard for lay people than for bhikṣus and novices? That does not make any sense. And no one said it was "ok." However, in the Vinaya, masturbating is a much more serious downfall than killing an animal — requiring not only confession but temporary censure by the Sangha. This punishment means that you are put in isolation, and if you meet someone, you have to tell them

what you did. By contrast, if you have killed an animal, you merely confess that you have done so at Posadha and the offense is purified without any further punishment or notice. Harming plants is the same level of downfall as killing an animal, BTW.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:12 AM

Title: Re: Alan Wallace DZ related Q&A

Content:

ratna said:

I just meant his format of teaching is such that it includes the full reading of the texts he teaches, so that one receives the transmission if one attends in person.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:11 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Malcolm wrote:

Technically, murder is the unlawful killing of one human being by another human being.

Grigoris said:

Technically... Yes. If you are a lawyer. I'm not. I am using it in the sense of premeditated killing.

Malcolm wrote:

Well, killing animals is not the "not taking of life" indicated in the first precept. We can know this because if novice or bhikṣu kills a human being, they are expelled from the Sangha. Killing an animal, like drinking alcohol, is downfall requiring confession only, with no punishment, one of the 96 pācittiyas in the Thervāda Vinaya.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 4:03 AM

Title: Re: Alan Wallace DZ related Q&A

Content:

ratna said:

His teachings are trilungs, i.e. reading transmission interspersed with oral commentary, using his own translations.

I've not attended in person but have listened to some of his retreats that are available for free as podcasts.

Malcolm wrote:

Can't get a lung from a recording...

Author: Malcolm

Date: Sunday, December 31st, 2017 at 3:49 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Ricky said:

And no hunting isn't murder, that is being a bit too dramatic.

Grigoris said:

No it is not. The first precept teaches that one should not take the life of a sentient being. So if killing a human is murder, then killing an animal... Would you call the Aboriginals who hunted bison murderers?

Completely irrelevant.

Malcolm wrote:

Technically, murder is the unlawful killing of one human being by another human being.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 3:27 AM

Title: Re: What is Dharmakaya?

Content:

krodha said:

Dharmakāya is not the space between two thoughts.

Aryjna said:

Yes, ChNNR points that out many times, it seems it is a relatively common mistake.

muni said:

Nobody said "is".

Malcolm wrote:

Sure you did:

Between two thoughts, there is a gap, indescribable openness revealing.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 3:05 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

DGA said:

See, this is one of those times where the liberal Western values of 1) accountability to reason in public discourse, 2) respect for the equality of persons regardless of gender, and 3) protection of the vulnerable from violence in institutional settings have real merit.

I'm highly skeptical of those doing their trade in the Marketplace of Spirituality under the

banner of resisting or rejecting those values.

context: this thread, starting somewhere around this post or the page before (?)

<https://dharmawheel.net/viewtopic.php?f=40&t=26803&start=100#p412120>

Josef said:

Since all three of those values are firmly in accord with fundamental dharma, I'm more than skeptical of any "dharma teacher" who resists or rejects them as well. Especially under the guise of being a less clever Trungpa knock off, which is what we seem to be seeing a lot of in today.

Malcolm wrote:

Actually, one should completely avoid any teacher who is into the narrative that a guru's job is to mess with their student's egos. It simply does not help the student on the path of liberation and in fact, often causes a lot of damage in the process.

A guru's job is to teach a path, not act as an impromptu shrink who completely lacks any professional training.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 3:01 AM

Title: Re: Unkindness at dharmawheel

Content:

DGA said:

Maybe this person will learn something this time?

Malcolm wrote:

From everything I have seen, very unlikely.

Author: Malcolm

Date: Sunday, December 31st, 2017 at 2:59 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

DGA said:

I'm highly skeptical of those doing their trade in the Marketplace of Spirituality under the banner of resisting or rejecting those values.

Malcolm wrote:

You are obviously someone who should just "stick to the Mahāyāna..."

Author: Malcolm

Date: Sunday, December 31st, 2017 at 2:46 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:
Simon E. said:
Kirkpatrick aka 'Traktung Rinpoche'?

Malcolm wrote:
Indeed, the one and the same.

Author: Malcolm
Date: Sunday, December 31st, 2017 at 2:39 AM
Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations
Content:

DGA said:
Did this person ever attempt to teach in the United States?

Malcolm wrote:
He was brought to the US by Stewart Kirkpatrick in Michigan (Tsogyelgar), at one point. But something did not work out (I have no details). Kirkpatrick was claiming that he was Namkha's root guru, and Namkha felt compelled to issue a statement rejecting this claim.

Author: Malcolm
Date: Sunday, December 31st, 2017 at 12:55 AM
Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations
Content:
Malcolm wrote:
More in the comments section of this post:

<https://buddhism-controversy-blog.com/2013/05/21/use-common-sense-khandro-rinpoche-about-sexual-abuse-by-buddhist-teachers-in-the-tibetan-buddhist-tradition/>

Author: Malcolm
Date: Sunday, December 31st, 2017 at 12:37 AM
Title: Re: Does Tarthang Tulku teach dzogchen?
Content:
PeterC said:
So they use something they don't really understand as an analogy for something the audience doesn't really understand.

Malcolm wrote:
That would be largely Fritjof Capra's fault. For example:

<http://www.sutrajournal.com/science-and-spirituality-by-fritjof-capra>

PeterC said:

I read The Tao of Physics some decades ago, and even then it was clear that many of the statements on physics in it were wrong - it was simply written at a point when they didn't know a lot of things that they know now. Frankly it read like someone who'd taken an excess of hallucinogens and convinced themselves that they were vastly cleverer than they really were.

The purveyors of this nonsense seem to be asserting:

- (a) Dharma is profound
- (b) Quantum physics is profound
- (c) Dharma is....quantum physics, somehow.

Perhaps there's more to it than that. But not very much more.

Malcolm wrote:

It is a bit like people being worried about mass—energy conversion when rainbow body is attained -- they really have not understood anything...

Author: Malcolm

Date: Sunday, December 31st, 2017 at 12:10 AM

Title: Re: What's your opinion on Triratna Buddhist school?

Content:

Ervin said:

Hi, I was just wandering about what's your opinion on the Triratna Buddhist school?

Malcolm wrote:

Caveat emptor.

Author: Malcolm

Date: Saturday, December 30th, 2017 at 11:42 PM

Title: Re: Does Tarthang Tulku teach dzogchen?

Content:

PeterC said:

So they use something they don't really understand as an analogy for something the audience doesn't really understand.

Malcolm wrote:

That would be largely Fritjof Capra's fault. For example:

<http://www.sutrajournal.com/science-and-spirituality-by-fritjof-capra>

Author: Malcolm

Date: Saturday, December 30th, 2017 at 12:24 PM

Title: Re: Dharmakaya in Mahayana

Content:

steveb1 said:

I have kind of skimmed scattered Dharmakaya references in various books, the "richest" of which was one volume by D.T. Suzuki. The notion continues to be mysterious to me, and I was hoping that some readers on here could refine a few points that are puzzling me.

My understanding is that the Dharmakaya is the most inclusive, "first" Buddha Body. It is unknowable to the human intellect and is manifested more "palpably" in the other two Bodies.

The Dharmakaya is not God, a god, or a divine Creator, yet it is described as the primal source of everything. Do I have this correct? Because if It is "the" Source, would It not also be the causal factor for Samsara and Samsara's associated limitations and sufferings?

Even if the Dharmakaya is not a creator, but is nonetheless "the Source", how is its activity explained, if not by creation? Does it express itself in, or as, a kind of serial "Emanation" as in the Kabbalah's conception of the Ein Sof, or in Gnosticism's conception of emanations derived from the Pleroma?

If anyone would care to address these questions, it would be much appreciated.

Author: Malcolm

Date: Saturday, December 30th, 2017 at 7:08 AM

Title: Re: Turmeric

Content:

Simon E. said:

Malcolm, what does Tibetan Medicine say about the use of turmeric as a supplement ?

Malcolm wrote:

Turmeric is generally good, but it is heating, since it is related to ginger. So it can be a bit drying as well.

Author: Malcolm

Date: Saturday, December 30th, 2017 at 6:00 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

dzogchungpa said:

Tsoknyi Rinpoche responds: <https://whatnow727.wordpress.com/2017/12/28/tsoknyi-rinpoche-responds/>

Josef said:

Another point for basic humanity.

Malcolm wrote:

Yes, but then there is this:

Just when you thought it was safe to go back into the shrine room, along comes another eye watering revelation. This time it is not Sogyal – but one of his close buddies, a teacher from the Nyingma tradition of Tibetan Buddhism known as Namkha Rinpoche. He runs an outfit called Rigdzin which has centres in several European countries including Spain, Switzerland, the Netherlands and France. Namkha's career follows a similar pattern to Sogyal's – unsavoury rumours about his sex life have circulated within diaspora Tibetan Buddhism for many years. And some people have expressed doubts about his qualifications as a lama. Now one brave woman has blown the whistle about her experiences with Namkha – a horror story of exploitation and sexual abuse. This woman, who wants to be known as Tar, was close to Namkha for many years. Her story is corroborated by another individual who also wishes to remain anonymous. Their real names are known to me. Here is Tar's story. It was translated from French into English by Peter Robinson and edited by Mary Finnigan. The original French version is available on request.

At the end of 2005 I attended my first teaching in Lausanne given by NR. It was the Four Noble Truths. At 47, I was still looking for answers and this teaching made me want to go deeper.

NR spoke in Tibetan and was translated by a close student. The more advanced students dressed as ngakpas wearing the robes of Vajrayana practitioners. NR presented himself as a Tibetan refugee and a tulku. He is ngakpa, with a wife and 2 daughters.

The question of taking refuge in the 3 jewels and in addition the tantric vows was put to me. I wasn't informed that I would have to accumulate 100,000 prostrations and recite the refuge prayer 100,000 times. Until then I regularly practised recitations and prostrations. I was introduced to chine meditation sessions, which I found beneficial. Up until then, NR showed a peaceful appearance and presented himself as the father lama protector.

Everything changed when I received a call from NR who proposed to me to do a secret tantric practice in order to pacify my mind. I answered that it scared me and that at the same time I wanted to have a calm mind. I vaguely understood that I would be alone with him. He hastened to say that it was not because I was a beautiful woman but a sensitive being that he wanted to bring on the path of enlightenment.

I waited several months before giving him an answer. One day, I got a phone call from NR: he said that he had separated from his wife and had no idea where to sleep... I suggested he contact his secretary but she lived in an apartment right next to NR's wife. I was searching for a solution because I didn't want to invite him to my home, so I rented a room at an inn for him and we met there.

I helped him to settle into the room, then I suggested he should go to eat with the other

guests, which he refused. He prepared food in the room and I ate with him in silence. He asked me to stay, saying he had to get up the next day at 4 am to go to see a Lama friend. Suddenly, without any warning, he began to kiss me. He smelled very bad as if he has not washed for several days. It was an animal sexual relationship in which I had no role. He mumbled prayers in Tibetan and then remained in meditative position with an erection. He asked me to wake him up at 4 o'clock. I was so shocked, not understanding what happened. I did not close my eyes that night, I was in a state of semi stupor, which I believed to be a beginning of a state without thoughts.

When he woke up, he told me not to tell anyone what happened, otherwise a demon would take possession of me.

I continued to frequent the Buddhist centre. In 2008 the community lived on donations from participants, all quite modest financially (I gave 200 francs per month, plus flower offerings, and most of my free time outside my work as a nurse to severely disabled people). The committee and the lama planned to bring HH the Dalai Lama to Lausanne in 2009. A financial guarantee was required in case of cancellation of the event. I had a little money in an account after my divorce (22 years of life together and 3 children). I committed the sum of 25,000 Swiss francs, with the blessing of NR.

I remember that NR gave a lecture, he was drunk and told the assembly that we were all bad people ... It was already starting to worry me at that moment. The commercial side of the event was also aimed at bailing out the Rigdzin Centre's finances.

I started to be part of "lama care", the service to the lama doing admin duties during retreats and teachings. It was hard but I did not complain about this slave job. I had to promise not to create discord --- there were many tensions. That's when I discovered that "secret practice" was offered to almost all women in the community. Some left because they were afraid. Only one of them refused because she was married.

If my memory is good, I received another phone call from NR that year. I had to get him by car from his house and bring him to mine. This time it was a degree above the first experience. Still no clear teaching, but a kind of "bad sex party". But Yeshe Tsogyal offered her body, did she not?

Strangely, NR's wife knew nothing about Dharma, she was just a figurehead.

Then NR asked me to become the girlfriend of a half brother of his wife, with the intention that I married him so that he could get his papers. When I discovered the situation, I ended the relationship with the half brother. He was not practising the Dharma and was mocking me.

NR decided to find me a partner in the person of his tailor. What a horror, I measure 1 meter 73 and this little Tibetan was just 1 meter 50. I saw him once and he told me all his misery, his visits to prostitutes, his divorce. I cried partly out of compassion a little out of disgust. I made it clear to NR that it was over.

In 2010, my 87-year-old mother was at the end of her life. She had a strong faith in life, she was a strong and kind person. She was not a Buddhist but appreciated the Dalai Lama. I was looking forward to practising with her. She died on the day a lama was invited to the Rigdzin Centre. He taught powa ...and prayed for my mother (I had goose bumps, this lama was genuine and full of true compassion). His name is Ayang

Rinpoche. Of course, my mother was cremated according to the protestant ceremony with just close family there. She passed over in peace. Shortly after her death, NR asked me for money for the prayers that were made for her in monasteries in Tibet. I am not used to giving money for prayers, for me a prayer is a gift. However, I ardently hoped that my mother would be accompanied in the bardo. I discovered a sum of 5000 francs in a box that she left at the bank for me. So, I went with the 5000 francs in cash to see Rinpoche. Oddly, he said "It's a big sum, give it to my wife" I will never know if this money went to the monks or if it was used for the luxurious expenses of his wife. All that mattered to me right then were the 49 days of prayer for my mum.

At the end of the 49 days, I went back to see NR and humbly asked him if he knew where my mother has taken rebirth. His answer shocked me, he told me that he didn't know my mother and could not see how she had reincarnated. The positive side of this great lack of compassion is that I still practised and I promised myself that if one must go to hell for having compassion for her, then I will go with or without NR's blessing. I also experienced the following in 2010

I drove the translator's girlfriend to Drolo Ling, the Rigzin Centre in the south of France. NR gave an initiation. In the evening I went to sleep in a dormitory with thin walls between each room. To my surprise NR and Rinchen, the president of the French centre entered the "box" next to me. They did not know I was listening, but I heard a conversation in English (NR speaks basic English). What I heard is beyond my comprehension. Rinchen offered girls from ... 16 years old to NR for practices. The 2 men described them: they are beautiful. ... they were laughing. They are virgins ...

I spoke to the translator's girlfriend that I was shocked because at 16 they are minors in France! She did not take me seriously and I kept that to myself. I have a daughter who was 22 years old at the time and one day NR asked me: Will you give me your daughter?? I told him that I do not make decisions for her and that she would surely not agree.

I have more facts dating back to 2011. I was off work with a broken knee and I thought I would spend a few days at the Rigdzin residential centre Namkha Dzong in southern Spain. I slept in the corridor and almost every night NR made me go up to his room when the others slept. He was brutal, I was in pain but could not scream. I had bruises on my breasts and he pushed his fist into my vagina, which bled. That day he made fun of me asking me in front of other men: Isn't it true that you do not have sex? It was humiliating!

Back in Switzerland I had a gynaecological check. For the first time in my life I had a papilloma virus. My immune system defences were low. I followed a treatment and consulted a therapist. She understood everything and I could talk to her about what had happened.

At this point my body was weakened. I convinced myself that I wanted to continue practising for sentient beings. My poor knee did not allow me to do my daily practices. I could not sit in lotus anymore. One day I was doing my prostrations in the temple when

NR surprised me with a cushion to soften my prostration. He made a point to all the practitioners that a student who was using a cushion and had to start her accumulations all over again. I had painfully reached 75,000 prostrations. I came out in tears and learned that if I left once again I would be thrown out of the sangha.

At that time, we were going to receive special teachings. Some students who gave a lot of money were exempted from finishing their practice, I found it unfair, and I told NR about it and he told me that I would have teachings later. One student went and NR said she had maintained a vow of silence for 3 weeks. I said I did not believe it, and he again threatened to throw me out.

So, started the work of psychological destruction: I was the worst, I made him ashamed. I thought to myself that I would not let him throw me out. I will just leave!

I have taken ngakma vows. I remember that NR said that he had forgotten to give me them earlier and that his wife had interceded on my behalf. So, I put on the red and white zen. I remember being uneasy when I had to kneel at the feet of Rinpoche sitting on his throne, like an animal that surrendered. I also told the translator that I had a papilloma virus and that I thought I had caught from him in secret practices. I wanted a little compassion for myself and for all women who exposed themselves to contamination (never a condom). He told me that if I caught HIV it would have been better for me because then there would have been danger. I was nauseated. I said to him: Would you say the same thing if it was your girlfriend who was infected? I was disgusted. He trivialised the situation.

A little incident happened to me the night of taking ngakma vows. I made the water offerings in the temple and there were lots of small burning candles. It was necessary, as usual, to hurry up. My brand new zen caught fire. Fortunately, I was able to extinguish the flame and not burn myself

I started to avoid going to the annual retreats that took place in Switzerland in Evolène in the canton of Valais. The last retreat I did, I rented a hotel room to avoid having to sleep in a dormitory. (I slept with an insomniac practitioner and his dog, with a practitioner plugged into a respirator, I did not sleep, I even slept on a carpet in the temple).

I decided to make an appointment with NR in his office in Lausanne. It was almost impossible to have an interview without the translator's presence.

I told NR that I had a papilloma virus and that I was certainly not the only one. I told him, with compassion, that he would do well to watch over his wife. (I had learned not long ago that she had been hospitalised for "gynaecological problems.") His wife had undergone a procedure to remove pieces of vaginal mucous that could degenerate into cancer. He said he was going to talk to her.

I said in my polite way that I found these practices dangerous to women's health. I explained to him that it is men who transmit the virus but do not experience any symptoms.

I have stopped following the teachings. I regularly received messages from NR for a few months. He said to me "I was kidding, I'm not going to kick you out, come back because you also worked a lot for this Buddhist centre, take advantage of what you gave" He also added, "You are my dharma darling, I love you, come back ..." I told him that he was my

root lama and not my dharma darling. At that time many practitioners left Rinpoche and the sangha.

Rinpoche's secretary is the only one who tried to contact me. He knows a part of my story. He does not agree with these secret practices but at the same time he is not ready to directly oppose NR.

To this day, only one practitioner who has left the sangha, and who is a lawyer, has offered me her support if I testify about the things I saw in Rigdzin and with NR. She offered to confirm several occasions when NR spoke about me with contempt in front of the sangha.

One day in 2015 I received a message from the translator. He stated that I should not come back to Rigdzin, He asked me to resign. I told him I would prefer to go before a public meeting to explain the reason for my absence. I never heard from him in response. My intention is not to blame NR. I only want to shed light on his actions.

I want to heal and continue to practise kindness for all beings as an ordinary person. Then I will be able to help other women to heal.

I believe that the feminine energy is more than ever necessary for the planet, and for humanity, and I will struggle so that it is preserved and honoured.

<https://www.facebook.com/groups/1459918927422287/search/?query=NR%20>

Author: Malcolm

Date: Saturday, December 30th, 2017 at 1:49 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Coëmgenu said:

I went hunting with my dad once.

A bunch of elderly men getting very very very very high. Then going out into the woods to chill a bit on the pretension that something is going to be caught/shot.

That's hunting as far as I know it.

Ricky said:

Yeah its all oldies hunting these days. My generation would rather stay at home, eat doritos, and play call of duty on xbox. Very unhealthy lifestyles.

Malcolm wrote:

In my neck of the woods, it is mostly bow hunters...

Author: Malcolm

Date: Saturday, December 30th, 2017 at 12:32 AM

Title: Re: age of death in tibetan astrology

Content:

pemachophel said:

can anyone say anything on the predicted age of death in a tibetan birth horoscope? is

this a calculation of one's tshe (lie-span)? how accurate or predictive is this?

Malcolm wrote:

Are you talking about a life reading or a classic horoscope ala Jyotish, etc.?

Author: Malcolm

Date: Friday, December 29th, 2017 at 11:46 PM

Title: Re: Lots of questions about Dharmapalas & Yidams

Content:

heart said:

I am sorry Pumo, but Kim is an idiot.

Author: Malcolm

Date: Friday, December 29th, 2017 at 10:56 PM

Title: Re: People to Avoid

Content:

Invokingvajras said:

I'd like to request some further clarification.

I would assume the term often translated as "unmanly men" refers to the five classic descriptions of the pandaka. If anyone happens to have a copy on hand, I'm curious what terminology is used specifically in the Sanskrit or Chinese versions of the text. Perhaps female pandakas would fall under this category as well.

Malcolm wrote:

Also, the Saddharmapundarika Sūtra is of little importance in Indo-Tibetan Buddhism.

Author: Malcolm

Date: Friday, December 29th, 2017 at 6:45 AM

Title: Re: question about vaisravana

Content:

Grigoris said:

Sorry, my wrong. I often confuse Vaisravana as an epithet for Dzambhala.

Malcolm wrote:

They are the same.

Author: Malcolm

Date: Friday, December 29th, 2017 at 6:43 AM

Title: Re: question about vaisravana

Content:

crazy-man said:

Bishamon's (Vaisravana) rank as the most powerful of the four kings is also likely due to

his role as king of the north. Says independent scholar Michael D. Gunther: "In Chinese cosmology, still familiar today as 'feng shui 風水,' north is the most dangerous direction, such that dwellings (including the palaces of the Tang and Heian emperors) are built facing in the opposite direction (south). It follows that the Guardian of the North must be the leader of the other directional guardians, and that he must carry the most powerful amulets -- namely, the relics of Buddha's own body -- in order to defend against the malign northern influences. In a practical sense, the north was considered the 'bad' direction for at least two reasons: agriculturally (in the northern hemisphere), the sun is in the south, and therefore a southern exposure is most desirable, and a northern exposure is least desirable (all gardeners and farmers know this, even today); and in terms of geopolitics, the Mongol peoples of the north, against whom the Great Wall was built, presented the greatest danger to China throughout much of its history. <http://www.onmarkproductions.com/html/bishamonten.shtml>

Malcolm wrote:

But this has nothing to do with the Indian legends surrounding Vaiśravaṇa, where the south is regarded as the pernicious direction, associated with Yamarāja.

Vaiśravaṇa is associated with horses and horsemen in Uttarakuru, the northern continent, as well as Guhyakas, a kind of yakṣa who love treasures and secrets.

Author: Malcolm

Date: Friday, December 29th, 2017 at 6:26 AM

Title: Re: Lama Tsultrim Allione, Jan. 7

Content:

Pero said:

Is this Green Tara the same as we have it in Dzogchen Community or different (as I recall there was more than one Tara practice in AD's termas)?

Malcolm wrote:

Tārā is Tārā.

Author: Malcolm

Date: Friday, December 29th, 2017 at 6:20 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Ricky said:

Fresh meat

No hunting allowed in New York state?

Queequeg said:

Are you trying to tell us you hunt? Congratulations.

Hunting is legal and regulated like most jurisdictions. This is anecdotal, but it seems other than Don Jr. with his too-big-for-his-mouth incisors and make-believe safaris to

shoot exotic animals inside closed pens, hunting is not all that popular around here anymore. If you were to ask most people, they'd probably more or less tell you that killing things is just not that fun.

Malcolm wrote:

Yup, not as many drunk New Yorkers roaming the woods of New England shooting each other and anything else that moves during hunting season as there used to be say 30 years ago...there was a time though one had to paint one's dog orange so it would not get shot...

Author: Malcolm

Date: Friday, December 29th, 2017 at 6:15 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Ricky said:

About the white Ah visualization, is it supposed to be visualized from center of the chest or heart?

Malcolm wrote:

Center of the body.

Author: Malcolm

Date: Friday, December 29th, 2017 at 2:32 AM

Title: Re: People to Avoid

Content:

Invokingvajras said:

in the Sanskrit

Malcolm wrote:

paṇḍaka.

Author: Malcolm

Date: Thursday, December 28th, 2017 at 10:05 AM

Title: Re: enlightenment in one life

Content:

Ricky said:

What happens to those lazy practitioners who receive transmission but are never able to see the direct perception of vidya? Will they continue to take rebirth in the 6 realms like everyone else?

Malcolm wrote:

Eventually, sooner rather than later, they will meet the teachings again and have another go at it.

Ricky said:

In that case it would be a good idea to combine pure land practice with dzogchen in order to avoid more rebirth in samsaric realms?

Malcolm wrote:

Or any other secondary practice which may be found in Buddhadharma, if you like. It is up to you.

Author: Malcolm

Date: Thursday, December 28th, 2017 at 4:41 AM

Title: Re: enlightenment in one life

Content:

Vasana said:

We're all lazy...

Malcolm wrote:

You don't need to worry. Vimalamitra states:

One of average diligence sees the instruction of the guru, seeing the direct perception of vidyā. However, because they are distracted by worldly distractions, they never have time to practice. When they cast off this body of traces, through the blessings of seeing the door of profound dharmatā, after they find solace in the natural nirmanakāya buddhafi elds, they attain buddhahood. Thus, there is not a single one who has entered into this teaching who fails to attain buddhahood. This it is said that for these ones, “the appearances of samsara are impossible.”

Ricky said:

What happens to those lazy practitioners who receive transmission but are never able to see the direct perception of vidya? Will they continue to take rebirth in the 6 realms like everyone else?

Malcolm wrote:

Eventually, sooner rather than later, they will meet the teachings again and have another go at it.

Author: Malcolm

Date: Thursday, December 28th, 2017 at 4:17 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Human beings are practical — when they encounter a new technology they tend to adopt it enthusiastically, for better or for worse.

Grigoris said:

Indeed. I think that it is imperative that we start to really assess what it was about First Peoples cultures (a form of technology) that allowed them to maintain a healthy and viable relationship with their environment, while we had managed to almost completely destroy ours, forcing ourselves into immigration in order to survive.

Malcolm wrote:

Overpopulation did not lead to European migration and colonialism, the desire to exploit capital resources did such as gold initially, then timber, etc.

As I said before, present population growth is primarily a function of energy inputs and outputs, i.e., physics.

Prior to learning how to unlock the energy potential of oil, human populations could only grow so fast. Oil completely changed that. Oil use, food availability and population track each other precisely.

<http://energyskeptic.com/2013/oil-production-fueled-population-growth-and-food-production/>

Grigoris said:

What Western model societies are doing to this planet has reached the point where we are going to drive a large portion of the living beings (including ourselves) into extinction and yet we fail to learn from those most capable of teaching us.

Malcolm wrote:

Human beings have always radically reshaped the environments of wherever they have lived, for their own use, for the benefit of no one but themselves. The pattern of human-driven extinctions is quite old and world-wide. Human-driven environmental collapse is also not a specifically Western thing, it has also been happening for millennia around the world. After all, humans are generally destructive to their environment. It is not a Western thing specifically.

Grigoris said:

“When we excavate the remains of past civilizations, we very rarely find any evidence that they as a whole society made any attempts to change in the face of a drying climate, a warming atmosphere or other changes”, Ur says. “I view this inflexibility as the real reason for collapse.”

Malcolm wrote:

<https://climate.nasa.gov/news/1010/climate-change-and-the-rise-and-fall-of-civilizations/>

Author: Malcolm

Date: Thursday, December 28th, 2017 at 1:42 AM

Title: Re: Yetis are real, but are Himalayan brown bears

Content:

Nicholas Weeks said:

This non-bear creature is also called a 'mountain man' and does exist in the Himalayan regions.

Malcolm wrote:

These are mi rgod, literally wild men. My teacher, Kunzang Dechen Lingpa, found himself trapped in a cave by them for a couple of days. He saw an artists depiction of Homo floresiensis and identified that immediately as the creatures he encountered in the remote jungles of the southern Himalayas.

Ricky said:

How was he able to deal with them?

Malcolm wrote:

He just waited them out.

Author: Malcolm

Date: Thursday, December 28th, 2017 at 1:32 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

TaTa said:

Will norbu give direct transmission in this retreat?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, December 28th, 2017 at 12:08 AM

Title: Re: Yetis are real, but are Himalayan brown bears

Content:

Nicholas Weeks said:

This non-bear creature is also called a 'mountain man' and does exist in the Himalayan regions.

Malcolm wrote:

These are mi rgod, literally wild men. My teacher, Kunzang Dechen Lingpa, found himself trapped in a cave by them for a couple of days. He saw an artists depiction of Homo floresiensis and identified that immediately as the creatures he encountered in the remote jungles of the southern Himalayas.

But Yetis are definitely bears and only bears.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:55 PM

Title: Re: You Are Already Enlightened

Content:

KeithA said:

I would be lying if I said I really understood the furniture/living room metaphor

Malcolm wrote:

It's a variation on the white and black clouds metaphor.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:17 PM

Title: Re: Yetis are real, but are Himalayan brown bears

Content:

Dan74 said:

I recall our resident Yeti expert, Malcolm, saying a very similar thing quite some time ago, no?

Malcolm wrote:

Yes, Yeti is a Tibetan name for a kind of bear.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:10 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

florin said:

Is this a teaching on the seven mind trainings from the dzogchen nyingthig ?

Malcolm wrote:

Not sure, but thun mong means common or shared; thun min means uncommon or unshared, i.e., specific to Dzogchen.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:07 PM

Title: Re: Pointing out instructions and commitments

Content:

conebeckham said:

Fourth abhisheka is one instance or method, yes. It can occur in other contexts, including in pith instructions. There are many methods, but they are usually specific

instances with intention on the teacher's part, and receptivity on the student's part. Ngo Tro, DI, "Word" empowerment, Rigpai Tsel Wang, all can be instances...

Malcolm wrote:

The ripening empowerment is not sufficient; one also needs the liberation instructions.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:03 PM

Title: Re: Pointing out instructions and commitments

Content:

weitsicht said:

Not being correct you refer to the last sentence He is doing it even as he sleeps. ?

Malcolm wrote:

Yes, it is a silly statement.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 11:01 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

It is a theory that basically says that all societies have to pass through certain stages of development in order to reach an existing pinnacle. Western society is considered the pinnacle and the standard by which all other cultures are judged. So, any society that, based on this standard of development, has not reached the level of Western society is considered primitive or underdeveloped.

Malcolm wrote:

I did not make this argument. I don't consider neolithic technology primitive. It does have its limitations, however. Typewriters are not primitive, but they too have their limitations in comparison to word processors.

Human beings are practical — when they encounter a new technology they tend to adopt it enthusiastically, for better or for worse.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 3:34 AM

Title: Re: How did the originally pure nature become defiled?

Content:

Vasana said:

I think Dzogchen cosmology speaks on this but I don't know what the regular mahayana take on it is.

In short, the appearances arising out of the mind's creative nature were not recognized as self-displays and so 'self and other' and the afflictions were set in motion driving the manifestation of the lokas. The purity was blinded /obscured by it's own creative potentiality just as we are 'blinded' by the mind's diverse creativity when dreaming when we don't recognize them as the mind's display. The purity never became impure but just obscured it's self from being known and experienced as pure and free of suffering.

Cognitive err0r

Malcolm wrote:

No, this is not how it is at all.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 12:19 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Of course you are, hopelessly so.

Grigoris said:

No I am not and continuously calling me a romantic is a moral judgment in the same category as calling you a racist. It is a Mexican standoff. What will be the outside event that will tip the scales? Cue western style music, composed by an Italian, in the background.

Malcolm wrote:

Sigh.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 12:17 AM

Title: Re: Skillful means and Dzogchen

Content:

makewhisper said:

Is intentional action always mind (sems)...

Malcolm wrote:

Intentional action is always a product of the sems 'byung or caitta, called " cetana " or volition; a mental factor always which accompanies the mind (citta, sems).

makewhisper said:

Thank you for your response Malcolm. Does the spontaneous compassion of the basis

produce action in the same way that mind produces action? Is the difference simply that cetana-motivated action produces karma while the spontaneous expression of rigpa in behavior does not? It seems like cetana is almost like a "middle man" in the compassion > volition > action chain. Is rigpa more like compassion > action? I think I'm trying to wrap my head around how the continuity of one's character traits and behaviors is maintained following a direct encounter with one's own nature. Why don't those with direct knowledge of rigpa engage in precisely the same actions when dwelling in their own state? I've seen on this forum where you've posted that minds are individual yet possessing the same qualities. This makes sense to me. In the state of rigpa, are we all simply acting precisely the way Samantabhadra would act in the presence of someone without knowledge of their own state?

Malcolm wrote:

When one has direct knowledge of one's own state, and sees that it is the solution to the existential problem for suffering, one automatically feels compassion for those that do not have this knowledge. It is just like someone who has fire seeing how the lives of those who do not know how to make fire will be immeasurably improved if they learned how to make fire.

The compassion of the basis however, is something else entirely. It is related to the nirmanakāya. Samantabhadra does not have a mind, per se. The activity of the buddhas is beyond thought, karma, etc. It is like the action of a wishfulfilling gem.

Author: Malcolm

Date: Wednesday, December 27th, 2017 at 12:00 AM

Title: Re: Skillful means and Dzogchen

Content:

makewhisper said:

Is intentional action always mind (sems)...

Malcolm wrote:

Intentional action is always a product of the sems 'byung or caitta, called " cetana " or volition; a mental factor always which accompanies the mind (citta, sems).

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 11:52 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Unknown said:

You are a romantic, idealizing an indigenous culture...

No I am not.

Malcolm wrote:

Of course you are, hopelessly so. It's ok. At least I do not shower you with moral judgments about who you are as a person for holding this or that opinion. The same

however, can not be said of you in return.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 11:41 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

I am done with discussing with you. I am not discussing anything with you, I am merely pointing out that your statement is racist, albeit cloaked. No matter how hard you try to write it off as my projection.

Malcolm wrote:

You are a romantic, idealizing an indigenous culture you can no more participate in than I can participate in the indigenous cultures in North America.

The difference between us that I do not idealize any human beings or culture at all, for any reason. With the sole exception of āryas, those who have actually realized the meaning of Buddhadharma, all human beings are driven by the three poisons, and whatever they do is colored by the three poisons.

Within that constraint, I regard liberal democracy as the best and most equitable possible form of government. You don't agree. That's ok.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 11:29 PM

Title: Re: private teaching

Content:

diamind said:

Blessings are necessary and if the Guru says you can practice without a lung that is a blessing of the lineage, albeit big or small.

Malcolm wrote:

One does not have a Vajrayāna guru sans empowerment.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 11:25 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

So: insinuating that Aborigines are primitive and under developed...

Malcolm wrote:

No where did assert that Australian Aborigines were primitive or underdeveloped; I merely observed that their level of technology was at the neolithic stage.

Grigoris said:

It ain't shit, it's do-do. Try this: Go to a Native Amercian (my guess is it is easier for you to find a Native American than an Australian Aboriginal) and say to them: "You are not primitive or underdeveloped, it's just that your technology was at a neolithic stage." I recommend you wear a mouth guard when you do this because a broken nose is easy to deal with, but broken teeth cost a fortune.

Historical determinism is a colonialist philosophy aimed at degrading the value of non-Western cultures/societies by claiming they are at an earlier stage of development than their Western counterparts. It's an old ploy Malcolm and anybody that has been involved in rights movements for indigenous people for even the briefest period of time has learned to see through it.

Malcolm wrote:

You can project whatever you like into my statement, but just bear in mind they are your projections, and as such, have nothing to do with me at all. Also, I thought you were done with the thread?

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 11:05 PM

Title: Re: Eternal != Perpetual

Content:

MiphamFan said:

But in Dzogchen for example, which talks about the "fourth time", it seems harder to distinguish from what is called "eternal".

Malcolm wrote:

The so-called fourth time is description of how dharmatā is same through out the three times, that's all. It is also the name of a yoga.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 10:43 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

So: insinuating that Aborigines are primitive and under developed...

Malcolm wrote:

No where did assert that Australian Aborigines were primitive or underdeveloped; I merely observed that their level of technology was at the neolithic stage.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 5:22 AM

Title: Re: What practices would Madhyamakin and Yogacarins actually have done?

Content:

ItsRaining said:

Most of the texts produced by early-mid Mahayana schools seem to be on philosophy and theory (or maybe I'm wrong since I'm not too well read) so what practices did they do?

Malcolm wrote:

They would have practiced the six perfections.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 4:03 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Not for food, but rather, for rare commodities like pepper, and so on.
And yet they came back with what are now European staples.

Malcolm wrote:

Potatoes were not introduced to Europe until the 1560s-70s.

Grigoris said:

No, not at all. The Colombian Exchange took after during a long period of population decline due to the Black Death and ensuing economic crisis in Western Europe.
The Black death ended in 1353, Columbus did not launch on his first voyage until 1492.

Malcolm wrote:

Yes, and vast portions of Europe remained unpopulated as a result, even in 1492.

Grigoris said:

What stopped Australian Aborigines from developing into a colonial power was their material conditions, not their "culture." Again, physics.

No. Aborigines, especially in the south, south east and east coast of Australia had the material capacity, if they wished, of making exactly the same mistakes as Europeans. Shiiiiit... Europeans in Australia are currently making the same mistakes, utilising the material conditions of Australia. Everything was there for the using. Aborigines just

didn't see it the same way Europeans did.

Malcolm wrote:

No, metal was introduced by Cook, and adopted immediately by Aborigines with vigor. They simply never advanced out of the Neolithic era, like those in the Americas.

BTW, the Chinese also invented the gun, not just gunpowder. What stopped Chinese colonialism was its abandonment of its fleet, scuttled completely by 1525.

Grigoris said:

Few people in the West realise how economically and technologically advanced China was by the 1400s. The Treasure Fleet was vast -- some vessels were up to 120 metres long. (Christopher Columbus's Santa Maria was only 19 metres.) A Chinese ship might have several decks inside it, up to nine masts, twelve sails, and contain luxurious staterooms and balconies, with a crew of up to 1,500, according to one description. On one journey, 317 of these ships set sail at once.

Under the command of the eunuch admiral Zheng He, the Chinese were routinely sailing to Africa and back decades before Columbus was even born. Yet they did not go on to conquer the world. Instead, the Chinese decided to destroy their boats and stop sailing West.

In the 1470s the government destroyed Zheng's records so that his expeditions could not be repeated. And by 1525 all the ships in the Treasure Fleet were gone.

Why?

Historians have a variety of explanations. The Yongle Emperor was distracted by a land war against the Mongols, a conflict in which the navy was irrelevant, for instance. Others argue that the vast cost of the Treasure Fleet's expeditions far outweighed the actual treasure they came back with.

But Angus Deaton, the Nobel Prize-winning Princeton economist, prefers a different theory. In his book "The Great Escape: Health, Wealth, and the Origins of Inequality," he argues that the Chinese burned their boats (almost literally) in an attempt to control foreign trade.

The Treasure Fleet was abandoned at the urging of the political elite inside the Emperor's civil service who had become alarmed at the rise of a newly rich merchant class. "The emperors of China, worried about threats to their power from merchants, banned oceangoing voyages in 1430, so that Admiral Zheng He's explorations were an end, not a beginning," Deaton writes.

Malcolm wrote:

<http://www.independent.co.uk/news/world/americas/500-years-ago-china-destroyed-its-world-dominating-navy-because-its-political-elite-was-afraid-of-a7612276.html>

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 3:14 AM

Title: Re: The siddhi of winning wars

Content:

Grigoris said:

Well, obviously nobody explained the literalness of the technique to the invading Chinese armies.

Malcolm wrote:

Nevertheless, Tibetans threw a lot of zors at the Chinese, but bullets apparently are more effective than zors at killing enemies.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 3:10 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

After committing a physical genocide the colonists then embarked on a cultural genocide too.

Malcolm wrote:

Of course, but that is completely besides the point.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 3:10 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

European populations managed their environment quite well once they hit their carrying capacity until the Colombian exchange. The primary energy inputs that caused an explosion of population in Europe, as well as China, were two things, potatoes for the former, yams for the latter. Again, basic physics, not culture. The big thing was coal and oil. Again, physics, not culture.

Unknown said:

Again this is complete and utter hogwash: there would have been no need to expand European resource bases if needs were being met.

Malcolm wrote:

The Spanish adventure to the New World was based on trying to find shorter trade routes for the spice trade, not trees.

Unknown said:

Before the Colombian exchange Europe had already begun colonial forays into other parts of the world. But the key question is "why was there a need to expand resource bases"?

Malcolm wrote:

Not for food, but rather, for rare commodities like pepper, and so on.

Unknown said:

One of the main factors was overpopulation.

Malcolm wrote:

No, not at all. The Colombian Exchange took after during a long period of population decline due to the Black Death and ensuing economic crisis in Western Europe.

"It obviously came down to a question of power, indeed of force, and in fact there was intense Europe-wide lord/peasant conflict throughout the later fourteenth, fifteenth and early sixteenth centuries, almost everywhere over the same general issues: first, of course, serfdom; second, whether lords or peasants were to gain ultimate control over landed property, in particular the vast areas left vacant after the demographic collapse."

. The Brenner Debate: Agrarian Class Structure and Economic Development in Pre-industrial Europe (Past and Present Publications) (Page 35). Cambridge University Press. Kindle Edition.

Unknown said:

So what "stopped" them? Their culture stops them. A culture that is not based on the accumulation of physical possessions. A culture that emphasises other qualities.

Malcolm wrote:

What stopped Australian Aborigines from developing into a colonial power was their material conditions, not their "culture." Again, physics.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 2:19 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Neither example can be laid at the feet of liberal democracy, which only began in 1776,

with the American Revolution.

Liberal Democracy is a part of European culture, is it not? You wrote off the entirety of Australian Aboriginal culture on the basis of 0.09 deaths per year over 50,000 years, so you are just going to have to do me the favor and allow me (based on modern evidence) of the extremely bloodthirsty nature of European culture (and here I include politics and economy).

Brunelleschi said:

Singling out European culture as bloodthirsty is just trolling.

Malcolm wrote:

Yes, it assumes that somehow people of Indo-European language groups are more afflicted than others...

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 1:57 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

This is a function of energy inputs and outputs into a biological system rather than any conscious choice: physics in other words, not culture.

Grigoris said:

Complete and utter hogwash. So what happened to European societies? Did they break the laws of physics? You are really scraping the bottom of the barrel at this point.

Malcolm wrote:

European populations managed their environment quite well once they hit their carrying capacity until the Colombian exchange. The primary energy inputs that caused an explosion of population in Europe, as well as China, were two things, potatoes for the former, yams for the latter. Again, basic physics, not culture. The big thing was coal and oil. Again, physics, not culture.

Grigoris said:

It's got nothing to do with essentialism and everything to do with the dominant qualities emphasized by a particular culture.

Malcolm wrote:

That is precisely what essentialism is.

Grigoris said:

Ad if you are going to split up European cultures you are going to have to do the same for Australian Aboriginal cultures. Australia is a continent and there were over 500 distinct Aboriginal cultural groups just within the state of Victoria alone.

Malcolm wrote:

I did not make any global claims for aborigines in Australia, you did.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 12:54 AM

Title: Re: Barchey Lamsel

Content:

Grigoris said:

Does anybody know if the Barchey Lamsel prayer, from the Barche Kunsel terma cycle of Chogyur Lingpa and Jamyang Khyentse Wangpo, has a specific empowerment linked to it?

Malcolm wrote:

Not specifically, but each of the manifestations of Padmasambhava mentioned in the prayer has a specific empowerment.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 12:52 AM

Title: Re: The siddhi of winning wars

Content:

WeiHan said:

I thought Tantras cannot be read literally and that is why we need pith instruction from a Guru in order to understand and know how to practice them correctly? The mantra of Hevajra itself, contains words like "Slay slay.....bind, bind...the enemies" but I don't think they should be understood literally?

Malcolm wrote:

Mantras for destroying armies, pretty much literal.

Author: Malcolm

Date: Tuesday, December 26th, 2017 at 12:46 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Sure they did, Aborigines used currency, had elaborate trade networks and so on.

Grigoris said:

Where are you getting this information from, because the Australian Aboriginal people we supported in their struggle for recognition (mainly the Koorie of Victoria State) told us a very different truth to the one you are claiming.

Malcolm wrote:

There are all kinds of resources you can consult to find out what kind of elaborate trade networks the Aborigines had, pre-contact.

Grigoris said:

They forced many species into extinction.

Yes, and learning from their mistakes they set up buffer zones between tribes where each tribe could not hunt their totem thus ensuring that the surviving species were not over hunted into extinction. The other evidence for the ecological nature of their culture was their lack of on material acquisition and their ability to keep their populations at levels that allowed them to not become an unbearable burden on the environment.

Malcolm wrote:

This is a function of energy inputs and outputs into a biological system rather than any conscious choice: physics in other words, not culture.

Grigoris said:

Neither example can be laid at the feet of liberal democracy, which only began in 1776, with the American Revolution.

Liberal Democracy is a part of European culture, is it not? You wrote off the entirety of Australian Aboriginal culture on the basis of 0.09 deaths per year over 50,000 years, so you are just going to have to do me the favor and allow me (based on modern evidence) of the extremely bloodthirsty nature of European culture (and here I include politics and economy).

Malcolm wrote:

European cultures (which ones? All, some?) are no more nor less bloodthirsty than any other human culture — to argue they are is to make essentialist arguments (as well as to ignore history), just as arguing for the (questionable) nobility of indigenous people is another kind of essentialism; both equally biased.

Author: Malcolm

Date: Monday, December 25th, 2017 at 11:17 PM

Title: Re: The siddhi of winning wars

Content:

Grigoris said:

The Noble Eightfold Path and the Five Precepts talk about not killing.

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

如诸佛尽寿不杀生, 我某甲亦尽寿不杀生

I undertake the training rule to abstain from killing.

Not all violence leads to death. So there is a vast grey area there

Malcolm wrote:

Ahimsa is a commitment of taking refuge in the Dharma.

mechashivaz said:

So what of the act of striking with a stick the monastic students in the Zen tradition? As

well as a host of stories of masters using apparently violent means fueled by bodhichitta to a greater good in the end. Can apparent violence ever be upaya?

Malcolm wrote:

The practice of using a flat stick to strike the shoulders of a person meditating is not to harm them, but rather, to stimulate their alertness and remedy their posture. Thus, it is not harmful.

A bodhisattva's ahimsa can and will include killing harmful sentient beings.

Author: Malcolm

Date: Monday, December 25th, 2017 at 11:14 PM

Title: Re: The siddhi of winning wars

Content:

Varis said:

Something that always struck me as odd when I was reading about Buddhist Tantra in the past was that some deity practices claim to confer the ability to conquer everyone in battle, invincibility, etc.

Grigoris said:

Source please. Which deities? Were they yidam or worldly deities?

Malcolm wrote:

There is a section in the Hevajra Tantra with mantras used for defeating armies.

Author: Malcolm

Date: Monday, December 25th, 2017 at 11:11 PM

Title: Re: Pointing out instructions and commitments

Content:

Malcolm wrote:

Agreed, this isn't correct.

diamind said:

So categorically the guru must be present when you recognise the TNM?

heart said:

TNM? Tokyo Natural Museum?

There seem to be 2 schools, one say yes and the other say that you first must have received the pointing-out but that you might then recognise it later on your own.

/magnus

Malcolm wrote:

There is a third school, (ChNN): when receiving direct introduction, in the beginning it may be too subtle for the student to "catch;" however, they did have the experience. It is then necessary is for them not to remain in doubt through use of various methods so they can continue in that state.

Author: Malcolm

Date: Monday, December 25th, 2017 at 10:47 PM

Title: Re: Drogön Chögyal Phagpaand and the Yuan Dynasty Daoist Debate

Content:

liuzg150181 said:

May you elaborate further as to why Taoism is similar or even the same as Samkya view?

Malcolm wrote:

There was something featureless yet complete, born before heaven and earth; Silent—amorphous—it stood alone and unchanging. We may regard it as the mother of heaven and earth. Not knowing its name, I style it the "Way." [2]

The Way gave birth to unity, Unity gave birth to duality, Duality gave birth to trinity, Trinity gave birth to the myriad creatures. The myriad creatures bear yin on their back and embrace yang in their bosoms. They neutralize these vapors and thereby achieve harmony. [3]

This is no different than prakriti. Notably, in Samkhya it is the three gunas that are responsible for the evolution of the 24 tattvas.

ItsRaining said:

I thought Samkhya was dualist, they have another substance called purusha?

Malcolm wrote:

Purusha is completely inactive. The issue is the principal of effects existing already in their cause, called satkaryavāda. This is how Samkhya and Daoism are similar.

Author: Malcolm

Date: Monday, December 25th, 2017 at 10:45 PM

Title: Re: Pointing out instructions and commitments

Content:

Spelare said:

I would not rule out spontaneous awakening; it could indeed happen at any moment,

without warning.

Malcolm wrote:

This is categorically rejected in Dzogchen tantras.

Author: Malcolm

Date: Monday, December 25th, 2017 at 10:44 PM

Title: Re: Pointing out instructions and commitments

Content:

diamind said:

So categorically the guru must be present when you recognise the TNM?

Malcolm wrote:

No one said this.

diamind said:

Theres many cases of the Buddha introducing the TNM just by being in his presence. It's spontaneous.

Malcolm wrote:

For example?

It seems you have this idea of gurus that they are like radioactive isotopes.

Author: Malcolm

Date: Monday, December 25th, 2017 at 10:40 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

weitsicht said:

This whole realization thing is not black-and white, it's not binary.

Malcolm wrote:

That depends on what you mean by realization. What I mean by realization is experience + understanding = realization.

Author: Malcolm

Date: Monday, December 25th, 2017 at 10:35 PM

Title: Re: "Summarizing" Buddhadharma

Content:

Coëmgenu said:

I don't actually claim the ability or qualification to "summarize" Buddhadharma, apologies for my title, but if I may ask, is the below, according to how you understand the dharma, correct?

The profoundly, truly, and absolutely clear mind encounters any thing/dharma whatsoever, and awakening is understood/has happened.

Malcolm wrote:
Avoid nonvirtue,
adopt virtue,
know one's mind.
This is the teaching of the Buddhas.

This, at base, is how one summarizes the Dharma.

Author: Malcolm
Date: Monday, December 25th, 2017 at 10:21 PM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:
Malcolm wrote:
I suggest you study warfare amongst Aborigines...

Grigoris said:
I have....as well as their pre-contact treatment of women.
I have studied that too.

No society is perfect, all humans are afflicted, I give the example of Australian Aboriginal society as one that did not rely on profit from exchange,

Malcolm wrote:
Sure they did, Aborigines used currency, had elaborate trade networks and so on.

Grigoris said:
was extraordinarily ecological,

Malcolm wrote:
They forced many species into extinction.

Grigoris said:
and did not rely on violence to the same degree as other organised societies.

Malcolm wrote:
Disagree.

Grigoris said:
Dr. Gideon Polya, a scientist, artist, writer and pro-peace advocate, wrote that roughly

123 years after the arrival of the British, the “Indigenous Aboriginal population dropped from about 1 million to 0.1 million in the first century after invasion in 1788.” By 1911, 90 percent of the population had been wiped out.

Malcolm wrote:

Sure, no doubt, disease being the major factor, just as in post-Colombian Americas.

Grigoris said:

And if this is considered a serious basis to reject Australian Aboriginal culture then what should we make of European culture if we consider the 40-60,000 people (80% of which were women) killed during the 16 to 18th Century Witch Trials? What should we make of the Holocaust?

Malcolm wrote:

Neither example can be laid at the feet of liberal democracy, which only began in 1776, with the American Revolution.

You'd be better off using the example of US Govt. clearances of native people off their traditional lands during the 19th century; but factually, pre-Colombian native people in the Americas have a long history of intense and brutal warfare with each other, as well as a long history of resource overuse and exploitation.

Author: Malcolm

Date: Monday, December 25th, 2017 at 8:57 AM

Title: Re: Pointing out instructions and commitments

Content:

CedarTree said:

But maybe I am off on what is experienced and pointed out in pointing out instruction and could be corrected?

Malcolm wrote:

You cannot explain the taste of an apple to a person who has never tasted fruit.

Author: Malcolm

Date: Monday, December 25th, 2017 at 8:47 AM

Title: Re: Nāgārjuna's Middle Way (Siderits/Katsura)

Content:

Malcolm wrote:

Yes, it is a perfectly decent translation.

Author: Malcolm

Date: Monday, December 25th, 2017 at 8:44 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Right, so you are an advocate of redistribution. That requires a hierarchy and force, something to which you are also opposed.

Grigoris said:

It does not require hierarchy, but it may require force.

Malcolm wrote:

The use of force always requires hierarchy and authority, even mob violence.

Grigoris said:

Yes, it is in our afflictive nature to be greedy, violent and nasty prats. When our society is predicted on those ideals it makes it that much easier. But it is not necessary. I recommend you read up on Australian Aboriginal societies to get a picture as to what your world can look like.

Malcolm wrote:

I suggest you study warfare amongst Aborigines, as well as their pre-contact treatment of women. Thanks, but I don't want that world nor the sad romanticism that imagines things were "better" there, then.

Grigoris said:

Paleopathologist Stephen Webb in 1995 published his analysis of 4500 individuals' bones from mainland Australia going back 50,000 years. (Priceless bone collections at the time were being officially handed over to Aboriginal communities for re-burial, which stopped follow-up studies).[15] Webb found highly disproportionate rates of injuries and fractures to women's skulls, with the injuries suggesting deliberate attack and often attacks from behind, perhaps in domestic squabbles. In the tropics, for example, female head-injury frequency was about 20-33%, versus 6.5-26% for males.

Malcolm wrote:

<http://quadrant.org.au/opinion/bennelong-papers/2013/05/the-long-bloody-history-of-aboriginal-violence/>

Author: Malcolm

Date: Monday, December 25th, 2017 at 6:03 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

No, actually, we cannot changed ripened karma at all, such as where we were born, etc. We can prevent unripened karma from ripening, but that is about it. And since we are continually creating new karma all the time, well...for most sentient beings it amounts to bailing water out of a boat that has already sunk.

Grigoris said:

You are just being intentionally obtuse. I may be born into certain circumstances, but I can act in a manner that will take me out of the circumstances, or at least give me a better start in the next lifetime. There is nothing radical about that idea.

Malcolm wrote:

Sure, but inequality is still a result of karma. The Buddha taught this very clearly.

Grigoris said:

So you claim, but I do not accept that this is factual.

You do not WANT to accept it as factual.

Malcolm wrote:

It is not a question of want or not want, it is a question of evidence.

Grigoris said:

Thus, don't hold your breath waiting for some socialist or anarchist messiah to come along and usher in a new age of global sharing and caring — it is not going to happen. I am not an authoritarian, so I am not waiting on somebody to do something. I just do the best I can. I learned a long time ago that I (by myself) cannot change the world, but if I can help one or two people that is much better than sitting idly by twiddling my thumbs waiting for Armageddon (and making excuses for its impending arrival).

Malcolm wrote:

Glad you are doing your best to improve the world. So am I.

Grigoris said:

The main problem with internal market economy is that it is not properly regulated in terms of environmental costs, pollution, etc.

No, the main problem is wealth inequity.

Malcolm wrote:

Right, so you are an advocate of redistribution. That requires a hierarchy and force, something to which you are also opposed. However, even if you have redistributed all the world's wealth equally, inequity will just pop right back up again with a few days. It is in the afflictive nature of human beings to seek to make profits, and of sentient beings in general, to try to accumulate wealth (hence the hoarding behavior of rodents, crows, and so on). The only way out of this is out -- i.e., becoming a total renunciate, like the Buddha.

Author: Malcolm

Date: Monday, December 25th, 2017 at 5:50 AM

Title: Re: Pointing out instructions and commitments

Content:

CedarTree said:

I would be interested to know on here who has received pointing out and actually feels and has been confirmed to have encountered the primordial mind and what that was like....

Malcolm wrote:

What do you mean by "primordial mind."

Author: Malcolm

Date: Monday, December 25th, 2017 at 5:49 AM

Title: Re: Pointing out instructions and commitments

Content:

Punya said:

Good question, I don't really know. I suppose I was thinking that it was establishing a connection that had greater samaya than an empowerment.

Malcolm wrote:

No, there is no samaya greater than empowerment. Direct introduction is an empowerment.

Author: Malcolm

Date: Monday, December 25th, 2017 at 4:47 AM

Title: Re: Pointing out instructions and commitments

Content:

diamind said:

I don't know why people actually think there is this special moment when the guru introduces the nature of mind like he turns it on and off only for special empowerments. He is doing it even as he sleeps.

heart said:

This isn't correct, sorry man.

/magnus

Malcolm wrote:

Agreed, this isn't correct.

Author: Malcolm

Date: Monday, December 25th, 2017 at 4:42 AM

Title: Re: private teaching

Content:

diamind said:

Anyway, I think its about time for people on this forum and everywhere else on the planet to stop saying categorically "you cant practice things without lungs and empowerment" because the truth is you can!

Malcolm wrote:

Requirements for practicing Secret Mantra start around 1:50...

Author: Malcolm

Date: Monday, December 25th, 2017 at 4:25 AM

Title: Re: Pointing out instructions and commitments

Content:

Punya said:

Several current conversations on DW have led me to wondering: if you receive pointing out instructions from a particular teacher aren't you making, at least, a lifetime commitment to them? This is my understanding, but some people seem to talk about it in a more casual way.

Malcolm wrote:

Define what you understand by "commitment."

Author: Malcolm

Date: Monday, December 25th, 2017 at 2:04 AM

Title: Re: Gangteng Rinpoche: Buddha really was a giant

Content:

WeiHan said:

I did not criticise them for accepting Mt Meru or Giant Buddhas if you read carefully but I am not comfortable with the sweeping attitude towards science and the kind of advise given which can potentially ruin some naive people life. These people then become quite problematic which still stay in the circle and we are the one having to face them and manage them.

Malcolm wrote:

People, ultimately, are responsible for themselves and what they choose to believe. It is not my job, nor yours, to condition other people.

WeiHan said:

yes. then the circle, with more problematic people, will become less welcoming and more difficult to grow. Nobody works, then it closes down.

Malcolm wrote:
That's called life.

Author: Malcolm
Date: Monday, December 25th, 2017 at 1:56 AM
Title: Re: Gangteng Rinpoche: Buddha really was a giant
Content:

WeiHan said:
I did not criticise them for accepting Mt Meru or Giant Buddhas if you read carefully but I am not comfortable with the sweeping attitude towards science and the kind of advise given which can potentially ruin some naive people life. These people then become quite problematic which still stay in the circle and we are the one having to face them and manage them.

Malcolm wrote:
People, ultimately, are responsible for themselves and what they choose to believe. It is not my job, nor yours, to condition other people.

Author: Malcolm
Date: Monday, December 25th, 2017 at 12:22 AM
Title: Re: Gangteng Rinpoche: Buddha really was a giant
Content:

Simon E. said:
This thread has just become one person badmouthing a teacher. With or without good reason.

It's not edifying.

Malcolm wrote:
Agreed.

Author: Malcolm
Date: Monday, December 25th, 2017 at 12:21 AM
Title: Re: Gangteng Rinpoche: Buddha really was a giant
Content:

WeiHan said:

It got to do with what irrational thinking can lead to in people real life.

Malcolm wrote:

Irrational thinking is not confined to religion. An example of irrational thinking is believing that engaging in haranguing a respected teacher of Buddhism on a Buddhism internet forum is going to result in anything other than criticism.

For example, there are famous teachers who have advanced cosmological views I consider anachronistic, but one's level of realization does not conform to whether one accepts Meru or not -- it conforms solely to how well one has eradicated the three poisons in one's continuum through the realization of emptiness and whether one is a truly compassionate person as a result. Therefore, I would not dream of criticizing them for accepting Mt.Meru or Giant Buddhas.

Author: Malcolm

Date: Monday, December 25th, 2017 at 12:15 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

weitsicht said:

Maybe again the dzogchen view kicks in here.

No taste is to be rejected.

Ultimately there is no right or wrong.

Exceptionally everything is the effulgence of the dharmakaya

Malcolm wrote:

Ok, eat shit.

Ok, go kill someone and then bring them back to life.

Ok, pass through mountains and cliffs unimpeded.

When you do these three things, I will believe you have realized the view you advocate. If not, this is just an intellectual view, and intellectual views are from the beginning not Dzogchen view.

weitsicht said:

I consider stopping my activities in this forum.

Wishing you well, Malcolm.

Malcolm wrote:

Don't leave on my account. I am just one person, expressing an opinion. Meanwhile, a wise master once said:

Until one has realized the view, do not express the view in words.

BTW, this would be a very good opportunity for you to resort to one taste, no right or

wrong, and effulgence of dharmakāya. If you are going to be upset because of a few words I say, it really means that your view is merely intellectual posturing.

Author: Malcolm

Date: Monday, December 25th, 2017 at 12:12 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

And indeed you are forgetting the words of the Buddha who pointed out that all inequalities we see in samsara are a result of karma. We cannot change ripened karma. It just isn't possible.

Grigoris said:

We can change our karma so that the effects of past karma are reduced or nullified. That is what the Buddha taught, that is the idea that put him at odds with Hinduism.

Malcolm wrote:

No, actually, we cannot change ripened karma at all, such as where we were born, etc. We can prevent unripened karma from ripening, but that is about it. And since we are continually creating new karma all the time, well...for most sentient beings it amounts to bailing water out of a boat that has already sunk.

Grigoris said:

We cannot fix samsara, but we can try to improve what we can. Indeed. But "trying to improve" is not tantamount to choosing between two equally flawed options. Luckily humans possess imagination and the capacity for innovation.

Malcolm wrote:

I don't think the two options are equally flawed, I think one is far more flawed than the other.

Grigoris said:

I have no confidence at all in utopianism of any kind. My observation is that liberal democracies and market economies in general make people's lives better and not worse. But it is all a work in progress and perfection will never be achieved. You still fail to understand that your life being better is predicated on other's lives being worse.

Malcolm wrote:

So you claim, but I do not accept that this is factual.

Grigoris said:

Yes, but ignorant of karma and its ripening, they will simply create more negative karma

for themselves by fighting the Israelis and together they and the Israelis will both wind up in hell.

Yes well, it is easy to accept things, when things are really good. So instead of trying to share what you have, it is easier to say to those less fortunate than you: It's your karma, suck it up.

Malcolm wrote:

Who says I am against the USA sharing what it has? The US pays out far more money in aid than any other country in the world. I personally would prefer it if most of our military budget (1 trillion per year) went to improving conditions in the developing nations and so on. I would prefer it if that is what western nations in general chose to do with their military budgets. Someday, that could happen, right now, there is no international will for it. But our leaders, all of them, as well all sentient beings, including you and I, are driven by the three poisons. Thus, don't hold your breath waiting for some socialist or anarchist messiah to come along and usher in a new age of global sharing and caring — it is not going to happen.

In the meantime, I think that market solutions have brought more wealth and improved standards of living to more people around the world than ever before, and I think the economic facts of the world economy bear this out. Why do you think there is a populist backlash in the US where an aging white minority has convinced themselves that the global market, responsible for their standard of living, is denying them jobs because non-white people around the world are becoming more and more wealthy every year?

The main problem with internal market economy is that it is not properly regulated in terms of environmental costs, pollution, etc.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 9:38 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

weitsicht said:

Maybe again the dzogchen view kicks in here.

No taste is to be rejected.

Ultimately there is no right or wrong.

Exceptionally everything is the effulgence of the dharmakaya

Malcolm wrote:

Ok, eat shit.

Ok, go kill someone and then bring them back to life.

Ok, pass through mountains and cliffs unimpeded.

When you do these three things, I will believe you have realized the view you advocate. If not, this is just an intellectual view, and intellectual views are from the beginning not Dzogchen view.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 9:18 PM

Title: Re: The siddhi of winning wars

Content:

Grigoris said:

Who said that Buddhism is non-violent?

Anders said:

Is this is a joke? Ahimsa is a foundational tenet of Buddhism.

Grigoris said:

The Noble Eightfold Path and the Five Precepts talk about not killing.

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi.

如诸佛尽寿不杀生, 我某甲亦尽寿不杀生

I undertake the training rule to abstain from killing.

Not all violence leads to death. So there is a vast grey area there

Malcolm wrote:

Ahimsa is a commitment of taking refuge in the Dharma.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 10:30 AM

Title: Re: simultaneity of cause and effect

Content:

illaraza said:

There are various teaching methods employed by the Buddha in the Lotus Sutra: simile; metaphor; parable [of which there are seven]; skillful or expedient means; logic; historical precedent; narration [current events and prior birth stories]; questions and answers; and most importantly, a direct exposition of his Enlightenment. When studying the Lotus Sutra one can reflect, "here the Buddha is speaking of his experience in a previous existence and here the Buddha is answering the question of Sariputra", etc. Are there worlds where the Buddha actually experienced parthenogenesis as the physiological method of reproducing the species or is it a metaphor or is it something else? Is the Treasure Tower a metaphor only? Bodhisattvas 500 feet tall on other worlds? Flying cars? Some things are fruitless to question or contemplate and the Buddha was silent.

Malcolm wrote:

Which raise all kinds of hermeneutical issues, not least of which is, did the Indian or

Indians who wrote this text down take it literally at all? Indeed, how literally were Mahāyāna sūtras taken by Indians?

illaraza said:

Vasubandhu demonstrated (believed) that even such phenomena as galaxies were produced by the karmic tendencies of a sole individual (Abhidharmakośa).

Malcolm wrote:

No he did not. That is a misreading of the first verse of the Karma chapter, one directly contradicted in other parts of the Kosha.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 10:28 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Hence Natural Capitalism + biocentricity.

MiphamFan said:

Marx might have recommended revolutions in 1850. By 1871, he advised the Paris Commune not to do it and try to build a Republic together with everyone else.

Revolutions ultimately are not the main point of communism, <https://therealmovement.wordpress.com/2014/05/14/proletarian-revolution-versus-the-real-movement-of-society-a-reply-to-siddiq/>. Unfortunately, most people just care about the politics and ignore the economics -- present day Marxists even take neoliberal theories of value rather than the labour theory of value. They don't realise that is the entire basis of Marxism -- production of goods based on profit results in more and more machinery, technology (constant capital), which reduces the need for human labour (variable capital) until labour is minimal/zero.

Now, whether this is true or not is a different matter, but really, it is not very different from what J S Mill said, and the dreams of a lot of techno-utopians. Techno-utopians are already kind of implementing "lite" communism with stuff like the sharing economy, open source software etc. With open source software, one programmer can write a piece of code that thousands after him can build on and use for free, that's pretty much constant capital.

I don't think utilitarian/marginal economics has much to counter this. They merely conflate value and price. I find the liberal idea that profits are the "wages of abstinence" milquetoast and retarded. The wages of abstinence are the wages of the ascetic, not of the capitalist. There certainly is a risk component to it, but then there are plenty of risk-taking entrepreneurs who end up with nothing.

I think the biggest criticism of communism (and really, most other forms of political economy which emerged in the industrial age) is not considering the inputs of nature,

and only looking at mankind's internal relations.

For example, w.r.t to the labour theory of value, Ricardo discovered this major oversight near the end of his life. He carried out a correspondence with Malthus in which Malthus challenged him on stuff like whether 50 oak trees costing 20 GBP each contained as much labour as a 1000 GBP block of stone. He tried to address some of the issues in the third edition of his Principles, but couldn't fully resolve them. He went on a different thread, talking about the "labour profile" of production, which I think his later successors (including the Ricardian Socialists, which Marx certainly learned from, and J S Mill) took up, but I think (my own opinion) all of them pretty much ignored nature's inputs in value.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 5:35 AM

Title: Re: Tonglen from a Dzogchen Pov

Content:

Johnny Dangerous said:

So basically, if one is pretty familiar already with Lojong/Tonglen, then you just apply the instructions with Dzogchen view/contemplation...it seems.

Malcolm wrote:

Or, alternately, Tonglen already is grounded in Dzogchen view; certainly Pabhongkha thought that the passage I cited was unduly influenced by Nyingma teachings, and so he changed the wording...remember, all early Kadampas were basically from Nyingma families.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 5:32 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

Fair distinction. I included the quote to explain what I meant.

Malcolm wrote:

And since you do not believe it to be literally true, Minobu should be hassling you?

illaraza said:

There are various teaching methods employed by the Buddha in the Lotus Sutra: simile; metaphor; parable [of which there are seven]; skillful or expedient means; logic; historical precedent; narration [current events and prior birth stories]; questions and answers; and most importantly, a direct exposition of his Enlightenment. When studying

the Lotus Sutra one can reflect, "here the Buddha is speaking of his experience in a previous existence and here the Buddha is answering the question of Sariputra", etc. Are there worlds where the Buddha actually experienced parthenogenesis as the physiological method of reproducing the species or is it a metaphor or is it something else? Is the Treasure Tower a metaphor only? Bodhisattvas 500 feet tall on other worlds? Flying cars? Some things are fruitless to question or contemplate and the Buddha was silent.

Malcolm wrote:

Which raise all kinds of hermeneutical issues, not least of which is, did the Indian or Indians who wrote this text down take it literally at all? Indeed, how literally were Mahāyāna sūtras taken by Indians?

Author: Malcolm

Date: Sunday, December 24th, 2017 at 5:28 AM

Title: Re: Gangteng Rinpoche: Buddha really was a giant

Content:

Malcolm wrote:

I don't see how any of this is relevant to whether Buddhas was a giant or not.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 5:26 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Of course it can, we just need to work on getting enlightened.

Malcolm wrote:

Unfortunately, a precious human rebirth requires the store of merit, and very few human beings possess that store; and increasingly, as we move into the Kali Yuga, fewer and fewer humans will have a precious human birth.

From a realistic Buddhist point of view, any socialist utopian vision is basically a fantasy, including the Kingdom of Shambhala, etc., and nothing is more hierarchical than a kingdom. Even Dzogchen Community, which is supposed to be nonhierarchical is anything but.

Grigoris said:

On the basis of that view we should just let people die of poverty, not worry about universal health care or education, not bother with trying to slow or halt global warming, etc... We should just dig a hole and [place our miserable existence in it waiting to die an inevitably slow and horrible death. Sounds like Hindu fatalism to me.

Malcolm wrote:

No, you are painting things in unnecessary extremes (as usual).

We do not have a universal world government, so millions in Africa are still going to die of starvation while war lords get rich; people will die of poverty around the world; the United States is still going to foolishly refuse to honor its obligation to the Paris Accord, toss millions off of health care, reverse decades of environmental regulations, and so on. Then, the Democrats will once again be in power, and attempt to repair the damage done by the Trump administration. And people will still engage in the afflictive politics of resentment which leads only to radicalism and violence.

But I don't see how having a violent revolution is going to make anything better. And indeed you are forgetting the words of the Buddha who pointed out that all inequalities we see in samsara are a result of karma. We cannot change ripened karma. It just isn't possible.

We cannot fix samsara, but we can try to improve what we can. I have no confidence at all in utopianism of any kind. My observation is that liberal democracies and market economies in general make people's lives better and not worse. But it is all a work in progress and perfection will never be achieved.

Grigoris said:

But like I said earlier: that is a sweet scenario for a white middle class dude living in the wealthiest and most powerful country in the West (since they will not have to live it), but if you ask a 16 year old Palestinian rights activists, they may have a different view.

Malcolm wrote:

Yes, but ignorant of karma and its ripening, they will simply create more negative karma for themselves by fighting the Israelis and together they and the Israelis will both wind up in hell.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 5:13 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Dan74 said:

Thanks, Malcolm, I'm familiar with the book and the widespread endorsement of the message. I think it's quite honest in what it does, but what it does, doesn't go far enough it seems to me.

Malcolm wrote:

Any further and we start talking about command economies.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:42 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

The evidence is desire, hatred, and ignorance. That is why your utopian scheme cannot work.

Grigoris said:

Of course it can, we just need to work on getting enlightened.

Malcolm wrote:

Unfortunately, a precious human rebirth requires the store of merit, and very few human beings possess that store; and increasingly, as we move into the Kali Yuga, fewer and fewer humans will have a precious human birth.

From a realistic Buddhist point of view, any socialist utopian vision is basically a fantasy, including the Kingdom of Shambhala, etc., and nothing is more hierarchical than a kingdom. Even Dzogchen Community, which is supposed to be nonhierarchical is anything but.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:28 AM

Title: Re: Contradicting sutras

Content:

Coëmgenu said:

This, though, is really close to the technical definition of "heresy" in Christianity. A heretic is someone who knows the true faith, departs from it, and encourages others to join him. For instance, the Catholic Church considers Luther a heretic. Modern day Lutherans, though, are not considered heretics, because they were born into that system. They never apostatized to a deranged doctrine and encouraged others to do so with them, because they were born to it.

Malcolm wrote:

Yes, the point is that only a fully ordained bhikṣu can do this, no one else. In Christianity, it is as simple as a confirmed lay person rejecting the Catholic Church and becoming a Buddhist, for example.

Coëmgenu said:

Well, because specifically Roman Christianity is a top-down system, one has an account of various "official" definitions for terms like "heretic". A Catholic who becomes a Buddhist can only be officially declared a "heretic" by the Catholic Church if they can be fully proven to have had a complete and perfect understanding of the Catholic faith. Terms like "complete" and "perfect", needless to be said, are endlessly problematic, and as such, almost all apostates from Catholicism are not declared heretics, nor would they be if they were popular enough to warrant attention from the Holy See.

Malcolm wrote:

They will be denied communion, which is effectively declaring them heretics. Hell, Church used to deny communion to people who married outside the Church.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:24 AM

Title: Re: Tonglen from a Dzogchen Pov

Content:

TaTa said:

He mentions this in his documentary "for the benefit of beings"

Malcolm wrote:

I would want to see a textual source.

Miroku said:

here

<https://dharmawheel.net/viewtopic.php?t=16164>

Malcolm wrote:

This is not at all different than old Kadampa tonglen system.

Consider all phenomena to be like a dream.

Investigate the natural state of non-arisen vidyā.

The antidote too is liberated in its own state.

The essence of the path is resting in the nature of the all-basis.

2.1.3:

Be an illusionist between sessions.

2.2: There are two in meditating relative bodhicitta, equipoise and post-equipoise.

2.2.1:

Train in alternating between giving and receiving,

Those two should be mounted on the breath.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:09 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Sharing is a form of reciprocity, and reciprocity is a form of trade.

Grigoris said:

No it is not. One can give unconditionally, not expecting anything in return.

Malcolm wrote:

One might, but in reality, people do not work that way. Why? Desire, hatred, and ignorance.

Grigoris said:

Redistribution requires hierarchy. See Polanyi.

No it doesn't. It requires organisation. Organisation does not require hierarchy.

Malcolm wrote:

Of course it does.

Grigoris said:

But now you are speculating again. There is no evidence that what I am suggesting cannot work.

Malcolm wrote:

The evidence is desire, hatred, and ignorance. That is why your utopian scheme cannot work.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:04 AM

Title: Re: Drogön Chögyal Phagpa and the Yuan Dynasty Daoist Debate

Content:

ItsRaining said:

Thanks! Though I wish he wrote more on what he thought about Daoism. Interesting that Phagpa wrote that Daoism is like Samkya which seems like an odd observation.

Malcolm wrote:

No, it is perfect and accurate.

liuzg150181 said:

May you elaborate further as to why Taoism is similar or even the same as Samkya view?

Malcolm wrote:

There was something featureless yet complete, born before heaven and earth; Silent—amorphous—it stood alone and unchanging. We may regard it as the mother of heaven and earth. Not knowing its name, I style it the "Way." [2]

The Way gave birth to unity, Unity gave birth to duality, Duality gave birth to trinity, Trinity gave birth to the myriad creatures. The myriad creatures bear yin on their back and embrace yang in their bosoms. They neutralize these vapors and thereby achieve harmony.[3]

This is no different than prakriti. Notably, in Samkhya it is the three gunas that are responsible for the evolution of the 24 tattvas.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 4:00 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

People have also shared with each other (and continue to do so) without trading or exchange since humans were humans.

Malcolm wrote:

Sharing is a form of reciprocity, and reciprocity is a form of trade. Redistribution requires hierarchy. See Polanyi.

Apart from a complete and total social collapse on a global scale, and a similar collapse of population levels, this kind of economic arrangement is utopian fantasizing.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 3:34 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Coëmgenu said:

Engels made Marx better. The German Ideology is barely readable IMO.

Malcolm wrote:

Nevertheless, they both were bloody-minded, upper-middle class, living room revolutionaries who never were in any danger from the outcomes of their own irresponsible views.

Coëmgenu said:

I think of Marx as more of a Crypto-Christian would-be eschatologist for the human race. Thinking up a fanciful end-goal to replace the Christian eschaton he claims to have abandoned, being a "non-religious person". Perhaps I am alone in thinking this, though.

Malcolm wrote:

No, you are not alone in thinking this, his eschatology is fully within the Abrahamic tradition in general.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 3:24 AM

Title: Re: Contradicting sutras

Content:

Admin_PC said:

I don't think this is comparable to blasphemy in Christianity...

Malcolm wrote:

There is no real heresy in Buddhadharma, apart from Sanghabheda, splitting the Sangha — declaring one's own system to be better than that of Śākyamuni Buddhas. Sanghabheda is a misdeed that can only be done by a fully ordained bhīkṣu, for example, Devadatta.

Coëmgenu said:

This, though, is really close to the technical definition of "heresy" in Christianity. A heretic is someone who knows the true faith, departs from it, and encourages others to join him. For instance, the Catholic Church considers Luther a heretic. Modern day Lutherans, though, are not considered heretics, because they were born into that system. They never apostatized to a deranged doctrine and encouraged others to do so with them, because they were born to it.

Malcolm wrote:

Yes, the point is that only a fully ordained bhīkṣu can do this, no one else. In Christianity, it is as simple as a confirmed lay person rejecting the Catholic Church and becoming a Buddhist, for example.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 3:16 AM

Title: Re: Contradicting sutras

Content:

Admin_PC said:

I don't think this is comparable to blasphemy in Christianity...

Malcolm wrote:

There is no real heresy in Buddhadharma, apart from Sanghabheda, splitting the Sangha — declaring one's own system to be better than that of Śākyamuni Buddhas.

Sanghabheda is a misdeed that can only be done by a fully ordained bhikṣu, for example, Devadatta.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 3:12 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

None of these are quotes from Marx. The first quote is from the Communist Manifesto, it was written by Marx AND Engels.

Coëmgenu said:

Engels made Marx better. The German Ideology is barely readable IMO.

Malcolm wrote:

Nevertheless, they both were bloody-minded, upper-middle class, living room revolutionaries who never were in any danger from the outcomes of their own irresponsible views.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 3:10 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Market economies function better than command economies for the majority of the people in them. They are not perfect, however, which is why they require sensible and humane regulation.

Grigoris said:

There are options outside of the two that you propose. You frame the issue as if it is one or the other.

Malcolm wrote:

It is. Human beings like trading with one another, and resent being told what they can buy and what they cannot. 100,000 years of human history show this to be so.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 2:18 AM

Title: Re: Drogön Chögyal Phagpa and the Yuan Dynasty Daoist Debate

Content:

MiphamFan said:

Sam van Schaik made a blog post about this topic before:

<https://earlytibet.com/2008/09/30/phagpas-arrow/>

ItsRaining said:

Thanks! Though I wish he wrote more on what he thought about Daoism. Interesting that Phagpa wrote that Daoism is like Samkya which seems like an odd observation.

Malcolm wrote:

No, it is perfect and accurate.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 2:13 AM

Title: Re: Needed: Buddhist Terminology

Content:

SunWuKong said:

what is the correct Buddhist technical term for "indescribable joy that arises as a result of the Dharma, from practice?"

Malcolm wrote:

Koolaid.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 2:12 AM

Title: Re: Tonglen from a Dzogchen Pov

Content:

Malcolm wrote:

Tonglen is an old Kadampa thing. That said, there are certainly instructions on Tonglen by Dzogchen masters.

dzoki said:

I clearly remember hearing and reading about dzogchen style tonglen. Garchen Rinpoche spoke about this practice during one of his teachings. It was somewhat different from classical lojong style tonglen. As I said, some of his closer students could comment. If I bump into that instruction in written form I will post a link.

TaTa said:

He mentions this in his documentary "for the benefit of beings"

Malcolm wrote:

I would want to see a textual source.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 2:06 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Somehow I find it difficult to believe that Stalinism is what Marx had in store for the proletariat. Hardly a workers utopia!

Consider this though: If Stalinism was the solution, imagine how bad the problem was! [The workers] must work to ensure that the immediate revolutionary excitement is not suddenly suppressed after the victory. On the contrary, it must be sustained as long as possible. Far from opposing the so-called excesses – instances of popular vengeance against hated individuals or against public buildings with which hateful memories are associated – the workers' party must not only tolerate these actions but must even give them direction.

Malcolm wrote:

— Karl Marx & Friedrich Engels, Address of the Central Committee..., 1850

Grigoris said:

A revolution is certainly the most authoritarian thing there is; it is the act whereby one part of the population imposes its will upon the other part by means of rifles, bayonets and cannon — authoritarian means, if such there be at all; and if the victorious party does not want to have fought in vain, it must maintain this rule by means of the terror which its arms inspire in the reactionists.

Malcolm wrote:

— Friedrich Engels, On Authority, 1872

Grigoris said:

That force, however, plays yet another role in history, a revolutionary role; that, in the words of Marx, it is the midwife of every old society pregnant with a new one, that it is the instrument with the aid of which social movement forces its way through and shatters the dead, fossilised political forms

Malcolm wrote:

— Friedrich Engels, Anti-Duhring, 1877

Is it any wonder, with such blatant advocacy of violence and bloodshed, that Lenin, Trotsky, Stalin, and Mao were birthed by such sentiments?

Grigoris said:

None of these are quotes from Marx. The first quote is from the Communist Manifesto, it was written by Marx AND Engels.

Malcolm wrote:

Marx and Engels, one the patron, the other the priest. Both the founding fathers of Communism.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 2:06 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Dan74 said:

I don't know why Malcolm seems to warm up to Capitalism.

Malcolm wrote:

Market economies function better than command economies for the majority of the people in them. They are not perfect, however, which is why they require sensible and humane regulation.

For example, people rail against capitalism because they view it as being the cause of the present environmental crisis. This is really quite false, but it feels good to believe it be so. It's nice to have convenient scapegoats.

In reality, the actual cause of climate change is simply human ignorance, and in many cases, criminal indifference. And this applies universally, it is not a problem which can be isolated to this or that country, or this or that political economy. Climate change is the result of countless human decisions made since the 18th century, and especially after the adoption of concentrated hydrocarbons in the 19th century (coal, then oil) as sources for fuel and fertilizers leading to an explosion in human populations.

Unfortunately in the United States, the science of the matter has, absurdly, become a matter of ideological debate, just as environmentalism was ideologically discredited in the USSR in the 1930's, with its obvious effects on the environment in communist countries such as the USSR and elsewhere.

Many of the excesses of capitalism can be solved, among other measures, by pricing the cost of undeveloped capital in its raw form, as suggest in Natural Capitalism (Hawken, Lovins, and Lovins, 1999). The fundamental assumptions of Natural Capitalism are as follows: The limiting factor to future economic development is the availability and functionality of natural capital, in particular, life-supporting services that have no substitutes and currently have no market value.

Misconceived or badly designed business systems, population growth, and wasteful patterns of consumption are the primary causes of the loss of natural capital, and all three must be addressed to achieve a sustainable economy.

Future economic progress can best take place in democratic, market-based systems of production and distribution in which all forms of capital are fully valued, including human, manufactured, financial, and natural capital.

One of the keys to the most beneficial employment of people, money, and the environment is radical increases in resource productivity.

Human welfare is best served by improving the quality and flow of desired services delivered, rather than by merely increasing the total dollar flow. Economic and environmental sustainability depends on redressing global inequities of income and

material well-being.

Author: Malcolm

Date: Sunday, December 24th, 2017 at 1:23 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Marxism demonstrably produced communism.

Grigoris said:

Somehow I find it difficult to believe that Stalinism is what Marx had in store for the proletariat. Hardly a workers utopia!

Consider this though: If Stalinism was the solution, imagine how bad the problem was! [The workers] must work to ensure that the immediate revolutionary excitement is not suddenly suppressed after the victory. On the contrary, it must be sustained as long as possible. Far from opposing the so-called excesses – instances of popular vengeance against hated individuals or against public buildings with which hateful memories are associated – the workers' party must not only tolerate these actions but must even give them direction.

Malcolm wrote:

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Grigoris said:

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Grigoris said:

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Malcolm wrote:

— Friedrich Engels, Anti-Duhring, 1877

Is it any wonder, with such blatant advocacy of violence and bloodshed, that Lenin, Trotsky, Stalin, and Mao were birthed by such sentiments?

Author: Malcolm

Date: Sunday, December 24th, 2017 at 12:26 AM

Title: Re: Tonglen from a Dzogchen Pov

Content:

dzoki said:

There certainly are dzogchen instructions on tonglen - Khenpo Munsel taught this to Garchen Rinpoche and there was one other instance where it was mention, if I remember right it was in some teaching by Jigme Phuntsog Rinpoche. Maybe some student of either Garchen Rinpoche or Jigme Phuntsog Rinpoche could comment on that.

Malcolm wrote:

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dzoki said:

I clearly remeber hearing and reading about dzogchen style tonglen. Garchen Rinpoche spoke about this practice during one of his teachings. It was somewhat different from classical lojong style tonglen. As I said, some of his closer students could comment. If I bump into that instruction in written form I will post a link.

Malcolm wrote:

Maybe, but for example, Tonglen as written about by Adzom Drugpa in his version of the Chetsun Nyingthig Ngondro, it just old Kadamapa style.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 11:43 PM

Title: Re: Tonglen from a Dzogchen Pov

Content:

dzoki said:

There certainly are dzogchen instructions on tonglen - Khenpo Munsel taught this to Garchen Rinpoche and there was one other instance where it was mention, if I remember right it was in some teaching by Jigme Phuntsog Rinpoche. Maybe some student of either Garchen Rinpoche or Jigme Phuntsog Rinpoche could comment on that.

Malcolm wrote:

Tonglen is an old Kadampa thing. That said, there are certainly instructions on Tonglen by Dzogchen masters.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 11:42 PM

Title: Re: Wherever a Buddha appears - the world is purified

Content:
Queequeg said:
They say that deer gather around enlightened beings.

Malcolm wrote:
Then everyone in upstate NY must be enlightened, because the deer population is a positive road hazard there.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 11:40 PM
Title: Re: simultaneity of cause and effect
Content:

Coëmgenu said:
prompt and exact,

Malcolm wrote:
These ideograms are just reproducing "iti" and other similar formations.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 11:07 PM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:
Lindama said:
ideology, ideology.... whose the fairest of them all? it appears that marxism produced communism? ... is it true? I'm no expert but the nuances could be examined....

Malcolm wrote:
Yes, Marx wrote the Communist Manifesto.

Lindama said:
so, the USA elected a populist? haha

Malcolm wrote:
Democracy has its perils. Basically the US Green W. Party is to blame for 1) George Bush
2) Donald Trump.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 11:05 PM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:
Malcolm wrote:

Marxism produced communism, and for that reason alone, Marxism should be relegated to the dustbin of history.

Grigoris said:
Now who is being speculative?

Malcolm wrote:
Marxism demonstrably produced communism.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 11:04 PM
Title: Re: Non-conceptual thoughts ... ?
Content:

Malcolm wrote:
Devoid of true ascetics are the systems of other teachers.

-- The Buddha.

If you don't believe him, who will you believe?

weitsicht said:
Firstly, to me Buddhism is no religion, hence no belief.
Secondly, Malcolm, where I am raised, it is not nice to respond questions with counter-questions.
Thirdly, I still ponder.

This separation of self and other, right and wrong does feel deceptive to me.

Malcolm wrote:
First, I am not from where you are raised, so our expectations differ.

Second, do you reject rebirth and karma?

Third, the Dharma in the beginning, teaches us to distinguish right from wrong, higher from lower, and so on.

Since karma is unerring, wrong actions result in suffering, right actions in happiness.
This is basic Buddhadharma.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 7:21 AM
Title: Re: bar lung
Content:

Lukeinaz said:

Is the gentle vase as taught by TR the same as bar rlung?

Malcolm wrote:

who is TR?

\

Bar rlung is more or less the same.

Lukeinaz said:

Tsoknyi Rinpoche. Is there any use training in bar rlung before fully developing kumbhaka?

Malcolm wrote:

Absolutely.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 7:20 AM

Title: Re: simultaneity of cause and effect

Content:

rory said:

I don't think so Queequeg, this, somoku jobutsu is one of my favourite aspects of Tendai and dear to me: "From Saicho's time on, Tendai scholars would argue the position that grasses and trees can indeed of themselves arouse the aspiration for enlightenment (bohdicitta, bodaishin), cultivate practice, and achieve enlightenment. Annen in particular devoted great attention to this issue."

Original Enlightenment p. 29

And here is another Japanese Vajrayana-Avatamsaka pov: Kukai saw plants and trees as participating ontologically in the five great elements that compose the Dharma body and that " therefore, without change in their essence, they may without objection be referred to as 'Buddha.'"

Ibid.

Now I'm off to chant at my altar, without sincere practice all this talk means nothing:~!

gassho

Rory

jake said:

I don't think Kukai and Tendai are talking the same thing here. Characterizing the mountains, seas, clouds, etc. as the preaching of the Dharmakaya is not really the same thing as claiming they are a "Buddha" ala somoku jobutsu, as Stone appears to imply in the quote above.

I am struggling a bit to follow this thread. Terms are being used interchangeably that I don't think really should be, tathagatagarbha, hongaku shiso, buddha-nature, etc.

Interesting read though, thanks!

Malcolm wrote:

Buddhasvabhāva and tathāgatagarbha are definitely synonyms and are used that way many times in the Nirvana Sūtra:

Son of a good family, the so-called self is the tathāgatagarbha. The buddhasvabhāva that exists in all sentient is the meaning of "self." The meaning of "self" is obscured by the afflictions (saṃkleśa) from time without beginning, therefore, it is not seen by sentient beings.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 6:58 AM

Title: Re: Physiological suffering and implications for Buddhist path?

Content:

Stefos said:

In the Pali texts, Lord Buddha says "The 5 clinging aggregates are suffering" This means that clinging is the causative for suffering not the aggregates in and of themselves per se.

Malcolm wrote:

The term is pañcopādānaskandha. Upādāna means "to take again," and bettered rendered "addiction." Thus, they are the five addictive aggregates.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 6:49 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Nobody is saying that authoritarian communism is not murderous, this is a straw man Malcolm threw up in order to draw attention away from his claim that capitalist societies are not responsible for mass exterminations. A ludicrous claim. It goes without saying that authoritarians kill people, that is the nature of authoritarianism: the complete destruction of all forms of dissent by any means necessary.

Nobody has disagreed with this.

Quay said:

If a person really buys Marxist analogies & philosophy, especially the endless cycle of thesis-antithesis-synthesis, then capitalism produced authoritarian communism and thus indirectly produced all the murderousness.

Malcolm wrote:

Marxism produced communism, and for that reason alone, Marxism should be relegated to the dustbin of history.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 6:49 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Nobody is saying that authoritarian communism is not murderous, this is a straw man Malcolm threw up in order to draw attention away from his claim that capitalist societies are not responsible for mass exterminations.

Malcolm wrote:

In the 20th century, no liberal democracy has ever indulged in the kind of wanton murder we find with authoritarian regimes of the right and the left. Capitalism is the economic system peculiar to liberal democracies. Marxists may have other definitions of capitalism; but in general capitalism only exists in those countries where universal rights to private ownership of property are guaranteed by the State. In many respects, Capitalism as we understand it today, is a post-WWI phenomena, though it has its antecedents principally in the shift of the British economy from mercantilism to global free trade during the 19th century.

That was my basic point.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 6:38 AM

Title: Re: bar rlung

Content:

Lukeinaz said:

Is the gentle vase as taught by TR the same as bar rlung?

Malcolm wrote:

who is TR?

\

Bar rlung is more or less the same.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 2:39 AM

Title: Re: Unkindness at dharmawheel

Content:

DGA said:

The truth is that we are NOT each other's teachers.

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 2:35 AM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:
Dan74 said:

Sorry to butt in at this stage, but the 20 million directly killed by Stalin seems to be quite a stretch, Malcolm. I don't want to whitewash his crimes, but even Conquest's large estimate was 16mil and AFAIK there is no actual evidence to show that Stalin knew and understood of the catastrophic paranoia and competition for catching the saboteurs that had gripped the NKVD and the police of the USSR at the time. Of course the fish rots from the top and he was plenty paranoid himself, but this is different to say that he was directly complicit in the deaths.

Malcolm wrote:
Davies puts the number as high as 50 million.

Author: Malcolm
Date: Saturday, December 23rd, 2017 at 2:29 AM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:
Malcolm wrote:
...after a brutal war not of their making

Grigoris said:
Really? You believe that the Great Depression was not one of the causes of WWII?

Malcolm wrote:
No, Germany's economy began to recover as soon as they ceased paying reparations.

Grigoris said:
I disagree, it may seem that way but that is because in general, when it comes to politics, it is the innocents that are the first to be killed.

Malcolm wrote:
I meant, no one who is in politics, political struggles or wars on any side, are innocent. Dresden, for example, pure mass murder of civilians, like Hiroshima and Nagasaki.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 2:27 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Without US support the Nazi collaborators would have lost the civil war, even if the Greek Communists lacked Stalin's support.

Malcolm wrote:

Speculating about what could have been is only good for alternative history novels. You can't know this, in fact.

Grigoris said:

It is not speculation. The Communist Party of Greece had widespread popular public support, an experienced fighting force, guns and ammunition, and a well organised and functional structure. The collaborators were a small and disdained portion of the population (due to their role in killing countless fellow Greeks) that relied heavily on the immensely unpopular German Nazis for support. Unlike pre-Franco Spain, for example, the Greek leftists were unified.

Malcolm wrote:

You still cannot know this as a fact since it did not happen the way you might have wished it to.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 1:06 AM

Title: Re: I've been so wrong/pure lands

Content:

Pero said:

Uh oh, I checked what pandaka means and - aren't we pretty much all pandakas in our time? Or at least cutting it pretty close.

Malcolm wrote:

Something you are trying to tell us, Pero?

Pero said:

ROFLMAO!

I was thinking of <https://en.wikipedia.org/wiki/Pandaka>: "ussuyapandaka - A voyeur, a man who gains sexual satisfaction from watching a man and a woman having sex, and only becomes sexually aroused after that." Doesn't watching porn come pretty close to that?

Malcolm wrote:

If you can only be aroused by watching porn, then yes. If you do not need porn to become aroused, then no.

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 12:46 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Also, to clarify, he's not telling bodhisattvas to not teach, he's saying, don't associate with them.

Malcolm wrote:

Literally:

na ca paṇḍakasya dharmaṃ deśayati, na ca tena sārdhaṃ saṃstavaṃ karoti

Do not teach Dharma to paṇḍakas, nor should one associate with them.

It is a flat out imperative statement.

Pero said:

Uh oh, I checked what pandaka means and - aren't we pretty much all pandakas in our time? Or at least cutting it pretty close.

Malcolm wrote:

Something you are trying to tell us, Pero?

Author: Malcolm

Date: Saturday, December 23rd, 2017 at 12:14 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

Regarding what is perceived or unperceived by the Buddha-eye, I was recently reviewing the Tathāgatagarbhasūtra:

In a similar fashion [as the visual miracle preceeding], good sons, when I regard all beings with my buddha eye, I see that hidden within the kleshas [negative mental traits] of greed, desire, anger, and stupidity there is seated augustly and unmovingly the tathagata's wisdom, the tathagata's vision, and the tathagata's body. Good sons, all beings, though they find themselves with all sorts of kleshas, have a tathagatagarbha that is eternally unsullied, and that is replete with virtues no different from my own

Malcolm wrote:

Yes, precisely, buddhas see buddhas, not sentient beings.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 11:36 PM

Title: Re: Physiological suffering and implications for Buddhist path?

Content:

Seeker12 said:

Anyway, some thoughts. In part it's prompted by English translations of Buddhist concepts which I think don't always convey the meaning perfectly.

Malcolm wrote:

Sukha originally refers to the ease with which a wheel turns on its axle. Dukha is the opposite.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:57 PM

Title: Re: yoga

Content:

Malcolm wrote:

Of interest:

http://www.ahandfulofleaves.org/documents/Samatha-yana%20and%20Vipassana-yana_Cousins_1984.pdf

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:23 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

pema tsultrim said:

When and where did Bhakha Tulku give the Guhyagarbha wang? I never heard about it. As he is one of my primary teachers, I would have loved to receive it from him.

P.T.

Malcolm wrote:

Bakha Tullku gave the Guhyagarbha Wang at his house in Berkely, CA in 1992.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:22 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Malcolm wrote:

Same with Vajrayogini. Receiving Vajrayogini in Kagyu, does not qualify you to practice Naro Khachö in Sakya, even though the mantra is identical

Fortyeightvows said:

How was this done in india before there was kagyü and sakya?

Is this because the transmission or the sadhana come to the lineage masters directly from from the deity?

Malcolm wrote:

There are important differences in these two lineages concerning how the empowerments are given, instructions, and so on.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:20 PM

Title: Re: Morality of stockholding

Content:

MiphamFan said:

If you own index funds you probably own indirectly at least a tiny amount of alcohol-related and gun shares.

Malcolm wrote:

Depends on the fund. There are socially responsible funds:

<https://www.investopedia.com/articles/mutualfund/03/030503.asp>

However, they tend to underperform the market. However, some clean energy funds returned 40+ percent last year, a sign that internationally, the shift to solar and wind is finally becoming very profitable.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:15 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

We are just going to have to face the fact that Capitalism, when forced to choose between siding with Communism or Fascism/Nazism, always chooses the later.

Malcolm wrote:

Historically, given that Western Liberal Democracies viewed communism as an existential threat at the time, and had recently broken Fascism after a brutal war not of their making, they tended to support anyone who they viewed as anticommunist.

Given the 25 million people Stalin murdered directly and the 40 million that Mao murdered directly, it is not surprising.

The French also used Vichy collaborators in their zone because of their contacts with Germans.

Politics and war are a dirty game, no one is innocent.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:09 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Without US support the Nazi collaborators would have lost the civil war, even if the Greek Communists lacked Stalin's support.

Malcolm wrote:

Speculating about what could have been is only good for alternative history novels. You can't know this, in fact.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 10:05 PM

Title: Re: private teaching

Content:

Malcolm wrote:

You should attend the webcast retreat of Chogyal Namkhai Norbu and begin there. If you can, go to Tenerife, even better.

<http://webcast.dzogchen.net>

Author: Malcolm

Date: Friday, December 22nd, 2017 at 11:43 AM

Title: Re: Morality of stockholding

Content:

Inge said:

I probably read most topics posted in the Dzogchen forum, so that is why I posted it there. What I want to know though, is if owning shares in a company accumulates negative karma, and if this in any way is making obstacles to realizing Buddhahood.

Malcolm wrote:

Depends on the company — I think owning shares of gun companies, not so good.

Inge said:

What about banks, or beer breweries?

Malcolm wrote:

depends on the bank, breweries, well selling alcohol is technically wrong livelihood.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 6:07 AM

Title: Re: Morality of stockholding

Content:

Inge said:

Do you think is it immoral to own shares in a company that makes profits from its employees?

Simon E. said:

The OP.

Because it was posted in the Dzogchen forum it is tempting to assume that Inge was making a particular case vis a vis Dzogchen.

But the point you make is valid. Being a Vajrayana practitioner of any hue including Dzogchen does not imply uniformity on all points of ethical behaviour or in political views.

Inge said:

I probably read most topics posted in the Dzogchen forum, so that is why I posted it there. What I want to know though, is if owning shares in a company accumulates negative karma, and if this in any way is making obstacles to realizing Buddhahood.

Malcolm wrote:

Depends on the company — I think owning shares of gun companies, not so good.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 6:03 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

So, back to reality: The US used Nazi collaborators to put down the Communists (the Greek Civil War) and then placed them in positions of power. [

Malcolm wrote:

The reality is that Stalin never intended to help communists in Greece. It was all organized in the percentages agreement of 1944:

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

It was really Britain that was involved in all of this, and the US only stepped in 1947 because Britain asked us to as they could not foot the bill. However, as Churchill said in 1956:

Stalin never broke his word to me. We agreed on the Balkans. I said he could have Romania and Bulgaria, and he said we could have Greece...When we went in in 1944 Stalin didn't interfere.

It might have been the opposite. But in reality, it was Stalin's lack of interest in Greece that led to all that happened in post-war Greece. And of course, the Chinese were not even in the running until 1949...

Author: Malcolm

Date: Friday, December 22nd, 2017 at 5:18 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

That's a nice fairytale. Where is a facepalm smiley when you need one? It would be more valid to say that Uncle Jo was rather overzealous in his attempt to deNazify the Eastern Bloc. You also are ignorant of the fact that not all the Eastern Bloc was under the influence of the Soviet Union. Yugoslavia and Albania, for example, were allied to China and not Russia.

Malcolm wrote:

<https://en.wikipedia.org/wiki/Denazification>

Grigoris said:

And I quote: "Very soon after the program started, due to the emergence of the Cold War, the western powers and the United States in particular began to lose interest in the program, and it was carried out in an increasingly lenient and lukewarm way until being officially abolished in 1951. The American government soon came to view the program as ineffective and counterproductive. Additionally, the program was hugely unpopular in Germany and was opposed by the new West German government."

You can't keep a good Nazi down!

Malcolm wrote:

Yes, after 8 years, they have up on it.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 5:17 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

You know what all this talk about bodhisattva attainments makes me want to do?

Have a good gongyo and rejoice in the Buddhadharma!

Author: Malcolm

Date: Friday, December 22nd, 2017 at 4:19 AM

Title: Re: Wherever a Buddha appears - the world is purified

Content:

Queequeg said:

<https://www.buddhistdoor.net/news/the-buddha-of-oakland-transforms-california-neighborhood>

The statue had a remarkable effect, however. People stopped leaving garbage and, gradually, the local residents began cleaning up the accumulation of detritus from the area. The drug dealers and prostitutes moved elsewhere to ply their wares, and the graffiti, once removed, didn't return.

Malcolm wrote:

Fake news! (Kidding)

Author: Malcolm

Date: Friday, December 22nd, 2017 at 3:23 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Also, to clarify, he's not telling bodhisattvas to not teach, he's saying, don't associate with them.

Malcolm wrote:

Literally:

na ca paṇḍakasya dharmaṃ deśayati, na ca tena sārdhaṃ saṃstavaṃ karoti

Do not teach Dharma to paṇḍakas, nor should one associate with them.

It is a flat out imperative statement.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 3:22 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

If you have realized emptiness, you have no problem maintaining concentration, the former requires the latter.

Minobu said:

are you referring to sunyata or some Dzogchen emptiness thing?

Malcolm wrote:

I am referring to the śūnyatā taught by the Buddha in the Mahāyāna Sūtras.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 3:21 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

No, its definitely a story of Sariputra. I got the details wrong - not sure the actual source. The point was that he renounced the bodhisattva path, thereby setting himself back significantly. I've read versions where he then sank into samsara for a while before getting back on the path. Point stands, its easy to lop off your arm compared to the concentration needed to really advance on the path.

Malcolm wrote:

If you have not realized emptiness, then yes — however, Shariputra was not an bodhisattva mahāsattva at this point, he was an ordinary bodhisattva, below the path of seeing.

A bodhisattva mahāsattva, according to the Sarvapūṇya-samuccaya-samādhi sūtra, cannot fall into the faulty state of a śrāvaka. The Nirvana Sūtra states that a bodhisattva mahāsattva cannot be distracted by either the māra of afflictions or the māra of the aggregates and also says they have no fear of desire, hatred, ignorance, birth, aging, illness, death, or falling into hell realm, animal realm or preta realm because they dwell on the stage of fearlessness. The Pañcaviṃśatisāhasrikā-prajñāpāramitā states that a bodhisattva who courses in emptiness cannot fall to the stage of a pratyekabuddha or a śrāvaka.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:57 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

And that's quite possible, too. But then what do we make of the rest of the admonitions? Are those scribner biases also?

Malcolm wrote:

Sure, why not? If you take a text critical pov of the sūtra, I think most scholars agree that Devadatta section was added quite late.

Queequeg said:

LOL. Have this cake, and eat it, too!

Malcolm wrote:

Well, all those people need the Dharma most, one would imagine. One can well imagine this is a penetration of brahmanical bias.

So you have on the one hand the Buddha telling us, "I am the father of all sentient beings" and on the other saying, "Don't teach Dharma to this sentient being, and that sentient being..."

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:53 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

The Buddha was definitely prosperity and profit oriented in his advice to lay people, at least the way he is represented everywhere in the sūtras.

treehuggingoctopus said:

Speaking to an audience 2500 years ago, the audience that lived in a world 2500 years away from ours -- the audience consisting of people starkly different from ours (even though equally afflicted by the three poisons).

Malcolm wrote:

So you are opposed to all profit?

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:51 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

The only conclusion I can draw is that these sentiments are reflective of the bias of the person who wrote the text down.

Queequeg said:

And that's quite possible, too. But then what do we make of the rest of the admonitions? Are those scribner biases also?

Malcolm wrote:

Sure, why not? If you take a text critical pov of the sūtra, I think most scholars agree that Devadatta section was added quite late.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:50 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Illustrating this point, I just recalled the story of Sariputra who was on the verge of Buddhahood in the past such that when a brahmin asked him for his eye, he plucked it out and gave it to him. When the brahmin tossed the eye away in disgust, Sariputra lost his concentration, got angry, and wiped out the stores of good karma. Concentration is hard - that's why even though we've given our lives for family, friends and rulers more times than we can count, we're still here.

Malcolm wrote:

On the verge of buddhahood? Not possible. Otherwise, you are elevating the notion of one-pointedness to a ridiculous extreme.

I think you are confusing your story with that of Nāgārjuna's disciple, Āryadeva. In that version, Āryadeva gives his eye to a blind beggar women who promptly eats it. He experiences a moment of regret, and because of that, his eye was not magically restored.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:47 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

Thank goodness Buddhism \neq Buddhadharma.

Malcolm wrote:

So Buddha's words are not Buddhadharma?

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:46 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

So your imagined wobbly factory is not privately owned by its workers? And profit is not an end? That isn't even Buddhist.

treehuggingoctopus said:
Evidently your Buddha is not my Buddha.

Malcolm wrote:

The Buddha was definitely prosperity and profit oriented in his advice to lay people, at least the way he is represented everywhere in the sūtras. If lay people are not prosperous, how are they going to support a Sangha that engages in no productive work?

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:42 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:
What conclusion ought be drawn?

Malcolm wrote:

My bad — a bodhisattva mahāsattva is any bodhisattva on the stages -- but still my point stands, if one is able to offer one's eyes or limbs sentient beings, how could one possibly be distracted on the path since one has now realized emptiness?

The only conclusion I can draw is that these sentiments are reflective of the bias of the person who wrote the text down.

Queequeg said:

I watched a youtube movie about a yogi... not sure where. Maybe Ladakh? Anyway, he remarked, hundreds of thousands of prostrations are easy compared to maintaining single pointed focus. Medals of Honor were given out posthumously on a regular basis in WWI and WWII to men who jumped on grenades to save their fellows. I seriously doubt there were many practicing Buddhists, let alone bodhisattvas among those recipients. I think you have it backwards about the difficulty of maintaining concentration.

Malcolm wrote:

If you have realized emptiness, you have no problem maintaining concentration, the former requires the latter.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:37 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

Capitalism:

- (1) private ownership of the means of production (which implies the owner/worker division), and
- (2) production for profit.

Economics 101.

In other words: no, cooperatives are not intrinsically capitalist, though they may co-inhabit the economic space with capitalist enterprises (assuming capitalists agree). Plenty of what is happening in the economic space of capitalist countries is in no way capitalist, btw, as Graeber nicely points out.

Malcolm wrote:

So your imagined wobbly factory is not privately owned by its workers? And profit is not an end? That isn't even Buddhist. The Buddha was definitely a capitalist by your definition:

The wise and virtuous shine like a blazing fire.
He who acquires his wealth in harmless ways
like to a bee that honey gathers,[6]
riches mount up for him
like ant hill's rapid growth.

With wealth acquired this way,
a layman fit for household life,
in portions four divides his wealth:
thus will he friendship win.

One portion for his wants he uses,[7]
two portions on his business spends,
the fourth for times of need he keeps.

<https://www.accesstoinight.org/tipitaka/dn/dn.31.0.nara.html>

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:35 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

You're assuming these are bodhisattvas who have advanced that far.

Malcolm wrote:

It is basic to the definition of a bodhisattva mahāsattva.

Queequeg said:

What conclusion ought be drawn?

Malcolm wrote:

My bad — a bodhisattva mahāsattva is any bodhisattva on the stages -- but still my point stands, if one is able to offer one's eyes or limbs sentient beings, how could one possibly be distracted on the path since one has now realized emptiness?

The only conclusion I can draw is that these sentiments are reflective of the bias of the person who wrote the text down.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:25 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The instruction is for the mahasattva-bodhisattva to avoid pretty much anyone who might distract them from the path. What Malcolm is doing here is called trolling.

Malcolm wrote:

It is a bit strange that bodhisattva mahāsattvas should be enjoined from associating with anyone, since presumably they are bodhisattvas on the pure stages who have realized patience towards the non-arising of phenomena and can without a second thought offer their eyes or even their heads to those in need. How could such a highly realized being be distracted by anything?

Queequeg said:

You're assuming these are bodhisattvas who have advanced that far.

Malcolm wrote:

My bad — a bodhisattva mahāsattva is any bodhisattva on the stages -- but still my point stands, if one is able to offer one's eyes or limbs sentient beings, how could one possibly be distracted on the path since one has now realized emptiness?

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:19 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The instruction is for the mahasattva-bodhisattva to avoid pretty much anyone who might distract them from the path. What Malcolm is doing here is called trolling.

Malcolm wrote:

It is a bit strange that bodhisattva mahāsattvas should be enjoined from associating with anyone, since presumably they are bodhisattvas on the pure stages who have realized patience towards the non-arising of phenomena and can without a second thought offer their eyes or even their heads to those in need. How could such a highly realized being be distracted by anything?

Author: Malcolm

Date: Friday, December 22nd, 2017 at 2:12 AM

Title: Re: I've been so wrong/pure lands

Content:

paël said:

Can one born as man become paṇḍaka in same lifetime?

Malcolm wrote:

Sure, if you have your sexual organs removed, come out of the closet, become impotent or sterile, etc.

Minobu said:

so pandaka is a generic term for any m,ale that is not hetero sexual?
eunuchs born or dismembered are pandakas as well?

i find this repulsive...the teaching is flawed and i would like to know where you got this stuff up and why are you teaching it?

Malcolm wrote:

There are five kinds of paṇḍakas; intersexed people, impotent men, homosexuals, eunuchs, and men who can only become aroused by watching others engaged in sexual intercourse.

The Lotus Sūtra states, in chapter 14 (chapter 13 in the Sanskrit and Tibetan recensions):

na ca paṇḍakasya dharmam deśayati, na ca tena sārđham saṁstavam karoti

Do not teach Dharma to paṇḍakas, nor should one associate with them.

It says also:

strīpaṇḍakāśca ye sattvāḥ saṁstavam tairvivarjayet|

Avoid associating with female and paṇḍaka sentient beings.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 1:31 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Can't take credit, except for the flourish:

Lotus Sutra, Chapter 3

Lotus Sutra, Chapter 16

Malcolm wrote:

Unless, of course, they are paṇḍakas, in which case they apparently should be shunned.

pael said:

Can one born as man become paṇḍaka in same lifetime?

Malcolm wrote:

Sure, if you have your sexual organs removed, come out of the closet, become impotent or sterile, etc.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 1:28 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

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

Malcolm wrote:

Just capitalism by another name.

treehuggingoctopus said:

Black is white, etc.

Malcolm wrote:

Well, if you have a factory, you have to have a market to sell the things the factory makes — it does not matter much whether that factory is owned collectively or privately. Also, a factory cannot make everything necessary for living, so it will have to issue wages in some form to the workers where they can buy food, clothes, and other things which the factory itself cannot make. As I said, capitalism by another name. Unless, of course,

you intend your factory to inhabit a command economy, and we have already ample evidence to see where those lead.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 1:25 AM

Title: Re: I've been so wrong/pure lands

Content:

CedarTree said:

I like this a lot

Themes of family, love, and the simple stuff - Gets at it way better.

Queequeg said:

Can't take credit, except for the flourish:

I am the father of living beings and I should rescue them from their sufferings and give them the joy of the measureless and boundless buddha wisdom so that they may find their enjoyment in that.

Lotus Sutra, Chapter 3

I am the father of this world,
saving those who suffer and are afflicted.

Lotus Sutra, Chapter 16

Malcolm wrote:

Unless, of course, they are paṇḍakas, in which case they apparently should be shunned.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 1:00 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

PuerAzelis said:

What's a Wobblie.

treehuggingoctopus said:

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

Malcolm wrote:

Just capitalism by another name.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 12:54 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Oh, I am under no illusions about Capitalism, it's destructiveness and so on. I just

prefer living in a free country to living in a totalitarian regime, with all it's flaws. I think most people living in the West prefer living in the market economies.

Grigoris said:

What you are failing to understand is that your freedom is paid for by the oppression of others.

Malcolm wrote:

Yes and no. If you define oppression as some people having more than others, well, yes -- but that is karma.

One of the reasons for Trump's rise is that inaccurate perception by some that globalism is depriving the US of jobs. Actually, globalism has shifted the lives of millions of people in China, Vietnam and so on. I think their attitudes towards being "oppressed" are rather different -- a generation ago, these people faced working in rice paddies for life. Now, it may be noble to work in rice paddies, and there are all kinds of reasons for why the disruption of subsistence living in many parts of the world is not a positive thing, but I doubt many of those people would go back to the rice paddies.

So it is fun and all to take shots at the US and white middle class males, but you, a white middle class male, are not going to change the world, and frankly, no one is. When I look around the world, what I see is that people who live in Western Europe and the US (as well as Canada, Australia, and NZ) have the best living conditions and as far as it goes, the most democracy.

There is no pie in the sky system that will make sure everyone has an equal portion.

Grigoris said:

It is easy for you: a well educated white middle class male living in the wealthiest and most powerful country in the West to laud the benefits of capitalism, but if you ask a Honduran banana plantation worker what they think, you may get a different response.

Malcolm wrote:

Capitalism definitely has problems. The other systems are worse.

Grigoris said:

Unfortunately, the conditions of the Honduran are those of the majority of the world's population under capitalism, your conditions are those of a small minority.

Malcolm wrote:

Karma, dude. What did the Buddha say?

2. "Master Gotama, what is the reason, what is the condition, why inferiority and superiority are met with among human beings, among mankind? For one meets with short-lived and long-lived people, sick and healthy people, ugly and beautiful people, insignificant and influential people, poor and rich people, low-born and high-born

people, stupid and wise people. What is the reason, what is the condition, why superiority and inferiority are met with among human beings, among mankind?"

3. "Student, beings are owners of karmas, heirs of karmas, they have karmas as their progenitor, karmas as their kin, karmas as their homing-place. It is karmas that differentiate beings according to inferiority and superiority."

Trying to replace capitalism with some other system is first, not going to happen; second, will do nothing to prevent inequality.

Grigoris said:

So the next time you are munching on your cut-price Honduran banana don't forget to praise capitalism and pass the bullets.

Malcolm wrote:

I only buy very expensive, fair trade bananas from stores that charge me a premium to assuage my white male capitalist guilt, thank you very much.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 12:38 AM

Title: Re: I've been so wrong/pure lands

Content:

Minobu said:

i see that once attained you can no longer turn it off....which does not mean that the Buddha no longer knows what common mortals perceive.

Malcolm wrote:

Buddhas know what sentient beings perceive, they just don't perceive it themselves. For example, buddhas only perceive sentient beings as other buddhas, they do not perceive them as sentient beings. But they know that sentient beings suffer from delusion.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 12:29 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

That's a nice fairytale. Where is a facepalm smiley when you need one? It would be more valid to say that Uncle Jo was rather overzealous in his attempt to deNazify the Eastern Bloc. You also are ignorant of the fact that not all the Eastern Bloc was under the influence of the Soviet Union. Yugoslavia and Albania, for example, were allied to China and not Russia.

Malcolm wrote:

<https://en.wikipedia.org/wiki/Denazification>

Author: Malcolm

Date: Friday, December 22nd, 2017 at 12:15 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Basically, I think your perspective is romantic.

Grigoris said:

I think I prefer Toby's romanticism to your idea that our rapist is going to restore our virginity. But then again: I've always been a sucker for romance.

Malcolm wrote:

Oh, I am under no illusions about Capitalism, it's destructiveness and so on. I just prefer living in a free country to living in a totalitarian regime, with all it's flaws. I think most people living in the West prefer living in the market economies.

Author: Malcolm

Date: Friday, December 22nd, 2017 at 12:10 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Need I remind you that Europe was essentially occupied by the US after WWII: remember the Marshall Plan?

Malcolm wrote:

Lucky for you, otherwise it would have been the Russians.

Grigoris said:

Yeah, we were so lucky in Greece to have the US support the Nazi collaborators against the popular (Communist) movement that liberated Greece from Fascist Italian, Nazi German and Bulgarian collaborationist control. Sometimes your level of political ignorance astounds even me. I put it down to the dregs of McCarthyism that still infect US political thought.

Malcolm wrote:

Yes, and the Allies used Japanese soldiers to police areas of liberated Asia, German troops to police areas of Germany and so on.

Communists in Europe at that time were just as totalitarian as fascists.

Thus, it is still better for you that the Allies (US, Britain, France) occupied Western Europe rather than the Soviets.

The Soviets, btw, never denazified east Germany or Austria, or the Ukraine, or any where else in their sphere of influence.

Once everything settled down after the war, the Allies systematically denazified West Germany, and defascsized Italy, etc.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:55 PM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

Enter? I though the point was to escape.

liuzg150181 said:

Edit: Got mixed up btw the movie title and its game counterpart:

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

Queequeg said:

Someday they will make a rpg of the Bodhisattva path and you will need empowerments to play it. Oh wait, that's called life.

Malcolm wrote:

That was done in the 13th century by Sakya Pandita.

<https://www.himalayanart.org/items/101704>

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:53 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

I think it is high time we agreed to disagree, Malcolm.

Malcolm wrote:

What's the point of that?

treehuggingoctopus said:

I am not quite sure if I understand your question.

Malcolm wrote:

We agreed to disagree a long time ago.

Basically, I think your perspective is romantic. You are advocating for a social system that has never existed anywhere at any time because you are hopeful that humans beings are not as awful as we actually are.

I happen to think that all of the environmental damage wrought by humans in the last 500 years would have happened under any kind of possible economic system, driven largely by the Columbian exchange.

Finally, it may be the case that our views on these matters are, as suggested above, entirely cultural, the difference between Continental and Anglo-American perspectives.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:33 PM

Title: Re: I've been so wrong/pure lands

Content:

liuzg150181 said:

Can't help it but to post this pic:

CedarTree said:

Wicked picture. Kinda gets at it.

liuzg150181 said:

Enter the Nirvana, I mean, Enter the Matrix.

Malcolm wrote:

Enter? I thought the point was to escape.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:32 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

I think it is high time we agreed to disagree, Malcolm.

Malcolm wrote:

What's the point of that?

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:14 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

I am a Wobbler and so all for building the new within the shell of the old. But essentially capitalism = institutionalised greed as the highest value.

Malcolm wrote:

No, the basis of Capitalism is the private ownership of property, based on Anglo-Roman law that is literally centuries old. And this institutionalized greed you speak of, I know of no political or economic system than can stem the affliction of greed, including Socialism.

As far as democratic socialism, Marx, in my opinion, never understood the Anglo-American system, and I do not think he understood democracy or the American revolution. His attitudes were born not within the sphere of Anglo-American ethics and jurisprudence, he was a devotee of Hegel, not Hume.

treehuggingoctopus said:

The sooner it goes (and is replaced with a healthier set of values), the greater our chance of protecting what remains of biodiversity -- and, who knows, maybe even retaining a planet where the homo sapiens can live.

Malcolm wrote:

Socialism is no more biocentric than Capitalism.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 11:06 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Need I remind you that Europe was essentially occupied by the US after WWII: remember the Marshall Plan?

Malcolm wrote:

Lucky for you, otherwise it would have been the Russians.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:45 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

weitsicht said:

Malcolm, maybe it's a too far shot to ask about the Qualities of an enlightened Person and how someone else can see.

But how sure are you about theists or pagans being incapable to attain enlightenment.

I am just thinking of Rumi, Meister Eckhart, Heraclitus, ...

Malcolm wrote:

I am sure about the Buddha's Lion's Roar:

In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

<https://www.accesstinsight.org/tipitaka/dn/dn.16.1-6.vaji.html>

weitsicht said:

can't someone adhere to the Noble Eightfold Path without knowing OR with calling it differently?

Padmasambhava was in one life in Africa, HH Dalai Lama remembers of Old Egypt - all regions where Dharama was not spread whatsoever.

Maybe one of These guys' conscious stream WAS Heraclitus hmmm...

Malcolm wrote:

Devoid of true ascetics are the systems of other teachers.

-- The Buddha.

If you don't believe him, who will you believe?

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:39 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Sarkar is a major voice in that discourse.

treehuggingoctopus said:

Not in Europe.

Malcolm wrote:

Most socialists these days are democratic socialists.

Ok, you mean they advocate for a coordinated market economy -- this is still Capitalism.

treehuggingoctopus said:

No. I do not mean social democracy (e.g., Bernie Sanders) but democratic socialism.

Where "democratic" stands for the acceptance of the parliamentary process (or any other, more satisfying form of democracy), the process of getting there, and the decision-making process of the society to come. But it is still socialism, with all the three markers of socialism in one of the posts in the thread.

Malcolm wrote:

Ok, so there is no country that actually practices this.

Even Marxian socialists reject much of Marx's apparatus, or understand it in a totally different way

Sort of like Buddhism without rebirth.

No, for the reason I mentioned, i.e., the intrinsically dialectical nature of Marxian thought.

Right, sure — we can change our entire approach to things because Marx said our thought was dialectical...really, this is very weak.

Well, the resistance has not died out yet. You could put it differently: since the collapse of the welfare state and the emergence of neoliberalism we have not managed to even mitigate the ongoing planetary catastrophe called capitalism, let alone undo it.

In other words, Capitalism won. The only path forward is through Capitalism, which will either survive by properly pricing environmental risk, or we will all die gasping for air.

It seems to me that we have learned a few critically important lessons. More and more people on the left are now agreeing that what we need above all else right now is (1) a clearly articulated set of values (more than any well-defined solutions), the kind of values which are truly worth living out, and (2) narratives, big and small, centred upon and shedding light on these values.

Greed generally trumps values.

I am quite happy too that in Europe at least the genuinely green thought and the genuinely left-wing discourse are getting closer and closer to each other. Streeck has recently come out as a degrowth devotee, pretty much -- in his recent texts he advocates for an abstention-based culture.

Streeck on the crucial challenge which any genuinely left-wing project must face:

Ultimately it will have to answer the question how it will convincingly communicate the need for a global modernity that learns to conserve resources, physical and social, rather than continuing to use them up; to switch from creative destruction to creative protection, including protection from excessive free trade (not leaving this to the Trumps of this world); to appreciate the economics of subsistence as opposed to

expansion; to slow down rather than speed up; and to start a perestroyka that does not amount to uskoreniye, meaning acceleration, which was the late-communist reform project of Gorbachev, but to controlled deceleration, de-capitalization, more local development, more collectivism and solidarity – in short, a project as utopian as it can possibly be, but probably equally necessary
We will never see a greentopia in our lifetime.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:31 PM

Title: Re: Winter Solstice - significance in Buddhism

Content:

Nicholas Weeks said:

Other than this Dzogchen practice, is there any other text or practice suggested?

Malcolm wrote:

This is the only text I know of that specifically recommends it be recited on solstices and equinoxes.

Nicholas Weeks said:

Is this (or any) Solstice, a merit multiplying time, generally speaking?

Malcolm wrote:

Not as far as I know.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:23 PM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

I don't see it. It is an axiomatic definition that buddhas are free from all traces and all obscurations. There are no conditions under which a buddha can experience anger, for example. This citation does not support your idea.

illaraza said:

The Buddha in the Nirvana Sutra and other Sutra certainly manifests anger for the sake of the Law:

Malcolm wrote:

Ah, no, there is no anger expressed in those words. You're tripping again mark.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:21 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Is there a redundancy here?

Malcolm wrote:

No. <https://www.wisdomlib.org/buddhism/book/the-treatise-on-the-great-virtue-of-wisdom-volume-iii/d/doc82367.html>:

Here are the eighteen special attributes (aṣṭādaśāveṇikadharmā):

1. The Tathāgata has no bodily defect (nāsti tathāgatasya skhalitam).
2. He has no vocal defect (nāsti ravitam).
3. He has no failure of memory (nāsti muṣitasmr̥titā).
4. He has no notion of variety (nāsti nāmātvasaṃjñā).
5. He does not have an unconcentrated mind (nāsty asamāhitaṃ cittam).
6. He does not have thoughtless indifference (nāsty apratisaṃkhyāyopekṣā).
7. He has no loss of zealousness (nāsti chandaparihāṇiḥ).
8. He has no loss of exertion (nāsti vīryaparihāṇiḥ).
9. He has no loss of mindfulness (nāsti smṛtiparihāṇiḥ).
10. He has no loss of wisdom (nāsti prajñāparihāṇiḥ).
11. He has no loss of liberation (nāsti vimuktiparihāṇiḥ).
12. He has no loss of the knowledge and vision of deliverance (nāsti vimuktijñānadarśanaparihāṇiḥ).
13. Every bodily action of the Tathāgata is preceded by knowledge and accompanies knowledge (sarvaṃ tathāgatasya kāyakarma jñānapūrvamaṃgamaṃ jñānānuparivarti).
14. Every vocal action is preceded by knowledge and accompanies knowledge (sarvaṃ

vākkarma jñānapūrvamgamam jñānānuparivarti).

15. Every mental action is preceded by knowledge and accompanies knowledge (sarvaṃ manaskarma jñānapūrvamgamam jñānānuparivarti).

16. He has non-attached and unobstructed knowledge about past time (atīte 'dhvany asaṅgam apratihataṃ jñānam darśanam).

17. He has non-attached and unobstructed knowledge about future time (anāgate 'dhvany asaṅgam apratihataṃ jñānam darśanam). [Page 511]

18. He has non-attached and unobstructed knowledge about the present time (pratyutpanne 'dhvany asaṅgam apratihataṃ jñānam darśanam).

illaraza said:

The Buddha also taught that he attained Enlightenment for the first time under the tree. The Lotus Sutra has also demolished that earlier teaching, not to say that of your pie in the sky perfect (Christian-like) God-Buddha.

Malcolm wrote:

Mark, the 18 above listed special qualities are found in the Lotus Sūtra.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:20 PM

Title: Re: Winter Solstice - significance in Buddhism

Content:

Mantrik said:

Today is the Winter Solstice.

Is there any significance given to the Solstices in the Buddhist calendar, or any particular rituals associated with them, for example in Vajrayana?

Malcolm wrote:

A good day to read the Mon lam stobs po che, the aspiration of Adibuddha Samantabhadra.

Nicholas Weeks said:

Other than this Dzogchen practice, is there any other text or practice suggested?

Malcolm wrote:

This is the only text I know of that specifically recommends it be recited on solstices and equinoxes.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 10:06 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Really? Than why does Saral Sarkar insist that it will be necessary in his Ecosocialism book?

treehuggingoctopus said:

Sarkar is ultimately a marginal figure, in no way representative of ecosocialism (which so far has been a fundamentally heterogenous phenomenon), let alone socialism in general.

Malcolm wrote:

Sarkar is a major voice in that discourse.

treehuggingoctopus said:

Most socialists these days are democratic socialists.

Malcolm wrote:

Ok, you mean they advocate for a coordinated market economy -- this is still Capitalism.

treehuggingoctopus said:

Even Marxian socialists reject much of Marx's apparatus, or understand it in a totally different way

Malcolm wrote:

Sort of like Buddhism without rebirth.

treehuggingoctopus said:

After 1968 we thought that the marginalised will lead the way. They did not then, have not since, and identity politics quickly became the heart of the liberal (as opposed to the leftwing, or the conservative, etc.) discourse; neoliberalism can accommodate it as well.

Malcolm wrote:

In other words, Capitalism won.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 9:37 PM

Title: Re: New Tax Plan is a war on the Disabled, Poor, and a Boon to the Rich, Corporations, and Foreign Trade partners of the

Content:

Author: Malcolm

Date: Thursday, December 21st, 2017 at 9:34 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

crazy-man said:

US Has Killed More Than 20 Million People in 37 "Victim Nations" Since World War II

<https://www.globalresearch.ca/us-has-killed-more-than-20-million-people-in-37-victim-nations-since-world-war-ii/5492051>

Malcolm wrote:

Fake news.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 9:32 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

In fact, the peninsula was split into two in 1948, and the North invaded the South in 1950. And, it was a UN war, not a US war.

Grigoris said:

Last I looked the peninsula was still in one piece and there were two proxy governments wrangling over it's control.

The US was the UN back then.

Malcolm wrote:

Europe is one piece also.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 9:30 PM

Title: Re: Winter Solstice - significance in Buddhism

Content:

Mantrik said:

Today is the Winter Solstice.

Is there any significance given to the Solstices in the Buddhist calendar, or any particular rituals associated with them, for example in Vajrayana?

Malcolm wrote:

A good day to read the Mon lam stobs po che, the aspiration of Adibuddha Samantabhadra.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 8:08 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

When the Buddha witnesses a vase, he witnesses a vase. He doesn't witness a gourd, for instance, which can have a similar shape.

When I witness a vase, I witness a vase. I do not witness a gourd. Neither does the Buddha.

Thats how I see it at least.

The argumentation you set forth seems to me to imply that the Buddhas witness a reality that is substantially different, possibly 'opposite' in many ways, the reality we experience. This seems to me to imply that the relative truths is something very different from the ultimate truth, to the extent that a vase, looked at ultimately, may actually be a teacup, or a horse.

Malcolm wrote:

Well, the Lotus Sūtra actually says that buddhas do see a substantially different conventional reality than we do:

When sentient beings see themselves
Amidst a conflagration
At the end of a kalpa,
It is in fact my tranquil land,
Always full of devas and humans.
All the gardens and palaces
Are adorned with various gems...
Although my Pure Land never decays,
The sentient beings see it as ravaged by fire
And torn with anxiety and distress;
They believe it is filled with these things.
[BDK edition]

Coëmgenu said:

But, logically, if the Buddha's cannot "see" relative truth, they would have no way of knowing that sentient beings experience a conflagration at the end of a kalpa, and would have no way of knowing that they see it as filled with flame, and could not have preached this sutra, right?

Malcolm wrote:

A buddha's omniscience is such that even they do not perceive the phenomena of relative truth, they know how sentient beings perceive and teach accordingly, that's covered in the "omniscience of all aspects" part of a buddha's two fold omniscience.

I guess you need to study how buddhas know and what they know.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 6:32 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

The Korean war was started by North Korea.

Grigoris said:

There is no north and south Korea, there is the Korean peninsula and a proxy war (which started after the defeat of the Imperial Japanese forces that had annexed Korea) which is continuing up until this day.

Malcolm wrote:

In fact, the peninsula was split into two in 1948, and the North invaded the South in 1950. And, it was a UN war, not a US war.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 6:17 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Somehow, I don't think those being murdered really care whether it is direct or indirect, the outcome for them is the same. But seriously, somehow I don't think that dropping a nuke on somebody or invading their country is all that indirect...

Malcolm wrote:

The US just does not compare with Stalin, Mao, or Hitler's numbers, even if we include the 19th century genocide of Native people in the US and slaves being murdered by whites.

Grigoris said:

Vietnam? Korea? Iraq? Afghanistan? Proxy wars? Support to dictatorships? Etc?

Malcolm wrote:

The Korean war was started by North Korea.

During the American occupation of Iraq, 2003-2011, less than a million people died either as a direct or indirect result of American military actions, around 500k.

Vietnam is:

Allied military deaths 282,000 (52k US)
NVA/VC military deaths 444,000
Civilian deaths (North and South Vietnam) 627,000

Afghanistan is 111,000 killed, including soldiers and civilians. By contrast, during the Soviet-Afghan war, by some estimates 2 million people lost their lives. The low end is 500k plus.

But frankly, Mao (40 million+) and Stalin (25 million+) murdered their own civilians.

The US just does not bat that high, never has.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 5:22 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

So your report is based on an idealisation of the definition of capitalism to the point where no existing system can be called capitalism, thus exonerating capitalism of all blame?

If I remember correctly I gave at least five valid examples which you ignored.

Malcolm wrote:

All I am really pointing out is that liberal democracies tend towards directly murdering less people than authoritarian regimes, whether right wing or left. The economic system of all liberal democracies is capitalism, whether they are liberal market economies, like the UK, US, Canada, NZ and Australia, or coordinated market economies like Germany, Sweden, Japan, and so on.

Grigoris said:

Somehow, I don't think those being murdered really care whether it is direct or indirect, the outcome for them is the same. But seriously, somehow I don't think that dropping a nuke on somebody or invading their country is all that indirect...

Malcolm wrote:

The US just does not compare with Stalin, Mao, or Hitler's numbers, even if we include the 19th century genocide of Native people in the US and slaves being murdered by whites.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 4:49 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

If you lack of delusion results in a diminished capacity for perception, then I would call it a diminishment of capacity.

Malcolm wrote:

One would not say that a man who sees a rope as a rope has diminished capacity because he does not perceive it as a snake.

Coëmgenu said:

When the Buddha witnesses a vase, he witnesses a vase. He doesn't witness a gourd, for instance, which can have a similar shape.

When I witness a vase, I witness a vase. I do not witness a gourd. Neither does the Buddha.

Thats how I see it at least.

The argumentation you set forth seems to me to imply that the Buddhas witness a reality that is substantially different, possibly 'opposite' in many ways, the reality we experience. This seems to me to imply that the relative truths is something very different from the ultimate truth, to the extent that a vase, looked at ultimately, may actually be a teacup, or a horse.

Malcolm wrote:

Well, the Lotus Sūtra actually says that buddhas do see a substantially different conventional reality than we do:

When sentient beings see themselves
Amidst a conflagration
At the end of a kalpa,
It is in fact my tranquil land,
Always full of devas and humans.
All the gardens and palaces
Are adorned with various gems...
Although my Pure Land never decays,
The sentient beings see it as ravaged by fire
And torn with anxiety and distress;
They believe it is filled with these things.
[BDK edition]

Author: Malcolm

Date: Thursday, December 21st, 2017 at 4:04 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

Before you were a Buddha, you used to be able to perceive relative truths. Now you cannot. Your capacities have been diminished?

Malcolm wrote:

No, before you were a buddha you were deluded, now you are not. How can you go from "cannot be deluded" to "diminished capacity"? It doesn't make sense.

Coëmgenu said:

If you lack of delusion results in a diminished capacity for perception, then I would call it a diminishment of capacity.

Malcolm wrote:

One would not say that a man who sees a rope as a rope has diminished capacity because he does not perceive it as a snake.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 4:02 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Buddhadharmana - can we get a working translation of this?

Malcolm wrote:

Yes, dharmāṇa is plural form of dharma. The Tibetan reads very clearly: sangs rgyas chos rnam, buddhadharmas. It is entirely unambiguous in Tibetan and Sanskrit. It is only ambiguous in Chinese since there are no plural forms for nouns.

Queequeg said:

There is nothing really ambiguous in Chinese.

Malcolm wrote:

Of course there is, for example, the absence of plural nouns makes Chinese ambiguous in many cases. It also changes the meaning completely.

Queequeg said:

If found a commentary where the 18 qualities are combined with the 32 features to make 60 features. I don't know what significance to give that.

Malcolm wrote:

Me either.

Queequeg said:

In any event, the import seems to be that the Buddha is constantly considering how to contrive the way for all beings to become Buddha - whether we emphasize the body or the qualities.

Malcolm wrote:

Yes, that is the point.

But the reason I brought it up is that when using citations, if they are not completely accurate, or at least explained within the context of a commentarial tradition, one can really go a wrong way and mislead others.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 3:56 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

On the other hand, if the Buddha "cannot see" relative truths, that means that becoming a Buddha diminishes your faculties/capacities.

Malcolm wrote:

not at all

Coëmgenu said:

Before you were a Buddha, you used to be able to perceive relative truths. Now you cannot. Your capacities have been diminished?

Malcolm wrote:

No, before you were a buddha you were deluded, now you are not. How can you go from "cannot be deluded" to "diminished capacity"? It doesn't make sense.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 3:31 AM

Title: Re: I've been so wrong/pure lands

Content:

Minobu said:

does this goes back to your Buddhas only see other Buddhas...but further...

if i am right you are saying Buddhas can no longer perceive the conventional...and in this case that is the only word i can think of...and do not agree at all with it.

and then again you state

if you are saying that once attained Buddhahood limits ones perception

Malcolm wrote:

Relative truth is the deluded perception of sentient beings, this is basic to its definition.

Maintaining that buddhas perceive relative truths is the same as maintaining they are deluded.

The omniscience of the buddha has two components, a buddha is omniscience about all that there is and they are omniscience about every aspect, but it is not the case that they perceive the world the way we do, because if they did, the consequence would be that the buddhas would be deluded.

Coëmgenu said:

On the other hand, if the Buddha "cannot see" relative truths, that means that becoming a Buddha diminishes your faculties/capacities.

Malcolm wrote:

not at all

Author: Malcolm

Date: Thursday, December 21st, 2017 at 3:17 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

The source is the Mahāprajñāparamitāśāstra credited to Nāgārjuna. I thought it was clear in the link.

Queequeg said:

No. The rigpawki link that apparently is wrong.

Malcolm wrote:

I meant this link:

<https://www.wisdomlib.org/buddhism/book/the-treatise-on-the-great-virtue-of-wisdom-volume-iii/d/doc82367.html>

Author: Malcolm

Date: Thursday, December 21st, 2017 at 3:08 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Is there a redundancy here?

Malcolm wrote:

No. <https://www.wisdomlib.org/buddhism/book/the-treatise-on-the-great-virtue-of-wisdom-volume-iii/d/doc82367.html>:

Here are the eighteen special attributes (aṣṭādaśāveṇikadharmā):

1. The Tathāgata has no bodily defect (nāsti tathāgatasya skhalitam).
2. He has no vocal defect (nāsti ravitam).
3. He has no failure of memory (nāsti muṣitasmr̥titā).
4. He has no notion of variety (nāsti nāmātvasaṃjñā).
5. He does not have an unconcentrated mind (nāsty asamāhitam cittam).
6. He does not have thoughtless indifference (nāsty apratisaṃkhyāyopekṣā).
7. He has no loss of zealousness (nāsti chandaparihāṇiḥ).
8. He has no loss of exertion (nāsti vīryaparihāṇiḥ).
9. He has no loss of mindfulness (nāsti smṛtiparihāṇiḥ).
10. He has no loss of wisdom (nāsti prajñāparihāṇiḥ).
11. He has no loss of liberation (nāsti vimuktiparihāṇiḥ).
12. He has no loss of the knowledge and vision of deliverance (nāsti vimuktijñānadarśanapariāṇiḥ).
13. Every bodily action of the Tathāgata is preceded by knowledge and accompanies knowledge (sarvaṃ tathāgatasya kāyakarma jñānapūrvamaṅgamaṃ jñānānuparivartī).
14. Every vocal action is preceded by knowledge and accompanies knowledge (sarvaṃ vākkarma jñānapūrvamaṅgamaṃ jñānānuparivartī).
15. Every mental action is preceded by knowledge and accompanies knowledge (sarvaṃ manaskarma jñānapūrvamaṅgamaṃ jñānānuparivartī).
16. He has non-attached and unobstructed knowledge about past time (atīte 'dhvany

asaṅgam apratihataṃ jñānaṃ darśanam).

17. He has non-attached and unobstructed knowledge about future time (anāgate 'dhvany asaṅgam apratihataṃ jñānaṃ darśanam). [Page 511]

18. He has non-attached and unobstructed knowledge about the present time (pratyutpanne 'dhvany asaṅgam apratihataṃ jñānaṃ darśanam).

Queequeg said:

Thank you.

I was misled by this:

http://www.rigpawiki.org/index.php?title=Eighteen_unshared_qualities_of_a_buddha

Can you comment on this source and its reliability in general?

Malcolm wrote:

The source is the Mahāprajñāparamitāśāstra credited to Nāgārjuna. I thought it was clear in the link.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 3:02 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

It goes to the question whether buddhas have conventional perceptions or not. Do buddhas perceive sentient beings? Do buddhas even have perception along any lines we can conceive?

Minobu said:

does this goes back to your Buddhas only see other Buddhas...but further...
if i am right you are saying Buddhas can no longer perceive the conventional...and in this case that is the only word i can think of...and do not agree at all with it.

and then again you state

Malcolm wrote:

Again, this is noncontroversial. If there were no sentient beings, there would be no need for buddhas to appear.

Minobu said:

if you are saying that once attained Buddhahood limits ones perception

Malcolm wrote:

Relative truth is the deluded perception of sentient beings, this is basic to its definition.

Maintaining that buddhas perceive relative truths is the same as maintaining they are deluded.

The omniscience of the buddha has two components, a buddha is omniscience about all that there is and they are omniscience about every aspect, but it is not the case that they perceive the world the way we do, because if they did, the consequence would be that the buddhas would be deluded.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 2:56 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Buddhadharmana - can we get a working translation of this?

Malcolm wrote:

Yes, dharmāṇa is plural form of dharma. The Tibetan reads very clearly: sangs rgyas chos rnam, buddhadharmas. It is entirely unambiguous in Tibetan and Sanskrit. It is only ambiguous in Chinese since there are no plural forms for nouns.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 2:22 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

the ten powers, the four kinds of fearlessness, the four methods of gaining trust, the eighteen excellent qualities

Queequeg said:

Is there a redundancy here?

Malcolm wrote:

No. <https://www.wisdomlib.org/buddhism/book/the-treatise-on-the-great-virtue-of-wisdom-volume-iii/d/doc82367.html>:

Here are the eighteen special attributes (aṣṭādaśāveṇikadharmas):

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3. He has no failure of memory (nāsti muṣitasmr̥titā).
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5. He does not have an unconcentrated mind (nāsty asamāhitaṃ cittam).
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7. He has no loss of zealousness (nāsti chandaparihāṇiḥ).
8. He has no loss of exertion (nāsti vīryaparihāṇiḥ).
9. He has no loss of mindfulness (nāsti smṛtiparihāṇiḥ).
10. He has no loss of wisdom (nāsti prajñāparihāṇiḥ).
11. He has no loss of liberation (nāsti vimuktiparihāṇiḥ).
12. He has no loss of the knowledge and vision of deliverance (nāsti vimuktijñānadarśanapariāṇiḥ).
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16. He has non-attached and unobstructed knowledge about past time (atīte 'dhvany asaṅgam apratihataṃ jñānam darśanam).
17. He has non-attached and unobstructed knowledge about future time (anāgate 'dhvany asaṅgam apratihataṃ jñānam darśanam). [Page 511]
18. He has non-attached and unobstructed knowledge about the present time (pratyutpanne 'dhvany asaṅgam apratihataṃ jñānam darśanam).

Author: Malcolm

Date: Thursday, December 21st, 2017 at 1:46 AM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

pemachophel said:

I do completely agree with Loppon that baidurya is star sapphire and not lapis. That being said, as someone who worked for 30 years as a Chinese to English translator, it's my experience that, once a wrong translation takes hold in either a profession or the general public, it's extremely difficult (if not downright impossible) to root that error out. I expect the rank and file will continue identifying baidurya as lapis lazuli.

Kunzang said:

Or sometimes the "correction" goes wrong as is the case with the Medicine Buddha sadhana in our sangha: they got rid of lapis lazuli, but changed it to sapphire instead of star sapphire.

Malcolm wrote:

That's ok.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 1:46 AM

Title: Re: Physiological suffering and implications for Buddhist path?

Content:

nichiren-123 said:

I've been thinking about this for a while: if suffering is related to physiological structures in the brain then how can suffering end without the destruction of these components? How does the acknowledgement of these structures effect the solution for the end of suffering?

My immediate thought is that suffering cannot be 'destroyed' but must somehow be 'accepted' in a way that reduces or effaces the original suffering.

What are your thoughts?

Malcolm wrote:

Pain is not suffering.

Seeker12 said:

How exactly would you define suffering? Or, alternatively, dukkha? Would it be reasonable to simply say that 'suffering' is simply that which is unwanted and leave it at that?

If defined as such, then 'pain' may or may not be suffering, depending on one's circumstances. To a BDSM lover, pain might be celebrated, but for that BDSM lover a lack of pain may be potentially 'suffering' if one yearned for it.

Malcolm wrote:

In the Pali Canon, the Buddha experiences pain, but of course he does not suffer.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 1:44 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

I asked this once before, but there was no consensus at the time.

Is the Sanskrit definitively older than Ven Kumarajiva's Chinese?

Malcolm wrote:

The oldest manuscript was found in Gilgit. That said, it was such a popular sūtra in India that I see no reason that the edited manuscript we have today is not essentially same text that was before Kumarajiva.

Coëmgenu said:

Also, is there an Indian commentary extant substantiating these 18 Buddhadharmas?

Malcolm wrote:

Of course there are. Many. For example, Vasubandhu's commentary on the Mahāyānasūtrālaṃkāra.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 1:28 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

T 263 is the older Ven Dharmarakṣa translation.

In the same place @ [0117b01], it has:

如吾所歎， 所有土地， 則為佛身， 於彼經行。 佛聖於中， 如坐座上， 覺了所在， 遊居之處。」

The same 佛身 / Buddhakāya, "body of a Buddha" statement.

Malcolm wrote:

The Sanskrit clearly reads buddhadharmāṇa.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 1:24 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Citation for the 18 qualities please.

Malcolm wrote:

The Saddharmapundarika mentions them once in the Devadatta chapter:

Through the virtuous friendship of Devadatta I was able to become endowed with the six perfections, benevolence, compassion, sympathetic joy, generosity, the thirty-two marks, the eighty excellent characteristics, reddish-gold skin, the ten powers, the four kinds of fearlessness, the four methods of gaining trust, the eighteen excellent qualities, the transcendent powers, and the power of the path. It is all due to the good and virtuous friendship of Devadatta that I attained complete enlightenment and extensively saved innumerable sentient beings.

aṣṭādaśāveṇikabuddhadharmā Here the term is *avenika*, literally, "unbraided."

But in any case, they are mentioned in virtually every major Mahāyāna Sūtra.

Author: Malcolm

Date: Thursday, December 21st, 2017 at 12:48 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

katha buddhadharmāṇa bhaveyu lābhinaḥ|

and that by all means they attain the buddhadharmas.

Queequeg said:

That last line in Chinese is

速成就佛身

The translation I quoted is the BDK version which has it's points but also it's shortcomings. Not my favorite, but it's readily available online. I've never like their translation of that line because it does depart significantly from the Chinese.

Malcolm wrote:

It is not even close to the original.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 11:36 PM

Title: Re: Physiological suffering and implications for Buddhist path?

Content:

nichiren-123 said:

I've been thinking about this for a while: if suffering is related to physiological structures in the brain then how can suffering end without the destruction of these components? How does the acknowledgement of these structures effect the solution for the end of suffering?

My immediate thought is that suffering cannot be 'destroyed' but must somehow be 'accepted' in a way that reduces or effaces the original suffering.

What are your thoughts?

Malcolm wrote:
Pain is not suffering.

Author: Malcolm
Date: Wednesday, December 20th, 2017 at 11:31 PM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:

kirtu said:
A frankly ridiculous statement.

The Belgian exploitation of the Congo alone is estimated to be between 1-15 M (with the 15M figure used quite a bit but it is a guess - a conservative estimate would be 10M).

Malcolm wrote:
That barely fits into the twentieth century, and was in its day a huge scandal, and Leopold was forced to give up control of the Congo to the Belgian Government — so it does not really count in the way in which you imagine. It was the inspiration for Apocalypse Now.

Coëmgenu said:
For the sake of consummate pedantry, was it not the inspiration for Heart of Darkness before it was the inspiration for Apocalypse Now?

Malcolm wrote:
Indeed.

Author: Malcolm
Date: Wednesday, December 20th, 2017 at 11:30 PM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:

Grigoris said:
So your report is based an idealisation of the definition of capitalism to the point where no existing system can be called capitalism, thus exonerating capitalism of all blame?

If I remember correctly I gave at least five valid examples which you ignored.

Malcolm wrote:
All I am really pointing out is that liberal democracies tend towards directly murdering less people than authoritarian regimes, whether right wing or left. The economic system of all liberal democracies is capitalism, whether they are liberal market economies, like

the UK, US, Canada, NZ and Australia, or coordinated market economies like Germany, Sweden, Japan, and so on.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 10:48 PM

Title: Re: Former Pentagon UFO official: 'We may not be alone'

Content:

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 10:47 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

No Malcolm, it really is not. Genuine social ownership and democratic control of the means of production in Venezuela?

Malcolm wrote:

Look, the Maduro people claim they are socialists. They, like Chavez, claim that they are preserving surpluses from oil revenue for the people. This is completely consistent with Marxian Socialist ethics.

treehuggingoctopus said:

It is a mixture of a typical neoliberal state and what Chomsky aptly calls a "state capitalist economy." No worker-controlled means of production, no worker-controlled government and no democratic control of anything.

Malcolm wrote:

Right, which is typical of the "dictatorship of the proletariat." Recall, Trotsky wanted the world turned into a concentration camp.

treehuggingoctopus said:

There are private businesses and big corporations there, and they are doing fine.

Malcolm wrote:

No one is doing fine in Venezuela. Just ask Elias Capriles.

Anyway, your "Socialism" is a fantasy. It never has happened anywhere, can't happen anywhere (as more than one failed centrally planned economy has demonstrated) and moreover, the so called "means of production," which are a product of Capitalism, are themselves toxic by nature.

Further, Communists were and are just as bloody minded as Fascists, operating out

class bias and resentments as opposed to racial/national bias and resentments. The sheer number of innocent people murdered by Communists and Fascists in the 20th century alone should make everyone as equally nervous about Marxist Socialism as they are about Fascism. Frankly, no Capitalist country has ever come close to the bloodshed inflicted on the world by Communists and Fascists, not in your wildest dreams.

treehuggingoctopus said:

You are mixing categories, Malcolm.

Communism is not socialism, and communists are not socialists. The very first victims of the (Stalinist) communists after they took control of what is now called the post-Soviet bloc were socialists, and in many countries socialists were the backbone of the anti-communist resistance before the USSR collapsed.

The dictatorship of the proletariat is a commie thing. Marxist socialists stopped liking it years ago, non-Marxist ones never did.

Malcolm wrote:

Really? Than why does Saral Sarkar insist that it will be necessary in his Ecosocialism book?

treehuggingoctopus said:

The socialism I speak of can certainly happen

Malcolm wrote:

Centrally planned economies don't work, and neither do unregulated markets.

treehuggingoctopus said:

, and btw "your" Bookchinian libertarian municipalism is a variation on it.

Malcolm wrote:

Maybe.

treehuggingoctopus said:

I am seriously wondering, however, whether the capitalist colonial oppression was less bloody than the reign of the communists.

Malcolm wrote:

depends on what you mean by capitalist colonial oppression. If you define the Spanish crown as "capitalist colonialists" very likely. I don't, however.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 10:21 PM

Title: Re: Tibetan Astrology

Content:

Boomerang said:

I received a horoscope from <http://www.men-tsee-khang-exports.org>. I am happy with the horoscope itself, but I suspect that their website is insecure. If you want to purchase something through the website, I recommend that you use a browser add-on like privacy (<https://privacy.com/>) instead of giving them your real credit card information.

Malcolm wrote:

Yes, in response to Western and Indian demand, Tibetans have begun to do charts, but it is not a traditional thing for Tibetans to do.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 10:18 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

Well, first of all, I don't think there are any awakened Advaitans, or Taoists, or Christians, or Muslims, or shamans, etc.

weitsicht said:

Malcolm, maybe it's a too far shot to ask about the Qualities of an enlightened Person and how someone else can see.

But how sure are you about theists or pagans being incapable to attain enlightenment.

I am just thinking of Rumi, Meister Eckhart, Heraclitus, ...

Malcolm wrote:

I am sure about the Buddha's Lion's Roar:

In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

<https://www.accesstosight.org/tipitaka/dn/dn.16.1-6.vaji.html>

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 7:10 AM

Title: Re: Historicity of Shakyamuni Buddha

Content:

KeithA said:

Some of my best work, for sure.

I guess since I left a post, I am obligated to contribute something.

In a Zen Center I visit from time to time, there is a lineage chart tracing the founder of the tradition I practice in back to Shakyamuni Buddha. It is very easy for a student of history to poke that chart full of holes.

Ultimately, that is no concern of mine. I know for sure that something has been passed along. And I am forever grateful.

/

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 6:45 AM

Title: Re: Tibetan Astrology

Content:

fckw said:

I don't have any experience with Tibetan astrology, and close to none with Indian one. But I am regularly using Western astrology as a source of understanding the current qualities of my mind. Tantric practice can be combined very well with astrology, certain transits are related in their quality to certain deities. For example, an important transit of Venus might go well with deities that are linked to the arts. This also is true for energy practices. During certain transits, especially those related to lunar nodes (which are linked in Indian astrology also with the kundalini energy), energy practice goes nearly by itself. In fact, there is a lot left for research between tantra and astrology, as there are only relatively few practitioners who are deeply knowledgeable and skilled in both systems. Also, conjunctions of planets with certain fixed stars or asteroids in the radix often are a good indicator to find out about special powers, or extraordinary personalities.

I don't know exactly how this works in a monastic setting, I believe basics of astrology is part of a typical Geshe training, but I don't know how many Geshes study the subject more in-depth. Malcolm would probably know more about this than I do.

Malcolm wrote:

There is nothing like this in Tibetan calculation, in general they do not charts -- they have technique, but it never caught in in Tibet.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 6:43 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

It goes to the question whether buddhas have conventional perceptions or not. Do buddhas perceive sentient beings? Do buddhas even have perception along any lines we can conceive?

Queequeg said:

That is a good question.

The closing lines of the Lotus Sutra Life Span Chapter suggests an answer:

Always aware of which sentient beings

Practice the path and which do not,

I teach the Dharma in various ways,

According to their ability to be saved.

I am always thinking:

By what means can I cause sentient beings to be able to

Enter the highest path

And quickly attain the Dharma?

Can we accurately conceive this thought? The Buddha tells us this, but can we truly understand the import of these words?

The Life Span Chapter opens with the Buddha's exhortation:

“O sons of a virtuous family! You should believe the true words of the Tathāgata.”

Malcolm wrote:

There is a real problem with this translation you are referencing, it is just not accurate. I cannot evaluate the Chinese, but the passage you cite actually says:

carim carim jāniya nityakālam

vadāmi sattvāna tathā tathāham|

katham nu bodhāvupanāmayeyam

katha buddhadharmāṇa bhavye lābhinaḥ|

Always knowing their practices,

I likewise teach sentient beings

in order to place them by all means in awakening,

and that by all means they attain the buddhadharmas.

Here, buddhadharmas refers to the 18 unshared qualities, among others, that buddhas uniquely possess. It is a little hard therefore to accept imperatives such as:

kulaputrāḥ, abhiśraddadhadhvaṃ tathāgatasya bhūtāṃ vācaṃ vyāharataḥ

Sons of a good family, have faith and confidence in my words, the Tathāgata!

Not because what the Tathāgata says is false, but because so many translations of his words are blatantly flawed.

Now to the real question: What does a buddha know, and when did he know it?

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 2:33 AM

Title: Re: Tibetan Astrology

Content:

Indrajala said:

Since Kālacakra is part of Tibetan Buddhism, it is worth noting that the Kālacakra includes a component of scientific astronomy, a bit of astrology and use of the tropical zodiac (in contrast to the normal sidereal zodiac of Indian astrology). I'm uncertain the extent to which modern practitioners pay attention to astrological concerns, but nevertheless it is part of the scriptures.

Malcolm wrote:

Indeed, but in reality, Kālacakra is used primarily for making calendars.

For every day practical use, elemental calculation is the preferred system.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 1:50 AM

Title: Re: I've been so wrong/pure lands

Content:

Malcolm wrote:

Furthermore, it is said that because of the cause of Buddhahood, the releasing of afflictions, that the Buddha is able to relate to ordinary beings.[/quote]

This opens up a can of buddhological worms.
[/quote]

Maybe this focuses the question, then. Can you elaborate?
[/quote]

It goes to the question whether buddhas have conventional perceptions or not. Do buddhas perceive sentient beings? Do buddhas even have perception along any lines we can conceive?

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 1:48 AM

Title: Re: Intellectualism and Dzogchen

Content:

liuzg150181 said:

I infer that means in order of preference, Zhentong < Gelug Prasanga < "Sakya" Prasanga?
Also what constitute wrong view(s)?

Malcolm wrote:

As long as one understands that all phenomena are lack svabhāva, it does not matter much how you argue it.

liuzg150181 said:

Uh, there is no point to intensive sutra study?

Malcolm wrote:

It really depends on your time and interest.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 1:46 AM

Title: Re: simultaneity of cause and effect

Content:

DGA said:

Are you saying that plants, animals, and some objects are Enlightened?

By Enlightened, do you mean Buddha?

Queequeg said:

I don't know what Illaraza would say, but this is Tiantai doctrine, especially after Zhanran.

Malcolm wrote:

The insentient buddhanature trope. Interesting article on the development of this idea in Tien tai here:

<http://www.buddhism.org/?p=988>

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 12:37 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

I've been reviewing this idea that the Buddha has afflictions and where it comes from. First, I am almost certain that the assertion that the Buddha is subject to afflictions is wrong, though a somewhat common error.

Malcolm wrote:

I am certain of this...please join me in certitude.

Queequeg said:

It is said Buddhas attained enlightenment after a course of long practice as a Bodhisattva. Well, we are told that the Buddha actually started his long path to Buddhahood deep in hell. According to the Lotus Sutra, all of it was Bodhisattva practice. I digress.

Malcolm wrote:

Check, check, check — all normative Mahāyāna everyone accepts.

Queequeg said:

Buddhahood is the fruit of that long practice. That long practice is the cause of Buddhahood. The Cause and Fruit are inseparable. Without the cause of Buddhahood, no Buddhahood. Without Buddhahood, no cause of Buddhahood. The cause is of course the releasing from the afflictions, and Buddhahood, the fruit, is the realized release from afflictions. Without the afflictions, no release. What is somewhat surprising is that without release of afflictions, no afflictions.

Malcolm wrote:

All perfectly consistent with Mahāyāna analysis of the relation between cause and result. However, what is missing here is that the inseparability of causes and results lay in the fact that causes and results are neither the same nor different from a Madhyamaka perspective.

Queequeg said:

Furthermore, it is said that because of the cause of Buddhahood, the releasing of afflictions, that the Buddha is able to relate to ordinary beings.

Malcolm wrote:

This opens up a can of buddhological worms.

Queequeg said:

If the Buddha had not released his afflictions in the past, then there would be nothing for him to teach - no career as a deluded being to point to and hold up as his tracks and thereby give encouragement and instruction to beings.

Malcolm wrote:

This is a standard Mahāyāna idea, certainly.

Queequeg said:

This is the relative sublime teaching, alternatively called, upaya, or expedient means - the example of the man who became Buddha.

This of course is not the whole story. The Buddha also explains that his Bodhisattva career culminating in his awakening at Gaya is all expedient and that his real awakening

occurred in the inconceivable past... Gautama is just the latest Matryoshka Buddha who appeared here in Saha, with no original one, per se, because there is always another Primordial Buddha in the distant past, and there will be infinite further Buddhas, each a primordial Buddha for others long down the line. Thus we preserve cause and effect, while also collapsing it and revealing the Absolute Sublime and the immediate cause and effect of Buddhahood.

Malcolm wrote:

This is all standard Mahāyāna.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 12:22 AM

Title: Re: Intellectualism and Dzogchen

Content:

liuzg150181 said:

I see, and I think I had read somewhere that Zhentong Madhyamaka is none for Dzogchen?

Malcolm wrote:

No, it is fine as well. Madhyamaka is all on the level of intellectual analysis. However, according to Longchenpa and Jigme Lingpa, Prasanga is the Madhyamaka view most compatible with Dzogchen in general, and ChNN cites Jigme Lingpa to that effect.

liuzg150181 said:

I infer that means in order of preference, Zhentong < Gelug Prasanga < "Sakya" Prasanga? Also what constitute wrong view(s)?

Malcolm wrote:

As long as one understands that all phenomena are lack svabhāva, it does not matter much how you argue it.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 12:21 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Same thing happens in the self-organised communities in Greece. When the police cannot crush the movements, they send in the drug dealers. There have been violent clashes between drug dealers and self-organised citizens as they try to force the dealers out of their neighborhoods.

Malcolm wrote:

And here we see how governments inevitably arise out of small defense associations, as described by the Buddha in the Mahasammata Sutta, and much much later, by Robert Nozick in Anarchy, State, and Utopia.

Brunelleschi said:

Interesting stuff. Do you have any quotes from the Sutta?

Malcolm wrote:

My error, it is the Aggañña Sutta which recounts the election of Mahāsammata as King. See page 413 in the Long Discourses of the Buddha, Walsh.

Author: Malcolm

Date: Wednesday, December 20th, 2017 at 12:10 AM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

liuzg150181 said:

By bodhiseed mala is it referring to only Phoenix eye, or does it include others such as those made from *Daemonorops margaritae* ?

Malcolm wrote:

They come from a tree that grows in Nepal that has yet to be identified scientifically.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 11:52 PM

Title: Re: Historicity of Shakyamuni Buddha

Content:

KiwiNFLFan said:

By chance, I came across a website yesterday that questioned the historical existence of Shakyamuni Buddha. Does anyone know any good resources to prove that the Buddha was indeed a historical person?

Indrajala said:

The crux of the problem is that we do not possess any scriptural or archaeological evidence from the purported time of the Buddha.

Malcolm wrote:

It is not a problem.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 11:31 PM

Title: Re: Tibetan Astrology

Content:

tiagolps said:

What are your experiences with Tibetan astrology? I'm really curious how effective it has been in people's lives.

Malcolm wrote:

Tibetan astrology really has nothing to do with astrology as we understand it. The term for it in Tibetan is jungtsi ('byung rtsis), which means literally, calculation of the elements, or nagtsi (nag rtsis), i.e. the calculation of Duhar Nagpo, the Chinese master whom legend holds introduced elemental calculation to Tibet during the imperial period, which was then hidden as a terma and revealed in the 11th century.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 10:10 PM

Title: Re: Historicity of Shakyamuni Buddha

Content:

KiwiNFLFan said:

By chance, I came across a website yesterday that questioned the historical existence of Shakyamuni Buddha. Does anyone know any good resources to prove that the Buddha was indeed a historical person?

Malcolm wrote:

You should ignore Jayaraver's ravings.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 10:05 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

Same thing happens in the self-organised communities in Greece. When the police cannot crush the movements, they send in the drug dealers. There have been violent clashes between drug dealers and self-organised citizens as they try to force the dealers out of their neighborhoods.

Malcolm wrote:

And here we see how governments inevitably arise out of small defense associations, as described by the Buddha in the Mahasammata Sutta, and much much later, by Robert Nozick in Anarchy, State, and Utopia.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 10:00 PM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

pemachophel said:

Sorry, I completely disagree with Loppon Namdrol on the benefits of different types of malas for different practices. But then I'm a student of a ngakpa who urged His students to use this or that mala for certain (not all) practices. For me, the ten-drel is quite obvious.

Malcolm wrote:

There is no denying that different materials are described as being useful for different actions, or even deities.

However, there is also no denying that a bodhiseed mala covers all four actions and is suitable for all deities, bar none.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 9:24 AM

Title: Re: Historicity of Shakyamuni Buddha

Content:

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 5:50 AM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

Fortyeightvows said:

Really? In so many english books you find it written like lapis lazuli...

Malcolm wrote:

Yes, but they are all wrong. The actual Tibetan name for lapis lazuli is mu men.

Mantrik said:

I remember you wrote this quite a few years ago, yet the 'vaidurya/lapis' link persists in many places.

Leaving aside whether it is useful, those buying a lapis mala will be a bit shocked (and impoverished) if they feel they now have to replace it with one made of sapphire beads.

Malcolm wrote:

Just use bodhiseed malas. All the rest of this obsession with malas is bunk.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 5:31 AM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

Fortyeightvows said:

Right now I can tell you the lapis lazuli for Medicine Buddha is completely wrong. The gem in question is actually star sapphire

Really? In so many english books you find it written like lapis lazuli...

Malcolm wrote:

Yes, but they are all wrong. The actual Tibetan name for lapis lazuli is mu men. It's chemical composition is $(\text{Na,Ca})_8\text{Al}_6\text{Si}_6\text{O}_{24}(\text{S,SO})$

Blue sapphire is called baidurya sngon po in Tbetan, and its chemical composition is Al_2O_3 .

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 5:04 AM

Title: Re: Intellectualism and Dzogchen

Content:

Thomas Amundsen said:

Loppon, I hope you don't mind me asking your personal opinion here. Do you, as a non-sectarian Dzogchen practitioner/translator/etc., consider the Guhyagarbha Tantra to be as important as the Nyingmapas do?

Malcolm wrote:

One should have a reasonably good understanding of Guhyagarbha, especially chapter 13.

Mantrik said:

Is this worth obtaining or is there a better analysis? :

https://www.amazon.co.uk/gp/product/1559393270/ref=oh_aui_detailpage_o00_s00?ie=UTF8&psc=1

Malcolm wrote:

This is fine.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 3:43 AM

Title: Re: Gems, crystals and semi-precious gemstones in Tibetan Buddhism

Content:

Vasana said:

Does anyone have any good resources for learning about the roles, beliefs and uses of gems and crystals in T.B?

They seem quite prevalent but I only ever come across little snippets of information indirectly. E.G - Ratna Family, Lapis Lazuli medicine Buddha, all of the turquoise and Jade we see as jewellery and ornamentation.

Interested in Medical uses

Esoteric uses

Symbolic significance

Mythology and folklore

inherited beliefs from India, China and pre-Buddhist Tibet etc

I remember seeing a website years ago about the properties of malas made from different substances and what their effect was. I can't remember if it was an inauthentic source or info extracted from a Guru Rinpoche text. Anyone remember it? Know of other similar texts?

Malcolm wrote:

Right now I can tell you the lapis lazuli for Medicine Buddha is completely wrong. The gem in question is actually star sapphire.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 3:33 AM

Title: Re: Bumpa

Content:

conebeckham said:

The vajra with the 5 colored thread, held by the loppon usually during the Vase Generation practice.....the other end of the thread is affixed to another vajra which sits on the Bumpa.....

Malcolm wrote:

Or it can simply be tied to the vase. It is not actually necessary, but is used as a visualization support.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 3:32 AM

Title: Re: Intellectualism and Dzogchen

Content:

Thomas Amundsen said:

Loppon, I hope you don't mind me asking your personal opinion here. Do you, as a non-sectarian Dzogchen practitioner/translator/etc., consider the Guhyagarbha Tantra to be as important as the Nyingmapas do?

Malcolm wrote:

One should have a reasonably good understanding of Guhyagarbha, especially chapter 13.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 3:19 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

For one, I'm not quite sure where Illaraza is going with this, but the reference to "not revealing the truth in 40 years" specifically has to do with the Buddha's real life span.

Malcolm wrote:

Yes, and since it was such a complete non sequitur...

Queequeg said:

As for a Buddha with afflictions - maybe I've forgotten or am not aware of something.

Malcolm wrote:

This is the present subject of inquiry.

Queequeg said:

The significance of this teaching as I understand has to do with universal Buddhanature, particularly with the picture presented in the Lotus Sutra that we are all treading the path to Buddhahood, whether we are Devadatta who caused the Buddha to bleed, or Maitreya sitting in Tushita waiting for his time to appear.

Malcolm wrote:

Yes, this is very standard Mahāyāna accepted and followed by all Buddhists in all Mahāyāna countries. It is also not a doctrine unique to the Lotus Sūtra.

Queequeg said:

In all cases, the Buddha appears perfectly in response to our ignorance.

Malcolm wrote:

Again, this is noncontroversial. If there were no sentient beings, there would be no need for buddhas to appear.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 2:22 AM

Title: Re: Bumpa

Content:

Lingpupa said:

True, no doubt, for most people, but you could be doing a practice with vase generation, when you should really have one. But by the time you get to that stage, you would probably have learnt what you need to know about it.

Malcolm wrote:

If you are doing practices that involve vase generation, you basically are a lama.

conebeckham said:

Whether one is "allowed" to do Dak Zhuk, but not empower others, would be a more appropriate dividing line between "lamas" and Sadhakas, I think.

Malcolm wrote:

Anyone who has completed the necessary retreats to be able to do self-empowerment on their own is basically a lama.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 2:20 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

It is a critique of the assertion that the Buddha is separate from the threefold world.

Malcolm wrote:

Where did I ever assert such a thing? Why produce a polemic against a point I am not raising?

I said buddhas by definition are free of affliction.

In response, you wrote a few thing lines, became indignant that I did not understand the point of your statements since a) they did not appear to be relevant to the question and b) were not themselves particularly deep.

You topped that off with a nice sprinkle of ad homs, while ignoring the fact that Illarazza flat out stated that buddhas have afflictions.

Queequeg said:

LOL. Its not always about you.

I was giving background of this teaching - nothing to do directly with anything you have written in this thread.

Malcolm wrote:

When one sees a post written in response to something one says, one assumes that the post is directed at oneself.

You did not present this as "background."

Queequeg said:

My interjection earlier was trying to clarify a teaching that was not being treated accurately.

Malcolm wrote:

Yes, I understood that. I did not think your point was remarkable.

Queequeg said:

I guess you assumed Illaraza and I were tag teaming. That was not the case.

Malcolm wrote:

No, I did not assume anything of the sort. Time for you to take a break from moderating. You are losing your cool.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 2:10 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

It is a critique of the assertion that the Buddha is separate from the threefold world.

Malcolm wrote:

Where did I ever assert such a thing? Why produce a polemic against a point I am not raising?

I said buddhas by definition are free of affliction.

In response, you wrote a few thing lines, became indignant that I did not understand the point of your statements since a) they did not appear to be relevant to the question and b) were not themselves particularly deep.

You topped that off with a nice sprinkle of ad homs, while ignoring the fact that Illarazza flat out stated that buddhas have afflictions.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 1:33 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Zhiyi was not teaching some masturbatory intellectualism as you suggest.

Malcolm wrote:

I never suggested this anywhere.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 1:13 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

But, you're also not comprehending what I wrote.

Malcolm wrote:

Then it is up to you to explain your point in a form which is comprehensible. In other words, if you are not asserting buddhas possess afflictions, just what are you attempting to explain? If you are trying to explain for example, that liberation and bondage are relative concepts which are mutually dependent, that is quite trivial.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 1:05 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The point you seem to think you make was addressed before you made it.

Malcolm wrote:

How so? The discussion here is whether buddhas can possess afflictions in any form at all.

Queequeg said:

I explained it. You dismissed it. What else is there?

Malcolm wrote:

You offered an assertion, not a proof. A proof involves a citation, a reasoning, and a conclusion.

Apparently you think (unreasonably) that buddhas can possess affliction. This is an extremely strange point of view and is really outside of normative Buddhist discourse.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 12:33 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The point you seem to think you made was addressed before you made it.

Malcolm wrote:

How so? The discussion here is whether buddhas can possess afflictions in any form at all.

Author: Malcolm

Date: Tuesday, December 19th, 2017 at 12:17 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

Sigh.

Congratulations. You're the winner!

Malcolm wrote:

Taken on the face of it, your statement "Buddha includes the afflictions" cannot be taken literally. You're basically making the argument that a buddha defines afflictions through exclusion.

Queequeg said:

Another sigh.

Malcolm wrote:

Great argument and exposition of your point.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:52 PM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

The fire is evil/affliction. The above is how Ven Zhiyi says the Buddha "is" evil/afflicted/the devil. It is not a straightforward equivalency like some people have been arguing.

Malcolm wrote:

I understand that the metaphor. There is no mention of buddhas possessing afflictions

in that passage. There is only mention of ordinary beings.

Coëmgenu said:

The way that some people have been arguing, they would say that:

"like inside bamboo there being the nature of fire. [It is] the object of fire, [...] it exists but [and does] burn [despite paradoxically not burning?] " <--- this is the interpretation that some here have been arguing.

Malcolm wrote:

This is what it says:

Turning over evils, there is virtue supporting them, like inside bamboo there being the nature of fire. It is not yet the object of fire, which is why it exists but does not burn. When meeting with conditions the phenomenon comes to exist, and then it can burn things.

It does not reflect the interpretation you are sharing.

For example, there is a passage where Garab Dorje asks, "How will the bonfire of pristine consciousness (jñāna) burn without the fuel of afflictions?" But this does not mean a buddha possesses afflictions. In a buddha, even the fire of pristine consciousness has gone out since there is nothing further for a buddha to purify, to know or to do with respect to a path and all their actions are spontaneous like the rewards that come from possessing a wishful fulfilling gem.

Is this ambiguous interpretation you give coming from the Ziporyn fellow's books?

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:44 PM

Title: Re: nagarjuna basics?

Content:

nichiren-123 said:

So I was hoping for a quick and dirty description of what nagarjuna taught?

Malcolm wrote:

Nāgārjuna is the first Mahāyāna author. It is recorded that he recovered the Perfection of Wisdom Sūtras from the Nāgā realm, where they had been stashed until time was ripe for their promulgation in India.

Kunzang said:

Where is this history recorded?

Malcolm wrote:

You can look at Buton's history of Dharma, pretty sure it is there. It is one of the more widespread legends of Nāgārjuna.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:32 PM

Title: Re: Intellectualism and Dzogchen

Content:

Tolya M said:

NNR is not about buddhist teaching.

Malcolm wrote:

Sure he is, it is all he teaches. He generally begins with the 4NT, the five indriyas, etc. Please revise your comment.

Tolya M said:

I don't think so. Buddha teaching was not created by "mistaken dualistic mind of human beings". It is not "the real root of our suffering and of all our conflicts".

Malcolm wrote:

You are like a man with a fever who sees hairs in the sky where none exist.

ChNN is not including Buddhadharma within his notion of "philosophy created by the mistaken minds of human beings."

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:29 PM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

All I can say, is, read it one more time, the part I am commenting on is in the beginning, before the talk of dharmakāya & saṃsāra.

like inside bamboo there being the nature of fire. It is not yet the object of fire, which is why it exists but does not burn

The above is relevant to how evil/affliction-in-Buddha is treated in Tiāntāi it seems.

Malcolm wrote:

I don't see it. It is an axiomatic definition that buddhas are free from all traces and all obscurations. There are no conditions under which a buddha can experience anger, for example. This citation does not support your idea.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:07 PM

Title: Re: nagarjuna basics?

Content:

Indrajala said:

I recommend that you read the Abhidharmakośa-bhāṣya before Nāgārjuna, for the simple reason that the categories and concepts that Nāgārjuna addresses in his work are based on an earlier Buddhist framework that is quite elegantly and thoroughly explained in the Abhidharmakośa-bhāṣya.

Malcolm wrote:

Seconded.

Also, Aryadeva's 400 is also more approachable than MMK.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:05 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The doctrine that the Buddha has afflictions is a little misleading.

Malcolm wrote:

Taken literally, it is a ridiculous fallacy.

Queequeg said:

The Buddha is discernible to us only as the enlightening function. The Buddha appears only in response to afflictions. The Buddha is the perfect liberation of afflictions and nothing more can actually be said of the Buddha without acknowledging that is just more upaya in response to our need to conceptualize the Buddha. We therefore say the Buddha is the complement of afflictions and can't be distinguished from afflictions. Further, if there are afflictions then there is Buddha response. As such, Buddha is said to be a part of the affliction-liberation complex. When this complex is defined in terms of Buddha, we say the Buddha includes the afflictions. When defined in terms of deluded being, we say the deluded being includes Buddha.

Malcolm wrote:

This is very intellectual. It is just a reiteration of the MMK's nondifferentiation of samara and nirvana.

Queequeg said:

Sigh.

Congratulations. You're the winner!

Malcolm wrote:

Taken on the face of it, your statement "Buddha includes the afflictions" cannot be taken literally. You're basically making the argument that a buddha defines afflictions through exclusion.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:04 PM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

So are the latencies of Ven Zhiyi, such as the latent fire "inside" of bamboo at all times, is this fire still considered "fire" despite not manifesting, and functionally not existing for all intensive purposes until it is brought out? Are these latencies understood as manifestations?

According to Ven Zhiyi evil dwells in the Buddha like the latent fire inside of a stalk of bamboo, if the fire is caused to "come out" of the bamboo, then the causes and conditions for fire have come together.

A fully awakened Buddha has only latencies, no manifestations. Like a stalk of bamboo whose internal fires are never "brought out".

How does this interact with the "normal" Nichiren view presented earlier?

To contextualize my earlier quotation, which is one of my "pet" quotations that I post frequently, I will admit:

Furthermore, a single moment of thought in the mind of a common being possesses the ten realms. They completely possess the nature and characteristics of evil karma, yet the nature and characteristics of evil are the nature and characteristics of virtue. It is due to evil that there is virtue. Apart from evil there is no virtue. Turning over evils, there is virtue supporting them, like inside bamboo there being the nature of fire. It is not yet the object of fire, which is why it exists but does not burn. When meeting with conditions the phenomenon comes to exist, and then it can burn things. Evil as the nature of virtue is not yet an existent phenomenon. When it meets with conditions it become an existent phenomenon, and then there can be a turn to evil. It is like bamboo. Fire is emitted and returns, burning the bamboo. In evil there is virtue. When virtue comes to exist it returns, destroying the evil. This is why that which are the nature and characteristics of evil are the nature and characteristics of virtue. A single moment of thought of an ordinary being always possesses the consciousnesses, names and forms of the ten realms. The nature and characteristics of the path of suffering – they misunderstand this path of suffering, and saṃsāra remains expansive. This is

misunderstanding the dharmakāya as the path of suffering. There is no separate dharmakāya apart from the path of suffering, like mistaking south as north, there is no separate south. If one realizes saṃsāra, then it is the dharmakāya. Thus it is said the nature and characteristics of the path of suffering are the nature and characteristics of the dharmakāya.

(Ven Zhìyǐ, 法华玄义 [The Dharma Flower's Profound Meaning], CBETA, T 33 no 1716)

Malcolm wrote:

What the above says pretty clearly is that in a single moment of the mind of a sentient being there are "ten realms," six lokas plus four kinds of āryan beings. It does not say that a buddha possesses traces or latencies. This is a passage illustrating the relative nature of conceptual categories we use to describe various things, i.e., long and short, light and dark, samsara and nirvana, and so on.

Author: Malcolm

Date: Monday, December 18th, 2017 at 9:57 PM

Title: Re: Bumpa

Content:

Malcolm wrote:

You don't need a Bumpa for your home shrine, unless a lama is coming to bless your house.

Lingpupa said:

True, no doubt, for most people, but you could be doing a practice with vase generation, when you should really have one. But by the time you get to that stage, you would probably have learnt what you need to know about it.

Malcolm wrote:

If you are doing practices that involve vase generation, you basically are a lama.

Author: Malcolm

Date: Monday, December 18th, 2017 at 9:53 PM

Title: Re: Intellectualism and Dzogchen

Content:

liuzg150181 said:

I presume you meant "freedom from four extreme" Sakya Madhyamaka, but what abt Gelug Madhyamaka?

Malcolm wrote:

It's just fine. Debating with Gelugpas is just sport, there is nothing wrong Tsongkhapa's Madhyamaka, though some of his explanations suffer from prolixity.

liuzg150181 said:

I see, and I think I had read somewhere that Zhentong Madhyamaka is nono for Dzogchen?

Malcolm wrote:

No, it is fine as well. Madhyamaka is all on the level of intellectual analysis. However, according to Longchenpa and Jigme Lingpa, Prasanga is the Madhyamaka view most compatible with Dzogchen in general, and ChNN cites Jigme Lingpa to that effect.

Author: Malcolm

Date: Monday, December 18th, 2017 at 10:06 AM

Title: Re: Intellectualism and Dzogchen

Content:

Malcolm wrote:

Madhyamaka Prasanga and Dzogchen are very compatible, actually.

liuzg150181 said:

I presume you meant "freedom from four extremes" Sakya Madhyamaka, but what about Gelug Madhyamaka?

Malcolm wrote:

It's just fine. Debating with Gelugpas is just sport, there is nothing wrong with Tsongkhapa's Madhyamaka, though some of his explanations suffer from prolixity.

Author: Malcolm

Date: Monday, December 18th, 2017 at 9:40 AM

Title: Re: Intellectualism and Dzogchen

Content:

TharpaChodron said:

I'm just going to put this out there as a burning question that I have. Is there an all encompassing compendium of literature for a Nyingma practitioner? I know about those 2 books of volumes of Nyingma texts, but do they leave a lot out? I've got the important singular text here and there, like WOMPT and Cascading Waterfalls, but as for original sutras in English, I'm woefully empty handed.

Malcolm wrote:

The Guhyagarbha is the basic scripture of the Nyingma School.

Author: Malcolm

Date: Monday, December 18th, 2017 at 7:56 AM

Title: Re: Intellectualism and Dzogchen

Content:

Mantrik said:

I wonder if it is better never to have encountered, for example, Madhyamaka Prasangika in the first place rather than subsequently needing to negate it.

Malcolm wrote:

MAdhyamaka Prasanga and Dzogchen are very compatible, actually.

Mantrik said:

I am a fan of explaining concepts as is done in Precious Vase but can happily do without thousands of words of commentarial explanation, elaboration etc which delights intellectuals but may not actually advance practice.

I guess Dzogchen is mostly encountered, though, after other studies, and so there is a need to understand what limitations we live with in order to abandon them.

Malcolm wrote:

Mostly, we just need to careful not to import non-buddhist concepts into Dharma, or lower tenets into higher ones.

Author: Malcolm

Date: Monday, December 18th, 2017 at 6:31 AM

Title: Re: Intellectualism and Dzogchen

Content:

Mantrik said:

Ultimately, do all concepts impede?

Malcolm wrote:

No, some concepts help one's practice.

Mantrik said:

So I am leaning towards a continuum, where each individual has differing needs for detail and support.

I can't say if it is better for others to start with an approach which is analytical and pare it away, or begin with a very simple approach and develop understanding of concepts,

or the third way, which I think is perhaps most true.....that it is an iterative process.

Malcolm wrote:

For example, many people have errors in understanding which render their take on Dzogchen to be like Vedanta, or like Samkhya, etc. If you study these things and learn to identify these views, you can identify such misconceptions in your own thinking and weed them out. This is the purpose of reviewing both nonBuddhist as well as Buddhist tenets in such books as the Precious Vase.

For example, if someone asserts the basis is just lhun grub (self-perfected, spontaneously accomplished, and so on, pick your favorite term), this is a deviation into the Samkhya view and has many faults.

Author: Malcolm

Date: Monday, December 18th, 2017 at 5:50 AM

Title: Re: Intellectualism and Dzogchen

Content:

Mantrik said:

So, am I really missing out by refusing to engage with detailed analysis of Buddhism any longer?

Malcolm wrote:

The purpose of studying is to remove concepts that block one's practice.

Mantrik said:

Ultimately, do all concepts impede?

Malcolm wrote:

No, some concepts help one's practice.

Author: Malcolm

Date: Monday, December 18th, 2017 at 5:42 AM

Title: Re: Intellectualism and Dzogchen

Content:

Mantrik said:

I gave away over 1,000 books in the last year

“All the philosophical theories that exist have been created by the mistaken dualistic minds of human beings.

Tolya M said:
NNR is not about buddhist teaching.

Malcolm wrote:
Sure he is, it is all he teaches. He generally begins with the 4NT, the five indriyas, etc.
Please revise your comment.

Author: Malcolm
Date: Monday, December 18th, 2017 at 5:36 AM
Title: Re: Intellectualism and Dzogchen
Content:

Mantrik said:
So, am I really missing out by refusing to engage with detailed analysis of Buddhism any longer?

Malcolm wrote:
The purpose of studying is to remove concepts that block one's practice.

Author: Malcolm
Date: Monday, December 18th, 2017 at 5:28 AM
Title: Re: I've been so wrong/pure lands
Content:

illaraza said:
The Lotus Sutra teaches that this IS the Eternal Pure land. The deluded like Malcolm see Samsara as a World of suffering. Like wise they think the Buddha has eradicated afflictions. The Buddha too gets hungry and eats. Likewise the Buddha has an urge to defecate and does.

DGA said:
Would you mind elaborating on what you mean by the Eternal Pure Land? Specifically: I'm trying to understand your perspective, but I don't see the connection between your claims on the here-and-now as the Eternal Pure Land and the need for Shakyamuni to eat and digest on one side, and your rejection of the idea that the present is also samsaric and that afflictions exist.

Coëmgenu said:
I do not claim to speak for Mark, but if I may add some unsolicited observation.

Compare the above to the below:

The nature and characteristics of the path of suffering – they misunderstand this path of suffering, and saṃsāra remains expansive. This is misunderstanding the dharmakāya as

the path of suffering. There is no separate dharmakāya apart from the path of suffering, like mistaking south as north, there is no separate south. If one realizes saṃsāra, then it is the dharmakāya. Thus it is said the nature and characteristics of the path of suffering are the nature and characteristics of the dharmakāya.
(Ven Zhìyǐ, 法华玄义, CBETA, T 33 no 1716)

This passage from 法华玄义 is essentially Madhyamaka, but I think that it and/or passages like it are sometimes used to underpin interpretations like the illaraza's above.

However, it only says the dharmakāya is misapprehended as the path of suffering. That quite as radical as some go with this Madhyamaka-derived nonduality.

Malcolm wrote:

This is not terribly radical. Nāgārjuna states in the Sixty:

As for samsara and nirvana, these two do not exist;
however, thorough knowledge of samsara is nirvana.

Author: Malcolm

Date: Monday, December 18th, 2017 at 5:25 AM

Title: Re: Western Myth of Zen

Content:

Astus said:

Asanga defines a mahayanika this way: "What is a person belonging to the Great Vehicle? It is a person who, having obtained or not the attainments, dwelling in the Dharma of the Bodhisattvas, having sharp faculties by nature, set on the liberation of all beings, having the intention of attaining unestablished Nirvana, dependent on the Canon of the Bodhisattvas, practicing the major and minor virtues by means of the cultivation of vigor, ripens beings, cultivates the pure stage of the Buddhas, receives the prediction and attains Perfect Awakening." (Abhidharmasamuccaya, tr Boin-Webb, p 200)

Malcolm wrote:

I follow the Madhyamaka tradition of bodhisattva vow, not the Yogacāra system. They are quite different. Bodhisattvacāryāvatāra is an example of the former, rather than the latter. Chandragomin's Twenty is an example of the latter.

Author: Malcolm

Date: Monday, December 18th, 2017 at 5:12 AM

Title: Re: I've been so wrong/pure lands

Content:

Grigoris said:

I think you'll find he said the complete opposite: That a Buddha never has, or has had afflictions.

Malcolm wrote:

Umm no, read the thread again.

Author: Malcolm

Date: Monday, December 18th, 2017 at 12:58 AM

Title: Re: Tiantai in East Asia

Content:

Tatsuo said:

Hello everyone,

I was wondering about the state of Tiantai practices and studies in East Asia, apart from Japanese Tendai. In Korea, Cheontae (<http://www.cheontae.org/>) seems to be quite active. They have their own university (though it is probably rather small) and they have several large temples throughout the country. How about China, Taiwan, and Vietnam? Is there a modern Tiantai school with its own practices, temples, and study institutes? Or is Tiantai mostly a subject of scholars interested in religious history and it's texts studied only by few Chan monks? I read, that Guoqing Temple is mostly a tourist site now and not a vibrant center of Buddhism anymore.

I hope we can discuss this more or share articles about modern Tiantai.

Malcolm wrote:

Been reading the the Swanson book, it's influence on Zen is immediately evident.

Author: Malcolm

Date: Monday, December 18th, 2017 at 12:46 AM

Title: Re: Bumpa

Content:

tomfelt said:

This is not for empowerment, just for my home shrine. My lama is not in town often and then very busy with lots of supplicants, so I feel awkward asking him about this--it seems rather superficial.

Dzoki, does one obtain bumzey from one's lama, or is there a recipe?

Malcolm wrote:

You don't need a Bumpa for your home shrine, unless a lama is coming to bless your house.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:52 PM

Title: Re: What is convincing to you?

Content:

Malcolm wrote:

When I started out studying Buddhadharma many years ago, lacking any experience, I relied on śabdaprāmaṇā primarily, valid knowledge based on scripture. As I learned more, I increasingly began to rely more on anumāna, inference. These days, I primarily rely on pratyakṣa, direct perception.

When one relies on direct perception, there is no need for inference, what need to mention scripture? Valid knowledge derived from scripture is the weakest, it must be supported with inference (i.e. reasoning, with is inference for others). Reasoning is stronger than scripture but weaker than direct perception.

Any true expression of Buddhadharma wants to move people in the direction of direct perception. Over reliance on scripture without accompanying reasoning causes unsound Buddhist dogmatism.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:40 PM

Title: Re: Phowa at the time of death

Content:

csmorg96 said:

Do Dzogchen practitioners practice phowa as they are dying or is this practice not considered necessary for those who have genuinely discovered the nature of their minds?

Malcolm wrote:

They practice dharmakāya phowa.

paël said:

What if they have slandered Dharma, abandoned Three Jewels and transgressed all samaya vows more than three years ago? Are they doomed? I feel I have committed all these deeds. Do I have any hope?

Malcolm wrote:

Just practice Ati guru yoga.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:37 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

The doctrine that the Buddha has afflictions is a little misleading.

Malcolm wrote:

Taken literally, it is a ridiculous fallacy.

Queequeg said:

The Buddha is discernible to us only as the enlightening function. The Buddha appears only in response to afflictions. The Buddha is the perfect liberation of afflictions and nothing more can actually be said of the Buddha without acknowledging that is just more upaya in response to our need to conceptualize the Buddha. We therefore say the Buddha is the complement of afflictions and can't be distinguished from afflictions. Further, if there are afflictions then there is Buddha response. As such, Buddha is said to be a part of the affliction-liberation complex. When this complex is defined in terms of Buddha, we say the Buddha includes the afflictions. When defined in terms of deluded being, we say the deluded being includes Buddha.

Malcolm wrote:

This is very intellectual. It is just a reiteration of the MMK's nondifferentiation of samara and nirvana.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:29 PM

Title: Re: I've been so wrong/pure lands

Content:

illaraza said:

That's why you hate the Lotus Sutra and its votaries...Because they overturn everything you believe and were taught for the last forty years. As the Infinite Meanings Sutra teaches, "In these last forty years, I have not yet revealed the truth "(Myo Ho Ren Ge Kyo). With this clear statement, he overturns his teachings of the last forty years and he overturns your pie in the sky Buddha who has eradicated all afflictions. A Buddha who has eradicated all afflictions, is an Expedient teaching, including the teachings of the first Fourteen Chapters of the Lotus Sutra. A corollary to this is that the Buddha first attained Enlightenment for the first time under the Tree when in fact He attained Enlightenment in the infinite past.

Malcolm wrote:

Mark, this is pure religious fanaticism. You poor man. You are so wrapped up in Buddhist dogma you cannot even have a real conversation with anyone.

Grigoris said:

I fail to understand why.

Malcolm wrote:

You think a Buddha has afflictions? Because, according to what Mark wrote there, the Buddha is afflicted, just like you and I. But more to the point, he is wrapped up in a Buddhist dogma so he never talks too people, only at them.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:27 PM

Title: Re: View in Mahayoga, Anuyoga and Atiyoga

Content:

Vasana said:

I think this is touched upon in the Supreme Source.

Malcolm wrote:

There is a difference in how appearances are treated in sems sde, klong sde, and man ngag sde. See Treasury of Dharmadhātu.

Vasana said:

Good point. I somehow forgot about that text despite having gone through it more times than the Supreme Source .Longchenpa's Treasure-Trove commentary (Baron) probably covers it.

Malcolm wrote:

It does.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 11:27 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Frankly, no Capitalist country has ever come close to the bloodshed inflicted on the world by Communists and Fascists, not in your wildest dreams.

kirtu said:

A frankly ridiculous statement.

The Belgian exploitation of the Congo alone is estimated to be between 1-15 M (with the 15M figure used quite a bit but it is a guess - a conservative estimate would be 10M).

Malcolm wrote:

That barely fits into the twentieth century, and was in its day a huge scandal, and Leopold was forced to give up control of the Congo to the Belgian Government — so it does not really count in the way in which you imagine. It was the inspiration for Apocalypse Now.

kirtu said:

So we can pick and choose: Belgium, France, Spain, Portugal, the US (from Jefferson), Britain (from 1615-1820 or so), Germany (the history of the African colonies is nothing but a precursor for the Holocaust).

Malcolm wrote:

If you look, I was talking about the 20th century. There was no Fascism prior to WW1.

Further, all the examples of colonialism you mention were perpetrated by mercantile economies run by royal families, with the sole exception being the US since it is a republic, not a monarchy. And the American System, or Protectionism, is really a kind of mercantile economy.

kirtu said:

I led with Belgium because that history is not controversial, only the death toll range is in doubt but it is definitely in the millions with 15M commonly invoked. You could still counter with at least 12M for Nazi Germany and 25M or so for Soviet Russia, but the capitalist countries still get there together over a slightly broader range of history.

Malcolm wrote:

You forgot to add the 45 million people who died under Mao in four years, to that we can add the 3 million people killed by Pol Pot.

kirtu said:

You will have to at least retract "in your wildest dreams".

Malcolm wrote:

I was talking about the 20th century.

Not even the US was a truly capitalist society with free markets under the National System after the Civil war. Actually, it was really only in the 1970's that the US, under Nixon, adopted the free-trade, laissez faire system. Trump/Bannon is a right wing reaction to Nixon's globalist policies.

M

Author: Malcolm

Date: Sunday, December 17th, 2017 at 10:53 PM

Title: Re: View in Mahayoga, Anuyoga and Atiyoga

Content:

Vasana said:

I think this is touched upon in the Supreme Source.

Malcolm wrote:

There is a difference in how appearances are treated in sems sde, klong sde, and man

ngag sde. See Treasury of Dharmadhātu.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 2:42 PM

Title: Re: I've been so wrong/pure lands

Content:

Aryjna said:

Has the Ghanavyuha sutra been translated? I can't find much about it online.

ItsRaining said:

It's the Entering the Dharma Realm section of the Avatamsaka/Flower Adornment Sutra, there are translations by the City of Ten Thousand Buddhas and Thomas Cleary. The CTTB one is on their website here:

<http://www.cttbusa.org/avatamsaka/avatamsaka39.asp>

Malcolm wrote:

This is a common error, one I have made myself. The Ghanavyuha and the Ghandavyuha are two entirely separate sūtras. The one you are referring too is the latter.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 12:33 PM

Title: Re: I've been so wrong/pure lands

Content:

DGA said:

Nor do I recall reading anywhere that Malcolm has claimed that the Buddha has eradicated all afflictions, as you claim he has.

Malcolm wrote:

Urns

Let's set the record straight then. The Buddha has eradicated all afflictions, it is axiomatic. Only those whose understanding of the Dharma is completely perverse deny this.

illaraza said:

That's why you hate the Lotus Sutra and its votaries...Because they overturn everything you believe and were taught for the last forty years. As the Infinite Meanings Sutra teaches, "In these last forty years, I have not yet revealed the truth "(Myo Ho Ren Ge Kyo). With this clear statement, he overturns his teachings of the last forty years and he overturns your pie in the sky Buddha who has eradicated all afflictions. A Buddha who has eradicated all afflictions, is an Expedient teaching, including the teachings of the

first Fourteen Chapters of the Lotus Sutra. A corollary to this is that the Buddha first attained Enlightenment for the first time under the Tree when in fact He attained Enlightenment in the infinite past.

Malcolm wrote:

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Author: Malcolm

Date: Sunday, December 17th, 2017 at 9:54 AM

Title: Re: I've been so wrong/pure lands

Content:

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Malcolm wrote:

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Author: Malcolm

Date: Sunday, December 17th, 2017 at 9:50 AM

Title: Re: I've been so wrong/pure lands

Content:

illaraza said:

The Lotus Sutra teaches that this IS the Eternal Pure land. The deluded like Malcolm see Samsara as a World of suffering.

Malcolm wrote:

Are you sufficiently insane that you think that this is not happening?

If so, frankly, you are just a religious wingnut who is not worth paying attention too.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 7:34 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Ricky said:

Luckily the tax bill will preserve current incentives.

Malcolm wrote:

Actually the tax bill is gutting wind and solar incentives.

My bad, old news.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 7:13 AM

Title: Re: Phowa at the time of death

Content:

csmorg96 said:

When a dzogchen practitioner is practicing phowa for someone else are they practicing nirmanakaya phowa?

Malcolm wrote:

Generally, yes.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 7:09 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

No Malcolm, it really is not. Genuine social ownership and democratic control of the means of production in Venezuela?

Malcolm wrote:

Look, the Maduro people claim they are socialists. They, like Chavez, claim that they are preserving surpluses from oil revenue for the people. This is completely consistent with Marxian Socialist ethics.

treehuggingoctopus said:

It is a mixture of a typical neoliberal state and what Chomsky aptly calls a "state capitalist economy." No worker-controlled means of production, no worker-controlled government and no democratic control of anything.

Malcolm wrote:

Right, which is typical of the "dictatorship of the proletariat." Recall, Trotsky wanted the world turned into a concentration camp.

treehuggingoctopus said:

There are private businesses and big corporations there, and they are doing fine.

Malcolm wrote:

No one is doing fine in Venezuela. Just ask Elias Capriles.

Anyway, your "Socialism" is a fantasy. It never has happened anywhere, can't happen anywhere (as more than one failed centrally planned economy has demonstrated) and moreover, the so called "means of production," which are a product of Capitalism, are themselves toxic by nature.

Further, Communists were and are just as bloody minded as Fascists, operating out class bias and resentments as opposed to racial/national bias and resentments. The sheer number of innocent people murdered by Communists and Fascists in the 20th century alone should make everyone as equally nervous about Marxist Socialism as they are about Fascism. Frankly, no Capitalist country has ever come close to the bloodshed inflicted on the world by Communists and Fascists, not in your wildest dreams.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 5:44 AM

Title: Re: Phowa at the time of death

Content:

csmorg96 said:

Do Dzogchen practitioners practice phowa as they are dying or is this practice not considered necessary for those who have genuinely discovered the nature of their minds?

Malcolm wrote:

They practice dharmakāya phowa.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 5:27 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Perfect example of a failed, centralized economy.

Market economies are better at providing goods and services, however they are also completely incapable of pricing environmental and social risk without solid, well thought out environmental and social regulation. Right now, for example, the Trump administration is going the wrong way with respect to regulation, and the consequence will be more rapid global warming, more climate instability, more industrial pollution, and losses in the trillions as the oceans continue inundate the coasts, where the majority of humans live and storms grown increasing more intense and damaging.

Ricky said:

Regulation is important when it comes to protecting the environment. More incentives

could also be given to companies who specialize in renewable energy. Luckily the tax bill will preserve current incentives.

Malcolm wrote:

There are a lot of other things the market cannot correctly price, like health care. This is why we need Universal Health care, when one digs deeper, one finds there are all kinds of other things that markets do not address without regulation.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 5:25 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Ricky said:

Luckily the tax bill will preserve current incentives.

Malcolm wrote:

Actually the tax bill is gutting wind and solar incentives.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 5:24 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

treehuggingoctopus said:

By the way: Venezuela is not, and has never been, a socialist state.

Malcolm wrote:

Sure it is.

Author: Malcolm

Date: Sunday, December 17th, 2017 at 4:09 AM

Title: Re: Who is a slanderer of the Lotus Sutra

Content:

Malcolm wrote:

Incidentally, these are 25 other sūtras besides the Lotus Sūtra where the ekayāna is taught explicitly:

1. The Aṣṭasāhasrikā-prajñāpāramitā Sūtra

2. Buddha-avatamsaka

3. Varmavyūha-nirdeśa

4. Śrīmālādevī-siṃhanāda
5. Acintya-prabhāsa-nirdeśa
6. Saṃdhinirmocana
7. Laṅkāvatāra
8. Ghanavyūha
9. Mahāparinirvāṇa
10. Praśānta-viniścaya-prātihārya-samādhi
11. Samādhi-agrottama
12. Bodhisattva-gocaropāya-viśaya-vikurvāṇa-nirdeśa
13. Tathāgata-mahākaruṇā-nirdeśa
14. Druma-kiṃnara-rāja
15. Mahāyānopadeśa
16. Akṣayamati-nirdeśa
17. Aṅgulimālīya
18. Mahābherihāraka
19. Ratnamegha
20. Daśacakra-kṣitigarbha
21. Avaivartacakra
22. Saddharma-rāja
23. Paramārtha-dharma-vijaya
24. Dharmārtha-vibhaṅga
25. Upāyakaśālya

Author: Malcolm
Date: Sunday, December 17th, 2017 at 3:37 AM
Title: Re: Who is a slanderer of the Lotus Sutra
Content:

DGA said:
That's what I learned today. Thank you and goodnight.

Malcolm wrote:
Chapter 22 of the Lotus Sūtra also states:
"In future ages if there are good man and good women who have faith in the wisdom of the Thus Come One, you should preach and expound the Lotus Sutra for them., so that others may hear and understand it. For in this way you can cause them to gain the Buddha wisdom. If there are living beings who do not believe or accept it, you should use some of the other profound doctrines of the Thus Come One to teach, benefit and bring joy to them. If you do all this, then you will have repaid the debt of gratitude that you owe to the Buddha."

Author: Malcolm
Date: Sunday, December 17th, 2017 at 3:15 AM
Title: Re: Right Wing and Left Wing Totalitarianism and Fascism
Content:

Ricky said:
I would like to hear what you and others have to say about Venezuela.

Malcolm wrote:
Perfect example of a failed, centralized economy.

Market economies are better at providing goods and services, however they are also completely incapable of pricing environmental and social risk without solid, well thought out environmental and social regulation. Right now, for example, the Trump administration is going the wrong way with respect to regulation, and the consequence will be more rapid global warming, more climate instability, more industrial pollution, and losses in the trillions as the oceans continue inundate the coasts, where the majority of humans live and storms grown increasing more intense and damaging.

Author: Malcolm
Date: Sunday, December 17th, 2017 at 3:04 AM
Title: Re: I've been so wrong/pure lands
Content:

Queequeg said:

So, it seems to make more sense that instead of jumping to negative assumptions about others, we ought to give our fellows the benefit of the doubt.

Malcolm wrote:

I think the Buddha said it the best, "Mañjuśrī, seeing afflictions is bodhi."

My observation of sentient beings is that they are afflicted. Plain and simple. There are no sentient beings free from affliction by definition. Why? Because they do not see afflictions.

kirtu said:

Many do see afflictions (the gross ones). But they do not see the gross afflictions as harmful. Even the gross afflictions are not seen for what they actually are. For example, some people see afflicted sexual desire (beyond just experiencing it) as actually negative but are still unable to deal with it.

Kirt

Malcolm wrote:

That means they do not see afflictions as afflictions, thus they do not see them.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 11:38 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

So, it seems to make more sense that instead of jumping to negative assumptions about others, we ought to give our fellows the benefit of the doubt.

Malcolm wrote:

I think the Buddha said it the best, "Mañjuśrī, seeing afflictions is bodhi."

My observation of sentient beings is that they are afflicted. Plain and simple. There are no sentient beings free from affliction by definition. Why? Because they do not see afflictions.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 10:40 PM

Title: Re: I've been so wrong/pure lands

Content:

narhwal90 said:

If that's the theory that motivates one's practice, then the training is there when the toe is stubbed and the jerk cuts in front. It's easy to only talk the talk in any practice.

Queequeg said:

Malcolm knows well that view guides practice. I'm not sure why the negativity.

Malcolm wrote:

It is very easy to delude oneself with this kind of view. It is easy to kid oneself.

Of course, if one is perfectly honest with oneself, one will recognize when desire is desire, ignorance is ignorance, and hatred is hatred, and not an expression of anything other than a cause of karma which in turn results only in suffering.

Now if one knows and recognizes desire as desire when desire arises, and so on, then maybe one can say that at that moment bodhi begins to dawn every so slightly if that desire etc., does not lead to action which in turn leads inevitably to suffering. But if one excuses desire, etc., as bodhi and merely continues to inflame the three poisons, soon one will be joining all the buddhas in hell who don't know they are buddhas. Why, because they, like oneself, did not recognize the three poisons as the three poisons.

The problem with forums like these is that it is easy to have a view in one's mouth.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 10:22 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

It is the ideal we strive for, however imperfectly.

Malcolm wrote:

Hence, all the stubbed toes and road rage.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 9:57 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

All this concern with where a Buddha attains enlightenment is a problem of supposing enlightenment is gained rather than what we are.

Malcolm wrote:

If you wish to regard yourself as a buddha encased in afflictions, that is just fine. Now, about those afflictions...

Queequeg said:

Distinguishing afflictions in that way is a wrong view for us. Bodhi expresses as afflictions - and it follows afflictions express as bodhi. It depends on the view.

Malcolm wrote:

Oh yawn. Theory is great until you stub your toe. These kinds of sentiments roll nicely off the tongue and make one feel good, until the road rage sets in...

Author: Malcolm

Date: Saturday, December 16th, 2017 at 11:02 AM

Title: Re: What's an emanation?

Content:

DGA said:

I'm bringing up this topic again because, as it turns out, this theme is consequential for how some practitioners approach their practice, and how certain practices are understood. To give an example from a DW thread a few years ago, here are portions of some posts that show how one particular interpretation of the emanations of Buddha Shakyamuni in the Lotus Sutra can lead a practitioner to reject one practice and embrace another (full text at the link):

<https://dharma.wheel.net/viewtopic.php?f=59&t=9389>

rory said:

I have a Tendai background and practiced pure land (which I heartily repent) so my allusion wasn't a shot or being mean, it's just my frame of reference.

When I read in the Lotus Sutra that Amida was a replica Buddha preaching the Lotus Sutra in Sukhavati and we should abandon provisional paths, it entirely resonated and I abandoned the practice.

DGA said:

I leave it to you to determine if the Lotus Sutra actually makes such a claim about Amitabha (I don't think it does, but you can see for yourself). What interests me in these posts is that a specific narrative about what a Buddha is and does, based on a related narrative about one sutra, could lead a Dharma practitioner to sincerely repent of having done serious Dharma practice.

I don't wish to condemn or commend this kind of action. I'm just marking it as extraordinary and remarkable, because it seems to me that it is.

This is why I think it's worthwhile for Dharma practitioners to have some clarity on what the word "Buddha" means, and how the three kayas work: your understanding of these matters can impact your practice dramatically.

Malcolm wrote:

Yes, regretting engaging in any Dharma practice seems rather strange, if not fanatical.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 5:53 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pero said:

What's the difference between a dbang chen and regular dbang?

Malcolm wrote:

a dbang chen has a very elaborate section for the vase empowerment. This is main difference.

Pero said:

I see, thanks.

Malcolm wrote:

Usually has a sand mandala or some kind of cloth mandala as well.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 5:44 AM

Title: Re: Mala Etiquette

Content:

javier.espinoza.t said:

If really Gurú Padmasambhava gave directions on mala characteristics, then it is important.

Is the posted info reliable?

Mantrik said:

The info I posted came from Gyatrul Rinpoche ("The Generation Stage in Buddhist Tantra") but I'm afraid I don't know the exact source the Lama was quoting.

Malcolm alluded to the Tantras containing some guidance, in another thread. Could you give us any links to sources please, Malcolm, about choosing and using a mala?

Malcolm wrote:

The tantras say a bodhiseed mālā is the best.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 4:39 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pero said:

What's the difference between a dbang chen and regular dbang?

Malcolm wrote:

a dbang chen has a very elaborate section for the vase empowerment. This is main difference.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 3:51 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

It will for sure be instructions, but wangchen seems unlikely. I don't think there is a wangchen for mandarava, I never heard ChNNR talk about that.

Malcolm wrote:

Yes, there is in fact a dbang chen for Mandarava, but he gives it very rarely.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 2:44 AM

Title: Re: Santa La Muerte

Content:

Tenma said:

Could you give an example of an affliction?

Malcolm wrote:

Desire, hatred, and ignorance. These are three afflictions. They are the forces that drive samsara.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 1:05 AM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

And to quote myself:

(And so ends my zen master in a motley bit)

Malcolm wrote:

And to quote myself:

rhetorical posturing

Author: Malcolm

Date: Saturday, December 16th, 2017 at 12:59 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

ahh i get this as Buddhism moved geographically it was met with all sorts.
i thought Dzogchen was a Bon thing basically at it's roots..and for some Mahayanists they saw fit to incorporate it into buddhism .
so there is no Bon thought in Dzogchen it is pure Buddhist thought?

Malcolm wrote:

No, there is no Bonpo thought in Dzogchen. It is a pure system of Buddhadharma.

Minobu said:

So there is no Bon thought in Dzogchen...just the Bonpos discarding Bon and turning total Buddhist?

Malcolm wrote:

More or less, this is the way things are. They have their own myths and legends of course, but for all purposes modern Bon is indistinguishable from Buddhism.

Minobu said:

I cannot find this emanation of Lord Sakyamuni Buddha Vajrahe and the beginnings of Dzogchen .

Malcolm wrote:

Of course not. Garab Dorje, (Vajrahe/Vajraprahe) arose much later in the time. His teaching in India was in a very small circle, and was controversial even in India, but for reasons that are completely Buddhist. The controversy over Dzogchen in India had to do with whether or not it was necessary to engage in many of the visualization practices we find in Vajrayāna. The Dzogchen position is that it is not necessary.

Minobu said:

what are your thoughts on making the Gohonzon and the deities and Buddhas and Bodhisattvas depicted on Gohonzon as your guru ?

Malcolm wrote:

I respect all images of the Buddha and bodhisattvas as nirmanakāyas, and all words and letters of the sūtras and tantras as sambhogakāyas. But these teachings cannot be pointed out by books and words because Dzogchen is the teaching of the Dharmakāya. That said, mostly what I do is spend my day translating commentaries on Dzogchen

tantras. Ironic, no?

Minobu said:

it seems to be working for me ...am i in some sort of delusional retrograde ...

Malcolm wrote:

No, you are following a Buddhadharma path based on your karma and inclinations, just as I am.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 12:53 AM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

any practice one with Mahāyāna motivation becomes a Mahāyāna practice

Astus said:

How can motivation be a sufficient criteria? That would mean even a mistaken idea about the path leads to buddhahood.

Malcolm wrote:

No, that consequence is an exaggeration. Mistaken ideas about the path are impediments to awakening, but they are not impediments to gathering accumulations, devotion, and so on, and gradually, one will overcome such mistakes, especially if one learns to train in ultimate bodhicitta, śamatha and vipaśyāna.

However, the force of generating the initial thought of awakening are so powerful that as Santideva says:

The moment bodhicitta arises,
the wretched one confined in the prison of samsara
is called “a child of the Sugatas,”
and worldly gods and people offer homage.

And the Avatamska states:

Child of good lineage, bodhicitta is the seed of Dharma of the Buddhas.

The Viradattagr̥hapatipariṣcchā states:

Whatever is the merit of bodhicitta,
if that existed in form,
it would more than fill
all of space.

Author: Malcolm

Date: Saturday, December 16th, 2017 at 12:19 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

Some Buddhisms, not naming any in particular, not even the Buddhism of this subforum necessarily, seem to insist that ordinary beings are already completely enlightenment Buddhas & that there is no progress to be made, no afflictions to be lost, the radical thing is when this is believed of both the ultimate & conventional perspectives. It makes for a very triumphalist Buddhadharma, in which everyone is on a nonretrograding coaster for awakening, and there is no need to practice anything ever, because the results of the practice are already in fruition.

Malcolm wrote:

This kind of "Buddhism" is as far removed from Buddhadharma as Advaita Vedanta.

Author: Malcolm

Date: Friday, December 15th, 2017 at 11:42 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

All this concern with where a Buddha attains enlightenment is a problem of supposing enlightenment is gained rather than what we are.

Malcolm wrote:

If you wish to regard yourself as a buddha encased in afflictions, that is just fine. Now, about those afflictions...

Queequeg said:

What Buddha? What afflictions?

Malcolm wrote:

The afflictions that cause you, a buddha, to take rebirth in samsara. You can waffle all you like, but the fact of the matter is that if you are not practicing Dharma to alleviate the suffering caused by afflictions for yourself and others, you have not understood the point of Buddhadharma at all, and are wasting your time. I suspect you are practicing Dharma to alleviate the suffering caused by afflictions for yourself and others, so your protest is merely rhetorical posturing.

Author: Malcolm

Date: Friday, December 15th, 2017 at 10:57 PM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

Your answer is a non sequitur.

Astus said:

In that case I was simply wrong in my presumption that by that you were rejecting the whole section on there being more to Mahayana than having motivation.

Malcolm wrote:

The point was that you cited a passage from a sūtra which referred to āryabodhisattvas. But there are other bodhisattvas on the paths of application and accumulation, below the path of seeing. I was pointing out simply that any practice one with Mahāyāna motivation becomes a Mahāyāna practice, for example, if one ordains as a bhikṣu with the intent to attain buddhahood to liberate all sentient beings, that ordination becomes a Mahāyāna practice by definition. The true difference between Hinayāna and Mahāyāna is whether or not one practices Dharma with the intent to attain anuttarasamyaksambodhi or not.

Author: Malcolm

Date: Friday, December 15th, 2017 at 9:53 PM

Title: Re: I've been so wrong/pure lands

Content:

Queequeg said:

All this concern with where a Buddha attains enlightenment is a problem of supposing enlightenment is gained rather than what we are.

Malcolm wrote:

If you wish to regard yourself as a buddha encased in afflictions, that is just fine. Now, about those afflictions...

Author: Malcolm

Date: Friday, December 15th, 2017 at 9:50 PM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

I don't accept the 55 level scheme.

Astus said:

I don't think that's a problem, since it is not important in Zen except for some advocates of gradual practice. The point still remains, however, that to have the bodhisattva motivation one needs some level of faith and understanding as well.

Malcolm wrote:

Your answer is a non sequitur.

Author: Malcolm

Date: Friday, December 15th, 2017 at 10:24 AM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

I don't accept the 55 level scheme.

This refers strictly to āryabodhisattvas. It does not refer to bodhisattvas on the paths of accumulation or application.

Astus said:

What I meant is that vow is not enough, one also needs some level of understanding, faith, renunciation, and compassion, since without those even the vow is baseless. So for instance the Surangama Sutra teaches that even before one enters the ten stages of faith, one must obtain "dry wisdom", called dry because it is without sensual desire. Then the ten stages of faith means faith, remembrance, zeal, wisdom, concentration, non-retrogression, protection of the Dharma, reflection, discipline, and vow show the necessary qualities needed to progress to the following three times ten stages, then four additional practices, until one reaches the ten bhumis.

Hyjeong wrote about those 55 levels:

"The fifty-five stations are simply the results obtained after resting the mind and removing falsities. Therefore, before completing the full (final) station (of buddhahood), if you reach level one, you will be satisfied with gaining a little and give rise to a pride in knowing and understanding the Dharma (completely). But in the end, if you enter great awareness (enlightenment), the former stations you passed through will all be illusions, and be useless states. Therefore a patriarchal teacher said, "I would rather die than walk through the fifty-five stations.""

(Abstracts of the Essentials of the Mind Dharma, in Collected Works of Korean Buddhism, vol 3, p 231)

And Huangbo:

"there is fast and slow in realizing this mind: there are those who attain no-mind in a single moment of thought after hearing the Dharma; those who attain no-mind after [passing through] the ten faiths, the ten abodes, the ten practices, and the ten conversions; and those who attain no-mind after [passing through] the ten stages [of the bodhisattva]. In spite of the length of time it takes them to [attain it, once they] reside in no-mind there is nothing else to be cultivated or realized. Truly without anything to be attained, true and not false [is no-mind]. Whether it is attained in a single moment of thought or at the tenth stage [of the bodhisattva], its efficacy is identical. There are no further gradations of profundity, only the useless striving of successive eons."

(Essentials of the Transmission of Mind, in Zen Texts, BDK ed, p 16)

So Linji said:

"But because you students lack faith in yourselves, you run around seeking something outside. Even if, through your seeking, you did find something, that something would be nothing more than fancy descriptions in written words; never would you gain the mind of the living patriarch. Make no mistake, worthy Chan men! If you don't find it here and now, you'll go on transmigrating through the three realms for myriads of kalpas and thousands of lives, and, held in the clutch of captivating circumstances, be born in the wombs of asses or cows."

(Record of Linji, p 8, tr Sasaki)

Author: Malcolm

Date: Friday, December 15th, 2017 at 8:23 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

Nowhere, that is where. Nevertheless, the universal healthcare thing is a no-brainer. Conservative economists in the 60's were calling for UH because they recognized that no one can make intelligent choices in a healthcare marketplace, and a free market depends on the ability to make rational and informed choices. We just have to extend Medicare for all, wallah!

Ricky said:

That will plunge the country into deeper debt unless we can reduce spending in some other places, but first priority should be to pay it all off rather than increasing the burden on future generations.

kirtu said:

Austerity is the path to bankruptcy.

Kirt

Malcolm wrote:

We agree on this much. The debt thing is a red herring.

Author: Malcolm

Date: Friday, December 15th, 2017 at 6:15 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

kirtu said:

For starters, a viable minimal income + universal health care , these two alone, fix most problems.

Ricky said:

Country is already in colossal debt. Where will they get the money for these programs?

Malcolm wrote:

Nowhere, that is where. Nevertheless, the universal healthcare thing is a no-brainer. Conservative economists in the 60's were calling for UH because they recognized that no one can make intelligent choices in a healthcare marketplace, and a free market depends on the ability to make rational and informed choices. We just have to extend Medicare for all, wallah!

Author: Malcolm

Date: Friday, December 15th, 2017 at 6:15 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

kirtu said:

Well, the future of the world is not dependant upon the exploitative empire occupying the middle of North America.

Malcolm wrote:

Yeah, it pretty much still is.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:59 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

kirtu said:

Funny what you say about the US economy. It is in shambles but you and others (mostly with incrementalist Democrat tendencies) refuse to see it.

Malcolm wrote:

It is not in a shambles over all. Obama;s policies were largely successful. It may yet fall into a hole too big to dig out of as a result Herr Drumpf's meddling. We will see.

kirtu said:

But then you immediately follow that with violence being the only option. Why?

For starters, a viable minimal income + universal health care , these two alone, fix most problems.

Malcolm wrote:

By the time we are in Weimar territory, it will be too late for that. Anyway, that is what the Nazi's promised, and they delivered (at the expense of the Jews, and so on).

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:44 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Grigoris said:

What being an Antifa, even a puerile poser, essentially entails is putting an obstacle between Fascists and their intended victims. I applaud those you use their white privilege against those trying to impose theirs on the (largely) defenceless. What people fail to understand is that for every blown out of proportion direct attack on Fascists that we see plastered all over the screens, there are scores of unreported attacks on innocents, by Fascists. Many of these attacks (eg by volunteer border patrol posse on wretched migrants) are sanctioned by the state. If you think that punching Spencer in the face is the same as shooting and killing migrants trying to escape bone-crushing poverty and conflict, then maybe you deserve a punch in the head to awaken you up from your somnambulism.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:43 AM

Title: Re: Is there Buddhism without rebirth?

Content:

CedarTree said:

Malcolm had to admit as much when he got pressed on the logic he was presenting.

Malcolm wrote:

That is not the case. I pointed out that Dharmakīrti's arguments were presented in the form of heuristic which basically state that if a person believes mind arises from matter, there was no further point in the discussion. Basically, no one in India bothered arguing with the Carvakas. What is the point of arguing with someone who believes only in direct perception as a valid means of knowledge?

My discussion with PA was centered around whether or not that was his/her POV.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:39 AM

Title: Re: HHST Yamantaka initiation 2018

Content:

Punya said:

Thanks Malcolm. Do you know if the deceased person has to be recently deceased ie within the 49 days, and is it possible to request their inclusion without attending the ceremony?

Malcolm wrote:

Can be for anyone who is deceased, no matter how long.

Punya said:

Curious. Wouldn't the vast majority have moved on to a new life and therefore no longer be "deceased".

Malcolm wrote:

It doesn't matter, it is always beneficial.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:34 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

"The thing about us fascists is, it's not that we don't believe in freedom of speech," the younger Tefft reportedly said to his father. "You can say whatever you want. We'll just throw you in an oven."

And:

Bray, for his part, believes that one can practice "everyday anti-fascism" by confronting bigots in nonviolent ways, "from calling them out, to boycotting their business, to shaming them for their oppressive beliefs, to ending a friendship unless someone shapes up." The point, as he sees it, is to shut down Fascists not just in the street but in every interaction. "An anti-fascist outlook has no tolerance for 'intolerance.'" he writes. "It will not 'agree to disagree.'"

<https://www.newyorker.com/books/page-turner/an-intimate-history-of-antifa>

kirtu said:

But in the article (and presumably in the book ["Antifa: The Anti-Fascist Handbook", Mark Bray]) it's violence all the way down.

Kirt

Malcolm wrote:

Well, Gandhian tactics would not have prevented Mussolini or Hitler...however, the reality on the ground is that in order for Fascism to truly viable in the US, we would need

an economy in shambles like the Weimar. At that point, violence really would be the only option.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:32 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

so like then it really isn't Buddhism...

it came out of Bon...

Malcolm wrote:

No, Dzogchen is fully Buddhist. The Bonpos borrowed it from the Buddhists, like so much else. That said, Bonpo Dzogchen is just fine.

Minobu said:

if you are going to negate buddhist realities and say dzogchen goes further....

Malcolm wrote:

Dzogchen is a Mahāyāna system. Within Mahāyāna it belongs to uncommon Mahāyāna secret mantra. Within uncommon secret mantra, it belongs to the inner tantras.

The main difference between Dzogchen and other systems of Buddhadharma is that other systems of Buddhadharma practice are based on mind. Dzogchen practice, from the beginning, is based on jñāna. But if someone is really curious about what that means, they have to go and find some guru who is willing to instruct them.

It is not, an elitist system, however. Vajrahe, emanation of Śākyamuni and first human teacher of Dzogchen said, "if there is one student who is not interested in Dzogchen, that is too many. If there are 100 students interested in Dzogchen, that is too few."

Many people who wish to follow Buddhadharma do not wish to have a close relationship with a guru. This is perfectly fine. There are all kinds of strands of Buddhadharma where the relationship with a teacher is not so vital. For people who are not interested in that kind of relationship with a teacher there are all kinds of practices.

But anyone who wishes to follow Dzogchen teachings must have a guru. There is no other way.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:16 AM

Title: Re: HHST Yamantaka initiation 2018

Content:

Punya said:

Thanks Malcolm. Do you know if the deceased person has to be recently deceased ie within the 49 days, and is it possible to request their inclusion without attending the ceremony?

Malcolm wrote:

Can be for anyone who is deceased, no matter how long.

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:07 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Unknown said:

"The thing about us fascists is, it's not that we don't believe in freedom of speech," the younger Tefft reportedly said to his father. "You can say whatever you want. We'll just throw you in an oven."

Malcolm wrote:

And:

Bray, for his part, believes that one can practice "everyday anti-fascism" by confronting bigots in nonviolent ways, "from calling them out, to boycotting their business, to shaming them for their oppressive beliefs, to ending a friendship unless someone shapes up." The point, as he sees it, is to shut down Fascists not just in the street but in every interaction. "An anti-fascist outlook has no tolerance for 'intolerance.'" he writes. "It will not 'agree to disagree.'"

<https://www.newyorker.com/books/page-turner/an-intimate-history-of-antifa>

Author: Malcolm

Date: Friday, December 15th, 2017 at 5:00 AM

Title: Re: Santa La Muerte

Content:

dzogchungpa said:

Male penises? Aren't they all male?

Malcolm wrote:

Gender, it seems is no longer connected with what kind of junk you have. Kind of a relief, I guess.

Author: Malcolm

Date: Friday, December 15th, 2017 at 4:51 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

Reading some Longchempa and other Dzogchen texts, I've wondered the same thing. I can't think of specifics right now, but I actually wondered if Zhiyi's ideas might have drifted up into Tibet, or alternatively, and more likely, there were common sources.

Malcolm wrote:

No, not likely. The real gist of Dzogchen is so different than Lotus Buddhism and every other form of Buddhism that it really cannot be related to texts of the lower yānas at all, while at the same time incorporating their meaning fully.

Author: Malcolm

Date: Friday, December 15th, 2017 at 4:46 AM

Title: Re: HHST Yamantaka initiation 2018

Content:

Punya said:

Vajrayogini Changchog Ceremony to purify the negativities of the deceased to achieve higher rebirth and liberation.

Can anyone say more about this ceremony and its origins? I've heard of something like this before. If we have to purify our own negativities in this life, how is it possible for a master to help the deceased?

Malcolm wrote:

These rites are all based on the Sarvadurgatipariśodana tantra. They involve giving the deceased a kind of abhiśekha.

Author: Malcolm

Date: Friday, December 15th, 2017 at 4:40 AM

Title: Re: simultaneity of cause and effect

Content:

Sādhaka said:

I was only addressing your questions. I'm not particularly interested in Nichiren. Maybe there is a good reason they think the Lotus Sutra is so important?

Malcolm wrote:

There is no question that the Lotus Sūtra is an important text. Dogen, for example, esteems it above all other sūtras in the Shobogenzo.

Sādhaka said:

I would be interested in reading a Tibetan commentary on it with all the root text as well. It looks like Erick Tsiknopoulos is working on one; but it does not look like it has come to fruition yet.

Malcolm wrote:

As far as I know, there is only a short text by Chogyal Phagpa refuting the Tientai idea of sudden awakening which revolves around the daughter of Nāgārāja Sāgara.

Author: Malcolm

Date: Friday, December 15th, 2017 at 4:27 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

Buddhist teachers tell us, being ignorantly awake and conscious is as unreal as a dream. Once you understand that, a whole range of possibilities opens up. Then you understand how the Buddha promising deer, goat and ox carts to lure us out of the house is not a lie, how the Buddha's parinirvana is not a lie. They're deformations of the dream world that induce us to expedient thoughts, words and deeds.

Malcolm wrote:

I really wonder what Zhiyi would have made of Dzogchen texts. Pity, we'll never know.

Author: Malcolm

Date: Friday, December 15th, 2017 at 4:01 AM

Title: Re: Santa La Muerte

Content:

Coëmgenu said:

Mictecacihuatl would love such an offering. Her favourite offering was the blood dripped into a cup directly from an incision in a male practitioner's penis.

That doesn't mean one should offer to her, or that Saint Death is the "same" as her.

cyril said:

Well, the blood of a sacrificial victim = life-force. The drop of blood you squeeze out of a pimple - hardly that IMO.

I totally agree that equating SM with Mictecacihuatl is some New Age BS. If anyone wants to work with SM, they should learn how to do that from those curanderos who know her likes and dislikes.

Coëmgenu said:

She did not want human sacrifices, she, like most Aztec and Maya gods, loved most sweetly the blood from live male genitals. You can find this substantiated online, if my word is not enough https://en.wikipedia.org/wiki/Bloodletting_in_Mesoamerica. Search "genitals". The rabbit hole does deeper, though, by far, when it comes to antique Mesoamerican religion.

Malcolm wrote:

Just another day on Dharmawheel.

Author: Malcolm

Date: Friday, December 15th, 2017 at 3:51 AM

Title: Re: simultaneity of cause and effect

Content:

Sādhaka said:

In his commentary on the Heart Sutra, the Dalai Lama implies that they all met there via dream practice or like what some would call astral projection.

Malcolm wrote:

So to reinforce Nichiren's POV, the Lotus Sūtra is does not depict a literal historical event, but rather, vision in a dream?

That is not really what I took Nichiren to mean from Q's comment. I took it to mean that the ordinary perception of beings is a dream. This still leaves it open to being a literal historical event.

Author: Malcolm

Date: Friday, December 15th, 2017 at 3:39 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

so lets have it then

"who heard from who and how". some sort of Dharmakaya thing?
a vision?

Malcolm wrote:

There are all kinds of literary strategies in Buddhist canonical texts, if you but take the time to ferret them out.

Author: Malcolm

Date: Friday, December 15th, 2017 at 3:26 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Dan74 said:

No, fascism should of course be opposed with all our power. I'd argue (as I and others have done before) that going out and beating nationalist and proto-fascist groups just puts wind in their sails - gives them more exposure and sympathy of the fence-sitters and actually some moral legitimacy, since they paint themselves as an oppressed minority, besides actually being wrong.

Malcolm wrote:

I am not saying one should go out and punch Nazis. But I am not going to pretend that people who do are not doing us all a favor. Cornell West, for example, asserts that the Anitfa saved his life in Charlottesville.

Author: Malcolm

Date: Friday, December 15th, 2017 at 2:46 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

If the description of the assembly at the opening of the Sutra did not clue one into the nature of the teaching, the UFO emerging from the Earth should have removed all doubt. And this is coming from someone who believes the Sutra to be utterly true.

Malcolm wrote:

So you believe it be utterly true, rather than literally true?

Queequeg said:

Fair distinction. I included the quote to explain what I meant.

Malcolm wrote:

And since you do not believe it to be literally true, Minobu should be hassling you?

Author: Malcolm

Date: Friday, December 15th, 2017 at 2:34 AM

Title: Re: Santa La Muerte

Content:

Tenma said:

so is it okay or not?

Malcolm wrote:

Totally not ok. This deity is not a dharmapāla, has sworn no oaths to the Buddha, Dharma, and Sangha.

Author: Malcolm

Date: Friday, December 15th, 2017 at 2:32 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

If the description of the assembly at the opening of the Sutra did not clue one into the nature of the teaching, the UFO emerging from the Earth should have removed all doubt. And this is coming from someone who believes the Sutra to be utterly true.

Malcolm wrote:

So you believe it be utterly true, rather than literally true?

Author: Malcolm

Date: Friday, December 15th, 2017 at 1:58 AM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Dan74 said:

While I share people's distaste for fascists, in the interest of intellectual honesty, I have to say there is no moral equivalence between minority lefties trying to stymie the tide of fascism as in Italy and Germany in early 20th Century and antifa beating small bunches of misfits and disgruntled yokels like now in the US and Australia.

Malcolm wrote:

Fascism in both Italy and Germany started with "small bunches of misfits and disgruntled yokels," for example, Hitler and Mussolini.

Author: Malcolm

Date: Friday, December 15th, 2017 at 1:56 AM

Title: Re: simultaneity of cause and effect

Content:

The Cicada said:

but that just leaves us claiming that the other side believes in a bunch of mythological hooey.

Malcolm wrote:

Yes, you finally figured it out...

Simon E. said:

I wouldn't go that far personally.

Myths can be very potent teaching aids.

What they are not is any kind of history or record of conventional reality.

Malcolm wrote:

I was pointing out the poverty of negating someone else's mythological hooey and trying to prove your own. Most Buddhist polemics boil down to exactly that unless they are strictly doctrinal, for example, Yogacara, Madhyamaka, etc.

Author: Malcolm

Date: Friday, December 15th, 2017 at 1:34 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Coëmgenu said:

I think there is definitely Buddhism without rebirth, because many Buddhists (myself included) only have a tangential idea of what 'Buddhist' rebirth even is, inasmuch as they/we can even try to say "sure, my conception of rebirth is definitely mostly orthodox, I just have a few questions".

Malcolm wrote:

If only people would study Indian masters like Vasubandhu, etc. Or even the Buddha:

[The Buddha continued:]

O Ānanda, because of this causality, I know that sense contact arises from the cause of a mental and physical process, and that depending on a mental and physical process there arises sense contact. The meaning of causal dependence that I intend to explain can be found here.

O Ānanda, what does it mean to say that depending on consciousness there arises the mental and physical process? If consciousness does not enter into the mother's womb, could a mental and physical process arise?

— Great Causality Sutra

Author: Malcolm

Date: Friday, December 15th, 2017 at 1:10 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

i take it from what i've read you have written that Mahayana Sutra are just myths and legends....your words you wrote once.

Malcolm wrote:

I once speculated that Mahāyāna Sūtras were visionary revelations, but not records of actual historical events.

However, clinging to the events described in the Lotus Sūtra, or any other Mahāyāna Sūtra, opens up an uncomfortable can of worms for those who literally believe in the text of the sūtra in question.

For example, have you ever seen Vulture's Peak where the Buddha is said to have taught this sūtra?

How are 12,000 arhat bhikṣus supposed to fit there? Let alone, 2,000 extra, 6,000 nuns, and 80,000 bodhisattvas? Were they all levitating in space around the mountain?

Author: Malcolm

Date: Friday, December 15th, 2017 at 12:07 AM

Title: Re: Shakra-Indra as Xtian God

Content:

Stefos said:

Also, In Vedanta, Chaitanya or Pure Awareness is our actual state and THIS accords perfectly with Mahamudra & Dzogchen and what the Pali texts teach.

Malcolm wrote:

No. Vedanta is specifically refuted by Dzogchen tantras, and so is their concept of nonduality.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:55 PM

Title: Re: simultaneity of cause and effect

Content:

The Cicada said:

but that just leaves us claiming that the other side believes in a bunch of mythological hooey.

Malcolm wrote:

Yes, you finally figured it out...

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:53 PM

Title: Re: simultaneity of cause and effect

Content:

The Cicada said:

before being cisformed back into her normal form in that instant.

Malcolm wrote:

No, there is no support at all for this point of view in the text.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:41 PM

Title: Re: HHST Yamantaka initiation 2018

Content:

kirtu said:

Is this at a private house? It looks like one takes the Fichtburg line to Littleton. Can one then get a cab from there to the venue?

Thanks!

Kirt

Malcolm wrote:

It is not a private house, it is a motel. It is very difficult to get there by public transportation, but yes, one could get a cab or an uber.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:38 PM

Title: Re: young khachab rinpoche a terton?

Content:

tingdzin said:

Caveat emptor.

Malcolm wrote:

Indeed. Think #metoo

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:33 PM

Title: Re: Buddhist Billionaire plans to change China

Content:

Malcolm wrote:

Nationalism is fundamentally a right wing phenomena since it is based on exclusion.

Grigoris said:

While fundamentally I agree with you, there are left-wing national liberation movements too: EZLN, FMLN, PLO, etc...

Malcolm wrote:

National liberation movements are not identical with Nationalist movements. Why? The former are struggling for rights to which they have been deprived, the latter in every case wish to deprive rights from someone.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 11:31 PM

Title: Re: Right Wing and Left Wing Totalitarianism and Fascism

Content:

Malcolm wrote:

I think the word you are searching for is "totalitarian."

tingdzin said:

People who deny that there is a problem with left-wing efforts at thought control, e.g. shouting down or violently assaulting those you disagree with, crashing their websites, etc. must read the news pretty selectively. Call it "fascist" or "totalitarian" it smells just as bad. Engaging in street violence may not make one a "fascist", but it does make one a thug, and there are no "goog guy" thugs.

Malcolm wrote:

Some people should be shouted down, i.e., fascists.

Are you asserting that in the union struggles in the US of the late 19th and early 20th centuries, there is a moral equivalence between union agitators and Pinkertons? I sure don't.

Are you asserting that the socialists who battled Fascists in the streets in Italy in the 20's, and Nazis in the streets of Germany in the 30's are morally equivalent to Fascists and Nazis? I sure don't.

Even if they have a penchant for violence, the black bloc folks are anarchists, not totalitarians. You can call them thugs if you like, but they were on the right side of history in Charlottesville. Shutting down Milo, Spencer, and Coulter is totally ok in my book. The latter have plenty of outlets to spew their hatred.

Moreover, do you really think the police and the army in the US are actually going to stand in the way of Fascism? They never have in the past.

It can happen here.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 3:27 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

This resolves the question definitively. Yay.

Malcolm wrote:

Rory keeps claiming, erroneously, that I do not accept the idea that buddhahood can be attained in female form.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 3:05 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

In Sariputra's perception.

Malcolm wrote:

Yes, in the undistorted, i.e., veridical direct perception of an āryaśrāvaka.

Anders said:

Shall we crack open the vimalakirti sutra for some giggles on classical Mahayana takes on the perception of arhats' perception? Specifically sariputra's perception of gender...

Malcolm wrote:

His direct perception of gender was just fine, even in that sūtra.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 3:04 AM

Title: Re: Buddhist Billionaire plans to change China

Content:

odysseus said:

Fascism is neither left nor right wing, it's a way of life. The classical Fascism from Italy during WWII brought both the left and right together.

Malcolm wrote:

No, Fascism in Italy was nationalist from the beginning. It had some leftist adherents in 1919, but they were swiftly pushed out when the landowners became involved, thus anything remotely progressive about the early months of the Fascist movement vanished.

odysseus said:

Of course the whole point was nationalist - that's where the social nationalist party of the Nazis also came from. That's why Mussolini was able to gather so many followers, whether they came from the left or right.

Malcolm wrote:

Nationalism is fundamentally a right wing phenomena since it is based on exclusion.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 2:45 AM

Title: Re: Buddhist Billionaire plans to change China

Content:

odysseus said:

Fascism is neither left nor right wing, it's a way of life. The classical Fascism from Italy during WWII brought both the left and right together.

Malcolm wrote:

No, Fascism in Italy was nationalist from the beginning. It had some leftist adherents in 1919, but they were swiftly pushed out when the landowners became involved, thus anything remotely progressive about the early months of the Fascist movement vanished.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 2:34 AM

Title: Re: simultaneity of cause and effect

Content:

Malcolm wrote:

Nāgārāja Sāgara's daughter first transforms her gender from female and male in Shariputra's presence, then he (formerly she) goes off the the world system Vimala and attains Buddhahood. It is really quite clear in the text.

Queequeg said:

In Sariputra's perception.

Malcolm wrote:

Yes, in the undistorted, i.e., veridical direct perception of an āryaśrāvaka.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 2:24 AM

Title: Re: Buddhist Billionaire plans to change China

Content:

amanitamusc said:

That explains putins actions. Thanks.

How things change. At least Buddhism is still alive in Russia for the time being.

Malcolm wrote:

Yes, Russian morphed from leftwing totalitarianism to rightwing totalitarianism with a

veneer of democracy in single generation.

Ricky said:

We must liberate them from this tyranny.

Malcolm wrote:

No, they need to liberate themselves.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 1:28 AM

Title: Re: Western Myth of Zen

Content:

Astus said:

The name is there, the content varies.

Motivation is only one half.

"If a bodhisattva abides in the signs of self, person, sentient being, or life-span, she or he is not a bodhisattva."

(http://www.acmuller.net/bud-canon/diamond_sutra.html, ch 3)

Malcolm wrote:

This refers strictly to āryabodhisattvas. It does not refer to bodhisattvas on the paths of accumulation or application.

pael said:

How then we ordinary sentient beings can seal dedication with emptiness?

Malcolm wrote:

Through bringing to mind the three wheels, no object of dedication, not dedication, and no one dedicating. But this is intellectual, not based on the realization of emptiness.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 12:47 AM

Title: Re: I like this forum

Content:

diamind said:

We convert people with logic and kindness.

Buddhist should preach and convert people more in my opinion. Maybe on that point, we could do with a new kind of evangelical branch of buddhism.

No idea way buddhist teachers take such a relax approach specially considering we are all on the verge of going to hell. You think they would be going mad and running in the streets to save people.

Motova said:
I hope you're not serious.

diamind said:
What does everyone keep saying that? Yes I'm serious. Boudha encourage his disciples to go forth and spread the good news.

Malcolm wrote:
The Buddha taught four means of conversion in order to interest others in hearing the Dharma: generosity, pleasant speech, beneficial conduct, and setting an example. In other words, one has to make oneself an exemplary practitioner. If one does so, then beings will be naturally attracted to oneself and one will not have to stand on street corners like evangelists of other religions.

diamind said:
If karma is true then so many people are planting the seeds for there eternal suffering. Don't you find that disturbing?

Malcolm wrote:
There is no eternal suffering. Suffering is by definition impermanent and conditioned.

Author: Malcolm
Date: Thursday, December 14th, 2017 at 12:20 AM
Title: Re: Buddhist Billionaire plans to change China
Content:

amanitamusc said:
Putin.

Malcolm wrote:
Putin is a ultra-rightwing nationalist who controls the press in his country with an iron fist, suppresses minorities, manipulates the Russian Orthodox Church for his own ends, etc. Thus, I would say that it is fair to describe Putin as a fascist. Basically, when the Communist Party in Russia fell apart, the KGB took over the government and adopted a ultra rightwing agenda.

amanitamusc said:
That explains putins actions. Thanks.

How things change. At least Buddhism is still alive in Russia for the time being.

Malcolm wrote:

Yes, Russian morphed from leftwing totalitarianism to rightwing totalitarianism with a veneer of democracy in single generation.

Author: Malcolm

Date: Thursday, December 14th, 2017 at 12:03 AM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

Obviously your first contention is wrong since the four foundations of mindfulness are found by that name in countless Mahāyāna sūtras.

Astus said:

The name is there, the content varies.

Any practice done with Mahāyāna motivation becomes a Mahāyāna practice.

Motivation is only one half.

"If a bodhisattva abides in the signs of self, person, sentient being, or life-span, she or he is not a bodhisattva."

(http://www.acmuller.net/bud-canon/diamond_sutra.html, ch 3)

Malcolm wrote:

This refers strictly to āryabodhisattvas. It does not refer to bodhisattvas on the paths of accumulation or application.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 11:44 PM

Title: Re: Buddhist Billionaire plans to change China

Content:

amanitamusc said:

So you would classify Vlad Pushkatin a far-right fascist or a communist that manipulates the far-right fascist movements for his benefit?

Grigoris said:

Who is Vlad Pushkatin?

amanitamusc said:

Putin.

Malcolm wrote:

Putin is a ultra-rightwing nationalist who controls the press in his country with an iron fist, suppresses minorities, manipulates the Russian Orthodox Church for his own ends, etc. Thus, I would say that it is fair to describe Putin as a fascist. Basically, when the Communist Party in Russia fell apart, the KGB took over the government and adopted a ultra rightwing agenda.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 11:30 PM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

She was demonstrating to the misogynistic crowd, exemplified by Sariputra, that a female beast could instantaneously attain Buddhahood, as quickly as she could give a jewel to the Buddha.

Malcolm wrote:

Actually, nāgās are a complex issue. Some are animals (lowcast nāgās), but nāgārājas are more like a class of deva, but not exactly.

Nāgārāja Sāgara's daughter first transforms her gender from female and male in Shariputra's presence, then he (formerly she) goes off the the world system Vimala and attains Buddhahood. It is really quite clear in the text.

Queequeg said:

Sariputra has a hang up about male form as the passage makes clear (five classes of beings), so in terms he can accept (upaya) she appears to take male form and become a Buddha.

Malcolm wrote:

She does not merely appear to take on male form, she transforms her gender.

Queequeg said:

This recurrent controversy about male female forms reminds me of the scene where Sariputra gets punked by the sprite in Vimalakirti's house.

Malcolm wrote:

Gaṅgādevi is hardly a sprite. She is the personification of the Ganges river in female form. Her story is much more important in terms of undermining the Hinayāna assertion that only those in male forms can attain samyaksambodhi than the tale of Nāgārāja Sāgara's daughter in the Lotus.

It should go without saying, but in Vajrayāna, the principle that women can attain

samyaksambodhi in female form is axiomatic and exemplified in the story of Āryatārā. She is an example of a women who vowed to attain samyaksambodhi in female form and then did so.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 10:29 PM

Title: Re: Buddhist Billionaire plans to change China

Content:

Malcolm wrote:

Bannon is a fascist who actively promotes those who molest underage women.

Wayfarer said:

And looses!

Malcolm wrote:

Yes, thank Buddha. And it was telling yesterday's election happened on Dakini day.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 10:25 PM

Title: Re: Buddhist Billionaire plans to change China

Content:

Fa Dao said:

hmmm...I dunno Greg..you do bear a striking resemblance to Castro...could be his little brother or cousin or something...and just for the sake of clarity, if you look closely I also have a beard and have been called a fascist on here many times....there just might be a correlation...enquiring minds want to know! the TRUTH is out there!

Malcolm wrote:

If you voted for Trump and are a fanboy of Bannon, than you are a fascist. If not...

Fa Dao said:

We were given a choice between a turd pie and a crap sandwich...I realized I didnt have to choose either...so I didnt. That being said, I do believe that in the long term that history will show that trump is the very slightly lesser of two evils...

Malcolm wrote:

No, history will show no such thing. Hillary Clinton is not evil, she is mundane and clumsy, but not evil.

Fa Dao said:

not to mention the fact that the far left is just as fascist as the far right...

Malcolm wrote:

I think the word you are searching for is "totalitarian."

The far left isn't fascist, they can't be. Why? They are not nationalist (a defining feature of all Fascist movements in history), nor are they anti-semitic or racist.

These days, the far left is made up primarily of anarchists, but there are no totalitarian anarchists. It is contradiction in terms to call anarchists either "totalitarians" or "fascists." Engaging in street violence does not make one a fascist.

Now, communists are definitely totalitarian (dictatorship of the proletariat and all that bunk), but they are a vanishingly rare breed.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 10:14 PM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

There are of course differences in the presentations, but it is incorrect to state that the four foundations of mindfulness are absent in Mahāyāna, which was your contention above.

Astus said:

My points above were: 1. the four foundations of mindfulness is considered a hearer method, 2. the method taught within Mahayana is different from those in the sravakayana.

Malcolm wrote:

Obviously your first contention is wrong since the four foundations of mindfulness are found by that name in countless Mahāyāna sūtras.

Astus said:

So, I am not debating that there are various methods called four foundations of mindfulness in Mahayana, it's just that they are not identical to what one finds in Theravada.

Malcolm wrote:

Thervada is not the standard that defines them.

People studying Abhidharma in the Tibetan tradition practice them in the same manner.

Astus said:

I presume you mean the Kosha here, hence it is in the context of the Sarvastivada and Sautrantika teachings.

Malcolm wrote:

Any practice done with Mahāyāna motivation becomes a Mahāyāna practice.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 10:12 PM

Title: Re: simultaneity of cause and effect

Content:

Malcolm wrote:

The difference between the Tibetan and Sanskrit and the Kumrajiva, is that the Chinese translation states that she transforms before the assembly:

Then the assembly there all saw the daughter of the nāga king instantly transform into a man,

The former state that she transformed her gender in "śāriputrasya pratyakṣam", that is, in the direct perception of Śāriputra. How? By causing her female sexual organs to vanish [strīndriyamantarhitam], and producing male sexual organs in their place [puruṣendriyam ca prādurbhūtam].

rory said:

Poor Malcolm doesn't get it

Malcolm wrote:

I was simply responding to your consistent misrepresentation of the tale of the nāgarāja's daughter. She did not attain buddhahood in a female form, no matter how much you insist that she did.

The rest of your post is therefore a non sequitur.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 8:14 AM

Title: Re: Buddhist Billionaire plans to change China

Content:

Fa Dao said:

never trust a guy with a beard

Grigoris said:

Bzzzzzt... Irrelevant comparison. Try again. Not all bearded guys support Holocausts and ethnic cleansing, racism, sexism, etc... Nor are all bearded guys responsible for the deaths of tens of millions of people... Fascists, on the other hand...

Fa Dao said:

hmmm...I dunno Greg..you do bear a striking resemblance to Castro...could be his little brother or cousin or something...and just for the sake of clarity, if you look closely I also have a beard and have been called a fascist on here many times....there just might be a

correlation...enquiring minds want to know! the TRUTH is out there!

Malcolm wrote:

If you voted for Trump and are a fanboy of Bannon, than you are a fascist. If not...

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 8:12 AM

Title: Re: Dzogchen and Mahamudra main differences

Content:

Malcolm wrote:

It is a symbol of kadag and lhundrup, Everything is included, even mahāmudra. Symbols are just symbols, but one can attain awakening using a symbol, as is clearly stated by Manjuśrīmitra.

PuerAzelis said:

Is there really a difference between using it to proceed through the four “yogas” as opposed to just trying to find the mind?

PS: And then resting in that.

Malcolm wrote:

It is not an object of meditation. It is a symbol one uses to go beyond thought.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 6:25 AM

Title: Re: Morality of stockholding

Content:

Ricky said:

There is nothing immoral about owning stocks as long as they have nothing to do with guns or alcohol.

Josef said:

Owning shares of energy companies is wildly unethical and immoral in my opinion.

Ricky said:

According to buddhist morality:

"A lay follower should not engage in five types of business. Which five? Business in weapons, business in human beings, business in meat, business in intoxicants, and business in poison."

— AN 5.177

There's nothing about gas or oil.

Malcolm wrote:
It's here:
business in poison

Author: Malcolm
Date: Wednesday, December 13th, 2017 at 6:18 AM
Title: Re: Dzogchen and Mahamudra main differences
Content:
Malcolm wrote:
It is a symbol that contains the entire meaning of the path of Dzogchen.

PuerAzaelis said:
Ok ... so when we read Tilopa, he says:

When you look into space, seeing stops. Likewise, when mind looks at mind, the flow of thinking stops and you come to the deepest awakening.

That sounds to me like it can't apply to tigre in guru yoga bc ... well, there it is, it's there. So white A must remain as ... a preliminary? The unfindability of mind has to be different from an image that ... I can find.

Apologies I am out of the kiddie pool without a diaper.

PS: And if the image is there it must be generic. I must have manufactured it. Bc - that's all the mind can do. That's clarity.

Malcolm wrote:
It is a symbol of kadag and lhundrup, Everything is included, even mahāmudra. Symbols are just symbols, but one can attain awakening using a symbol, as is clearly stated by Manjuśrīmitra.

Author: Malcolm
Date: Wednesday, December 13th, 2017 at 5:55 AM
Title: Re: Morality of stockholding
Content:
Ricky said:
There is nothing immoral about owning stocks as long as they have nothing to do with guns or alcohol.

Josef said:
Owning shares of energy companies is wildly unethical and immoral in my opinion.

Malcolm wrote:

You mean oil and gas companies. Solar and wind, not unethical at all.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 5:36 AM

Title: Re: Dzogchen and Mahamudra main differences

Content:

PuerAzelis said:

I'm a little out of touch these days - sutra versus tantric versus essence styles - is that a discussion in dzogchen?

Malcolm wrote:

No. Dzogchen is strictly part of secret mantra.

PuerAzelis said:

Even in Semde. Ok. So out of curiosity in e.g. CNNR style, the tigre is considered to be - not a generic image?

Malcolm wrote:

It is a symbol that contains the entire meaning of the path of Dzogchen.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 5:18 AM

Title: Re: simultaneity of cause and effect

Content:

narhwal90 said:

Bikkhu Bodi has a series on the Lotus Sutra on youtube, IIRC he concurs that the dragon king's daughter did not turn into a man before attaining enlightenment & views the "turn into a man" proposition as a cultural distortion not supported by the text.

Malcolm wrote:

It is precisely supported by the text:

sāgaranāgarājaduhitā sarvalokapratyakṣaṃ sthavirasya ca śāriputrasya pratyakṣaṃ tat strīndriyamantarhitāṃ puruṣendriyaṃ ca prādurbhūtaṃ bodhisattvabhūtaṃ cātmānaṃ saṃdarśayati|

The difference between the Tibetan and Sanskrit and the Kumaraśīla, is that the Chinese translation states that she transforms before the assembly:

Then the assembly there all saw the daughter of the nāga king instantly transform into a man,

The former state that she transformed her gender in "śāriputrasya pratyakṣaṃ", that is, in the direct perception of Śāriputra. How? By causing her female sexual organs to vanish [strīndriyamantarhitāṃ], and producing male sexual organs in their place

[puruṣendriyaṃ ca prādurbhūtaṃ].

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 4:51 AM

Title: Re: Preparation for Ordination in Nyingma

Content:

Dharmasherab said:

I am making this thread more on behalf of an online group and its potential members who would be Nyingma Buddhists rather than myself.

The question is how to best prepare as a lay Buddhist in one's practice prior to ordaining in the Nyingma school of Buddhism? I am aware that in Nyingma just like most forms of Tibetan Buddhism there is lay ordination (like Ngakpas and Naljomas)

Malcolm wrote:

There is no Ngakpas and Naljomas ordination.

Procedures for monastic ordination are identical in all four or five schools of Tibetan Buddhism.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 4:18 AM

Title: Re: Dzogchen and Mahamudra main differences

Content:

PuerAzelis said:

I'm a little out of touch these days - sutra versus tantric versus essence styles - is that a discussion in dzogchen?

Malcolm wrote:

No. Dzogchen is strictly part of secret mantra.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 1:16 AM

Title: Re: J. Stone's book on Original Enlightenment

Content:

Coëmgenu said:

the Yogācārabhūmi śāstra, the encyclopaedic and definitive text of the Yogacara school

Malcolm wrote:

This is by Asanga and (probably other authors).

Coëmgenu said:

the Mahāyānasūtrālamkārikā, which presents the Mahāyāna path from the Yogācāra perspective

the Dharmadharmatāvibhāga, a short Yogācāra work discussing the distinction and correlation (vibhāga) between phenomena (dharma) and reality (dharmatā)

the Madhyāntavibhāgakārikā, 112 verses that are a key work in Yogācāra philosophy

the Abhisamayalankara, which summarizes the Prajnaparamita sūtras, which the Mādhyamaka school regards as presenting the ultimate truth

the Ratnagotravibhāga, also known as the Uttāratantra śāstra, a compendium of the Buddha-nature literature

Malcolm wrote:

These are by Maitreyanatha.

Coëmgenu said:

Is the aforementioned Tathāgatagarbha-perspective śāstra/commentary one-and-the-same with the Uttāratantaśāstra here?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 12:49 AM

Title: Re: J. Stone's book on Original Enlightenment

Content:

Coëmgenu said:

That's what I figured. It doesn't really seem to be a "school" in the sense of Yogācāra or Madhyamaka, or at least if it ever was, its distinctiveness is hard to find account of, other than the practice of naming Buddha-nature.

Malcolm wrote:

I think there is evidence it was a school in India, one to which there is a critical response in both Madhyamaka and Yogācāra sources (such as the Lanka).

It is my opinion that the Uttaratantra shows that it was a distinctive school. Given how much Indian literature was destroyed in the late 5th century by invasions, it is not surprising we have a limited view of Mahāyāna schools in India.

Coëmgenu said:

This is very interesting. I presume that they were not a 'sūtra-school' in the East Asian sense (most alleged 'sūtra-schools' aren't), how were they distinctive? I presume they

held the Tathāgatagarbhasūtrāṇi in high regard, but why are they named after them? Are they the specific 'school'/'body'/'community' that preserved this specific Buddhavacana, the 'Tathāgatagarbha ones', and proliferated it over the course of the Great Vast-Expansion/Mahāvaipulya?

Malcolm wrote:

Mahāyāna schools in India were "doctrine" schools, that is, they followed the lead of esteemed commentators like Nāgārjuna and Maitreyanatha for guidance in how to understand the contents of whole classes of sūtras.

It may be the case that at one time there were sūtra schools, but we have no records of such movements.

Basically, Maitreyanath identified three main streams of Mahāyāna thought, Tathāgatagarbha, Prajñāpāramitā, and Yogacāra, and wrote independent commentaries on each main stream. He then synthesized these three streams in his Mahāyānasūtrālaṃkāra. I call this the Maitreyan synthesis, since it was the most radical thing in Mahāyāna since Nāgārjuna. It indelibly stamped how Mahāyāna was studied in Indian Universities after the 6th century; and after these treatises were introduced to Tibet are the major source of controversy in Tibetan Buddhism.

It appears that in India the Uttaratantra received very little attention in India. The most attention was paid to the Abhisamayālaṃkāra, since it treated the Prajñāpāramitā, and proposed to unpack the stages of the path that were present in a hidden form within the Prajñāpāramitā sūtras. There is a rich commentarial tradition of debate between Madhyamaka and Yogacāra authors about this text.

Thus, in Tibetan Buddhism, there are three main controversies: 1) how are we to understand the Uttaratantra— is it definitive or provisional; 2) how are we to understand differences among various Indian Madhyamakas, the so-called prasanga/svatantra controversy; and 3) how are we to understand the three natures theory of the Yogacārin.

The texts which are followed in a manner similar to East Asian Buddhists are the tantras: the main exegetical tantra of both the Sakya and Kagyu school is the Hevajra Tantra and its commentaries; the Gelugpas base their exegesis of Vajrayāna on Guhyasamāja, the Nyingmapas on the Guhyagarbha (which can be classified as a tathāgatagarbha influenced text), and the Jonangpas base themselves on the Kalācakra Tantra.

Author: Malcolm

Date: Wednesday, December 13th, 2017 at 12:00 AM

Title: Re: J. Stone's book on Original Enlightenment

Content:

Coëmgenu said:

Are there any examples of a work or thinker who is specifically and only/strictly "of the Tathāgatarbha school " though? One who is not also a Madhyamaka or Yogācāra thinker? I only ask out of my own ignorance on the subject.

Malcolm wrote:

There are the ten Tathāgatarbha sūtras, and the Uttaratantra. Apart from that, not really.

Coëmgenu said:

That's what I figured. It doesn't really seem to be a "school" in the sense of Yogācāra or Madhyamaka, or at least if it ever was, its distinctiveness is hard to find account of, other than the practice of naming Buddha-nature.

Malcolm wrote:

I think there is evidence it was a school in India, one to which there is a critical response in both Madhyamaka and Yogācāra sources (such as the Lanka).

It is my opinion that the Uttaratantra shows that it was a distinctive school. Given how much Indian literature was destroyed in the late 5th century by invasions, it is not surprising we have a limited view of Mahāyāna schools in India.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 11:21 PM

Title: Re: Buddhist Billionaire plans to change China

Content:

Nicholas Weeks said:

He has a 3 year timetable to bring the rule of law & freedom to China:

<https://sg.news.yahoo.com/billionaire-guo-wengui-wants-regime-change-beijing-034446185.html>

Guo said he has met ten times with Bannon, the one-time Goldman Sachs investment banker and head of influential ultraconservative outlet Breitbart News and that they have discussed his new platform, which he did not describe in detail.

Malcolm wrote:

Bannon is a fascist who actively promotes those who molest underage women.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 11:17 PM

Title: Re: J. Stone's book on Original Enlightenment

Content:

ItsRaining said:

I think her language is suggesting that Tathagatagarbha formed a separate tradition beside that of the Yogacara in China (A few people like Zongmi and Chengguan classified it as such) not that Buddha Nature arose in China.

Malcolm wrote:

Tathāgatagarbha was a separate tradition from Madhyamaka and Yogācāra in India; thus there is no reason why it should not have been introduced to China as an independent tradition as well, prior to the Maitreyan synthesis.

Coëmgenu said:

Are there any examples of a work or thinker who is specifically and only/strictly "of the Tathāgatagarbha school " though? One who is not also a Madhyamaka or Yogācāra thinker? I only ask out of my own ignorance on the subject.

Malcolm wrote:

There are the ten Tathāgatagarbha sūtras, and the Uttarantra. Apart from that, not really.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 11:16 PM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

No, the four foundations of mindfulness are found throughout all Buddhadharma.

Astus said:

And the four noble truths are not? Also, do you know a Mahayana tradition that actually practises what is written in the Satipatthana Sutta?

Malcolm wrote:

People studying Abhidharma in the Tibetan tradition practice them in the same manner.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 11:15 PM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

There are far more sources for the four foundations of mindfulness than that sutta. Mahāyāna is very rich with them.

Astus said:

The question still remains: who practises them? Also, what constitutes a "Mahayana smrtyupasthana" is not the same as in Theravada. Hence it is neither practised nor

accepted because it is viewed as a sravaka method.

Malcolm wrote:

There are of course differences in the presentations, but it is incorrect to state that the four foundations of mindfulness are absent in Mahāyāna, which was your contention above.

For example, the Akṣayamatīnirdeśa explains:

Furthermore, the meditation of the four close placement of mindfulness of bodhisattvas is not concluded. If it is what are the four, it is like this: the close placement of mindfulness of scrutinizing the body in the body, the close placement of mindfulness of scrutinizing sensations in sensations, the close placement of mindfulness of scrutinizing the mind in the mind, and the close placement of mindfulness of scrutinizing the phenomena in the phenomena. What is the bodhisattva's close placement of mindfulness of scrutinizing the body in the body? If asked about the bodhisattva's scrutinizing and dwelling on the body in the body, it is scrutinizing and dwelling on his own and other bodies: considering the prior limit of the body, considering the posterior limit of the body, also considering how the body arises in the present, that is, "Alas, the body arises from error, is formed by cause and condition, lacks sensation, lacks agency, lacks an owner, is not property, and is produced by causes and conditions. In this way, for example, it is like the grass outside, a branch of a tree, its sap, and a forest, these are all produced by cause and condition, lack sensation, lack agency, lack an owner, and are not property. In the same way, this body is like a grass, a branch of a tree, sap, a forest, trees, walls, or an optical illusion. That which is grasped by aggregates, sense elements, and sense bases lacks sensation, lacks agency, lacks an owner, is not property, and is empty of phenomena of I, mine, permanence, stability, perpetuity, immovability, invulnerability, and immutability. There is nothing that to be taken as mine in this body, however, this body that lacks an essential self will attain the essence, samyaksambodhi [...]

It continues for a couple of pages — the point being is that it is incorrect to assert that Mahāyāna lacks the four foundations of mindfulness.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 10:30 PM

Title: Re: J. Stone's book on Original Enlightenment

Content:

ItsRaining said:

I think her language is suggesting that Tathagatagarbha formed a separate tradition beside that of the Yogacara in China (A few people like Zongmi and Chengguan classified it as such) not that Buddha Nature arose in China.

Malcolm wrote:

Tathāgatagarbha was a separate tradition from Madhyamaka and Yogacāra in India; thus there is no reason why it should not have been introduced to China as an independent tradition as well, prior to the Maitreyan synthesis.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 7:27 AM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

No, the four foundations of mindfulness are found throughout all Buddhadharma.

Astus said:

And the four noble truths are not? Also, do you know a Mahayana tradition that actually practises what is written in the Satipatthana Sutta? However, even if the four foundations of mindfulness are discussed, it is differentiated from the sravakayana version, or simply reinterpreted.

Malcolm wrote:

There are far more sources for the four foundations of mindfulness than that sutta. Mahāyāna is very rich with them.

You should learn one of the primary Buddhist languages, then you can search on and read these things for yourself rather than relying on the limited perspectives of scholars and their translations.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 7:25 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

... it is pointless to discuss this issue with someone who holds a physicalist perspective ...

PuerAzaelis said:

A "physicalist perspective" is not the proper way to engage with the argument ... that matter cannot produce mind.

Is that ... more or less correct?

PS: Just to re-cap, I made the assertion that rebirth cannot be proven inductively, and has to be accepted on faith. You seemed to challenge that, by making Dharmakīrti's argument, that since mind and matter are different, matter cannot produce mind. You're now saying that his point of view can't legitimately be discussed by ... I assume, materialists? I.e. an argument that matter doesn't produce mind can't be addressed by

a point of view that states that ... matter produces mind?

Malcolm wrote:

It can be inductively proven, however, there needs to be a common basis of departure: physicalists and Buddhists do not have that common basis.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 5:13 AM

Title: Re: Western Myth of Zen

Content:

Malcolm wrote:

By whom?

Astus said:

By those who say that the sravakayana is the four noble truths.

Malcolm wrote:

No, the four foundations of mindfulness are found throughout all Buddhadharma.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 4:59 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

However, from where does the mind arise at the first moment of conception? If it is restricted to this life, your examples fail because at this point there are no senses and no sense organs.

PuerAzelis said:

Why is that so?

Consciousness was not switched on, like a light switch, it developed gradually as my body grew, in my mother's womb, and after I was born.

If I take away the atoms of my brain, atom by atom, slowly my consciousness will fade until it's not there.

It won't suddenly disappear, like a light going out.

There's no "first moment of conception" of consciousness any more than there is a "first moment of tree" from a seed.

PS: There's no more reason to think that when I remove the final atoms of my brain 3 ... 2 ... 1 ... a "next mind" suddenly is somehow produced somewhere any more than when

the atoms of the brain of a fetus accumulate 1 ... 2 ... 3 ... then consciousness suddenly is produced from a "previous mind".

Malcolm wrote:

Dharmakirti's heuristic indicates it is pointless to discuss this issue with someone who holds a physicalist perspective, such as Carvakas/Lokayatis. His heuristic is not meant to convince materialists to abandon their views. His heuristic is aimed at eternalists who adhere to a view of a permanent self.

Thus, if you actually think your consciousness arises from your body, there really is no point for you to study Buddhism at all. Not only are you wasting your time, you are wasting the time of others by seeking to engage in them in something in which you have no confidence.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 4:40 AM

Title: Re: HHST Yamantaka initiation 2018

Content:

Dranyen said:

Hi- Can anyone advise on what form of Yamantaka this is?

I have reached out to the hosting center to ask, but haven't heard back.

Thanks!

Malcolm wrote:

Vajrabhairava,

conebeckham said:

13 deity? Solitary? Mal Luk?

I know Sakyas maintain many lineages of VajraBhairava.....

Malcolm wrote:

It will either be Mal lug or Rwa Lug.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 4:17 AM

Title: Re: Is there Buddhism without rebirth?

Content:

CedarTree said:

We are talking about reality.

Malcolm wrote:

No, we are talking about conventional truth. In ultimate truth, there is no birth, no death, and so on.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 4:16 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

... mind cannot arise from the four elements, since matter and mind are different kinds of substance (dravya), and just as material entities of different continua cannot arise from one another, i.e. corn cannot grow from wheat seeds, likewise, matter cannot produce mind nor can mind arise from matter.

PuerAzaelis said:

When I lift my arm, my arm lifts.

When I see a red object, I have a red percept.

When I touch a hot stove, I feel pain.

Matter and mind dependently produce each other.

This is contact - the red percept only occurs when there is a red object as a basis of imputation, utilizing a sense organ.

Since they interact, Dharmakīrti's assertion that mind can only be caused by a previous mind, is false.

Malcolm wrote:

These examples you provide do not negate Dharmakīrti's proof. Why? You have selected the wrong negandum.

We are talking about rebirth, not sense consciousness. In other words we are talking about the link, consciousness, not the link, sensation.

Dharmakīrti will happily agree that a direct perception of blue requires a blue object. However, from where does the mind arise at the first moment of conception? If it is restricted to this life, your examples fail because at this point there are no senses and no sense organs. There is only namarūpa. The point Dharmakīrti is driving home is that one has to decide if consciousness is something that arises from the body or not. If consciousness is only something that arises through physical contact, then this also eliminates mental consciousness, since a mental consciousness by definition takes a mental object as a sense base and arises on the basis of contact with that.

If we follow your example, there are only ten ayatanas, fifteen dhātus, or one skandha.

If however one decides that the consciousness is not produced by the body, then consciousness requires another cause that is not the body.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 3:37 AM

Title: Re: Is there Buddhism without rebirth?

Content:

CedarTree said:

I think a lot of that is meta premised still in dualism.

Malcolm wrote:

And dualism is a problem because?

CedarTree said:

But I was just kind of getting at in general that that kind of proof in a university higher level philosophy of mind class would not be well accepted.

That's before even going into Philosophy of language and how these could be problems made up by terms and their mis application.

Malcolm wrote:

And this is relevant to the discussion of rebirth exactly how?

CedarTree said:

Lol come on Malcolm.

Malcolm wrote:

We understand the terms, and in any case, what the Dennets, Nagles, and Searles think about consciousness is pretty irrelevant to Dharma.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 3:31 AM

Title: Re: Is there Buddhism without rebirth?

Content:

CedarTree said:

I think a lot of that is meta premised still in dualism.

Malcolm wrote:

And dualism is a problem because?

CedarTree said:

But I was just kind of getting at in general that that kind of proof in a university higher level philosophy of mind class would not be well accepted.

That's before even going into Philosophy of language and how these could be problems made up by terms and their mis application.

Malcolm wrote:

And this is relevant to the discussion of rebirth exactly how?

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 3:18 AM

Title: Re: HHST Yamantaka initiation 2018

Content:

Dranyen said:

Hi- Can anyone advise on what form of Yamantaka this is?

I have reached out to the hosting center to ask, but haven't heard back.

Thanks!

Malcolm wrote:

Vajrabhairava,

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 3:16 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzaelis said:

Fine.

Malcolm, you re-state Dharmakirti's argument as follows:

Malcolm wrote:

All conditioned things have causes. Mind, being conditioned, has a cause. If mind has a material cause it must come from the body.

If mind does not have a material cause it must have a nonmaterial cause.

If the mind has a nonmaterial cause it must be conditioned, since the unconditioned has no causal action.

The only nonmaterial thing that can cause mind is mind.

Since mind streams are unique and independent, this present moment of mind must have as its cause a previous moment of mind.

Since the mind does not arise from matter, then, this life's first moment of consciousness at conception must have its cause in a previous moment of mind prior to conception.

PuerAzaelis said:

This cannot be his full argument, since there is no premise or argument that shows that the mind does not arise from matter.

Malcolm wrote:

I did not say it was his full argument. I stated it was his heuristic.

Basically, the argument that mind cannot arise from matter is that mind cannot arise from the four elements, since matter and mind are different kinds of substance (dravya), and just as material entities of different continua cannot arise from one another, i.e. corn cannot grow from wheat seeds, likewise, matter cannot produce mind nor can mind arise from matter.

When the Buddha grouped phenomena, he did so into six distinct dhātus; solids (earth), liquids (water), gases (air), heat (fire), space, and consciousness.

Four of these dhātus are material, two are nonmaterial. They are all nevertheless "substances." (dravya).

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 2:44 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

Please try.

PuerAzaelis said:

No. But since I trust you, and I know you wuv me, I'll take it on faith for now.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 2:40 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzaelis said:

In other words, acceptance of rebirth by that practitioner is not the result of a reasoning process.

Malcolm wrote:

The old Dharmakīrti heuristic

All conditioned things have causes. Mind, being conditioned, has a cause. If mind has a material cause it must come from the body.

If mind does not have a material cause it must have a nonmaterial cause.

If the mind has a nonmaterial cause it must be conditioned, since the unconditioned has no causal action.

The only nonmaterial thing that can cause mind is mind.

Since mind streams are unique and independent, this present moment of mind must have as its cause a previous moment of mind.

Since the mind does not arise from matter, then, this life's first moment of consciousness at conception must have its cause in a previous moment of mind prior to conception.

Some people instinctively accept rebirth. For them, this chain of reasoning is superfluous.

CedarTree said:

I've studied a bit of philosophy of mind and I think this is kind of weak.

Malcolm wrote:

Because?

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 2:39 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

The only nonmaterial thing that can cause mind is mind.

PuerAzelis said:

Shockingly, the old Dharmakirti heuristic appears to have the same issues as the old Descartes heuristic.

I could poke as many holes in this as I could with Aquinas' "proofs" for the existence of God.

Malcolm wrote:

Please try. You make a lot of assertions, but offer up nothing in terms of proofs and reasonings. Get serious or get along.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 2:08 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzelis said:

In other words, acceptance of rebirth by that practitioner is not the result of a reasoning process.

Malcolm wrote:

The old Dharmakīrti heuristic

All conditioned things have causes. Mind, being conditioned, has a cause. If mind has a material cause it must come from the body.

If mind does not have a material cause it must have a nonmaterial cause.

If the mind has a nonmaterial cause it must be conditioned, since the unconditioned has no causal action.

The only nonmaterial thing that can cause mind is mind.

Since mind streams are unique and independent, this present moment of mind must have as its cause a previous moment of mind.

Since the mind does not arise from matter, then, this life's first moment of consciousness at conception must have its cause in a previous moment of mind prior to conception.

Some people instinctively accept rebirth. For them, this chain of reasoning is superfluous.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 1:56 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzelis said:

Are you saying that proving rebirth via induction is not only possible to do for a beginning practitioner, but necessary?

Malcolm wrote:

Of course. What would be the point of wanting to attain buddhahood unless one wants to be free of birth? If one does not accept rebirth, there is no need for Buddhadharma at all.

Rebirth is central existential problem the Buddha wanted to solve.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 1:47 AM

Title: Re: Western Myth of Zen

Content:

Matylda said:

Well, if you will become a zen master, then you will understand the real meaning of above quotations.

Malcolm wrote:

Pretty sure Astus considers himself a Zen master already.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 1:46 AM

Title: Re: Western Myth of Zen

Content:

Astus said:

The smrtyupasthana is considered mainly a sravakayana method.

Malcolm wrote:

By whom?

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 1:45 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzelis said:

Yes, and I'd go further.

If someone is incapable of placing some degree of irrational faith in some flying pink hippo (such as god, free will, immortality, etc), in some variant, consequently the only strictly logical alternatives are either "let us eat and drink, for tomorrow we die" or gun-in-the-mouth.

I.e., hedonism or despair. Attraction or aversion.

Malcolm wrote:

This is too extreme.

PuerAzelis said:

Ok ... in what way?

Malcolm wrote:

Your statement is premised on the acceptance of the irrational, but you have not shown

that accepting rebirth is irrational.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 1:30 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

People who do not accept rebirth are utterly wasting their time studying and practicing Buddhadharma. There is no point to it. If you want to be a "better" person, or have less anxiety, etc., you don't need Buddhism at all.

PuerAzelis said:

Yes, and I'd go further.

If someone is incapable of placing some degree of irrational faith in some flying pink hippo (such as god, free will, immortality, etc), in some variant, consequently the only strictly logical alternatives are either "let us eat and drink, for tomorrow we die" or gun-in-the-mouth.

I.e., hedonism or despair. Attraction or aversion.

Malcolm wrote:

This is too extreme.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 12:56 AM

Title: Re: Is there Buddhism without rebirth?

Content:

Malcolm wrote:

Do we really hold the mistaken cognitions of ordinary people to be the standard of truth?

PuerAzelis said:

Is it really necessary to build a CERN Large Hadron Collider in my basement in order to convince myself that the Higgs boson particle exists before I start learning about chemistry?

Malcolm wrote:

In terms of ascertaining rebirth in direct perception, it is necessary to develop the five abhijñās so that one can personally verify rebirth through one's own experience. Even those these abhijñās are mundane, they are not ordinary in the sense that while they are faculties anyone can develop through cultivating samadhi, few people do.

If one wishes to even start practicing Buddhadharma, it is a good idea to have an understanding of the what existential problem Buddhism presents (affliction-driven rebirth) and its solution to that problem.

People who do not accept rebirth are utterly wasting their time studying and practicing Buddhhadharma. There is no point to it. If you want to be a "better" person, or have less anxiety, etc., you don't need Buddhism at all.

Author: Malcolm

Date: Tuesday, December 12th, 2017 at 12:44 AM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzaelis said:

It cannot be demonstrated either empirically or logically.

Malcolm wrote:

See Dharmakirti, he shows rebirth is true via logic. It is not demonstrable empirically because ordinary people do not have a means of cognition available to them with which they may verify it.

PuerAzaelis said:

Yes unfortunately I don't subscribe to Gnostic Elite Weekly. I prefer Cat Fancy.

Malcolm wrote:

Do we really hold the mistaken cognitions of ordinary people to be the standard of truth?

Author: Malcolm

Date: Monday, December 11th, 2017 at 11:37 PM

Title: Re: Is there Buddhism without rebirth?

Content:

PuerAzaelis said:

It cannot be demonstrated either empirically or logically.

Malcolm wrote:

See Dharmakirti, he shows rebirth is true via logic. It is not demonstrable empirically because ordinary people do not have a means of cognition available to them with which they may verify it.

Author: Malcolm

Date: Monday, December 11th, 2017 at 5:53 AM

Title: Re: simultaneity of cause and effect

Content:

illaraza said:

There are various teaching methods employed by the Buddha in the Lotus Sutra...

Malcolm wrote:

Teaching methods are methods used by someone to explain something. Methods of attaining awakening in common Mahāyāna are restricted to the six perfections.

The six perfections take a long time to complete, birth after birth, life after life.

As I said, the Saddharmapundarika does not teach a unique path.

Author: Malcolm

Date: Monday, December 11th, 2017 at 5:45 AM

Title: Re: simultaneity of cause and effect

Content:

illaraza said:

Our teachers are Shakyamuni Buddha of the Juryo Chapter of the Lotus Sutra and Nichiren Daishonin, teachers without peer.

Mark

Malcolm wrote:

In this sūtra, including the chapter you mention, there is no actual method demonstrated for an ordinary person to attain buddhahood in a single lifetime.

Author: Malcolm

Date: Monday, December 11th, 2017 at 3:40 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Punya said:

Thanks Malcolm. I figured that surrender would be the word you would have difficulty with. It does seem to equate with complete trust in this context, but it is a term more open to being misconstrued.

Malcolm wrote:

The only surrender a student has to make is to surrender the idea that they can extricate themselves from samsara without the intimate instructions of a qualified guru.

Author: Malcolm

Date: Monday, December 11th, 2017 at 2:58 AM

Title: Re: simultaneity of cause and effect

Content:

Ricky said:

Buddhas having the ability to take someone out of samsara by reciting that particular buddha's name?

Malcolm wrote:

If someone with full faith recites Amitabha's name, they will take rebirth in Sukhavati. But it is still a slow path.

Author: Malcolm

Date: Monday, December 11th, 2017 at 2:56 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Malcolm wrote:

Sakya Pandita states:

"Criticism" does not refer to criticizing the master out of some slight anger. "Criticism" refers to statements such as "This master is evil, with corrupted discipline, who does not act according to the Dharma, and so on. Such criticisms result in a downfall.

In other words, in order to commit this downfall, one has to make extremely negative statements about a qualified master from whom one has received teachings. Minor criticisms do not constitute a downfall.

PeterC said:

Malcolm - where can we find this passage - I was looking for it in clear differentiation of the three vows but couldn't locate it, suspect I'm looking in the wrong text. Thanks

Malcolm wrote:

It is in a short text in Sapan's collected works, but TBRC is down right now so I cannot provide the link.

https://www.tbrc.org/#library_work_ViewByOutline-O01CT00264CZ122099%7CW22271

Author: Malcolm

Date: Monday, December 11th, 2017 at 2:23 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Punya said:

Being a sycophant is unhealthy, but on the other hand each of us needs to continually examine whether the autonomy we seek is actually driven by ego.

Malcolm wrote:

The point of being a guru is to help sentient beings discover freedom. The point of being a guru is not to have sentient beings surrender themselves to you.

Ordinary sentient beings need help, this is why we have teachers for everything we do.

Punya said:

So does the term "lote lingkyur" exist in Tibetan and if so, how would you translate / understand it?

Malcolm wrote:

Yes, blo gtad ling bskyur is a real Tibetan term. It means "complete trust." One has to have complete trust in one's guru. For example, I completely trust ChNN. But I do not think this trust is something which is given as a concept. It is something which takes time to develop.

The issue before us is whether or not a guru can violate that trust. Some literalists will say no, it is not possible. I think it is possible and happens quite a bit, actually, especially to women. Then there is the sticky point of when one has genuinely entered into a true relationship with a guru, at what point does this occur? I don't think this necessarily happens just because one has received an empowerment.

Author: Malcolm

Date: Monday, December 11th, 2017 at 1:58 AM

Title: Re: simultaneity of cause and effect

Content:

Malcolm wrote:

With respect to Avalokiteśvara (Kanon), of course Avalokiteśvara can manifest in any of the six lokas and bring solace to sentient beings in those realms. But no one can liberate anyone from any thing. Liberation is won by one's own effort alone. No one can practice the path for you.

liuzg150181 said:

Wait,you mean Tibetan Buddhism rejects 'other-power',even when Pure Land practice is concerned?

Malcolm wrote:

That depends on what you mean by "other-power." But from a Pure Land POV, TB is definitely a jiriki system, like Shingon, etc.

Author: Malcolm

Date: Monday, December 11th, 2017 at 12:09 AM

Title: Re: simultaneity of cause and effect

Content:

rory said:

DGA, the entire point of Prof. Nattier's article is the Thubten the Tibetan Buddhist monk was appalled that the Lotus Sutra contradicted everything he was taught.

Malcolm wrote:

Professor Nattier does not actually specify just what it was that Thubten the monk found challenging. She actually does not know, so she guesses:

Rather, in the Lotus the very idea of a path is radically undermined. Instead, practice is fulfilled by accepting, in all humility, Shakyamuni's word that through faith one will attain Buddhahood in the future. As the closing lines of chapter 2 of the sutra put it, "Have no further doubts; rejoice greatly in your hearts, knowing that you will become Buddhas."

It is this, I suspect, that was the primary cause of Thubten's consternation. Although Tibetan Buddhism has largely jettisoned arhatship as a valid goal, it has maintained a strong commitment to the notion of spiritual cultivation. To hear the Buddha proclaim that every practitioner is destined for Buddhahood—even those who, like the legendary betrayer of the dharma, Devadatta, are guilty of heinous crimes—would seem to subvert the very foundation of the long and demanding practice of the bodhisattva path. Such a statement does not undermine the need for a long and strenuous path, it is in fact a remedy for some Hinayāna notions that to attain buddhahood as a buddha, one must be a bodhisattva specifically predicted by a Buddha such as Dipaṃkara Buddha (as in the case of Śākyamuni himself in a past life) and so on. So here, in the Lotus, the Buddha is predicting all sentient beings for eventual buddhahood.

This is not even slightly controversial in Tibetan Buddhism (not that you will pay attention to a single word I say). For example, Master Sonam Tsemo states:

The fourth is the position of some masters among the followers of the Saddharmapundarika-sūtra.

That is, that there is a single result for the three paths, citing the parable of the burning house. The idea of Ekayāna is noncontroversial in Tibetan Buddhism.

When there is an analysis of vehicles it is from the point of view of inclination, not from the point of view of the result. There is only one result.

rory said:

The buddhanature of Devadatta is no different than my buddhanature or that of my cat or that of the Buddha.

This is the great Dharma that I and so many follow.

Malcolm wrote:

This idea of tathāgatagarbha simply is not unique to the Tien tai no matter what you may think.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 11:42 PM

Title: Re: simultaneity of cause and effect

Content:

rory said:

You don't have to be born as a human, specifically as a human male to reach liberation.

Malcolm wrote:

In order to attain buddhahood, one must be born a human being with eight freedoms and ten endowments.

One cannot attain buddhahood if one is born in any other condition— hell being, preta, animal, asura, or deva, or even a human being who is lacking the eight freedoms and ten endowments.

So for example, in the nāgā princess story of which you are so fond, the nāgā princess was already a ārya bodhisattva abiding on the bodhisattva stages.

With respect to Avalokiteśvara (Kanon), of course Avalokiteśvara can manifest in any of the six lokas and bring solace to sentient beings in those realms. But no one can liberate anyone from any thing. Liberation is won by one's own effort alone. No one can practice the path for you.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 11:25 PM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Punya said:

Being a sycophant is unhealthy, but on the other hand each of us needs to continually examine whether the autonomy we seek is actually driven by ego.

Malcolm wrote:

The point of being a guru is to help sentient beings discover freedom. The point of being a guru is not to have sentient beings surrender themselves to you.

Ordinary sentient beings need help, this is why we have teachers for everything we do.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 11:22 PM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

Do you mean to say when the guru is unqualified? things become unhealthy?

Malcolm wrote:

When they harm their students for their own benefit, or if they give an empowerment which they have not themselves received, etc., this renders a guru "unqualified."

ChNN tells a story about a cat guru who had a lot of mice disciples...you know how the story ends.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 11:19 PM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

CTR is supreme!

"An example of Padmasambhva's acting as a father figure for Tibet was the warning that he gave King Trisong Detsen. The New Years celebration was about to be held, which traditionally included horse racing and archery, among the other events.

Padmasambhava said, "there shouldn't be horse racing or archery this time." But no one listened and the King was killed by the arrow of an unknown assassin at the of the horse racing and archery " CTR

So much for autonomy.

Malcolm wrote:

This didn't happen. In other words, Trisong Detsen was not killed by an arrow, an assassin's or otherwise.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 11:14 PM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

No, which kind of vajrayana are you practicing? The one that critics the guru? Sorry haven't heard of that one yet. Must be new. Good luck with that.

Malcolm wrote:

Sakya Pandita states:

"Criticism" does not refer to criticizing the master out of some slight anger. "Criticism" refers to statements such as "This master is evil, with corrupted discipline, who does not act according to the Dharma, and so on. Such criticisms result in a downfall.

In other words, in order to commit this downfall, one has to make extremely negative statements about a qualified master from whom one has received teachings. Minor criticisms do not constitute a downfall.

PeterC said:

Malcolm - where can we find this passage - I was looking for it in clear differentiation of the three vows but couldn't locate it, suspect I'm looking in the wrong text. Thanks

Malcolm wrote:

It is in a short text in Sapan's collected works, but TBRC is down right now so I cannot provide the link.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 9:20 AM

Title: Re: simultaneity of cause and effect

Content:

illaraza said:

Slow and laborious like a horse and buggy (your Buddhism). Quick and svelt like a Concorde jet (the Lotus Sutra Buddhism of Nichiren).

Malcolm wrote:

Puffery is found in all lineages.

Author: Malcolm

Date: Sunday, December 10th, 2017 at 9:19 AM

Title: Re: simultaneity of cause and effect

Content:

rory said:

If an eleven year old Dragon girl, can instantly transform into a Buddha the possiblity it open to all. Especially without lifetime after lifetime of practices to purge our bad karma.

Malcolm wrote:

The eleven year old nāgā princess was already an eighth stage bodhisattva, not an ordinary sentient being. In other words, she had already attained the path of seeing. And in fact she does transform into a male from prior to attaining buddhahood.

Author: Malcolm

Date: Saturday, December 9th, 2017 at 5:05 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

Queequeg said:

MeToo makes me happy for my daughter. Happy to an extent for my son, but also concerned for how the backlash against boys just got another round of ammo.

Malcolm wrote:

Just tell him to keep his hands to himself and his head down.

Ricky said:

Why stop there? How about castration of all boys? That should be the next logical step.

Malcolm wrote:

Really?

Author: Malcolm

Date: Saturday, December 9th, 2017 at 2:35 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

So some behaviour of the guru is unacceptable, while some is acceptable? But wouldn't that contradict the foundation of Buddha Dharma?

Vajrayana is extremely dangerous in that regard.

Malcolm wrote:

It does not contradict anything. And Vajrayāna is only dangerous for blind fools who leave their brains along with their shoes at the temple door.

diamind said:

Trouble is people don't have brains, therefore by default vajrayana is dangerous.

Malcolm wrote:

Pretty grim view.

Author: Malcolm

Date: Friday, December 8th, 2017 at 10:52 PM

Title: Re: The Only Capitol of Israel

Content:

Nicholas Weeks said:

Thankful to all for pointing out flaws regarding this thread (and my other personal failings).

But no one has mentioned the biggest blunder - using the wrong Capitol for the title of this thread - should be Capital.

Malcolm wrote:

We are all too old for spelling flames...

Author: Malcolm

Date: Friday, December 8th, 2017 at 10:32 PM

Title: Re: Colorado Nyingma Centers

Content:

Virgo said:

It seems like a very important land.

Kevin

Malcolm wrote:

Tara Mandala is a true beyul.

Virgo said:

Have you been there before Malcolm?

Kevin

Malcolm wrote:

Yes, I was there for a couple of weeks last summer.

Author: Malcolm

Date: Friday, December 8th, 2017 at 10:15 PM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

If there is a conflict between Sutta/Sutra and Abhidhamma/Abhidharma, are you telling me the latter is authoritative? The teaching derivative of the Buddha's Pure and Far Reaching Voice, not the Voice itself?

Malcolm wrote:

You should not conflate Abhidhamma with Abhidharma.

Queequeg said:

According to tradition, the essence of the Abhidhamma was formulated by the Buddha during the fourth week after his Enlightenment.[1] Seven years later he is said to have spent three consecutive months preaching it in its entirety in one of the deva realms, before an audience of thousands of devas (including his late mother, the former Queen Maya), each day briefly commuting back to the human realm to convey to Ven. Sariputta the essence of what he had just taught.[2] Sariputta mastered the Abhidhamma and codified it into roughly its present form. Although parts of the Abhidhamma were recited at the earlier Buddhist Councils, it wasn't until the Third Council (ca. 250 BCE) that it became fixed into its present form as the third and final Pitaka of the canon.[3]

Malcolm wrote:

<https://www.accesstoinight.org/ati/tipitaka/abhi/index.html>

Abhidhamma is indeed held to be direct Buddhavacana.

Abhidharma is not, which is why we have a system of tenets.

Abhidharma is held to be the advanced discussion of arhats concerning the detailed and advanced points of the Agamas, Vinaya, etc. In Abhidharma, it is generally considered that the Sautrantikas are more authoritative than the Vaibhashikas because the Sautrantikas hold up Vaibhashika tenets to scrutiny viz. the Agamic sūtras.

Even so, "Abhidharma" still means "higher dharma." Everyone should study Abhidharma. If they did, it would end a lot of senseless conversations and prevent myriads more.

Author: Malcolm

Date: Friday, December 8th, 2017 at 10:07 PM

Title: Re: How do Lay People Become Khenpos?

Content:

Motova said:

What does one have to memorize?

What texts does one need to be familiar with?

What tasks does one have to complete?

Thank you.

Malcolm wrote:

The term khenpo (upādhyāya) actually refers to someone who can ordain monks.

Westerners have misunderstood the term to mean "professor."

A lay teacher is technically slop dpon, not a mkhan po. Some people who have graduated from shedras, monastic colleges, have kept the title, even though when they gave up their monastic vows the title no longer accurately applies.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:42 AM

Title: Re: Colorado Nyingma Centers

Content:

Mr. G said:

There's also a nice stupa devoted to Nyala Pema Duddul that was consecrated by ChNN.

<https://dharmawheel.net/viewtopic.php?t=8374#p121379>

Virgo said:

It seems like a very important land.

Kevin

Malcolm wrote:

Tara Mandala is a true beyul.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:40 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

Abhidhamma/Abhidharma is derivative of the Sutta/Sutra.

Malcolm wrote:

Abhidharma is called "abhi" because it is higher and more advanced. For example, Dzogchen can be classified as part of Abhidharma, and there are texts which do so.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:37 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Sonam Wangchug said:

"Tertons are always challenging to people because they often act unconventionally.

Malcolm wrote:

I have had the extreme good fortune of being the disciple of three great tertons. None of them behaved in any strange way. And, they could not be kinder human beings.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:36 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

He is a Rinpoche so they must necessary.

Malcolm wrote:

Right, because rinpoches are infallible by definition and they don't shit anything but sunshine and unicorns.

Sonam Wangchug said:

It all depends on the level of your purification and realization.

Malcolm wrote:

Yup.

What you are talking about is a bunch of conceptual proliferation which labels this and that as "pure" as opposed to "impure," "sublime," as opposed to "ordinary."

These are just white and black clouds in the sky. But they don't affect the sky at all.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:09 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Sonam Wangchug said:

However, what you call "special" is relative. HH the gyalwang drukpa has said, it's in fact not miraculous that Milarepa would fly around, what is more miraculous is that we are

not able to fly.

Malcolm wrote:

And Tulku Orgyen said there is no point since we have airplanes now.

Author: Malcolm

Date: Friday, December 8th, 2017 at 6:06 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

No, which kind of vajrayana are you practicing? The one that criticizes the guru? Sorry haven't heard of that one yet. Must be new. Good luck with that.

Malcolm wrote:

Sakya Pandita states:

"Criticism" does not refer to criticizing the master out of some slight anger. "Criticism" refers to statements such as "This master is evil, with corrupted discipline, who does not act according to the Dharma, and so on. Such criticisms result in a downfall.

In other words, in order to commit this downfall, one has to make extremely negative statements about a qualified master from whom one has received teachings. Minor criticisms do not constitute a downfall.

Sonam Wangchug said:

Since you are quoting from a Sakya master, it might be helpful to consider the perspective of the current head of the Sakya tradition.

Malcolm wrote:

What HHST says is perfect, but your citing it here is beside the point, because he is not contradicting Sakya Pandita, whose small commentary on samaya is quoted universally by everyone in all four schools as authoritative.

In order to have committed the downfall of criticizing a qualified master, one has to go the extreme mentioned by Sapan. The point of mentioning these things is not to encourage people to go around criticizing their gurus. The point of mentioning such things is to relieve people of the anxiety of thinking they have broken samaya merely because they may have uttered a critical word about their gurus in an unguarded moment of affliction. Sapan makes it very clear that such afflicted speech does not constitute a root downfall. A root downfall only occurs if one denies that one's qualified guru is actually a qualified guru. That is what "criticism" (brnyas pa) means.

Now then, in these kinds of discussions is best to keep ones remarks relevant to the

topic at hand.

Secondly, In fact, there is no actual samaya to regard to one's root guru as a perfect being (though it is recommended that it is best if one can). Good thing too, since if there was such a samaya, no one would be able to keep samaya at all.

And of course, since in reality virtually no one can maintain this kind of pure conceptual perception, we do not, in general, practice guru yoga with the ordinary form of our guru, we visualize them in the form of a Buddha such as Vajradhāra, or Guru Rinpoche, etc. Why? Because it is recognized maintaining pure perception of our root guru is in fact difficult, and not easy, and for beginners, impossible.

Also, in the Nyingma tradition, minor criticism of one's root guru does not result in a downfall either. Merely having an afflictive verbal response to something the guru does or says simply does not qualify as a downfall.

Finally, the whole point of practicing Dharma is to overcome afflictions. Sometimes our gurus behave strangely. Of course we have to learn to be flexible and not immediately decide we have made a poor choice in gurus and move on. Nevertheless, if while sincerely following a teacher we are overcome with affliction and voice our critical displeasure at this or that thing our guru does, this does not constitute a downfall; and whatever verbal nonvirtue we may have incurred as a result of some minor criticism we may make of our guru is easily rectified — this is why we have so many methods of purification, from Vajrasattva to the completion stage (yes, this is the best way to purify all downfalls — look it up).

So, when you experience that knee-jerk reflex to go off on something you see that I have said on the forum, think twice about what I have said before you go posting irrelevant rebuttals to things I have not said.

Author: Malcolm

Date: Friday, December 8th, 2017 at 4:34 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

Queequeg said:

MeToo makes me happy for my daughter. Happy to an extent for my son, but also concerned for how the backlash against boys just got another round of ammo.

Malcolm wrote:

Just tell him to keep his hands to himself and his head down.

Author: Malcolm

Date: Friday, December 8th, 2017 at 4:23 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

DGA said:

When I say he blew it, I mean that he didn't leverage his moment in the spotlight as strategically as he could have. He came off as frazzled and put-upon.

Malcolm wrote:

Oh, you mean he came off as he actually was. I agree.

Author: Malcolm

Date: Friday, December 8th, 2017 at 4:23 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

Ricky said:

Nobody wants to blame the sexual revolution of the 60s for this grotesqueness?

Malcolm wrote:

Absolutely not. It was much worse for women in the 1960's and before. Before the 1960's, if husband beat his wife and kids, no one would interfere, not the cops, not the courts, and not the schools. Moreover, male infidelity was considered normal. Patting women in the ass, making lewd comments at work, etc., were all commonplace, not exceptions, and certainly no one would have been fired for what people are being dismissed for today.

Moreover, the sexual revolution was not a revolution at all in terms of how women were treated. The "revolution," such as it was, was that men were able to have sex with women without major fear of pregnancy. But "sexual revolution" merely exposed how one sided things were for women. Thus, women, taking a clue from the civil rights movement, started the feminist movement. Sadly, Europe is still very backwards when it comes to women's rights. This is why Buddhist teachers who like assaulting women avoid the US.

Author: Malcolm

Date: Friday, December 8th, 2017 at 4:04 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

Queequeg said:

I don't think there is a society without sexual harassment.

Malcolm wrote:

Yes, because patriarchy is embedded in every society in the world. The basis of patriarchy is the exploitation of women, economically, politically, and sexually.

Author: Malcolm

Date: Friday, December 8th, 2017 at 4:03 AM

Title: Re: sexual harrassment & sexual assault in the US

Content:

DGA said:

Franken blew it today, by the way.

Malcolm wrote:

He had no choice. His statement was correct:

I, of all people, am aware that there is some irony in the fact that I am leaving while a man who has bragged on tape about his history of the sexual assault sits in the Oval Office and a man who has repeatedly preyed on young girls campaigns for the Senate with the full support of his party.

The GOP has basically decided they don't care how awful a person one might be, they just care that one says and votes the way they want one to say and vote. As long as one goes along with their program, one can be an accused rapist (Trump) or pedophile (Moore) and still get elected. The GOP has abandoned anything like a moral standing.

Author: Malcolm

Date: Friday, December 8th, 2017 at 3:27 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

No, which kind of vajrayana are you practicing? The one that critics the guru? Sorry haven't heard of that one yet. Must be new. Good luck with that.

Malcolm wrote:

Sakya Pandita states:

"Criticism" does not refer to criticizing the master out of some slight anger. "Criticism" refers to statements such as "This master is evil, with corrupted discipline, who does not act according to the Dharma, and so on. Such criticisms result in a downfall.

In other words, in order to commit this downfall, one has to make extremely negative statements about a qualified master from whom one has received teachings. Minor criticisms do not constitute a downfall.

Seeker12 said:

Man, it seems to me that this type of thing should be more widely known.

Malcolm wrote:

There is a huge tendency in Vajrayāna to encourage sycophancy and dependence amongst disciples. Many people do not understand that there are limits to the guru's authority. For example, Sapan also states with great clarity:

If he does not teach according to the words of the Buddha,
even if he is one's guru, one should remain indifferent.

This is not to say that we can get anywhere on our own in the Buddhist path, 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.

Nevertheless, we must temper our understaing of the need to rely on a qualified master with common sense, so we do not wind up creating Buddhist cults which merely keep people imprisoned cages that seem like Dharma but are actually just clever prisons.

Author: Malcolm

Date: Friday, December 8th, 2017 at 3:11 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

He is a Rinpoche so they must necessary.

Josef said:

You're kidding I hope.

diamind said:

No, which kind of vajrayana are you practicing? The one that critics the guru? Sorry haven't heard of that one yet. Must be new. Good luck with that.

Malcolm wrote:

Sakya Pandita states:

"Criticism" does not refer to criticizing the master out of some slight anger. "Criticism" refers to statements such as "This master is evil, with corrupted discipline, who does not act according to the Dharma, and so on. Such criticisms result in a downfall.

In other words, in order to commit this downfall, one has to make extremely negative statements about a qualified master from whom one has received teachings. Minor criticisms do not constitute a downfall.

Author: Malcolm

Date: Friday, December 8th, 2017 at 3:04 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

diamind said:

He is a Rinpoche so they must necessary.

Malcolm wrote:

Right, because rinpoches are infallible by definition and they don't shit anything but sunshine and unicorns.

diamind said:

That's the view. Maybe it's better you stick with the sutras.

Malcolm wrote:

No, that is not the view. That just some cultist bullshit. Instead, authentic sources like the Padmini commentary on the Hevajra Tantra composed in the mid-10th century state:

"Because of the power of the Kaliyuga, gurus have mixed qualities and faults, there are none at all without misdeeds; disciples should rely on those whose qualities predominate, and who have been thoroughly investigated."

Author: Malcolm

Date: Friday, December 8th, 2017 at 2:51 AM

Title: Re: enlightenment in one life

Content:

Malcolm wrote:

Adzom Drukpa is also a tulku, ultimately of the Drukpa Kagyu polymath, Pema Karpo.

A bodhisattva on the first bodhisattva stage can have 100 emanations. I assume all these emanations are independent, but should they choose, they can be aware of each other since in some sense they are one continuum.

Seeker12 said:

In terms of a conceptual understanding of such statements, how do you reconcile such a statement with the idea that many Dzogchen masters have had numerous incarnations? Even ChNN is considered to be a tulku himself from a previous Dzogchen master.

Is it simply considered, for example, that he is then an emanation of a Buddha? In other words, if that's not the case, how could there be more than two 'births' from such individuals? Does it simply have to do with subtle understandings of what birth and death mean, what Buddhahood is, etc?

Malcolm wrote:

Tulkus are something relative, it is a social phenomena. When a Dzogchen practitioner passes away, each grade of practitioner will have a given number of emanations, will remain in the bardo of dharmatā for a set length of time and so on. It is not necessary to recognize all these emanations as tulkus. Ordinary people are also recognized as tulkus. Actually, all of us are tulkus. Some of us are tulkus of samsara, others tulkus of nirvana.

Seeker12 said:

Thank you for responding.

In general, my interest is not in whether or not someone is recognized as a tulku but rather trying to fit together the teachings coherently.

So with that said, a further question/clarification. If we take the case of ChNN, he is said to be the reincarnation of Adzom Drukpa. As I recall, he didn't particularly like this idea until he wrote a commentary which was almost word-for-word identical to that of a commentary by Adzom Drukpa, at which point he maybe accepted this to be true.

In another thread, as I recall, you have said that Dharmakirti argues that mindstreams are distinct. I will presume that you hold this view as well, although it wasn't explicitly said.

If this is the case, then, are we to understand that ChNN is the same mindstream as Adzom Drukpa? Or is ChNN simply one of many emanation bodies of Adzom Drukpa, the number of which is determined by the grade of his realization? Or are we to consider that ChNN is actually a fully enlightened Buddha himself that is simply manifesting as he is, which would mean that Adzom Drukpa did in fact achieve Buddhahood either during his life or shortly afterwards.

If none of those apply, and ChNN is in fact A) the same mindstream as Adzom Drukpa, and B) not a samyaksambuddha either currently or at least during this life, then I don't see how the teachings on all Dzogchen practitioners attaining samyaksambodhi in this life or shortly afterwards really fit together.

Of course, another option would be that the two are actually not related at all - that they are separate mindstreams - and the whole 'tulku' or 'reincarnation' aspect is simply mistaken.

I hope my question is clear. Thanks for any consideration.

Author: Malcolm

Date: Friday, December 8th, 2017 at 2:42 AM

Title: Re: Rabbit's Horns

Content:

cloudburst said:

like the svatantrika position that things are produced by virtue of their own characteristics

Malcolm wrote:

This is not the position of any Madhyamaka, Bhavaviveka included.

Author: Malcolm

Date: Friday, December 8th, 2017 at 2:10 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

smcj said:

His affirmation of the benefits of practicing the Mahayana as a basis for the Vajrayana.

Malcolm wrote:

I am sorry, but this following statement is very silly:

Those who skip the Mahayana path and go straight to the Vajrayana path are obvious from a distance by the gleam of their oily hair. They have at least four malas around their neck, and they love to talk about power and magnetizing wealth. Their view often seems to be founded on a rather superstitious cast of mind.

These kinds of put-downs are simply not necessary.

diamind said:

He is a Rinpoche so they must necessary.

Malcolm wrote:

Right, because rinpoches are infallible by definition and they don't shit anything but sunshine and unicorns.

Author: Malcolm

Date: Friday, December 8th, 2017 at 2:07 AM

Title: Re: Morality of stockholding

Content:

Malcolm wrote:

Is it just me, or has this thread gone massively

Author: Malcolm

Date: Thursday, December 7th, 2017 at 11:51 PM

Title: Re: Bumpa

Content:

Lhasa said:

Thank you. And the deity vase is different from the bumpa?

Malcolm wrote:

There are two vases, typically. One is the activity vase, the contents of which are visualized as wrathful deities.

The other vase is the as mentioned above, the vase that represents the mandala. Its contents are visualized as the deity, mandala, and celestial mansion. It is from the latter vase one receives the vase empowerment related to the creation stage.

Lhasa said:

Garchen Rinpoche uses a bumpa with a deity card attached to it for the vase empowerment. If they use a second vase, it's not obvious. Unless it is the one they use to give purification water to the attendees. Thanks

Malcolm wrote:

The activity vase is used in the empowerment preparations, you won't see it used much during the actual empowerment.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 11:48 PM

Title: Re: The Only Capitol of Israel

Content:

Ayu said:

(I'm upset about the stupidity of Trump and his voters.)

Malcolm wrote:

Well, just make sure AfG does not gain more seats, or you will be following us down the same road...

Author: Malcolm

Date: Thursday, December 7th, 2017 at 11:47 PM

Title: Re: The Only Capitol of Israel

Content:

Ayu said:

....American rich people's purses great again.

Malcolm wrote:

Oh, there are plenty of German, French, English, Belgian, etc., arms dealers who will make lots of money for sure. Not to mention the Russians and the Chinese.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 11:16 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

ydnan321 said:

I've tried researching on my own though never really got down to a complete resolution and seemed like the more I tried the more exhausted and frustrated I got. I will continue with my research when possible. On the other hand, any contribution in the forum on this, hopefully with references, to help me get over this is deeply appreciated.

Malcolm wrote:

Examine Yogacara explanations for why mind streams are unique and separate, even if there are no external objects.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 10:38 PM

Title: Re: Bumpa

Content:

Lhasa said:

What is bumzey?

dzoki said:

Bumdze (bum rdzas) is a mixture of ingredients (herbal and mineral) used for filling a vase representing a deity and its mandala.

Lhasa said:

Thank you. And the deity vase is different from the bumpa?

Malcolm wrote:

There are two vases, typically. One is the activity vase, the contents of which are visualized as wrathful deities.

The other vase is the as mentioned above, the vase that represents the mandala. It contents are visualized as the deity, mandala, and celestial mansion. It is from the latter vase one receives the vase empowerment related to the creation stage.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 10:34 PM

Title: Re: Trump Tweets

Content:

Mantrik said:

After managing to make the Middle East even more toxic, I suspect Trump's next Tweet will be along the lines of the need to bomb the rogue state of Al Jazeera. I suspect his understanding of the region is about the same as that of Bush.

Malcolm wrote:

Bush, at least, had the benefit of Darth Cheney.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 9:49 PM

Title: Re: The Only Capitol of Israel

Content:

Lindama said:

Trump is the latest pawn.

Malcolm wrote:

The pawn of whom?

Author: Malcolm

Date: Thursday, December 7th, 2017 at 9:47 PM

Title: Re: Trump Tweets

Content:

Lindama said:

The end result is that the US profited handsomely from the war as well as the opium fields in Afghanistan.

Malcolm wrote:

No, we have not even come close to paying off the war in Iraq. Sure, arms dealers have made a lot of money, contractors have made a lot of money, the US, not so much.

Lindama said:

The sitting idiot is just another false flag.

Malcolm wrote:

This suggests you think there is some conspiracy afoot. I would suggest to you that there

is a confederacy of idiots [the GOP], but how capable they are of pulling off real conspiracy is highly questionable in my opinion.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 9:40 PM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Malcolm wrote:

They have at least four malas around their neck, and they love to talk about power and magnetizing wealth. Their view often seems to be founded on a rather superstitious cast of mind.

Yup, I know many, many, many Tibetans and Chinese people to whom this applies; not so many westerners though.

MiphamFan said:

Well, not that I disagree, but he was talking about going to Taiwan and seeing such things.

Malcolm wrote:

Just making a point.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 9:38 PM

Title: Re: DJKR, Sogyal Rinpoche, and Dharma in the West...

Content:

Harimoo said:

In villages, women suspected of adultery had their nose cut off (you could see noseless women in the Streets).

Malcolm wrote:

Probably sufferers of the "Chinese Pox," i.e. syphilis.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 9:34 PM

Title: Re: Liljenberg's Thesis "A critical study of the thirteen later translations of the Dzogchen mind series"

Content:

Pero said:

In any case, pretty big mistake, but is that from Lipman's translation already or her's?

Malcolm wrote:

No idea, and I generally don't comment on other folks translations — but that footnote was too funny.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 11:03 AM

Title: Re: The Only Capitol of Israel

Content:

TharpaChodron said:

Trump was quoted as saying he was pushed by the Zionists, quite a pathetic excuse.

Malcolm wrote:

It is truly pathetic that Trump's foreign policy concerning Israel is being driven by his damn fool son-in-law for the Kushner Family's person gain...but what else do you expect from the Trump clan?

At this rate, it will take 100 hundred years to straighten out the mess Trump has made in the world in less than 1. Our world must be sorely be lacking in merit.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 10:59 AM

Title: Re: The Only Capitol of Israel

Content:

Nicholas Weeks said:

Could political or personal beliefs ever overcome compassion for all our mother sentient beings? No, certainly not possible there could be any nominal Buddhists.

conebeckham said:

If one truly possessed perfect compassion for all our mother sentient beings, there would be no personal or political beliefs to be held against such compassion. However, that does not obviate the need for appropriate action, and for the possibility of objecting to, protesting, or even contravening actions which are not beneficial to sentient beings. Theoretically, and also in Buddhist scripture, it is possible to act out of compassion in such a way that such actions may be deemed by the ignorant to be driven by political or personal beliefs.

I assume, though, that you are not arguing Trump's actions are driven by such perfect compassion.

Nicholas Weeks said:

"Perfect compassion" is your spin or sloppy reading, I did not write it or mean it.

I am just hoping for the day when compassion for every single being will be expressed on DW either by words or holding back on personal digs. Criticism & analysis fine, just save the zingers - if possible.

Malcolm wrote:
Harmful people are fools.
Trump is a harmful person.
Therefore, Trump is a fool.
Likewise, wise people are not harmful.

Author: Malcolm
Date: Thursday, December 7th, 2017 at 7:23 AM
Title: Re: Self-referential aspects of Lotus Sutra
Content:
Queequeg said:
Can't speak in general, but in East Asian Lotus tradition, True Mahayana (as opposed to Provisional Mahayana) is all considered the Lotus. My basis in saying this is that I've found that Mahaparinirvana Sutra will be quoted as referring to or elaborating the Lotus when the text literally refers to Mahayana.

Malcolm wrote:
The Nirvana Sūtra refers to the Lotus exactly once.

Author: Malcolm
Date: Thursday, December 7th, 2017 at 7:20 AM
Title: Re: simultaneity of cause and effect
Content:

Queequeg said:
LOL. Come on, bro. Are you really raising questions about the Buddha's authority?

Malcolm wrote:
Definitely, since "the Buddha" here is Buddha as literary figure in a document that has undergone considerable editing and revision.

Queequeg said:
While it is fair to question whether a teaching of the Buddha really means what it appears to mean, especially in light of and while discussing the Lotus Sutra which actually explains repeatedly the nature and motivation of upaya, that leaves us without much to actually discuss. After all, if we can't agree that a text means what it literally says, let alone how it could or should be interpreted, we're reduced to looking at each other and gesturing:

Malcolm wrote:

We can agree that red is red if someone says this thing is red — what the redness of this thing means, however, can be very different.

Queequeg said:

Since then more than forty years have passed.

Malcolm wrote:

That's true, I forgot about this passage. Buddha was eighty when he demonstrated parinirvana, so he would have taught this within the last four years of his life.

Queequeg said:

The Mahaparinirvana Sutra is considered a continuation of the Lotus. Actually, the entire body of the Buddha's teachings are considered a single, continuous teaching, with the Lotus at its heart.

Malcolm wrote:

Sure, but whether or not the Lotus Sūtra is the summum bonum of the Buddha's teachings, that is something which can be and should be questioned, just like any claim made in Buddhadharma.

Queequeg said:

You're stuck on a particular definition of sutra, one that you yourself don't hold, but you try to box me in with that definition. I've been pointing this out all along, in this way and that, but you just blow it off as "marketing." I can't help it if you selectively give my remarks weight depending on what is convenient for you to sustain a critique.

Malcolm wrote:

When people depend on a text, and define themselves by a text, then the definition of the nature of that text is important. As for your second comment, we all selectively give remarks weight, — you are a lawyer, so you know this intimately.

Queequeg said:

I have no idea what you're saying in those two first sentences. If the latter comes from realizing the former, then the latter is dependent on the former and not "distinct from one another as are heaven and earth." To distinguish the subject and object that way has its conventional purpose, but can't be sustained.

Malcolm wrote:

Sure it can, every sentient being is buddhanatured. There are not very many buddhas though.

Queequeg said:

It does not make Gotama's struggle for enlightenment any less real.

Malcolm wrote:

Oh, it absolutely does. The relationship of the nirmanakāya to the sambhogakāya is that

of an illusion to its maker. In other words the former is provisional, the latter, definitive.

Queequeg said:

you'll see that you were Buddha all along.

Malcolm wrote:

Yes, this is a statement by Haribhadra, in reference to the fact that entire path is an illusion, including the attainment of buddhahood.

Queequeg said:

You have it backwards. You have confused cause and result (again). These distinctions are not arbitrary, they are conventional. Conventions are not merely arbitrary designations. You might designate your rocking horse a horse, but it won't eat grass no matter how much you place before it.

I don't have it backwards, what I'm saying is that the cause and result can't truly be distinguished.

Malcolm wrote:

I assume by "truly" you mean ultimately — but the basis, path, and buddhahood are strictly conventional, not ultimate.

Queequeg said:

Do we really have to go through 3 aeons of strenuous practice?

Malcolm wrote:

Yup, in common Mahāyāna, definitely.

Queequeg said:

The purpose of studying tenet systems is eliminate concepts you may be subscribing to unwittingly, in other words, to eliminate diseases you do not you have. For example, like the belief that tathāgatagarbha is commensurate with buddhahood.

Commensurate, sure, but not the same.

Malcolm wrote:

Commensurate means equivalent. Buddhanature is not equivalent to buddhahood.

Queequeg said:

Right. So, in the end, I get your criticisms. Noted. But there's nothing definitive.

Malcolm wrote:

In the end, it appears to me that the Chinese needed to supply a historical context for a foreign religion, one the Indians had no need to provide for themselves. This has lead to a number of innovations in Chinese Buddhism that would never occur in the land of Buddhism's birth. We see very similar trends in Tibetan Buddhology.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 6:38 AM

Title: Re: The Only Capitol of Israel

Content:

Nicholas Weeks said:

It will take a few years to actually have a building for the US Embassy in Jerusalem, but the President of the US has stated as policy what Israel declared in 1950.

<https://stream.org/why-it-matters/>

Most religious Jews & Christians are pleased.

Malcolm wrote:

Right, and he will bear the karma of the everyone who dies as a result by irresponsibly shitting 5 decades worth of US Foreign Policy. Trump is a fool, and so is every one who supports him.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 6:15 AM

Title: Re: Liljenberg's Thesis "A critical study of the thirteen later translations of the Dzogchen mind series"

Content:

dzogchungpa said:

It's available here: <http://eprints.soas.ac.uk/15851/>

Malcolm wrote:

It is interesting, but there are some funny mistakes like this footnote:

For example, see Norbu and Lipman 2001, p. 65, and p.121, lines 124-127. This passage quotes an unnamed teacher as stating that “pure symbolic consumption is also bodhicitta”: brda can yang dag len pa’ang byang chub yin zhes ston pas gsung. This probably denotes the ritual consumption of semen in the practice of sbyor ba. The same passage also refers to the Three Samādhi (ting ’dzin gsum po), and the Great Seal of the Dharma (chos kyi phyag rgya chen po).

In fact the line reads:

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].

Mipham's comment, based on the commentary found in the Tengyur, states:

If it is asked, “What is the method for realizing the definitive meaning through the indirect method?,” since nonactivity is illustrated with the activity of fabricated efforts, like pointing at the moon with a finger, also awakened mind correctly grasped through a symbol will accomplish awakening because the Bhagavan Buddha, the teacher of devas and humans, has declared that it is “great awakening.” Any unfortunate one who conceptualizes entities should make efforts in the indirect method of realization.

In that case, this which is to be explained is the basis or cause of the meditation that generates ultimate awakened mind itself. If it is asked what that is, it is samadhi and mudra.

Now then, through the power of cultivating the three samadhis of suchness, universal illumination and the cause, [14/a] one will be stable, and not carried away by negative conditions. After the meditation of binding the three symbolic mudras of buddhahood—the body (mahāmudra), the mind (samaya mudra), and the activities (karmamudra)—generate the mind as the great dharmamudra (the symbol of speech). One should then meditate the recitation of the essence mantra.

If one meditates generating the thought that the samadhis and the mudras are dharmatā and therefore are not different, the ultimate awakened mind will arise. If one actualizes the meditation, one realizes that all phenomena do not exist apart from one’s mind. The accumulations are gathered and obscurations are purified because of that meditation. One becomes realized because one’s continuum is blessed by the deity of pristine consciousness.

I just don't see any ritual consumption of semen in this text, damn!

M

Author: Malcolm

Date: Thursday, December 7th, 2017 at 5:02 AM

Title: Re: enlightenment in one life

Content:

Yuren said:

So what's the success rate like, in percentages?

For instance, how many have become enlightened by following Namkhai Norbu?

Malcolm wrote:

Everyone who follows Dzogchen teachings will attain buddhahood, either in this life, the bardo, or the very next lifetime. As Paṇḍita Vimalamitra says:

Thus, there is not a single one who has entered into this teaching who fails to attain

buddhahood.

Seeker12 said:

In terms of a conceptual understanding of such statements, how do you reconcile such a statement with the idea that many Dzogchen masters have had numerous incarnations? Even ChNN is considered to be a tulku himself from a previous Dzogchen master.

Is it simply considered, for example, that he is then an emanation of a Buddha? In other words, if that's not the case, how could there be more than two 'births' from such individuals? Does it simply have to do with subtle understandings of what birth and death mean, what Buddhahood is, etc?

Malcolm wrote:

Tulkus are something relative, it is a social phenomena. When a Dzogchen practitioner passes away, each grade of practitioner will have a given number of emanations, will remain in the bardo of dharmatā for a set length of time and so on. It is not necessary to recognize all these emanations as tulkus. Ordinary people are also recognized as tulkus. Actually, all of us are tulkus. Some of us are tulkus of samsara, others tulkus of nirvana.

Author: Malcolm

Date: Thursday, December 7th, 2017 at 4:45 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

it's a matter of faith

Malcolm wrote:

I don't have much use for faith.

I prefer confidence (śraddha). What is śraddha? Śraddha is a mental factor that clarifies the mind.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 10:39 PM

Title: Re: DJKR, Sogyal Rinpoche, and Dharma in the West...

Content:

Grigoris said:

While this may be true, it is also completely irrelevant to the point I was making. And ethnic Christians (WTF?) don't have much familiarity with the 10 commandments and the seven deadly sins, but they don't need to since most of it is codified in law. You don't need to know that "Thou shalt not kill" is the 5th (!) commandment in order to know that murder is not acceptable, or "Thou shalt not covet" is the 10th commandment to know that stealing is not okay.

Malcolm wrote:

The FNT and the 8FP were never codified into Tibetan law, or the law of any other Buddhist country.

Grigoris said:

Really? So taking life is allowed in Buddhist countries, as is taking what is not given? Somehow I think not. Thus...

Malcolm wrote:

People in Buddhist countries kill all the time. The precept of not taking life is not only applicable to human beings. In any case, the five precepts are not a part of the 4NT, and as far as right livelihood goes...I think you are being a tad idealistic.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 10:09 PM

Title: Re: DJKR, Sogyal Rinpoche, and Dharma in the West...

Content:

kirtu said:

There are in fact Westerners raised as Buddhists in a somewhat Buddhist culture (Buddhists in Hawaii for example, possibly in other parts of the US as well).

Grigoris said:

While this may be true, it is also completely irrelevant to the point I was making. Ethnic TB's do not necessarily have much familiarity with the Eightfold Path.

Kirt

And ethnic Christians (WTF?) don't have much familiarity with the 10 commandments and the seven deadly sins, but they don't need to since most of it is codified in law. You don't need to know that "Thou shalt not kill" is the 5th (!) commandment in order to know that murder is not acceptable, or "Thou shalt not covet" is the 10th commandment to know that stealing is not okay.

Malcolm wrote:

The FNT and the 8FP were never codified into Tibetan law, or the law of any other Buddhist country.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 1:38 PM

Title: Re: enlightenment in one life

Content:

lelopa said:

CHNN sometimes said about some terma teachings: I am very interested in this!

Malcolm wrote:

Sure, if it has to do with Dzogchen, why not?

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 1:35 PM

Title: Re: simultaneity of cause and effect

Content:

markatex said:

I'm not really sure why Malcolm keeps posting here. His dislike of East Asian Buddhism is well-known. What's the point?

Malcolm wrote:

That is a complete misrepresentation. Sinitic Buddhism is just fine. But just as I have doubts about interpretations of Dharma that I consider excessively parochial in Tibetan Buddhism, I have similar doubts about interpretations of Dharma found in Sinitic Buddhism that seem excessively parochial to me.

In particular, I find it fascinating that Chinese Buddhists latched onto individual sūtras like the Saddhamapundarika and the Avatamska and formulated whole systems of thought out of them, a trend which is notably absent in Indian Buddhism.

If Huayen [Kegon] was a living school I am sure that a lively conversation would ensue with them as well.

At base, the most interesting phenomena in these discussions is the unwillingness of my fellow discussants to simply admit that their acceptance or rejection of Lotus Buddhism for example, is based on very little else other than their own proclivity towards it. Instead they try to argue their adherence to this school of Buddhism is based on some objective measure which can be found in the words of the Lotus Sūtra, forgetting the only reason they believe this is that they chose to believe it and nothing more.

I for one am certainly willing to admit that my choice of practice schools is based on my own personal proclivities, and that I accept what I accept based purely on my own authority and I do not pretend that my biases are enshrined in the words of the Buddha.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 8:34 AM

Title: Re: enlightenment in one life

Content:

chimechodra said:

What happens to sincere/diligent practitioners who have not confirmed their understanding of rigpa?

Malcolm wrote:

Practice rushen.

chimechodra said:

Any rushen in particular? I imagine purification of the six lokas in particular would be very helpful?

Malcolm wrote:

One does them all, step by step, starting with rushan of the body. It is of some import to go in this sequence.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 8:33 AM

Title: Re: nagarjuna basics?

Content:

SunWuKong said:

Scholars aren't even agreeing that there was one Nagarjuna, certainly seems like a lot of work for one man, but not impossible. Heart Sutra and Diamond Sutra are condensed from the Prajnaparamita, those are a good place to start IMHO

Malcolm wrote:

We are speaking of the Nāgārjuna of the MMK, the Ratnavali, Yutisatika, etc.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 8:32 AM

Title: Re: simultaneity of cause and effect

Content:

Malcolm wrote:

So define why the Saddharmapundarika is complete, and the others are not. Bearing in mind of course this notion of "complete" versus "incomplete" Mahāyāna sūtras is completely alien to Indo-Tibetan Buddhism. We prefer to argue about provisional vs. definitive, i.e. that which requires interpretation as opposed to that which does not.

Queequeg said:

Because the Buddha said the Lotus is Complete.

Malcolm wrote:

That does not explain "why?" Your answer amounts to this:

"Why?"

"Because."

Queequeg said:

“To sum up, in this sutra I have clearly revealed and taught all the teachings of the Tathāgata, all the transcendent powers of the Tathāgata, all the treasure houses of the hidden essence of the Tathāgata, and all the profound aspects of the Tathāgata.

In other words, the Complete teaching.

Malcolm wrote:

Apart from having issues with the accuracy of the translation you are using (Kumarajiva), it is clear that the text makes this statement you quote. I just don't think it means what you think it means.

That, in large part, is because I have serious doubts about this notion that we can actually say that the Saddharmapundarika was taught towards the end of the Buddha's life. There is certainly no internal indication that this is the case.

Further, it brings up another point — if the Saddharmapundarika is the final word, why would the Buddha bother to go on to teach the Nirvana Sūtra? Clearly, the Nirvana Sūtra comes later, since it mentions the Saddharmapundarika by name due to its giving a prediction of buddhahood to the eighty mahāśrāvakas. It also mentions the Tathāgatagarbha Sūtra.

Queequeg said:

Once you hear it, that's it.

Malcolm wrote:

That's what?

Queequeg said:

No, that's actually a question.

Malcolm wrote:

A rhetorical question, as such, does not merit much notice. And the answer is of course one can attain full buddhahood by relying such sūtras, it just takes a really, really, really, long time. You can attain full buddhahood by relying on Hinayāna sūtras too, but it takes even longer.

Queequeg said:

Without Buddhature, no Buddha. Buddhature and Buddha are not definitively distinguishable, except as upaya. But as upaya, they're by definition not definitive.

Malcolm wrote:

Buddhature and Buddhahood are as distinct from one another as are heaven and earth. The latter comes from realizing the former. Otherwise, there would be no need for

a path, etc. — a whole raft of negative consequences flow from misidentifying tathāgatarbha as buddhahood.

Queequeg said:

Because of compassion, we generate bodhicitta; through generating bodhicitta; we continue on a path. Sooner or later, we also attain buddhahood. No compassion, no bodhicitta; no bodhicitta, no buddha.

No Buddha, No bodhicitta, No compassion, No Buddhanature. These distinctions you assert, the particular relationship you assert, they're arbitrary. You're distinguishing things and asserting those distinctions are real.

Malcolm wrote:

You have it backwards. You have confused cause and result (again). These distinctions are not arbitrary, they are conventional. Conventions are not merely arbitrary designations. You might designate your rocking horse a horse, but it won't eat grass no matter how much you place before it.

Queequeg said:

I can see that. But, do you need to meticulously go through Yogacara, or whatever specific foot path, to arrive at awakening? What good is cold medicine if you don't have a cold?

Malcolm wrote:

The purpose of studying tenet systems is eliminate concepts you may be subscribing to unwittingly, in other words, to eliminate diseases you do not you have. For example, like the belief that tathāgatarbha is commensurate with buddhahood.

Queequeg said:

All do respect, you've pulled up one commentary attributed to an ethnically Indian Sub-Continent fellow, who might actually be Chinese, to assert the place of the Lotus in Indian Buddhism. You'll have to excuse me if I greet that with a smile.

Malcolm wrote:

That is the only Indic commentary that has survived. And, he is definitely not Chinese. There are semantic markers in Tibetan that distinguish translations from Sanskrit and translations from Chinese. This is very clear, for example, when you compare the Tibetan translation of the Nirvana Sūtra from Sanskrit and Chinese respectively.

Themes from the Saddharmapundarika Sūtra are cited quite frequently in Indian and Tibetan Buddhist sources. In other words, there are more sources than that commentary, and in fact, the way those sources use the Saddharmapundarika indicates what Indians found important and what they ignored. They cared little for historical assertions, for example, the three turnings of the wheel mentioned in the Samdhinirmocana, and tended to focus on that which was of doctrinal significance. Granted, this perspective is an exegetical perspective, and apart from inscriptions, we have almost no evidence of how these sūtras might have actually been treated in devotional communities in India.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 6:20 AM

Title: Re: Western Myth of Zen

Content:

Astus said:

My point is that there is no reason to assume that Chan and Zen practice are not similarly influenced by body-based yogic experience, and that there has been very little translated yet into English that really speaks to such things — since academic scholars are generally more interested in intellectual analysis, even when they dress it up in poetry.

If there are translations of Daoist alchemy and yoga, not just philosophical works, why would Chan be an exception?

Malcolm wrote:

It may be the case that Chinese and Japanese Buddhists were eventually quite content with Daoist medicine, anatomy, and physiology, and saw no need to improve on it. Thus, there may be no such texts, as Matylda mentions.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 5:59 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

A text can run to millions of words, and yet, if they do not contain the complete teaching, they are incomplete.

Malcolm wrote:

So define why the Saddharmapundarika is complete, and the others are not. Bearing in mind of course this notion of "complete" versus "incomplete" Mahāyāna sūtras is completely alien to Indo-Tibetan Buddhism. We prefer to argue about provisional vs. definitive, i.e. that which requires interpretation as opposed to that which does not.

Queequeg said:

A text could be a single syllable but yet be complete. And that complete teaching will always be the Lotus Sutra, even if you call it a rose.

Malcolm wrote:

Can you get beyond the marketing to something substantive?

Queequeg said:

Let me ask you... ca the richness of the PP sutras, Samdhinirmocana, Lanka, Avatamsaka, Mahaparinirvana, etc., the explanations of the various teachings - do they lead directly to awakening?

Malcolm wrote:

Ok, this is an assertion, but so far, you have offered nothing in support of this assertion. I have been waiting to see something more than evangelical claims from you, but so far you have failed to put up.

Queequeg said:

You still need the cause for enlightenment. Also called the Lotus Sutra. Also called the Buddha.

Malcolm wrote:

The cause of awakening is compassion, not the Buddha. The Buddha is the result of awakening. So is are his teachings. You have confused cause and result here. For example, Buddha himself first generated compassion while in the hell realms. There was no Buddha around to give him inspiration, he was in hell. He decided that since he was already there, there was no need for the hell guardians to torture the other beings there, and asked them to mete out the punishments meant for others upon him. This was his first glimmer of compassion.

Because of compassion, we generate bodhicitta; through generating bodhicitta; we continue on a path. Sooner or later, we also attain buddhahood. No compassion, no bodhicitta; no bodhicitta, no buddha.

Queequeg said:

Please elaborate.

Malcolm wrote:

Quite frankly, the Chinese were a highly literate culture when they encountered Buddhadharma. They had already a very refined sense of literary aesthetics. Sutras like the PP Sūtras, the Yogacara Sūtras, are very Abhidharmic in their scope and language, and really, have very little narrative value. It is telling that Pramāṇa (aka Buddhist epistemology) never got off the ground in China. It is equally telling that such classics as the Maitreyan synthesis and so on were largely ignored in China, something really only Yogacara geeks like Xuantsang were into. It is not surprising therefore that the two sūtras with the grandest narrative structures, the Lotus and the Avatamska, came to be the two dominant and competing exegetical schools in China.

What strikes me repeatedly in these exchanges is how much you all value a great masterpiece of world literature without having much care for its place in the society that generated it, how little you care about its original context and range of influence.

It strikes me that for you, Buddhism begins in China in the fifth century, and anything that does not fit in with Tiantai historiography is just flat out ignored.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:56 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

This is actually a Lotus Sutra school teaching attributable to Zhiyi, and its not just Mappo - its all times. And actually, this is the message of the Lotus Sutra itself. Its just that in Mappo, this sublime teaching is most appropriate. Sound familiar?

Malcolm wrote:

Right, I don't accept either Zhiyi's interpretation or Nichiren's of the Lotus Sūtra — I respect it, but I see no reason to believe it. It is a Sino-sphere thing, relevant only to it, based on a very parochial interpretation of what sūtras Buddha taught when during his lifetime. If one does not accept that scheme, which is not found outside Tiantai-Tendai ideas about Buddhist history...

Queequeg said:

I don't know if others would agree with me, but, there is an aspect of upaya that is central to Tiantai teachings. Each view has its unique cure. It may not seem like it, but Zhiyi offered a cure for the wrong views that prevailed in China at his time. Zhanran later addressed the wrong views of his time. Saicho likewise in Japan. Nichiren followed this tradition.

Malcolm wrote:

Yes, I am very familiar with the system of dancing on the books of tenet systems.

Queequeg said:

These particular therapeutic teachings are described as "Relative Sublimity" (my translation/terminology). There is another aspect of the teaching that is called the Absolute Sublimity which is the real teaching, unalloyed - "not upaya", the direct awakening of the Buddha. I can understand rejecting the teachings that qualify as "Relative Sublimity" because those are conditioned teachings. I don't think anyone can reject the Absolute Sublimity - that would be rejecting the Buddha. Again, people might have problems with particular terminology, which is derivative of Relative Sublimity, but the Absolute Sublimity teaching is another story.

Malcolm wrote:

If you want to experience the the samyaksambodhi of a Buddha, all you have to do is find a teacher who can open your eyes.

Queequeg said:

Oh, you just forget. Why do you think you had the karmic disposition to resonate with the Heart Sutra and Nagarjuna?

Malcolm wrote:
Traces.

Queequeg said:
The teacher is a medium through which the Buddha's Pure and Far Reaching Voice reaches us. No one attains enlightenment without having received teaching from a Buddha directly or indirectly. Whether in this life, or another.

Malcolm wrote:
At least we agree on the need for a teacher.

Queequeg said:
The real test is whether it is what it says it is. Chocolate cake?

Malcolm wrote:
Mahāyāna Sūtras express beautifully what the awakening of a Buddha is, however, they do not provide a quick path for realizing that awakening. The path they teach is laborious and slow.

Author: Malcolm
Date: Wednesday, December 6th, 2017 at 4:40 AM
Title: Re: simultaneity of cause and effect
Content:

Minobu said:
The problem with the sravakas, as is demonstrated in the Mahayana Sutras over and over is their arrogance that they think they know everything.
yeah i hear ya malcolm

toodleee do

Malcolm wrote:
Why are you quoting yourself?

Author: Malcolm
Date: Wednesday, December 6th, 2017 at 4:39 AM
Title: Re: simultaneity of cause and effect
Content:

Queequeg said:
The Lotus is the universal gate by which all enter the Buddhapath.

Malcolm wrote:

BTW, the Lotus is not the only sūtra which teaches ekayāna, upaya, etc. And, in fact, it is pretty thin, doctrinally-speaking, lacking the richness of the PP sūtras, Samdhinirmocana, Lanka, when it comes to explanations of emptiness, consciousness, the path, etc. However, I can see why the narratives found within the Avatamska and Lotus are very appealing to the Sinosphere.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:28 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

at the end of the day we both are seeking enlightenment..

Malcolm wrote:

I am not worried about enlightenment.

Minobu said:

i just tried to show you what the mahayana sutras do..

Malcolm wrote:

You have your ideas about Mahāyāna Sūtras, I just don't share them.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:26 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

cheap tactic

Malcolm wrote:

I never use cheap tactics, only very expensive ones.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:23 AM

Title: Re: Dzongsar Khyentse on the importance of Mahayana

Content:

Unknown said:

They have at least four malas around their neck, and they love to talk about power and magnetizing wealth. Their view often seems to be founded on a rather superstitious cast of mind.

Malcolm wrote:

Yup, I know many, many, many Tibetans and Chinese people to whom this applies; not so many westerners though.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:20 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

with this character assassination shit.

Malcolm wrote:

You ought to pull the beam out of your eye before complaining about the stick in mine.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 4:19 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

This is actually a Lotus Sutra school teaching attributable to Zhiyi, and its not just Mappo - its all times. And actually, this is the message of the Lotus Sutra itself. Its just that in Mappo, this sublime teaching is most appropriate. Sound familiar?

Malcolm wrote:

Right, I don't accept either Zhiyi's interpretation or Nichiren's of the Lotus Sūtra — I respect it, but I see no reason to believe it. It is a Sino-sphere thing, relevant only to it, based on a very parochial interpretation of what sūtras Buddha taught when during his lifetime. If one does not accept that scheme, which is not found outside Tientai-Tendai ideas about Buddhist history...

Queequeg said:

The Lotus is the universal gate by which all enter the Buddhapath. Even you.

Malcolm wrote:

Nope. I became a Dharma practitioner because of the Heart Sūtra and Nāgārjuna, than you very much.

Queequeg said:

You know that whole thing you were arguing with Astus about needing a Buddha?

Malcolm wrote:

That was about needing a teacher. The Buddha's not around anymore.

Queequeg said:

As for popular appeal, you have it backwards. The simplicity is its reality. Accessibility is the mark of its sublimity.

Malcolm wrote:

It is a kind of marketing, I will grant you that. All institutional Buddhist schools need to market themselves to survive. It's competitive out there. No kings to prop up Dharma anymore apart from Thailand and Bhutan.

Queequeg said:

Those who accept Nichiren's approach do so based on the teleology of the five periods of the Dharma.

You mean people who accept the teachings about upaya and about the appropriateness of which teachings should be taught when and to whom?

Malcolm wrote:

I mean they, like Pure Landers, buy into the idea that this is a degenerate age, and therefore, etc., etc.,

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 3:52 AM

Title: Re: nagarjuna basics?

Content:

nichiren-123 said:

So I was hoping for a quick and dirty description of what nagarjuna taught?

Malcolm wrote:

Nāgārjuna is the first Mahāyāna author. It is recorded that he recovered the Perfection of Wisdom Sūtras from the Nāgā realm, where they had been stashed until time was ripe for their promulgation in India.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 3:44 AM

Title: Re: DJKR, Sogyal Rinpoche, and Dharma in the West...

Content:

Johnny Dangerous said:

The fact is most people's spirituality period does not extend much beyond interest in social occasion and indirect blessing...regardless of culture.

Malcolm wrote:

Hence Ganapujas.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 3:38 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

malcolm the very thing you accuse Nichiren practitioners of...is exactly your character make up when you refer to us as commoners..

Malcolm wrote:

I was referring to you specifically as a commoner because you called me an elitist.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 3:38 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

can you give me some examples...

Malcolm wrote:

Just review your own posts.

<https://dharmawheel.net/viewtopic.php?f=66&t=27062&p=418029&hilit=dzogchen#p418029>

<https://dharmawheel.net/viewtopic.php?f=66&t=27062&p=418024&hilit=dzogchen#p418024>

<https://dharmawheel.net/viewtopic.php?f=59&t=26934&p=416425&hilit=dzogchen#p416425>

Minobu said:

spoken like a true elitist .

Malcolm wrote:

I was merely responding in kind. "Populist" is a more polite way of saying "commoner."

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 3:17 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

i think you are mistaken as to who Nichiren claimed to be...he said he was Bodhisattva Jogyo .

his was not a unique approach either to the Lotus sutra...It was the same as our Lord and Master Buddha Sakyamuni .

Malcolm wrote:

As to the first point, you are right.

As to the second point, there is ample disagreement about this from every quarter. Everyone who practices any form of Dharma believes they are practicing the Dharma of Śākyamuni Buddha.

Minobu said:

i have always said the teachings are always perfect, it's about the time when employed...big difference in painting slander with the brush from a reactionary elitist.

Malcolm wrote:

Oh, you say that about the teachings you accept, but you regularly heap abuse on teachings you don't, which is typical of brash populists.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 2:59 AM

Title: Re: simultaneity of cause and effect

Content:

Malcolm wrote:

You believe in a Buddhist teleology. This is very characteristic of Nichiren's thought in general.

Queequeg said:

I don't understand such big words as "teleology". Please explain.

Malcolm wrote:

Of course you do, you went to Law School, but I will explain. Nichiren viewed himself as an emanation of Vajrapani, a.k.a., Mahāsthāmaprāpta. This identification was bound up in his personal mission to teach his unique approach to the Lotus Sūtra as a) the defining document of Buddhism in Mappo, and b) the principle means of attaining awakening was honoring this document through through meditation and recitation based on the elaborate hermeneutics that developed in the Tendai school over time, which were also deeply infused with Buddhist esotericism, simplified however in order to ensure popular appeal. Those who accept Nichiren's approach do so based on the teleology of the five periods of the Dharma. Unique, however, to the Nichiren school in

general is the conviction that all other forms of Dharma practice have been utterly superseded and are worthless.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 2:36 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

i guess it's exactly like those things that you use a lot...buddha never taught some of the stuff you teach but some guy told you or you read some guy ...made up sadhana stuff, as you go along and sometimes admonish people with.

Malcolm wrote:

No, it is not exactly like that at all.

Minobu said:

you get your knowledge outside the sutras..and then say it is Buddhist thought .and that's exactly it.

but whats worse...

you said and debased the sutra line where it states" I have not yet revealed the truth " as one line by, as you put it, by a nirmanakaya to disavow the edict.

then you use a group of people to define the three times periods according to sutras and what the Buddha said.

so it's ok sometimes and not ok others ..

Malcolm wrote:

We do not understand Buddhist teachings in the same way. You believe in a Buddhist teleology. This is very characteristic of Nicherin's thought in general. I don't share such sentiments. I am also very comfortable with the fact that you do not accept most of what the Buddha taught to be valid. That's your issue, not mine.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 2:26 AM

Title: Re: Western Myth of Zen

Content:

Astus said:

Aside from Hakuin's incorporation of breath techniques, do you know of any other Buddhist school in East Asia that did something similar?

Meido said:

The general approach to Zen practice as a yogic or wholly psycho-physical undertaking rather than something purely psychological and intellectual doesn't originate with Hakuin, as I have said before in other threads. The records of early (Kamakura) Zen in Japan clearly show that this emphasis existed strongly in the teachings of the late Song Chan masters (e.g. Bukko) who arrived in Japan.

I can't speak for other E. Asian Buddhist schools, except to say that my experience training with a modern Chan teacher revealed the same understanding.

~ Meido

Malcolm wrote:

The arrival of Bodhidharma to China corresponds with an increased incorporation of anatomical and medical understandings of the relation of the human body to practice in India. Depending on when you think he arrived, he arrived either slightly before or slightly after the fall of the Gupta empire. It must be the case that he carried these kinds of instructions with him, though whether they were passed on in any significant way is anybody's guess.

In any case, sūtras like the Suvarṇaprabhāṣa, the Nandagarbhavikrānti, etc., exhibit a sophisticated knowledge of Ayurveda, and so on. As we know, these trends reached their apogee in the 10th century when Indian Vajrayāna grounded its entire practice in a specific understanding of the physiology and anatomy of the body. However, we also see an approach to this understanding in the so-called lower tantras which date to the 7th century.

In general, Mahayāna yogis began to incorporate these kinds of understandings into their practice, which in my opinion was first promulgated in the form of upadeśas to close disciples. Perhaps these Indian techniques never gained the popularity they experienced in India and the Himalayas because China already had a sophisticated medical system with an elaborate and functional anatomy and physiology. In any case, after the fall of the Gupta, in India we see the evolution of body-based systems of practice and trend away from the intellectual edifices of Madhyamaka and Yogacara, a trend away from intellectual analysis towards yogic experience. It is obvious to me, that this fusion of yogic praxis with local understandings of anatomy and physiology becomes a more prominent feature of Mahāyana practice as time moves on. For example, in Tibet, the vast intellectual edifice of Dzogchen Upadesha teachings (as opposed to the mind series and space series) serves merely to articulate the technical principles of the body-based experience which is crucial in Dzogchen Upadesha teachings, and without which there is no Dzogchen Upadesha practice to speak of. My point is that there is no reason to assume that Chan and Zen practice are not similarly influenced by body-based yogic experience, and that there has been very little translated yet into English that really speaks to such things — since academic scholars are generally more interested in intellectual analysis, even when they dress it up in poetry.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 2:00 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

i guess it's exactly like those things that you use a lot...buddha never taught some of the stuff you teach but some guy told you or you read some guy ...made up sadhana stuff, as you go along and sometimes admonish people with.

Malcolm wrote:

No, it is not exactly like that at all.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 12:51 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

maybe the Rinpoche saw what you cannot ...along with others who taught the Nichiren priest and then low and behold the greatest physicist on the planetwho is not a Buddhist proved something that buddhists long taught...

Malcolm wrote:

The Buddha never taught a) that time as a circle. b) He never taught that all three times exist simultaneously.

Author: Malcolm

Date: Wednesday, December 6th, 2017 at 12:49 AM

Title: Re: Western Myth of Zen

Content:

Meido said:

The primary Western myth of Zen is that Zen practice and awakening are psychological affairs.

Malcolm wrote:

This is the primary western myth about Dharma in general.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 11:46 PM

Title: Re: enlightenment in one life

Content:

chimechodra said:

What happens to sincere/diligent practitioners who have not confirmed their understanding of rigpa?

Malcolm wrote:

Practice rushen.

Aryjna said:

Is it more important than semdzins?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 11:17 AM

Title: Re: Source of Indra's Net?

Content:

Coëmgenu said:

Unfortunately, I have done far worse in my life already than slandering the Buddhadharma.

Malcolm wrote:

There is nothing worse than slandering Buddhadharma. Slandering Buddhadharma is like killing your parents, etc.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 11:02 AM

Title: Re: Source of Indra's Net?

Content:

Coëmgenu said:

Well, I think it did what it was intended to do brilliantly, namely, be a somewhat awkward and unworkable yet clearly recognizable limerick rendition of the opening.

Malcolm wrote:

You do realize there are karmic consequences which result from taking license with Buddhadharma?

Coëmgenu said:

I am already most likely going to several vajra hells. Several vajra hells is synonymous with "not being a Buddha" itself. If you think that my limerick has profoundly insulted the Dharma, I would direct you to the literature of Stephen Batchelor, which you enjoy skewering on public media.

Malcolm wrote:

Making jokes with the teachings generates obscurations for oneself. Rather than taking my observation as a rebuke, understand it to be a kindness.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 10:19 AM

Title: Re: Source of Indra's Net?

Content:

Malcolm wrote:

In other words, it is a fail.

Coëmgenu said:

Well, I think it did what it was intended to do brilliantly, namely, be a somewhat awkward and unworkable yet clearly recognizable limerick rendition of the opening.

Malcolm wrote:

You do realize there are karmic consequences which result from taking license with Buddhadharma?

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 6:45 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

Madhyamaka accepts all three pramanas. Only Carvakas/Lokayatis reject all pramana other than direct perception.

PuerAzelis said:

?!

But the only inference it accepts is reductio, not syllogisms.

Malcolm wrote:

This is a myth. Madhyamaka accepts syllogisms, there is a whole school devoted to casting Madhyamaka arguments into syllogism, called Svatantra by the Tibetans, though no such appellation is known from any Indian text.

Even so-called Prasanga accepts syllogism, though with the caveat they do not accept syllogistic reasoning concerning the ultimate.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 6:41 AM

Title: Re: enlightenment in one life

Content:

makewhisper said:

Thank you for this. Out of curiosity, is the condition described in this citation that one has recognized vidyā or merely that one has received a Dzogchen empowerment like Norbu Rinpoche's DI? Thanks!

Malcolm wrote:

It refers to someone who has confirmed vidyā in a direct perception. However, successful completion of separation of samsara and nirvana of the body is described as having the same result.

chimechodra said:

What happens to sincere/diligent practitioners who have not confirmed their understanding of rigpa?

Malcolm wrote:

Practice rushen.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 5:00 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

the future has already AND is happening all the time

Malcolm wrote:

This idea is rejected even in Hinayāna (Sautrantika) tenets, not to mention Mahāyāna.

Minobu said:

first i heard...so the hawking theory of time as a circle along with teachings i received and talked about it from a rinpoche and a Shoshu priest are just wrong...?

as hawking said "I understand why i can recall yesterday but i do not know what i cannot remember tomorrow "

the sho shu priest i was talking to was over dinner and said it is like his plate.
the rinpoche said each time it happens it's a little different.

so what you think malcolm

Malcolm wrote:

The lowest Hinayāna school, Vaibhaśika, aka Sarvastivadins, maintain that "Everything exists in the three times." This concept was totally demolished by the Sautrantikas, who rightly understood it to be a non-Buddhist idea infecting Buddhists.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 4:40 AM

Title: Re: simultaneity of cause and effect

Content:

Minobu said:

the future has already AND is happening all the time

Malcolm wrote:

This idea is rejected even in Hinayāna (Sautrantika) tenets, not to mention Mahāyāna.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 3:20 AM

Title: Re: enlightenment in one life

Content:

Vasana said:

We're all lazy...

Malcolm wrote:

You don't need to worry. Vimalamitra states:

One of average diligence sees the instruction of the guru, seeing the direct perception of vidyā. However, because they are distracted by worldly distractions, they never have time to practice. When they cast off this body of traces, through the blessings of seeing the door of profound dharmatā, after they find solace in the natural nirmanakāya buddhafiels, they attain buddhahood. Thus, there is not a single one who has entered into this teaching who fails to attain buddhahood. This it is said that for these ones, "the appearances of samsara are impossible."

makewhisper said:

Thank you for this. Out of curiosity, is the condition described in this citation that one has recognized vidyā or merely that one has received a Dzogchen empowerment like Norbu Rinpoche's DI? Thanks!

Malcolm wrote:

It refers to someone who has confirmed vidyā in a direct perception. However, successful completion of separation of samsara and nirvana of the body is described as having the same result.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 2:13 AM

Title: Re: simultaneity of cause and effect

Content:

Queequeg said:

Its pretty straight forward.

There actually are no causes - because whatever is past does not presently exist. There are no effect of present actions, because the future has not come.

There is only this moment - what we conceive as past causes is nothing other than the present moment. What we think are future effects are nothing other than present action.

Malcolm wrote:

There isn't even a present moment, since without establishing a past moment, a present moment cannot come to be. Basic MMK:

Without depending on the past,
those two cannot exist.
Therefore, the present arising
and the future arising do not exist.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 2:08 AM

Title: Re: simultaneity of cause and effect

Content:

nichiren-123 said:

Found a relevant quote which explains it for me:

<http://ichinensanzen.ca/dependent-origination-the-doctrine-of-interdependence/...>
'oneself' and the 'environment' are a mutually co-arising phenomena of causes and conditions that simultaneously give rise each other. This transforms our basic understanding of cause and effect from one cause leading to an effect in a linear delineated fashion, to everything everywhere being both the cause and effect at the same time. This is also known as the simultaneity of cause and effect, which is in fact suggesting that there is no start or end to anything; everything is a borderless continuing process where all phenomena co-arise simultaneously ad infinitum as causes and conditions.

Malcolm wrote:

This is not particularly interesting. All conditioned things are simultaneously causes and effects.

Moreover, there is in Abhidharma a simple concept called karana-hetu. It simply means

that everything is a cause of everything other thing apart from itself. It is one of the six causes.

Moreover, there are four conditions, the causal condition, the dominant condition (aka karana-hetu), the object condition and the immediately antecedent and simultaneous condition.

Nāgārjuna systematically dismantles these one by one. Thus, arising from conditions is merely a convention and does not signify anything real.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 12:53 AM

Title: Re: Why Secular Buddhism is Not True

Content:

PuerAzelis said:

Ty _^_

Final q for now:

If pramana was just absorbed completely by madhyamaka and there is no more indirect pramana any more, i.e. valid cognition using inferences,

Malcolm wrote:

Madhyamaka accepts all three pramanas. Only Carvakas/Lokayatis reject all pramana other than direct perception.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 12:21 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

Nevertheless, the bigger question at this point is whether it is possible for someone to learn Buddhism only from books (also perhaps audio/video materials) and that way gain correct understanding.

WontonCarter said:

How I've done it so far is to not only read the works of many teachers of many traditions, but also work a lot with admirable friends, compare understandings, read the posts here and at DhammaWheel, as well as other forums, and listen to Dharma talks and lectures from highly-reputable teachers of both Mahayana and Theravada. I've also been in contact/have friendships with monks and nuns, exchanged letters, had conversations, etc. I spend a lot of time studying the Pali Canon and Mahayana sutras as well, and reading commentaries. Most importantly, I practice in line with these teachings and scriptures.

Malcolm wrote:

This is called training in the three wisdoms: hearing, reflection, and cultivation.

Author: Malcolm

Date: Tuesday, December 5th, 2017 at 12:00 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

Oh, we can reason about rebirth and karma, but to do so requires special knowledge which is not accessible to average people (i.e. empirical validation).

PuerAzelis said:

Ok, so we get into practice.

Practice requires the union of wisdom (i.e. a view) and experience (i.e. the application of the view).

Then, the result of practice is to affirm the view as a knowledge.

I.e. "oh, yes, now I know the view is correct".

This sounds a lot to me like the scientific method, i.e. there is a hypothesis, an experiment and a result.

Malcolm wrote:

The point is that confirming these things for oneself at the level of direct perception requires developing instruments of knowledge that are private, i.e., not accessible to anything other than testimony. Śabda is a valid form of knowledge for Buddhists, but not for scientists.

Author: Malcolm

Date: Monday, December 4th, 2017 at 11:27 PM

Title: Re: Why Secular Buddhism is Not True

Content:

PuerAzelis said:

Even if we accept that karma and rebirth can't be empirically verified, both sides can still converse about them, if we accept that they can do so using definitions and synthetic propositions.

At the moment I think we have to be able to do this.

If we couldn't, we would then have to ask ourselves why we can validly reason about

things like emptiness - but not karma and rebirth.

Malcolm wrote:

Oh, we can reason about rebirth and karma, but to do so requires special knowledge which is not accessible to average people (i.e. empirical validation).

Author: Malcolm

Date: Monday, December 4th, 2017 at 11:01 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

If there is a denial of rebirth and karma, or a significantly dissimilar interpretation of rebirth and karma (for example, Hinduism), it is not Buddhadharma.

PuerAzelis said:

And so our task is to present a rational explanation of how those things plainly occur. Which I believe can be done if the teaching is good. And if such a rational explanation can be given, it won't matter what name anyone would like to give it.

Malcolm wrote:

In any religion, rebirth and karma are not falsifiable. That is why they are religions.

Author: Malcolm

Date: Monday, December 4th, 2017 at 10:51 PM

Title: Re: Why Secular Buddhism is Not True

Content:

PuerAzelis said:

Post-traditional need not equal "secular".

Malcolm wrote:

If there is a denial of rebirth and karma, or a significantly dissimilar interpretation of rebirth and karma (for example, Hinduism), it is not Buddhadharma.

Author: Malcolm

Date: Monday, December 4th, 2017 at 10:23 PM

Title: Re: Trump Tweets

Content:

Grigoris said:

At least they are being sneaky and underhanded about their support, the blundering idiot the U\$ has for president, on the other hand...

Malcolm wrote:

Sneaky and underhanded, like, by loaning Le Pen millions?

Author: Malcolm

Date: Monday, December 4th, 2017 at 10:22 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

I sort of like that the DC does it's own stuff, but is there an explicit reason they do not use an available streaming service?

I mean if the answer is that they want the DC to remain independent of these, that is a good thing, and we should take our lumps...but if not...

Malcolm wrote:

Initially, they developed their webcast platform hoping to also sell services to others.

Actually, the DC webcast platform is one of the most stable out there.

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:45 AM

Title: Re: Source of Indra's Net?

Content:

Malcolm wrote:

In other words, it is a fail.

Coëmgenu said:

Neither stopping, nor starting, nor ending.

Neither endless, nor single, nor many.

I salute he who taught, the Buddha Full-wrought,
of dependent origination.

I could go further.

Malcolm wrote:

Your rendering is incorrect. it has only six terms, not eight:

Not ceasing, not arising,
not annihilated, not permanent,
not going, not coming,
not different, not the same,

And full wrought? What does that mean?

And how about pacification of proliferation?

Also the order, not ceasing, not arising, etc., is significant.

Coëmgenu said:

I've been scolded once before for not staying on topic!

But yes, the auspicious cessation of hypostatization is missing. Similarly, as you noted, two terms from the beginning list are omitted for the rhyme.

I originally had it ending like

The goodly, I laud, the D.O. he taught,
for the ending of reification

But I decided, since the effort wasn't a serious proposal for a all-limerick MMK, that it was ultimately more amusing to have the first post end with a rhyme based on "dependent origination" itself.

PS, and I forgot to add:

Malcolm wrote:

And full wrought? What does that mean?

Coëmgenu said:

"Full-wrought" it was happens when you try to squeeze "Fully Enlightened Buddha"/saṃbuddhas into 2 syllables and have it rhyme with "taught".

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:43 AM

Title: Re: Vajrayāna and the need to have complete Sense-Organs intact.

Content:

PadmaVonSamba said:

If body mandala visualization were the only means of practicing vajrayana,

Malcolm wrote:

The body mandala is not a visualization.

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:35 AM

Title: Re: enlightenment in one life

Content:

Vasana said:

We're all lazy...

Malcolm wrote:

You don't need to worry. Vimalamitra states:

One of average diligence sees the instruction of the guru, seeing the direct perception of vidyā. However, because they are distracted by worldly distractions, they never have time to practice. When they cast off this body of traces, through the blessings of seeing the door of profound dharmatā, after they find solace in the natural nirmanakāya buddhahood, they attain buddhahood. Thus, there is not a single one who has entered into this teaching who fails to attain buddhahood. This it is said that for these ones, “the appearances of samsara are impossible.”

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:32 AM

Title: Re: enlightenment in one life

Content:

Rick said:

What about the Ferdinands of this world who swoop in and sniff deeply (and ecstatically) from Dzogchen, then from Advaita, then from Krishnamurti, then back to Dzogchen, and so on? Are we invited to the buddhahood party?

Malcolm wrote:

If you enter into Dzogchen teachings in a real sense, you won't be interested in other teachings at all.

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:31 AM

Title: Re: enlightenment in one life

Content:

Yuren said:

So what's the success rate like, in percentages?

For instance, how many have become enlightened by following Namkhai Norbu?

Malcolm wrote:

Everyone who follows Dzogchen teachings will attain buddhahood, either in this life, the bardo, or the very next lifetime. As Paṇḍita Vimalamitra says:

Thus, there is not a single one who has entered into this teaching who fails to attain buddhahood.

Yuren said:

What % of those manage to attain it in this lifetime? Obviously you can't know but if you had to take a guess?

Malcolm wrote:

No idea, but that does not concern me very much.

Author: Malcolm

Date: Monday, December 4th, 2017 at 5:30 AM

Title: Re: Guruyoga in daily life

Content:

Miroku said:

How can one practice guru yoga in daily life?

Malcolm wrote:

Atiguru yoga. It can be practiced hundreds of times a day in all activities.

Temicco said:

You didn't really answer the question.

Malcolm wrote:

I answered it very precisely, actually.

Author: Malcolm

Date: Monday, December 4th, 2017 at 2:02 AM

Title: Re: enlightenment in one life

Content:

Yuren said:

So what's the success rate like, in percentages?

For instance, how many have become enlightened by following Namkhai Norbu?

Malcolm wrote:

Everyone who follows Dzogchen teachings will attain buddhahood, either in this life, the bardo, or the very next lifetime. As Paṇḍita Vimalamitra says:

Thus, there is not a single one who has entered into this teaching who fails to attain buddhahood.

Author: Malcolm

Date: Monday, December 4th, 2017 at 1:43 AM

Title: Re: The Six Lamps

Content:

Lindama said:

At the risk of being irreverent, I'd say follow your heart. I don't see Norbu lacking in generosity. And, consider this... there is something unhealthy when you can't say no to your guru. If you look thru the zen literature, you'll see this... it is welcomed.

Malcolm wrote:

I am afraid you don't understand Rinpoche's point. His point is very simple. It is easy to have misconceptions about thogal teachings if you read them without proper preparation. We see this all the time — people have wild fantasies based on so called "Dzogchen" cosmology, that is, how appearance of the basis arise from the basis, and what "basis" actually means.

When you have misconceptions about Dzogchen teachings, you will block your realization.

Now then, ChNN never said to anyone, "You cannot read thogal texts until you receive thogal teachings from me." He said, "You should not read thogal texts until you have received thogal teachings in a proper way."

Moreover, the presentation of the lamps is markedly different in these two different Dzogchen traditions, their names are different, and so on. Thus, while their meaning is the same, goal is the same, etc., they are different traditions and need to be respected. Just because you have received Bonpo teachings on Dzogchen does not mean you have the proper transmission to read any Buddhist thogal text. There are important differences in the two traditions based on terminology, and so on. Basically, if you want their transmissions, you must go out and seek them from someone qualified to give them, but not just start reading books because after all, we have the first amendment.

Author: Malcolm

Date: Monday, December 4th, 2017 at 1:35 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javier.espinoza.t said:

in Rimpoche teachings is Vajrayana considered part of Mahayana or not?

i think that obviously yes, but another "old" practitioner said to me that no so i got confused and dissapointed hahahaha

Malcolm wrote:

Vajrayāna is part of Mahāyāna, definitely.

Author: Malcolm

Date: Monday, December 4th, 2017 at 12:10 AM

Title: Re: Guruyoga in daily life

Content:

Miroku said:

How can one practice guru yoga in daily life?

Malcolm wrote:

Atiguru yoga. It can be practiced hundreds of times a day in all activities.

Author: Malcolm

Date: Monday, December 4th, 2017 at 12:07 AM

Title: Re: Source of Indra's Net?

Content:

Zhen Li said:

In English, it is not localizable to produce a philosophical document in verse.

Malcolm wrote:

Yes, and since there is really very little in Buddhist texts that are not of philosophical import...

Karikas and gathas should not be trivialized with awkward renderings to force them into some kind of metered, rhymed verse.

Author: Malcolm

Date: Monday, December 4th, 2017 at 12:06 AM

Title: Re: Source of Indra's Net?

Content:

Coëmgenu said:

Go ahead, try.

Neither stopping, nor starting, nor ending.

Neither endless, nor single, nor many.

I salute he who taught, the Buddha Full-wrought,
of dependent origination.

I could go further.

Malcolm wrote:

Your rendering is incorrect. it has only six terms, not eight:

Not ceasing, not arising,

not annihilated, not permanent,
not going, not coming,
not different, not the same,

And full wrought? What does that mean?

And how about pacification of proliferation?

Also the order, not ceasing, not arising, etc., is significant.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 10:15 AM

Title: Re: The Six Lamps

Content:

Malcolm wrote:

The answer is really simple. Go get the transmission from a teacher you trust, Bon or Buddhist. Then, read whatever you like.

Johnny Dangerous said:

Glad everyone chimed in, I hadn't really thought about how complex this was, but here's the dilemma:

Indeed, I definitely consider ChNN my root Guru. I also take teachings with TWR, and have (very periodic) access to him in person. I am not bothered by the Bön/Buddhist dichotomy, for whatever reason, nor am I concerned in this conversation with some people's opinion's on TWR's books, opinions on Kyab Rig or whatever - just for the record, and to keep on topic.

Unfortunately, I am pretty sure I will never be able to get Thogal instructions, and perhaps no in person instruction at all from ChNN, even though he is my root teacher. I have thus far followed Rinpoche's advice on this to the letter, including skipping parts of books (e.g. Heart Drops) that I already owned and hadn't read yet when I found out his position, so I have followed his rule.

The dilemma is, am I supposed to do that forever, since I can never have in person instructions from ChNN on Thogal? I mean it isn't the hugest deal as I would never try to follow instructions from a book on something like Thogal anyway, and I am nowhere near ready for it, but it does seem to preclude me from reading a number of things I am interested in indefinitely. this coupled with the fact that Bönpo teachers seem to view it differently makes for some confusing decisions when I am deciding whether or not to try reading something. perhaps I should simply read less.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 5:28 AM

Title: Re: Dzongsar Khyentse Rinpoche

Content:

Miroku said:

Was he supposed to take part on the creation of this book? Or how did he ommit him?

Lukeinaz said:

Sorry that was a bit confusing. Totally off topic. I was referring to Khyentse Wangchug not appearing in the lineage tree found in this book.

Norwegian said:

Politics and/or total ignorance.

Malcolm wrote:

The latter, most likely.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 4:38 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

If the teaching in question is correct, than perhaps this is an illustration of a shortfall of the general tradition of basing perspectives of Buddhadharma around particular sūtrāṇi.

Malcolm wrote:

Yes. The Indians never had this custom.

Coëmgenu said:

the narrative that "There is no buddhahood/ in the desire realm or the formless realm." is quite problematized, if not outrightly rejected.

Malcolm wrote:

People often ignore what sūtras actually say.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 3:49 AM

Title: Re: Chatral Sangye Dorje

Content:

Simon E. said:

Chatral Rinpoche was the antithesis of most modern Vajra teachers.

He wrote nothing.

Malcolm wrote:

This is not actually true. He wrote books under pseudonyms.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 3:26 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

Well, I said that this was a particularly Tibetan belief, because this strata of Indian Buddhism only survives in Tibet.

Malcolm wrote:

The Lanka only exist in Tibet? that's news to me.

Coëmgenu said:

Oh no, I referred to the interpretation of it.

Malcolm wrote:

It is not a statement requiring interpretation.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 1:39 AM

Title: Re: The Six Lamps

Content:

Lhasa said:

OP was asking about the Bonpo teachers' attitude toward this. In the Bon subforum not the DC.

Malcolm wrote:

He is a student of ChNN, in other words he considers ChNN his root guru. He asked for advice. We told him what his guru thinks. It is really that simple.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 1:31 AM

Title: Re: Source of Indra's Net?

Content:

Malcolm wrote:

Aesthetics are important.

Zhen Li said:

I happen to like 19th century translations with verse as verse. It's a matter of preference, and it also requires more skill on the part of the translator.

Malcolm wrote:

If you like clumsy, non-idiomatic translations, go for it.

Factually speaking however, you could never get the MMK into rhyme in English. You can't even really get into anything resembling a meter without doing violence to the text.

Go ahead, try. You will see what a dismal failure it is. Also, most of these 19th century translations are very, very, poor.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 1:27 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

Well, I said that this was a particularly Tibetan belief, because this strata of Indian Buddhism only survives in Tibet.

Malcolm wrote:

The Lanka only exist in Tibet? that's news to me.

Author: Malcolm

Date: Sunday, December 3rd, 2017 at 12:49 AM

Title: Re: Trump Tweets

Content:

dzogchungpa said:

Isn't 'politics' singular?

Malcolm wrote:

"Politic" refers to the body politic, not politics.

dzogchungpa said:

OK, this is interesting. With reference to

<https://www.ahdictionary.com/word/search.html?q=politics> I feel that TC was using

'politics' in either the second, third or fourth senses listed there and apparently in those senses it can take either a singular or plural verb, something I didn't know. I can say that as a native American English speaker I find "US politics is boring" much more natural sounding.

Malcolm wrote:

Politic also means:

Showing sound or pragmatic judgment; prudent; judicious: found it politic not to mention his youthful indiscretions.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 9:36 PM

Title: Re: The Six Lamps

Content:

Johnny Dangerous said:

Can I just read this? Generally speaking, how do Bön teachers feel about people reading texts such as this? Are there any 'requirements' as such, or should one just use their judgment?

Norwegian said:

Since I know you're a student of ChNN: ChNN does not want his students to read these things before they receive it. He's very clear on that.

Malcolm wrote:

Seconded.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 9:34 PM

Title: Re: Trump Tweets

Content:

Queequeg said:

Flynn is fried. Next up: Kushner. The knot tightens...

TharpaChodron said:

One thing you can't say is that US politics are boring.

dzogchungpa said:

Isn't 'poltics' singular?

Malcolm wrote:

"Politic" refers to the body politic, not politics.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 5:43 AM

Title: Re: More bad news

Content:

Malcolm wrote:

BTW, while I am certainly a friend of Lama Tsultrim's, I am not her student. I think however that Tara Mandala is one of the best Dharma centers in the US. The people who are there are quite serious, very good practitioners in general. It is the one of the few Dharma communities in the US worth a damn.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 5:36 AM

Title: Re: More bad news

Content:

Malcolm wrote:

According to Lama Tsultrim, Tara Mandala had some issues with some Lamas who were at a drupchen led by Tulku Sangngak in 2009. As a result of their behavior, they were asked to leave, permanently.

Tara Mandala then came up with a form that all teachers, staff, and volunteers must sign, pledging they will not engage in behavior that might be construed as an unwanted advance. This includes Tulku Sangngak.

In Lama Tsultrim's estimation, Tulku Sangngak did not inappropriately touch this women. The incident, when it occurred was not in private, and there was no further contact between he and she.

This was shared with me in a conversation with her, and she expressed her wish that if it came up, that I should feel free to explain she has a different view of what happened.

Anyone who has further concerns about this should contact Tara Mandala's board of director's directly. Tara Mandala is not a place that covers up sexual harassment and they have a zero tolerance policy concerning it. I am personally aware of people who have been expelled from Tara Mandala, both Lamas and westerners for this reason.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 4:21 AM

Title: Re: More bad news

Content:

passel said:

“

Malcolm wrote:

This one does not show up.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 4:17 AM

Title: Re: Trump Tweets

Content:

fuki said:

Yup, but it has nothing to do with measuring worldly things like power and weakness, war and peace, etc.

In many cases it does, the length countries or ppl go through to acquire power or wealth is mostly based on the delusion of self, grasping/rejecting, hope and fear.

Malcolm wrote:

Great, so it is all based on hope and fear. Fantastic. Then what?

fuki said:

And ppl's measurement is often based on the same, your politicians are still making decision based on the cold war paranoia and citizens are being spoon fed to buy into it.

Malcolm wrote:

Not just my politicians, also your politicians in Europe are making the same kinds of decisions. You think Russia is a friend of Western Europe, or of democracy in general? I don't. The reason why NATO was created is still there.

fuki said:

Whether the actual measurement is based on facts (the way you refer to it) or not, one can measure the branches but I tend to view it from the root,

Malcolm wrote:

It is fine to view things from the root, but if you cannot cure it, you are like a hero without weapons.

fuki said:

hence we look at things differently depending on things in this conceptual universe, a word like power is relative after all hence we can look at it differently, which makes it fun. So I could say for the sake of the conversation yes to your version of powerful, but that kind of power is no power to me at all.

Malcolm wrote:

Apart from the fact that because of American power, Russians are not invading Europe, though they are trying to destroy the EU by backing fascists in every country.

<https://nltimes.nl/2017/11/22/wilders-defends-russia-speaks-russophobia>

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 4:08 AM

Title: Re: ChNN WEBCAST TOMORROW

Content:

TaTa said:

They uploaded an audio recording of tonights event

Aryjna said:

Where is it uploaded? I don't see any new recording in the replay page.

Malcolm wrote:

<http://webcast.dzogchen.net/data/uploads/files/20171201amchnnspeach.mp3>

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 3:38 AM

Title: Re: Trump Tweets

Content:

fuki said:

Don't remember the author (it was a rinpoche) who said;

"Ignorance is an omnipresent phenomena"

dzogchungpa said:

Perhaps you are thinking of the mahasiddha Zappa who famously said in one of his dohas:

Some scientists claim that hydrogen, because it is so plentiful, is the basic building block of the universe. I dispute that. I say there is more stupidity than hydrogen, and that is the basic building block of the universe.

fuki said:

It was this one

"We can observe many varieties of suffering and at the same time recognize a common basis that applies to all beings. This common basis is omnipresent ignorance, and it expresses itself in a constant alternation between hope and fear."

~Lama Gendun Rinpoche

Malcolm wrote:

Yup, but it has nothing to do with measuring worldly things like power and weakness, war and peace, etc.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 3:33 AM

Title: Re: Tiantai Zhiyi Magnum Opus Translated: "Clear Serenity, Quiet Insight" (Mo-ho chih-kuan) 3vol

Content:

Queequeg said:

"Searing" yeah, no doubt. I don't know how familiar you are with the underlying divide here but, folks take it pretty personally.

Can I ask how familiar you are with all this?

Malcolm wrote:

I have not read Ziporyn's book. I read Swanson's mentioned book some time ago.

One difference between Ziporyn and Garfield, is the latter has had a permanent and severe allergy to Dzogchen, which apparently has only recently abated somewhat.

Queequeg said:

If you have the time and inclination, I would be very interested in your take on Ziporyn and the whole subject.

Somehow, I'm not surprised that Garfield would not take to Dzogchen well. Hehe.

Malcolm wrote:

One thing I am curious about -- is Ziporyn a practitioner, or just a wordsmith?

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 3:09 AM

Title: Re: ChNN WEBCAST TOMORROW

Content:

Tenma said:

ChNN's webcasts are limited from what I found and protected with high prices.

Malcolm wrote:

No, they are free, actually,

Tenma said:

I mean as in that, and also are protected only to members. Can't access.

Malcolm wrote:

Depends on the webcast. Most are open, some are closed.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 3:06 AM

Title: Re: ChNN WEBCAST TOMORROW

Content:

Tenma said:

ChNN's webcasts are limited from what I found and protected with high prices.

Malcolm wrote:

No, they are free, actually,

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 3:04 AM

Title: Re: Tiantai Zhiyi Magnum Opus Translated: "Clear Serenity, Quiet Insight" (Mo-ho chih-kuan) 3vol

Content:

Queequeg said:

Garfield et al. seem to be suffering the same failure. They seem to be treating this as a scholastic game - Zhiyi was talking about the struggle and path of enlightenment, not some logic puzzle to be solved. The moment that you forget that this is what all those words are about, you have lost any hope of understanding Zhiyi.

Malcolm wrote:

Actually, Garfield, et al., are making a very searing observation about Ziporyn's intellectual laziness and lack of attention to detail regarding a very specific point.

Queequeg said:

"Searing" yeah, no doubt. I don't know how familiar you are with the underlying divide here but, folks take it pretty personally.

Can I ask how familiar you are with all this?

Malcolm wrote:

I have not read Ziporyn's book. I read Swanson's mentioned book some time ago.

One difference between Ziporyn and Garfield, is the latter has had a permanent and severe allergy to Dzogchen, which apparently has only recently abated somewhat.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 2:39 AM

Title: Re: Source of Indra's Net?

Content:

Zhen Li said:

This is purely an aesthetic difference.

Malcolm wrote:
Aesthetics are important.

Author: Malcolm
Date: Saturday, December 2nd, 2017 at 2:29 AM
Title: Re: Tiantai Zhiyi Magnum Opus Translated: "Clear Serenity, Quiet Insight" (Mo-ho chih-kuan) 3vol
Content:

Queequeg said:
Garfield et al. seem to be suffering the same failure. They seem to be treating this as a scholastic game - Zhiyi was talking about the struggle and path of enlightenment, not some logic puzzle to be solved. The moment that you forget that this is what all those words are about, you have lost any hope of understanding Zhiyi.

Malcolm wrote:
Actually, Garfield, et al, are making a very searing observation about Ziporyn's intellectual laziness and lack of attention to detail regarding a very specific point.

Author: Malcolm
Date: Saturday, December 2nd, 2017 at 1:26 AM
Title: Re: Breaking (or is it fake?) News..... ;)
Content:
Lindama said:
NYT corrected that to say.... "expected to plead guilty"

Malcolm wrote:
he pled guilty.

Author: Malcolm
Date: Saturday, December 2nd, 2017 at 1:02 AM
Title: Re: Trump Tweets
Content:

Minobu said:
it's impolite malcolm.

Malcolm wrote:
No, it is precise. People who want to look at more context can just view your original post.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:56 AM

Title: Re: Trump Tweets

Content:

Queequeg said:

I wonder how we're going to repair this - we need a truly decent person to have the Bully Pulpit for at least 8 years to reset the course.

Malcolm wrote:

Well, people have to get their shit together and not leave the top of their ballots blank because they fell for Russian propaganda.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:54 AM

Title: Re: Trump Tweets

Content:

Malcolm wrote:

I admonished you for going ad hom on Greg.

Minobu said:

actually it technically isn't .

Malcolm wrote:

This is what you said:

it says a lot about your character and the effectiveness of your Buddhist practice.

That is an ad hominem.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:40 AM

Title: Re: Trump Tweets

Content:

Minobu said:

you slammed me.

Malcolm wrote:

I admonished you for going ad hom on Greg.

In other news, we live on a blue marble in space. When negative things happen, it is everyone's karma, not just one nation's.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:26 AM

Title: Re: Trump Tweets

Content:

Minobu said:

so like the world has to suffer these fools?

Malcolm wrote:

Yes, it is called "the ripening of karma."

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:24 AM

Title: Re: When you first started... (lightweight question)

Content:

weitsicht said:

Don't mix the yanas

Boomerang said:

What do you mean by that?

Malcolm wrote:

She means don't use lower yāna explanations to try and explicate higher yānas principles, and vice versa. It is fine to cite something from lower yānas if it supports higher yānas, for example, citing the Uttaratantra to elucidate tathāgatagarbha in Vajrayāna texts, or Madhyamaka texts to elucidate the principle of freedom from extremes, but you would not cite Dzogchen tantras in a Madhyamaka commentary.

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:22 AM

Title: Re: Source of Indra's Net?

Content:

Zhen Li said:

As regards rhyming, again, this is about localization. English verse has metre and sometimes rhyme, but that it isn't present in the source text does not mean it needn't be

present in the translated text—

Malcolm wrote:

There is no need to force meter or rhyme on translations. It sounds very, very contrived and awkward. Very 19th century.

Zhen Li said:

one cannot get a one-to-one unmediated representation of a source text without reading the source text, and attempts to do so are always clumsy and Buddhist-Hybrid English.

Malcolm wrote:

Hence, we don't bother.

Zhen Li said:

Moreover, Sanskrit verse has various other features such as change of metre, and so forth, that free verse cannot replicate and it is also not true that Sanskrit does not feature rhyme, for instance, the Gītagovinda frequently employs rhyme, it is just not common.

Malcolm wrote:

Hence we don't bother trying to impose meter in translations. When we do, we always wind up with archaism, and non-idiomatic renderings in English.

Zhen Li said:

Moreover, with some material it works well, and sometimes it works better to not feature rhyme. But in the end, it's an aesthetic choice. I'm not against the translating of verse as prose, but just as you argue that Sanskrit and Tibetan does not rhyme, by that very logic we also should not slot verse translations into prose into lines as in English verse.

Malcolm wrote:

It's about the shape of the text, more than anything. The only reason to put verse in prose formatting is to cut down per-page cost in a book.

Zhen Li said:

Sanskrit pothī do not slot verses into vertical lines, they are organized just like prose except with verse numbers indicated.

Malcolm wrote:

Neither do Tibetan texts — well, in modern printed editions of Tibetan texts, they are beginning to adopt the convention of placing verse in vertical lines, but since Tibetan blockprints and manuscripts are modeled on pothī...

Author: Malcolm

Date: Saturday, December 2nd, 2017 at 12:07 AM

Title: Re: Trump Tweets

Content:

Minobu said:

it says a lot about your character and the effectiveness of your Buddhist practice.

Malcolm wrote:

That was not called for, Minobu.

Author: Malcolm

Date: Friday, December 1st, 2017 at 11:44 PM

Title: Re: extibetanbuddhist dot com

Content:

Malcolm wrote:

There is this link which verifies some of what the fellow above has to say, that is, that he was tasked with starting programs in India.

<https://archive.li/Go0ik>

Author: Malcolm

Date: Friday, December 1st, 2017 at 10:46 PM

Title: Re: Trump Tweets

Content:

Malcolm wrote:

America is the most powerful nation in the world. There will always be haters.

Lindama said:

And, the US is also the most dangerous country in the world...

Malcolm wrote:

It can be, yup, when it is run by foolish people.

Author: Malcolm

Date: Friday, December 1st, 2017 at 10:42 PM

Title: Re: Trump Tweets

Content:

Malcolm wrote:

America is the most powerful nation in the world. There will always be haters.

fuki said:

No such thing as a "most powerful" or "greatest country" in the world...

Malcolm wrote:

I did not say America was the "greatest" country, but it is the most powerful country in the world by any number of measures:

Economic
Military
Resources

I also never said this was a permanent condition. The most powerful nation in the world, after all, used to be Britain.

M

Author: Malcolm

Date: Friday, December 1st, 2017 at 10:39 PM

Title: Re: Trump Tweets

Content:

Grigoris said:

Reign in your paranoia, the "minibus" was an auto correct by my smart phone.

Malcolm wrote:

Still, pretty funny.

Author: Malcolm

Date: Friday, December 1st, 2017 at 10:21 PM

Title: Re: Source of Indra's Net?

Content:

Zhen Li said:

But for English, I don't personally think translations of verses should be lined up, to make them look like verses in English, if they are not in verse—if one isn't inclined to translate it as a verse, just translate it as a prose paragraph (Emmerick does this in his *Suvarṇaprabhāsa* translation and it works fine).

Malcolm wrote:

Speaking as someone who translates Buddhist texts (from Tibetan) all day long, day and day out: it doesn't work just fine. For one thing, there is no rhyming in Tibetan, Sanskrit, etc.

Secondly, translating verse as prose makes it harder to locate the line in the source

text.

Thirdly, it is a well established convention in English that verse should be rendered in a free verse structure, and it is fine to disregard meter, etc.

Author: Malcolm

Date: Friday, December 1st, 2017 at 10:14 PM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

Of course there are. There are reams of passages that define the qualities of a kayānamitra. The terms guru and kalayānamitra are intimately connected in Mahāyāna Sūtras.

Astus said:

The reason I mentioned the exclusion of the monastic side is because it seems most of the kalyanamitras are within a renounced environment. Also, what types of good friends would you list?

Malcolm wrote:

Utterly besides the point.

Author: Malcolm

Date: Friday, December 1st, 2017 at 4:42 AM

Title: Re: "Believe nothing unless..." quote

Content:

weitsicht said:

honestly, I am happy to having had more replies to my post than Malcom's

Malcolm wrote:

I never actually replied to the post you made.

emaho said:

Wow. Malcolm, you've really become much more affable than in eSangha days, but this post really reminds me of the good old time when there was a thread "How to cope with Malcolm"

Malcolm wrote:

The real question is, why do I cope with the rest of you?

Author: Malcolm

Date: Friday, December 1st, 2017 at 4:24 AM

Title: Re: "Believe nothing unless..." quote

Content:

weitsicht said:

honestly, I am happy to having had more replies to my post than Malcom's

Malcolm wrote:

I never actually replied to the post you made.

Author: Malcolm

Date: Friday, December 1st, 2017 at 4:18 AM

Title: Re: Yes, you need a teacher.

Content:

Admin_PC said:

Maybe we should talk about the various nuances of the term “teacher”? Astus touched on it before with discussion of the term “kalyanamitra” vs “guru”. There seems like there may be different levels to the term.

Astus said:

If the monastic side of things is put aside, then there aren't really any clear cut definitions

Malcolm wrote:

Of course there are. There are reams of passages that define the qualities of a kayānamitra. The terms guru and kalayānamitra are intimately connected in Mahāyāna Sūtras.

For example, the Ratnānanta Sūtra says of the virtuous mentor:

One must have strong devotion for the virtuous mentor. They are never satisfied in seeking the Dharma. They have much hearing, and are diligent. They pure investigation into the treatises. They train in discernment. They train in discerning philosophical positions. They are expert in rites. One should be devoted to the guru. One must never deny the guru. One must never violate the word of the guru.

The Akṣayamati-nirdeśa states:

Those virtuous mentors are without pride, and they should be held as dear as gurus, they should be held as dear as the teacher.

The Bodhisattva-piṭaka Sūtra states:

Since I pleased a master,
I have attained freedom and endowments.
Since I relinquished evil companions,
I have found a virtuous mentor.
In order to attain awakening,
I have disregarded my body and my life.
In order to attain the awakening of a buddha,
with thoughts of faith

for the master, the guru, the object of offering,
I always behaved with respect.

And:

One should circumambulate all gurus
thereby, merit is strengthened and one's brilliance increases.

The Buddha-saṅgīti Sūtra states:

Bodhisattvas on the second bodhisattva bhūmi think of eight Dharmas in their minds. If it is asked what are the eight, they are as follows: 1) they have pure discipline, 2) they are grateful and thoughtful, 3) they dwell in power of patience, 4) they are joyful and they bow, 5) they never abandon all sentient beings, 6) they are unconfused about great compassion, 7) they are devoted to the guru and consider them the Teacher (i.e. Buddha), and 8) they are diligent in the perfections.

The Suvikrāntacinta-devaputra-paripṛcchā states:

Devaputra, if a bodhisattva is endowed with four Dharmas they will be a master for all. What are these four? Absence of pride, devotion to the guru, conscientiousness, and strong aspiration.

The Śatasāhasrikā-prajñāpāramitā states:

Rely upon, attend, serve, and regard those virtuous mentors as gurus.

Author: Malcolm

Date: Friday, December 1st, 2017 at 3:18 AM

Title: Re: Trump Tweets

Content:

Minobu said:

this is all i am trying to tell you...and your screaming the numbers in the election is pissing in the wind.

Malcolm wrote:

I understand quite well the perception of Trump in the world.

Minobu said:

but do you understand those consequence and the spill over that he ends up painting americans with that brush....

Malcolm wrote:

America is the most powerful nation in the world. There will always be haters.

Author: Malcolm

Date: Friday, December 1st, 2017 at 3:07 AM

Title: Re: Trump Tweets

Content:

Minobu said:

this is all i am trying to tell you...and your screaming the numbers in the election is pissing in the wind.

Malcolm wrote:

I understand quite well the perception of Trump in the world.

Author: Malcolm

Date: Friday, December 1st, 2017 at 2:49 AM

Title: Re: Trump Tweets

Content:

Minobu said:

and if you want to split hairs..he got in due to winning a majority.
the whole electoral and popular vote thing means nothing to the average schlub.

Malcolm wrote:

He lost the popular vote by more than 3 million, and his electoral college win was by the very slimmest of margins, less than 100,000 votes determined the outcome. I hardly call that a majority. He won due to the fact that people in Michigan, Pennsylvania and Ohio left the topic of the ticket empty, 80,000 people did this in Michigan, for example (the idiots).

Author: Malcolm

Date: Friday, December 1st, 2017 at 2:36 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

Is the webcast a broadcast of a retreat?

Malcolm wrote:

Yes. I suggest you follow the webcast for the upcoming retreat later in December.

Author: Malcolm

Date: Friday, December 1st, 2017 at 2:24 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

What organization should I become a member of? To have access to the webcasts and the teachers you noted?

Malcolm wrote:

International Dzogchen Community.

CedarTree said:

Lol this site is hard to navigate, I clicked membership up at the time near sign in and it took me to "sign in" lol

Where do I see membership options and prices and all that stuff... Lol

Malcolm wrote:

I suggest you follow some retreats first, before becoming a member.

Author: Malcolm

Date: Friday, December 1st, 2017 at 2:18 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

What organization should I become a member of? To have access to the webcasts and the teachers you noted?

Malcolm wrote:

International Dzogchen Community.

Author: Malcolm

Date: Friday, December 1st, 2017 at 1:50 AM

Title: Re: Trump Tweets

Content:

Malcolm wrote:

Trump is a fascist. So are his supporters.

Minobu said:

The world sees this man as being voted in by the vast majority of Americans.

Malcolm wrote:
He wasn't.

Author: Malcolm
Date: Friday, December 1st, 2017 at 12:48 AM
Title: Re: Trump Tweets
Content:
Malcolm wrote:
Trump is a fascist. So are his supporters.

Author: Malcolm
Date: Friday, December 1st, 2017 at 12:44 AM
Title: Re: Yes, you need a teacher.
Content:
Admin_PC said:
Maybe we should talk about the various nuances of the term “teacher”? Astus touched on it before with discussion of the term “kalyanamitra” vs “guru”. There seems like there may be different levels to the term.

Malcolm wrote:
The term used in my translation, virtuous mentor, is a translation of kalyāṇamitra. You can see from the sūtras I cited above, there is no question but that in Mahāyāna one is supposed to serve this person with respect commensurate with their kindness in teaching the Dharma. Examples of this can found in the PP Sūtras, where Sadaprarudita, despite having visions of Tathāgatas, still endeavors to find a human teacher, the bodhisattva Dharmodgata, who can teach him the perfection of wisdom.

In Hinayāna, novice bhikṣus are supposed to serve a senior teacher for ten years.

Author: Malcolm
Date: Friday, December 1st, 2017 at 12:36 AM
Title: Re: Why Secular Buddhism is Not True
Content:
tiagolps said:
Again, evolution doesn't really matter, it doesn't change what the Buddha taught. That's what I'm trying to get at.

boda said:
It doesn't matter how many times you say it, the fact is that our understanding of the world has developed and in accordance with that development new understandings of Buddhism have come about.

Malcolm wrote:
That does not make those understandings Buddhadharma. Buddhadharma is

something very precise and specific.

Author: Malcolm

Date: Friday, December 1st, 2017 at 12:33 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

Rather, you claim their interpretation of it is incorrect.

Malcolm wrote:

No, I am claiming they reject the concept in its entirety.

Author: Malcolm

Date: Friday, December 1st, 2017 at 12:31 AM

Title: Re: "Believe nothing unless..." quote

Content:

Jeff H said:

But to simply tell her it's wrong doesn't seem helpful to me.

Malcolm wrote:

It affords her the understanding that she must be more careful in accepting quotes from unvetted sources.

Jeff H said:

Quite true. "That's not the way."

Malcolm wrote:

What can be more helpful than that?

Jeff H said:

Adding direction. "Here is the way." (As you've done for me several times.)

Malcolm wrote:

Well, it is a group effort here, I am not the only one who can do some heavy lifting.

Author: Malcolm

Date: Friday, December 1st, 2017 at 12:13 AM

Title: Re: "Believe nothing unless..." quote

Content:

Jeff H said:

But to simply tell her it's wrong doesn't seem helpful to me.

Malcolm wrote:

It affords her the understanding that she must be more careful in accepting quotes from unvetted sources. What can be more helpful than that?

Author: Malcolm

Date: Friday, December 1st, 2017 at 12:10 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

But you would have no access to one on one with teachers to really suss things out and really delve deeply into it? Or is that somehow built into the webcast system?

Norwegian said:

Try to travel if you can.

CedarTree said:

I might have to yah.

Does anyone know the place to sign up for the webcast and the cost?

Also the cost (I am guessing it's not Dana) of talking one on one with teachers if you travel to one of the centers, etc.

Malcolm wrote:

The webcasts are free, but in order to listen to replays, you must be a member.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 11:53 PM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

Does one do all those practices in the lineage?

Malcolm wrote:

Some do, some don't.

CedarTree said:

Makes sense.

I have one last question for now. Then I think I have tapped my curiosity for the current period.

What happens if this lineage doesn't have an approved location/center in your country?

Malcolm wrote:

You follow Rinpoche by means of webcasts.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 11:48 PM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

And this really raises a big question for me. What is the role of Vajra Dance, Yantra Yoga, Khaita Dances, etc. When you go in this lineage do you study all of that stuff? I tried researching them but they seem only in line with that lineage. Any info you can share Malcolm as I am sure you know how it all fits in.

Malcolm wrote:

They are all secondary practices which aim at supporting the state of contemplation.

CedarTree said:

Does one do all those practices in the lineage?

Malcolm wrote:

Some do, some don't.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 11:39 PM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

And this really raises a big question for me. What is the role of Vajra Dance, Yantra Yoga, Khaita Dances, etc. When you go in this lineage do you study all of that stuff? I tried researching them but they seem only in line with that lineage. Any info you can share Malcolm as I am sure you know how it all fits in.

Malcolm wrote:

They are all secondary practices which aim at supporting the state of contemplation.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 11:20 PM

Title: Re: "Believe nothing unless..." quote

Content:

Johnny Dangerous said:

But you're right, upon revisiting it I realize it is not what I read, even in a bad translation..
I concede there is no way it could be an actual quote.

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 6:05 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

You claim abandonment but this is false, and because your argument rests on this basis
it's invalid.

Malcolm wrote:

They abandon rebirth completely. Therefore, what they advocate is not Buddhadharma,
despite whatever they may wish to call it.

BTW, you seem to lack an understanding of the four elements. They are not things, they
are properties.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 6:02 AM

Title: Re: "Believe nothing unless..." quote

Content:

Johnny Dangerous said:

Ok turn off your translator brain fir a sec

What are you arguing with me about? If you believe its a gloss on the actual wording of

the sutta..great, makes sense, I believe you.

Malcolm wrote:

I am saying that the "citation" in question is totally bogus, false, fake, a forgery, and that Buddha never said anything remotely like it. I don't consider it a gloss at all.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 6:01 AM

Title: Re: Yes, you need a teacher.

Content:

The Cicada said:

Seeing the way that some are willing to warp the Dharma to suit their own politics and proclivities...

Malcolm wrote:

Following your sterling example of course...

Author: Malcolm

Date: Thursday, November 30th, 2017 at 5:54 AM

Title: Re: "Believe nothing unless..." quote

Content:

Johnny Dangerous said:

Its from the Kalama Sutta, but usually gets decontextualized and used to advocate a form of skepticism which is unhealthy Dharma - wise.

Malcolm wrote:

It is not even in the Kalama Sutta at all. It is a bogus citation.

Johnny Dangerous said:

I remember reading the exact thing, or something extremely close in the Kalama Sutta, prior to even having access to much commentary (pre internet days) ...so if it is a bad quote, then I am pretty sure there are 'bad' versions of the Sutta floating around. By memory, I think it was A Buddhist Bible by Goddard that I read it in, but not positive. Hell, you could incorrectly extract the same idea from the access to insight version above.

Malcolm wrote:

It is a bogus citation. The Buddha never said anything remotely similar to "Believe nothing, unless it agrees with your own reason and your own common sense."

If he did, he would be contradicting himself:

"Excellent, Sariputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its

goal & consummation; whereas those who have known, seen, penetrated, realized, & attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation."

-- Eastern Gatehouse Sutta.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 5:42 AM

Title: Re: "Believe nothing unless..." quote

Content:

Johnny Dangerous said:

Its from the Kalama Sutta, but usually gets decontextualized and used to advocate a form of skepticism which is unhealthy Dharma - wise.

Malcolm wrote:

It is not even in the Kalama Sutta at all. It is a bogus citation.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 5:41 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

the path.

Malcolm wrote:

No teacher, no path.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 5:21 AM

Title: Re: Weitsicht New User

Content:

weitsicht said:

P.S. in absence of eligibility for signatures for newbies in this forum I'll post one here and for once:

πάντα ῥεῖ - everything changes and nothing remains still ... and ... you cannot step twice into the same stream. Hail to the Lord of Paradox.

Malcolm wrote:

Go to user control panel under your profile, select profile, then select edit signature.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 4:53 AM

Title: Re: Tibetan Buddhism and the Third Precept

Content:

Grigoris said:

According to the Buddha unwholesome sexual activity (sexual misconduct) is basically any non-consensual activity, or sexual activity with somebody that is married or betrothed. That's it.

Malcolm wrote:

And sex with children, animals, minors, as you say, those who cannot grant consent.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 4:26 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

either like yourself on the scholastic side or the heavy practice side?

Malcolm wrote:

Now you are being completely presumptuous.

CedarTree said:

Sorry I should have worded that better, I didn't mean it as a lack of you practicing just that you are exemplary for scholastic understanding.

Still curious who you think is exemplary in that lineage in the various fields

Malcolm wrote:

The senior yoga people are Fabio Andrico and Laura Evangelista.

The senior dance people are Prima Mai and Adriana Dal Borgo.

The senior teachers are Jim Valby and Elio Guarisco,

Author: Malcolm

Date: Thursday, November 30th, 2017 at 4:06 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

either like yourself on the scholastic side or the heavy practice side?

Malcolm wrote:

Now you are being completely presumptuous.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 4:05 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

There can be various reasons for an instruction. To establish the necessity of something, other options have to be excluded.

Bristollad said:

I still don't understand the distinction you are trying to draw.

Malcolm wrote:

Neither does he.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 2:30 AM

Title: Re: I've been so wrong/pure lands

Content:

Coëmgenu said:

This all is strictly the beliefs of Malcolm's particular tradition and where he comes from. "So we never really ever achieve buddhahood in the saḥāloka dhātu." is not an acceptable thing to say outside of Tibet necessarily.

Malcolm wrote:

This is straight from Mahāyāna Sūtra, and more than one.

Lankāvatāra Sūtra states:

[Those in] the divine palace of Akaniṣṭha
are free from all misdeeds,
always endowed with nonconceptuality,
free from the arising of mind and mental factors,
having obtained the powers and the faculty of clairvoyance,
and having obtained those samadhis,
the perfect buddhas attain buddhahood there;
the emanations attain buddhahood here.

And:

There is no buddhahood
in the desire realm or the formless realm;
you who are free from desire will attain buddhahood

in Akaniṣṭha of the form realm.

The Ghanavyuha Sūtra states:

The buddhas abiding in that place
praise Ghanavyūha.
Ghanavyūha has existed from beginningless time.
A self-originated emanation is there,
the stainless Buddha.
Dwelling beyond the three elements,
That place is without grasping to bliss,
it is free from the experience of I and mine,
it is unchanging, ultimately permanent, and stable.
Ghanavyūha is unconditioned.
The perfect buddhas awaken [there]
but without buddhahood in the supreme place, Akaniṣṭha,
the deeds of the buddha will not be performed in the desire realm.
Once they depart Ghanavyūha
ten million emanations of the Buddha
will always remain in yogic equipoise.

And:

The Ghanavyūha buddhafield exists beyond the subtle particle nature of the other buddhafields. The Ghanavyūha buddhafield is without the sun, planets, and the moon. Because it's nature is unconditioned, it does not appear as the most subtle of subtle particles.

That this was normative for Indian Mahāyāna is shown by this passage from Abhayākara's Marmakaumudī commentary on the Aṣṭasāhasrikāprajñāpāramitā Sūtra.

After our teacher attained full buddhahood in Akaniṣṭha, the nirmanakāyas are born gradually and all at once in Tuṣita in one billion four-continent worlds contained within the Sāhā universe, and after dying there [in Tuṣita], exhibit birth in the continent of Jambudvīpa (India) and so on until he intended nirvana.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 1:45 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

dzogchungpa said:

Achard uses 'Awareness' in his new book btw.

Malcolm wrote:

Yes, but he also agrees it is a wholly inadequate rendering.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 1:44 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

I would have assumed you would be in that echelon.

Malcolm wrote:

I am not.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 1:41 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

I thought that was only for the practices not the overall understandings, terms, and histories, etc?

Malcolm wrote:

Terms and so on are experiential, they are related to the practice, so they really cannot be discussed either. This is why we don't discuss them, apart from the occasional kerfuffle about how rig pa is properly translated (knowledge, knowing, in rare cases, mind)

Author: Malcolm

Date: Thursday, November 30th, 2017 at 1:39 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

Also what about my question about you being a teacher and available?

Malcolm wrote:

Everyone who has made such an inquiry has discovered that I will just recommend my teacher, Chogyal Namkhai Norbu.

So if you are interested in Dzogchen teachings, I recommend you start there.

Author: Malcolm
Date: Thursday, November 30th, 2017 at 1:33 AM
Title: Re: Mahamudra & Dzogchen - The differences
Content:

CedarTree said:
However having a correct conceptual basis and utilizing all the aspects of this body/mind I think is useful.

Malcolm wrote:
One is not qualified to study these things without empowerment, transmission, and instruction. These teachings are part of Secret Mantra. It is called "secret" for a reason.

One is not even permitted to look at these texts without transmission, let alone discuss their contents on an open forum such as this.

Those who have empowerment, transmission, and instruction are not permitted to discuss these things with those who lack empowerment, transmission, and instruction.

For example, if one buys a book on Dzogchen, no one is going to stop you, no one who is responsible will discuss the contents of the teachings with someone who is not qualified.

Author: Malcolm
Date: Thursday, November 30th, 2017 at 1:22 AM
Title: Re: Mahamudra & Dzogchen - The differences
Content:

CedarTree said:
Ahh interesting, surprising though due to the nature of Thogal you would think those in the Mahamudra camp would have heard of it and been like "This is pretty epic, we should probably incorporate this" Lol

Malcolm wrote:
This discussion is not really appropriate. If you want to understand the difference you should endeavor to receive these instructions from qualified teachers.

CedarTree said:
I also think that there are many teachers not as knowledgeable about the different concepts and histories around those concepts as some of the posters like you and Kevin. Just the reality, being able to understand your resource base, what you have

studied, learn from you. It's almost invaluable.

Malcolm wrote:

I understand the desire to learn about these things, but it is not about different concepts and histories, it is about experience and realization.

Author: Malcolm

Date: Thursday, November 30th, 2017 at 12:38 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

Are there any good internet resources, books, or so forth that explain the historical developments of both Mahamudra and Dzogchen?

Seems surprising that two of the higher teachings that developed in the same region wouldn't include parts of eachs teachings. Including Thogal.

heart said:

It is the Tibetan obsession with keeping the lineages pure, one don't "develop" things as much as people believe.

/magnus

CedarTree said:

Ahh interesting, surprising though due to the nature of Thogal you would think those in the Mahamudra camp would have heard of it and been like "This is pretty epic, we should probably incorporate this" Lol

Malcolm wrote:

This discussion is not really appropriate. If you want to understand the difference you should endeavor to receive these instructions from qualified teachers.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 6:16 AM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

A lot of the time we focus on how Mahamudra and Dzogchen are the same and have the same understanding.

I am curious what is different about them and what differences in understanding they have.

Malcolm wrote:
Thögal.

passel said:

Not a controversial statement- but I do recall reading in Essential Mahamudra- Thrangu Rinpoche's commentary on the long Tashi Namgyal- a statement but Thrangu that the Mahamudra equivalent of Thogal is something called 'lada'. I don't speak Tibetan and haven't come across this term elsewhere. So I wonder what he could have meant. There just wasn't enough context in the passage to see what he was getting at.

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 Rime Movement. However, in the end he stated to me that the difference between Dzogchen and Mahāmudra was thogal.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 4:11 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

Furthermore, the point that is still left unaddressed is that a recommendation is not a requirement.

Malcolm wrote:

The Śūraṅgama-samādhi Sūtra states:

Those who seek the Dharma must rely on a virtuous mentor.

The Jayamati Sūtra states:

Those who desire the Dharma should rely on a virtuous mentor.

The Nirvana Sūtra states:

Son of a good family, all sentient beings are just the same — without serving a virtuous mentor, they will not perceive the nature of the Buddha.

And:

Those who do not know how to serve the virtuous mentor will not know the very secret

tathāgatgarbha.

And:

One who does not rely on a virtuous mentor is a person who has not entered into the teaching of the Bhagavan Buddha, called "one with perverted craving." Such a person cannot be cured by the Bhagavan Buddha.

As I said, it is an imperative, not an option.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 3:46 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

Yes, so what? You are still citing passages about what kind of associates one should have. Thus, they are entirely besides the point.

Astus said:

They are about the good friend one should have, or as you translated, the virtuous mentor, what is often simplified to the word teacher. Furthermore, the point that is still left unaddressed is that a recommendation is not a requirement.

Malcolm wrote:

I told you it is an imperative. Your citations are besides the point.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 3:43 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Simon E. said:

Twins (and earthworms) are entirely separate individuals. Even identical twins have major differences in temperament and sometimes in ability.

As to earthworms I wonder whether you are referring to the myth that if cut in half they grow a new half..?

If so it IS a myth. The back end always dies quickly because it has no mouthparts.

The front half sometimes survives for a while if the wound heals successfully..but usually also dies quickly.

Fortyeightvows said:

I didn't know it was am myth, thanks.

But in the case of twins, they do split after conception, so....

Malcolm wrote:

Yes, because two consciousnesses simultaneously are conceived in the same red and white elements, which then split the embryo due to vāyu. It is not a case where one consciousness splits into two.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 3:37 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

This is talking about associates, not teachers. It is therefore irrelevant.

Astus said:

The word translated as companion (sahāya) is a synonym for friend (mitta), as it's shown clearly in the same poem a few stanzas later where the "evil companion" (pāpaṃ sahāyaṃ) is opposed to the "eminent friend" (mittaṃ uḷāraṃ). There are also the Sigalovada Sutta (DN i.186) and the Meghiya Sutta (AN 9.3 / iv.357) where the two words are exchangeable.

"One should avoid an evil companion,
who shows what is harmful, one settled in
unrighteousness.
One should not freely associate
with one who is intent and heedless;
one should live alone like a rhinoceros horn.

One should resort to the learned, a bearer of Dhamma,
an eminent friend gifted with ingenuity.
Having known the benefits and removed doubt,
one should live alone like a rhinoceros horn."
(Snp 1.3, tr Bhikkhu Bodhi, p 164-165)

Malcolm wrote:

Yes, so what? You are still citing passages about what kind of associates one should have. Thus, they are entirely besides the point.

Author: Malcolm

Date: Wednesday, November 29th, 2017 at 2:00 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

thomaslaw said:

Do you have samaya?

Thomas Amundsen said:
Yes.

thomaslaw said:
What it is?

Malcolm wrote:
It's like Fight Club, you do not talk about it.

Author: Malcolm
Date: Wednesday, November 29th, 2017 at 1:13 AM
Title: Re: Why Secular Buddhism is Not True
Content:

Grigoris said:
Even Arhatship can require up to seven lives, from Stream Entry, to achieve. So just because somebody SEEMS to have reached the state of Arhatship in one lifetime, doesn't mean that this is the case.

Malcolm wrote:
I said:
Apart from arhats, who attain total liberation in this present life, the Buddha defines the other three realized persons in relationship to how many lifetimes it would take them to achieve arhatship and where they take rebirth.

Author: Malcolm
Date: Wednesday, November 29th, 2017 at 12:32 AM
Title: Re: Yes, you need a teacher.
Content:
Malcolm wrote:
The quotes I provided are imperatives.

Astus said:
Imperatives are what one should do, it is the recommended way. A necessity, a need, is somewhat stronger and more restrictive.

"If one should find a judicious companion,
a fellow wanderer, of good behavior, resolute,
having overcome all obstacles, one should
live with him, satisfied and mindful.

But if one does not find a judicious companion,
a fellow wanderer, of good behavior, resolute,
like a king who has abandoned a conquered realm,
one should live alone like a rhinoceros horn.

Surely, we praised the excellence of companionship:
one should resort to companions one's equal or better.
Not obtaining these, as one who eats blamelessly
one should live alone like a rhinoceros horn."
(Snp 1.3, tr Bhikkhu Bodhi, p 163)

Malcolm wrote:
This is talking about associates, not teachers. It is therefore irrelevant.

Author: Malcolm
Date: Wednesday, November 29th, 2017 at 12:17 AM
Title: Re: Why Secular Buddhism is Not True
Content:

boda said:
What follows from it?

Malcolm wrote:
It makes Buddhadharma pointless.

boda said:
So we're back to [I'll just cut & paste]: Essentially, that non-traditional Buddhist metaphysics, such as what may exist within secular Buddhism, are lacking in meaning/efficacy.

There's no evidence to back up such claims so a good argument is needed to support them. No good arguments have been presented so far. Personally, I'd be very interested if any were presented.

Malcolm wrote:
Apart from arhats, who attain total liberation in this present life, the Buddha defines the other three realized persons in relationship to how many lifetimes it would take them to achieve arhatship and where they take rebirth.

Abandoning rebirth essentially means abandoning the whole framework of liberation the Buddha set out. That renders Buddhadharma meaningless.

Anyone who understands Buddhadharma understands this point and does not need it spelled out for them. Anyone who needs it spelled out for them does not understand Buddhadharma at all.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 11:54 PM

Title: Re: Mahamudra & Dzogchen - The differences

Content:

CedarTree said:

A lot of the time we focus on how Mahamudra and Dzogchen are the same and have the same understanding.

I am curious what is different about them and what differences in understanding they have.

Malcolm wrote:

Thögal.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 11:46 PM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

Necessary, not just beneficial.

Astus said:

The quotes you provided talked of the benefits and recommended having a good friend. Do you perhaps have some sources stating it as a necessity?

Malcolm wrote:

The quotes I provided are imperatives.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 11:25 PM

Title: Re: Vajrayāna and the need to have complete Sense-Organs intact.

Content:

PadmaVonSamba said:

This question came up many years ago during a question and answer period during a dharma teaching weekend.

The teacher replied that all beings have the same potential, and that all who are able to learn and understand the teachings are able to practice vajrayana.

Malcolm wrote:

It has to do with the body mandala, nothing else.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 11:14 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

Anonymous X said:

I didn't think they corresponded exactly. I was more interested in the theoretical progression of jhanas into the subsequent states leading to complete cessation of mind and how that might fit with Dzogchen models.

Malcolm wrote:

There is no correspondence at all. The Dhyānas are mental states, real Dzogchen practice is beyond mind from the beginning.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 7:49 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

Milarepa.jpg

Aryjna said:

Ah yes, I watched that a few years ago. I think there was supposed to be a second part but they didn't make one after all. Thanks.

Thomas Amundsen said:

This one's pretty cool. Tells the complete story, but in a very different style. It's more like an animated picture book with a soundtrack.

Malcolm wrote:

Led Zeppelin — hilarious.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 7:09 AM

Title: Re: Mahayana & philosophical background for Dzogchen

Content:

Malcolm wrote:

And in particular stay away from the whole rang stong gzhan stong debate. It is completely irrelevant to Dzogchen.

Spelare said:

This is sort of a side question, but how is it that some people get the impression that it is

relevant? I was talking to someone recently whose view of emptiness is more from a Gelug perspective, and in his mind he associated Dzogchen with gzhan stong views. It's not that I want to get bogged down in those debates; rather, I want to familiarize myself with the exit door.

Malcolm wrote:

It is because a small number of very recent masters of Dzogchen favored a version of that view at the sūtra level.

But when it comes to Dzogchen, sūtra views are irrelevant since they are a product of intellectual analysis and do not go beyond it.

Anyway, you just tell them that Longchenpa and Jigme Lingpa both proclaimed Prasanga Madhyamaka to be the view of Madhyamaka closest to the intention of Dzogchen.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 7:07 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

ydnan321 said:

Sorry, I'm still stuck on this, would be grateful if anyone could provide explanation stating why multiplicity of animal rebirths is not possible using scripture or well-known master's accounts/references? Links would be greatly appreciated.

Thanks,

YN

Malcolm wrote:

It is not possible. If you would do your own research, you will come to this conclusion and will have no further doubt about.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 7:06 AM

Title: Re: Unkindness at dharmawheel

Content:

The Cicada said:

Just look at the English word "love." How many of us can love like a "saint?"

Malcolm wrote:

If you have the feeling that you wish another happiness, this is precisely the love of a "saint."

If on the other hand, your "love" is principally concerned with desire and grasping, this is just a cause for more samsara.

The Cicada said:

Exactly. Easier said (or written) than done.

Malcolm wrote:

It is pretty easy to wish to others happiness. It is actually easier than the afflictive stuff. This is the Buddha's point about cultivating the four brahmaviharas.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 6:52 AM

Title: Re: Unkindness at dharmawheel

Content:

Mantrik said:

What words are used in Pali, Sanskrit or Tibetan, I wonder, which we have interpreted with English words, the meaning of which we barely grasp and rarely share?

The Cicada said:

Just look at the English word "love." How many of us can love like a "saint?"

Malcolm wrote:

If you have the feeling that you wish another happiness, this is precisely the love of a "saint."

If on the other hand, your "love" is principally concerned with desire and grasping, this is just a cause for more samsara.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 6:49 AM

Title: Re: Mahayana & philosophical background for Dzogchen

Content:

Spelare said:

Any recommendations of particular texts or translations? Currently in my library (most of these are committee translations by Padmakara or Dharmachakra):

Vasubandhu

Thirty Verses on Consciousness Only

Asanga/Maitreya

Uttaratantra Shastra (Buddha Nature)

Madhyantavibhanga (Middle Beyond Extremes)

Dharmadharmatavibhanga (Distinguishing Phenomena from their Intrinsic Nature)

Nagarjuna

Mulamadhyamakakarika (Fundamental Wisdom of the Middle Way)
Letter to a Friend

Chandrakirti
Madhyamakavatara (Introduction to the Middle Way)

Shantarakshita
Madhyamakalankara (The Adornment of the Middle Way)

Shantideva
Bodhicharyavatara (The Way of the Bodhisattva)

Malcolm wrote:
All good.

Author: Malcolm
Date: Tuesday, November 28th, 2017 at 6:49 AM
Title: Re: Yes, you need a teacher.
Content:
Malcolm wrote:
However, the Buddha taught it was necessary to rely on a teacher.

Astus said:
Necessary/needed and beneficial/recommended are not the same.

Malcolm wrote:
Necessary, not just beneficial.

Author: Malcolm
Date: Tuesday, November 28th, 2017 at 6:16 AM
Title: Re: Yes, you need a teacher.
Content:
Malcolm wrote:
It is inapplicable because while the Buddha demonstrated the play of attaining buddhahood, in fact he did not attain buddhahood in that lifetime.

Astus said:
And the demonstration had a purpose, didn't it?

Malcolm wrote:
Yes, for people of Hinayāna persuasion. However, the Buddha taught it was necessary to rely on a teacher. In the Samcayagathas is it said:

Just as a group of patients relies on medicine to be cured,
one should rely unwaveringly upon a virtuous mentor.

In the Ratnamegha Sūtra, it is said:

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.

In the Gandhāvyuha Sūtra it is said:

The virtuous mentor comprehends incorrect actions, correctly turns one away from shameless places, [12/a] extracts one from the city of samsara...Child of a good family, since one always thinks in that way, serve virtuous mentors.

And:

Child of a good family, since one is ill from karma and afflictions, generate the thought that one is a patient. Generate the thought that the virtuous mentor is a physician. Generate the thought that the Dharma instructions are the medicine. Generate the thought that one's diligent practice of such Dharma will cure the illness [...]

As did Maitreyanatha:

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.

And:

One should serve the virtuous mentor through veneration, wealth, attendance, and practice.

As did Nāgārjuna:

If you rely on those who are content, compassionate, and disciplined, with discerning wisdom that removes afflictions, through knowing them, give them respect.

And Śāntideva:

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.

Even the Three Hundred Verses on Vinaya states

Disciplined, knows the rites of Vinaya,
loving towards the ill, has a pure retinue,
diligent in giving assistance with Dharma and materials,
his instruction timely— such a guru is to be praised.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 6:04 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

How so? The whole life of a nirmanakaya is for the education of beings. So it is not some accident that Siddhartha had no teacher, that one of the primary characteristics of a buddha is that it is he who turns the wheel of Dharma in a time when there is no Dharma.

Malcolm wrote:

It is inapplicable because while the Buddha demonstrated the play of attaining buddhahood, in fact he did not attain buddhahood in that lifetime.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:48 AM

Title: Re: Mahayana & philosophical background for Dzogchen

Content:

florin said:

In the end, understanding or not understanding, it doesn't matter a bit.

Malcolm wrote:

Typical sems sde extremism.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:42 AM

Title: Re: Mahayana & philosophical background for Dzogchen

Content:

Boomerang said:

Why shouldn't Tibetan philosophers be studied?

Malcolm wrote:

It is not that they should not be studied, but if one is mainly interested in practice, becoming familiar with the intricacies of the debates between different Tibetan scholars

is rather a large waste of time. They got involved in all kinds of debates which really are not germane to the main issues the Indian masters were explicating.

This is less of a problem when reviewing the works of pre-14th Century Tibetan scholars.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:24 AM

Title: Re: Mahayana & philosophical background for Dzogchen

Content:

Spelare said:

I feel that it might be beneficial to study some non-tantric texts that are relevant to Dzogchen. My current knowledge is based mainly on tertiary sources and relatively concise explanations by lamas in the context of short retreats. In figuring out what comes next, I've decided I should probably read some primary texts with their commentaries by Dzogchen masters of the Nyingma or Rimé tradition. I already have access to some commentaries written by Mipham Rinpoche on texts concerning emptiness and buddha-nature, for example, but I don't know the best order in which to proceed. I also have the Padma Samye Ling Shedra series books on Madhyamaka and Rangtong/Shentong views. There's so much out there, though: commentaries on commentaries . . .

In your experience as a Dzogchen practitioner, can such study be helpful? If so, how? Which texts have been most helpful to you or are recognized as important in this regard?

Malcolm wrote:

Study Indian masters, not Tibetans. Nāgārjuna, Śāntideva, Vasubandhu, Asanga, and so. And in particular stay away from the whole rang stong gzhan stong debate. It is completely irrelevant to Dzogchen.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:22 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

I thought it would be most fruitful to first try identifying the primary point of contention. You give no indication that I've been successful in this first step.

Malcolm wrote:

The primary point of contention is their rejection of rebirth, and all that follows from it.

boda said:

What follows from it?

Malcolm wrote:

It makes Buddhadharma pointless.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:14 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

All kinds of buddhas.

Astus said:

I specifically asked Siddhartha, as within the context of that life.

Malcolm wrote:

The question is inapplicable to nirmanakāyas.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 5:13 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

I thought it would be most fruitful to first try identifying the primary point of contention.

You give no indication that I've been successful in this first step.

Malcolm wrote:

The primary point of contention is their rejection of rebirth, and all that follows from it.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 4:50 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

So if I were to construct an argument it would be based on the basic proposition that secular Buddhist metaphysics are analogous to the traditional and therefore no less potentially meaningful or potent.

Malcolm wrote:

There are no "secular Buddhist metaphysics" because it is a contradiction in terms.

boda said:

How so?

Malcolm wrote:

The whole point of what is called "Secular Buddhism" is to eschew the metaphysics found in Buddhism altogether.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 4:40 AM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

Bodhisattvas learn from countless buddhas. But who was the teacher of Siddhartha Gautama?

Malcolm wrote:

All kinds of buddhas. Of course, one needs to understand that as a nirmanakāya, the Buddha's career here was merely play.

But in a real sense, in the last mahākalpa, when the Buddha was a young man named Generous Hand, he had a teacher named Virtuous Wisdom. Generous Hand attained buddhahood, and in this eon, it is out of his buddhahood that the three kāyas and the 1002 Buddhas of the Fortunate Eon emanate, including Buddha Śākyamuni, who is the fourth.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 4:32 AM

Title: Re: Vajrayāna and the need to have complete Sense-Organs intact.

Content:

Malcolm wrote:

You can receive the empowerments, but since your body mandala is incomplete, one cannot practice creation and completion.

Yanako said:

So only being blind or deaf is important or that's also the case for partial blindness or deafness, lacking more "minor" senses like taste and smell and mutilations not involving sensorial loss?

"incomplete body mandala" sounds a bit vague to me so I really don't know how to draw the line between complete and incomplete and I have not found anything about that on Internet so an explanation would be nice.

Thanks for your help.

Malcolm wrote:

If you are born lacking limbs, sight, etc., this is what is meant.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 4:29 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

So if I were to construct an argument it would be based on the basic proposition that secular Buddhist metaphysics are analogous to the traditional and therefore no less potentially meaningful or potent.

Malcolm wrote:

There are no "secular Buddhist metaphysics" because it is a contradiction in terms.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 3:07 AM

Title: Re: Vajrayāna and the need to have complete Sense-Organs intact.

Content:

Malcolm wrote:

With respect to having complete sense organs intact, if one does not, for example, it makes one unsuitable to be a Vajrayāna practitioner.

Yanako said:

What does having complete sense organs intact means in that context?

Are you unable to become a Vajrayāna practitioner if you are blind or deaf?

Malcolm wrote:

You can receive the empowerments, but since your body mandala is incomplete, one cannot practice creation and completion.

However, in Dzogchen there are methods for people who are blind and/or deaf.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 2:36 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Aryjna said:

I have only read the Tsangnyon Heruka version, but regardless of whether it is truthful or not the movie would be entertaining i think.

I would like to read the one written by Gampopa but I assume it has not been translated because I remember there being only two similar versions available in English.

Malcolm wrote:

Read the Biography of Rechungpa by Peter Alan Roberts. It clarifies these details in bold relief.

Aryjna said:

What about Shabkar's biography? Do you think Matthieu Ricard's translation is a good choice, or is there a better option?

Malcolm wrote:

Shabkar's bio is great. But it is not related to the present point.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 2:09 AM

Title: Re: Yes, you need a teacher.

Content:

conebeckham said:

Find me a Buddha who reached nirvana without a teacher.

Astus said:

Being a buddha...means awakening on one's own, without a teacher...

Malcolm wrote:

Only in Hinayāna.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 1:49 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Tenma said:

If that's the case, then that would mean Milarepa is real, is he not? Guru Rinpoche "supposedly" bound a bunch of "spirits and deities" of some mountains and performed some miracles such as being burned alive and transforming the fire into a lake. If that's

real, then how is Milarepa's tale not real? Explain.

Malcolm wrote:

Which letter in "legend" did you not understand? These people were real. The deeds attributed them are largely legend.

Tenma said:

So who were they in reality if their deeds are fiction?

Malcolm wrote:

People about whom we know virtually nothing in a historical sense.

Author: Malcolm

Date: Tuesday, November 28th, 2017 at 1:09 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Aryjna said:

Which movie is that?

Malcolm wrote:

The modern life of Milarepa is based on a fictionalized account written in the 16th century which has no support at all in the biography of Milarepa written by Gampopa (in fact the former contradicts the latter point by point on many critical details). It is however quite a dramatic tale, even if it is completely false with respect to the actual details of Milarepa's life, no doubt a gem of Tibetan fantasy literature. You can consider it about as veridical as the story of George Washington cutting down a cherry tree.

Aryjna said:

I have only read the Tsangnyon Heruka version, but regardless of whether it is truthful or not the movie would be entertaining i think.

I would like to read the one written by Gampopa but I assume it has not been translated because I remember there being only two similar versions available in English.

Malcolm wrote:

Read the Biography of Rechungpa by Peter Alan Roberts. It clarifies these details in bold relief.

Author: Malcolm

Date: Monday, November 27th, 2017 at 11:51 PM

Title: Re: Passing of Losang Tsering/Dechen Ling

Content:

Ayu said:

Does Dechen Ling Press still work and sell books?

Malcolm wrote:

As I understand it, David Gonzalez's books and translations are being taken over by Wisdom.

Author: Malcolm

Date: Monday, November 27th, 2017 at 11:10 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

Next the life story of Buddha isn't going to be anything positive for "modern students" because people could misconstrue it and neglectfully abandon their families. Oy vey.

Malcolm wrote:

While it is certainly the case that the Buddha did not leave his family in a state of abject poverty, he violated certain norms of Indian life by becoming a mendicant renunciate long before completing his social duty as a family man.

pael said:

Did the Buddha cremate his father?

Malcolm wrote:

I am not sure if he attended his father's funeral. Good question.

Author: Malcolm

Date: Monday, November 27th, 2017 at 10:57 PM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

Essentially, that non-traditional Buddhist metaphysics, such as what may exist within secular Buddhism, are lacking in meaning/efficacy.

Malcolm wrote:

Which nontraditional metaphysics?

boda said:

I believe the point of secularity is not being confined to any particular metaphysical

beliefs.

Malcolm wrote:

No, the point of secularity is that one religious tradition cannot impose its beliefs via the medium of the state apparatus. There is no secular Buddhism, per se, merely people who would like to promulgate wrong view under the rubric of Buddhism.

Author: Malcolm

Date: Monday, November 27th, 2017 at 10:54 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

As well as the present Neten chokling rinpoche who made a movie about the life of Milarepa.

Aryjna said:

Which movie is that?

Malcolm wrote:

The modern life of Milarepa is based on a fictionalized account written in the 16th century which has no support at all in the biography of Milarepa written by Gampopa (in fact the former contradicts the latter point by point on many critical details). It is however quite a dramatic tale, even if it is completely false with respect to the actual details of Milarepa's life, no doubt a gem of Tibetan fantasy literature. You can consider it about as veridical as the story of George Washington cutting down a cherry tree.

Author: Malcolm

Date: Monday, November 27th, 2017 at 10:51 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

Next the life story of Buddha isn't going to be anything positive for "modern students" because people could misconstrue it and neglectfully abandon their families. Oy vey.

Malcolm wrote:

While it is certainly the case that the Buddha did not leave his family in a state of abject poverty, he violated certain norms of Indian life by becoming a mendicant renunciate long before completing his social duty as a family man.

Thus, the scenario which you pain above actually happened. In response, the Buddha began to insist that to become ordained as a member of the Buddhist Sangha, one needed the permission of one's parents, that one be free from debt, etc. Men were

deserting their wives and families in droves in order to join the Sangha, especially his fellow tribesman, the Śākyas.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:17 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Tenma said:

Then isn't Guru Rinpoche fiction as well?

Malcolm wrote:

Guru Rinpoche was a real person, with a mother and a father. There are several versions of his life story.

The earliest one is found in the 'Bum nag Vajrakilaya commentary, commonly attributed to Yeshe Tsogyal.

But the writings on his life in general cannot be construed as history in the way in which we understand the term. We should understand them as legend.

Tenma said:

If that's the case, then that would mean Milarepa is real, is he not? Guru Rinpoche "supposedly" bound a bunch of "spirits and deities" of some mountains and performed some miracles such as being burned alive and transforming the fire into a lake. If that's real, then how is Milarepa's tale not real? Explain.

Malcolm wrote:

Which letter in "legend" did you not understand? These people were real. The deeds attributed them are largely legend.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:16 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

The point is that these stories have provided students throughout the centuries inspiration and insight in relating with their own teachers and practice.

Malcolm wrote:

The point is that these stories do not offer anything positive for modern students. When Western Vajrayana practitioners vigorously defend stories about Naropa handing over his girlfriend to Tilopa, or Drukpa Kunley having sex with his mother and so on, it actually makes them look like sycophantic sociopaths. These kinds of tales are

certainly titillating for certain kinds of disturbed people, but they are actually disgusting. There is nothing redeeming about them at all, not even symbolically. They are not skillful. Moreover, there is absolutely no reason why we should continue to relate these tales, they are not useful to anyone.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:22 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Tenma said:

Then isn't Guru Rinpoche fiction as well?

Malcolm wrote:

Guru Rinpoche was a real person, with a mother and a father. There are several versions of his life story.

The earliest one is found in the 'Bum nag Vajrakilaya commentary, commonly attributed to Yeshe Tsogyal.

But the writings on his life in general cannot be construed as history in the way in which we understand the term. We should understand them as legend.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:18 PM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

We know there are outrageous stories of many guru's occurring down to the present time, the Kagyus have no trade mark on that.

Malcolm wrote:

Not particularly impressed with outrageous stories.

Sonam Wangchug said:

Will you also deny the outrageous behavior of masters who have lived in the past 150 years? Teachers who have behaved like Marpa are not all that rare, I have heard a Khampa lama tell me that they prefer wrathful lama's in fact.

Malcolm wrote:

The earliest bios of Marpa and Mila do not portray them in particularly outrageous terms. For example, in the earliest bio of Mila by Gampopa there is no mention of any of the famous stories of Marpa giving Mila a hard time.

Sonam Wangchug said:

To write off the kagyu lineage stories as something which is just a fiction propagating Vajrayana sadomasochism is ridiculous.

Malcolm wrote:

Quite frankly, Tsangnyon Heruka's bio of Milarepa is so unreliable as to be nothing more than fiction.

Sonam Wangchug said:

I cannot say what milarepa did and didn't do as I was not around. However Milarepa is not someone merely to be found in texts, many, many masters have had visions of Milarepa, and Milarepa continues till this day to bless practitioners.

Malcolm wrote:

Milarepa was a great practitioner. Maybe he attained buddhahood, maybe not. For example, Khenpo Aphey was of the opinion that Mila did not attain complete buddhahood. YMMV.

Sonam Wangchug said:

What the stories have done have motivated countless practitioners in the past to enter into retreat and achieve realization. Almost every tshampa is familiar with those stories, and some own only the songs of Milarepa as their sole guide and book. Milarepa is one of the masters who is respected by all of the various lineages, which is something rare.

Malcolm wrote:

The point is that Marpa's mistreatment of Mila is fiction, not attested to in the earliest bios.

We have every reason to believe that most namthars are subject to such pious exaggerations.

Author: Malcolm

Date: Monday, November 27th, 2017 at 11:25 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

However, it would seem such 'abusive' tactics also can work to transmit the essence of Dzogchen, As in the famous case with Dza patrol rinpoche and his Lama Do khyentse yeshe dorje.

Malcolm wrote:

Of course, the story of Marpa treating Milarepa abusively is pure fiction, elaborated centuries after the fact by Tsangnyon Heruka. It never happened. You might want to take

a look at Peter Alan Roberts life of Rechungpa. Likewise, the twelve trials of Naropa are pure fiction.

With respect to Patrul Rinpoche, being spit at is an interesting way to receive introduction, but not especially outrageous.

The point of course is that these traditional stories of the Kagyus, even though they never happened, are being used over and over again to motivate students to accept any behavior of any guru as justified. And that is just plain sick bullshit. But you are free -- if you think being abused and shat upon is going to cause you to understand the nature of the mind more rapidly, go for it. Good luck with that. And if you understand already the nature of the mind without such extreme measures, what is the point of glorifying them? As far as I can tell, this is just a kind of Vajrayāna sado-masochistic machismo.

Tenma said:

What about the penis lord, Drukpa Kunley?

Malcolm wrote:

Fiction

Author: Malcolm

Date: Monday, November 27th, 2017 at 10:29 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Sonam Wangchug said:

However, it would seem such 'abusive' tactics also can work to transmit the essence of Dzogchen, As in the famous case with Dza patrul rinpoche and his Lama Do khyentse yeshe dorje.

Malcolm wrote:

Of course, the story of Marpa treating Milarepa abusively is pure fiction, elaborated centuries after the fact by Tsangnyon Heruka. It never happened. You might want to take a look at Peter Alan Roberts life of Rechungpa. Likewise, the twelve trials of Naropa are pure fiction.

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As far as I can tell, this is just a kind of Vajrayāna sado-masochistic machismo.

Author: Malcolm

Date: Monday, November 27th, 2017 at 7:57 AM

Title: Re: Enlightened and mundane Dakinis

Content:

TharpaChodron said:

Do you think the whole Dakini persona identification that some, insofar as I'm aware Western, female practitioners engage in is a bit of wishful thinking?

Malcolm wrote:

In general, I find there is a lot of weird fantasy tripping in which Vajrayāna practitioners in the West engage. They range from the masochistic, "Tilopa tortured Naropa so if my guru beat me he loves me" to the inflated "I am a sexy, powerful daka/dakini, see how sexy and powerful I am?"

It is all the more odd, because the pinnacle of Vajrayāna, the Great Perfection, has virtually no use for this kind of inflationary thinking. None of the siddhas in the Great Perfection lineage were subjected to the kinds of training we find recounted in the stories of Naropa, Mila, and so on. This Vajrayāna masochism really seems to be a huge Kagyu trip, more than anything.

Author: Malcolm

Date: Monday, November 27th, 2017 at 7:35 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

As I said, you cannot learn the Dharma from books. You need a teacher.

Astus said:

If it is as you say, what is the role of all the scriptures, treatises, etc.?

Malcolm wrote:

I already explained this to you. Reading is part of reflecting on the Dharma, the second wisdom. All those texts you mention, however, are meant to be heard first.

However, you were so busy looking up citations, you failed to pay attention. So, more hearing for you!

Author: Malcolm

Date: Monday, November 27th, 2017 at 6:33 AM

Title: Re: How to (try to) resolve family conflict?

Content:

Bum said:

I would really like to hear your own opinions on the following - in what way I could give advice and make my wife realize she should forgive herself, forgive her sister, establish some borders and not feel worthless because, probably, the relationship she wanted to have with her sister will probably never happen?

Malcolm wrote:

Dharma can never be used to change others. It can only be used to change oneself.

Author: Malcolm

Date: Monday, November 27th, 2017 at 5:57 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

In order to teach Dharma to people, you have to understand what they need. That means you have to get to know them. Getting to know them takes time. It means you have to be able to enter into the dimension of the person and understand what is beneficial to them. That is not likely to happen on an internet forum.

dzogchungpa said:

Or on a webcast, I might add.

Malcolm wrote:

Webcasts were never/are not intended to substitute for going to see ChNN personally. And if you have questions about your practice, your progress, you can always either ask Rinpoche personally at a retreat, or send him an email.

Author: Malcolm

Date: Monday, November 27th, 2017 at 5:55 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

As for the rest of his statement, he is merely being kind. But it is not to be taken very seriously.

Astus said:

He discusses the "dictates of the Sugatas" at an earlier section, in the context of the four types of guru as a prerequisite for mahamudra.

"In short, the basic instructions of meditation cannot be gained simply through reading books, or [by figuring it out by oneself, or from unqualified teachers without authentic lineage.]

However, while relying upon the root guru, the personal guru who holds the lineage
(p 25-26)

Malcolm wrote:

As I said, you cannot learn the Dharma from books. You need a teacher.

Author: Malcolm

Date: Monday, November 27th, 2017 at 5:26 AM

Title: Re: Yes, you need a teacher.

Content:

Punya said:

Malcolm said:

The main point however is that one cannot receive the Dharma by reading books. One must hear the Dharma from living teachers.

Agreed!

Malcolm wrote:

Well that's good!

Author: Malcolm

Date: Monday, November 27th, 2017 at 5:05 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

The main point however is that one cannot receive the Dharma by reading books. One must hear the Dharma from living teachers.

Astus said:

"Of course if you have someone to teach the texts to you, that is best.

(Khenchen Thrangu Rinpoche: Pointing Out the Dharmakaya, p 157, 158)

Malcolm wrote:

As for the rest of his statement, he is merely being kind. But it is not to be taken very seriously.

Author: Malcolm

Date: Monday, November 27th, 2017 at 5:00 AM

Title: Re: Yes, you need a teacher.

Content:

Vasana said:

Fair enough, I can appreciate the reasoning there a lot. I still think there is the issue of skillfull means and knowing how best to modify our response and tone when speaking with different people.

Malcolm wrote:

What happens here is sharing; no teaching happens here at all.

In order to teach Dharma to people, you have to understand what they need. That means you have to get to know them. Getting to know them takes time. It means you have to be able to enter into the dimension of the person and understand what is beneficial to them. That is not likely to happen on an internet forum.

The same goes for popular Dharma books. People read them, and feel the author is speaking to them personally. Pema Chodron's mind training books are among the most popular books ever sold. But books are not teachers. Books cannot understand you. Books cannot respond to your questions. It is not that books are a poor substitute for a Dharma teacher, they are no substitute at all.

In fact, people tend to read "Dharma" books which reinforce their predilections and biases, preferring popular "Dharma" titles which appeal to people's vanity, egotism, and insecurity. Meanwhile, venerable classics languish on shelves, never opened. I mean, just look at the whole slew of books out there which paint Vajrayāna as the triple black diamond ski slope of religious paths, obviously marketed for those who are into spiritual extreme sports.

Dharma only lives in the interaction between the teacher and the student, based on what the student actually needs for their practice, not what they imagine they need for their practice. Once the student has reflected on and cultivated the meaning in realization, they too can act as teachers for others, but not before.

Author: Malcolm

Date: Monday, November 27th, 2017 at 4:12 AM

Title: Re: Yes, you need a teacher.

Content:

Vasana said:

By all means, a teacher is always the best route to go, but I think it's an extreme position to suggest that reading teachings one has not heard in person is not beneficial just because you read various texts for 5 years before hearing them.

Malcolm wrote:

How long have you been in the Dharma? The longer in you are, the more you will come to appreciate my words on this subject. It's hard to tell starving people they should eat slowly. But if they do not eat slowly, they get very bad indigestion and throw up. Receiving Dharma teachings is like that.

If one understands how important it is to hear the Dharma, then one will make efforts to

do so.

Author: Malcolm

Date: Monday, November 27th, 2017 at 4:00 AM

Title: Re: Yes, you need a teacher.

Content:

Johnny Dangerous said:

Just to play devil's advocate:

While I certainly agree with the premise of the thread, I think sometimes people (*cough* some DW "elders") are way too quick to use "find a teacher" as a knee jerk dismissal of questions they are annoyed with answering on DW, rather than as an appropriate suggestion. Sometimes people have questions that are quite valid, for which they do not need to go out and find a new teacher. Those sorts of questions are definitely a minority of these threads, but they do exist.

Vasana said:

Agreed.

Malcolm wrote:

"Find a teacher" is never a dismissal of a question. In fact, it is generally the most responsible answer.

Author: Malcolm

Date: Monday, November 27th, 2017 at 3:59 AM

Title: Re: Yes, you need a teacher.

Content:

Punya said:

Just because the method of delivery doesn't appeal to you, doesn't mean the right messages aren't getting through to some of us.

Malcolm wrote:

Yeah, watered down western pop psychology from the 70's just isn't my bag and I don't get anything from it at all. YMMV.

The main point however is that one cannot receive the Dharma by reading books. One must hear the Dharma from living teachers.

Author: Malcolm

Date: Monday, November 27th, 2017 at 3:44 AM

Title: Re: My past posts here were egotistical and argumentative

Content:

Simon E. said:

Let me see if I have got this right.

In order to show a new found humility, you are posting on a Forum that exists to discuss The Buddha's Dharma..a teaching that denies the existence of God, in order to honour that God.

Is that correct?

KarmaOcean said:

Good point. I suppose I'm not really doing any "honouring". How could I do that when honour belongs to God?

I suppose it's more a case of paying tribute to God and admitting I was egotistical and argumentative.

Malcolm wrote:

No offense, but we really don't care. There is no God in Buddhadharma, we don't believe in your God (or anyone else's) so from our point of view if you are not apologizing to us, you might as well be apologizing to the wall.

Author: Malcolm

Date: Monday, November 27th, 2017 at 3:34 AM

Title: Re: Yes, you need a teacher.

Content:

Punya said:

Malcolm:

When you do, Grasshopper, you will understand there is no happiness in samsara at all. It is because of DJKR that his students understand this. Please stop misrepresenting him.

Malcolm wrote:

I didn't misrepresent him at all. I do think that Dzongsar, Sogyal, and many other Asian Dharma teachers have adopted a lot of 70's era pop psychology via Trungpa that they use with their Western students, because somehow they think we respond to it. Some of us may, I sure don't.

Messing with people's "egos" is not the same thing as helping people overcome the innate habit of I-making.

Author: Malcolm

Date: Monday, November 27th, 2017 at 3:16 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

To be, or not to be - that is the question.

Malcolm wrote:

From the point of view of Dharma, it is not a question at all.

Author: Malcolm

Date: Monday, November 27th, 2017 at 3:00 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

Certainly. But no, I don't accept that version of the first noble truth. If there were not even an iota of happiness in samsara we wouldn't even know what it was. Sickness old age and death don't mean there is not even a pinhead of happiness in samsara.

Malcolm wrote:

This is one reason why you need to hear the Dharma, not just cherry pick. A good Dharma teacher will not let you wiggle out of uncomfortable topics. This is not about "confronting your ego," or other pop psychology memes Asian Buddhist teachers like Dzongsar and Sogyal have picked up from Trungpa as an excuse to mess with people, it is about helping you understand that there is no refuge in samsara at all — none.

Put simply, you do not understand the three kinds of suffering. When you do, Grasshopper, you will understand there is no happiness in samsara at all.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:59 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

What's the characteristic of dharma that prevents it from being studied in the context of a university whereas history, political science, etc, can be studied like that.

Malcolm wrote:

Professors, to put it plainly, are not Dharma teachers. Moreover, most of those attending an undergraduate course in Buddhism are interested in credits, not Dharma.

Professors cannot, apart from in a private Buddhist University, advocate for this religion over that one as it violates constraints about separation of Church and State.

I recall Malcolm David Eckel (at Harvard at the time) during a visit to his office sharing with me his great relief that he was a Christian, and not a Buddhist.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:53 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

I can't accept the world is a lost cause like that. Anyway we're drifting into my own hang ups so

Malcolm wrote:

This is because you have not spent enough time listening to, then reflecting on, and finally cultivating, the topic of the faults of samsara. Therefore, you have not realized there isn't even a pinhead of happiness in samsara.

Your questions, all of them, are a direct reflection of your "hang ups."

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:51 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

I'm starting to understand your (Malcolm's) distaste for the modern university, academics, peer-reviewed study, etc.

Malcolm wrote:

I don't have "distaste" for these things. I like the fact that being published by Shambhala or Wisdom means that one's books have been peer-reviewed.

However, if anyone thinks they are reading about the Dharma when they read a Buddhist studies PhD candidate's dissertation, they are kidding themselves.

The modern university setting is just fine if one wishes to become expert in the opinions of westerners about the history of Buddhism; but it won't inform one's practice of Dharma even slightly.

And of course, peer-review excludes review of one's work by so-called "native" experts.

PuerAzelis said:

So what's the difference between, say, that and history, or political science, or etc..

Malcolm wrote:

Are you asking "What is the difference between Buddhist studies in the Western Academy and the study of history, political science?" If that is your question, the reply is, virtually nothing apart from the subject matter.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:49 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

PS: the ultimate democracy and empowerment is education and literacy

Malcolm wrote:

I am all for education and literacy. In Dharma, that means getting off your ass and going and hearing the Dharma in person. Dharma is a preliterate tradition, it did not transform into a literate tradition just because people decided to use writing, considered a very base form of communication in ancient India, to record sutras, etc., so they would not be forgotten.

PuerAzelis said:

Little different in the West- you could argue that base form of communication liberated the world from bondage to the church

Malcolm wrote:

Even in your much vaunted "West," Dharma will continue to an aural tradition, something which must be heard from a teacher. Reading books simply is not a substitute for hearing the Dharma.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:46 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

Class, lifespan, wealth, etc., are all determined by one's karma.

PuerAzelis said:

Sure, which we can change. And help each other to change. Which means there are no rules and regulations, our assistance does not have to be circumscribed by any particular means.

Malcolm wrote:

We cannot change these things in any samsaric way unless we continue to cultivate roots of virtue. And since those roots of virtue are contaminated, they are not permanent.

Buddhadharma in general — whether we are talking about Hinayāna or Dzogchen— is fundamentally about eradicating the causes for the addiction of rebirth. It does not matter much how we manage that, just so long as we do.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:42 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

PS: the ultimate democracy and empowerment is education and literacy

Malcolm wrote:

I am all for education and literacy. In Dharma, that means getting off your ass and going and hearing the Dharma in person. Dharma is a preliterate tradition, it did not transform into a literate tradition just because people decided to use writing, considered a very base form of communication in ancient India, to record sutras, etc., so they would not be forgotten.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:39 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

Sure. Extremely.

Malcolm wrote:

Class, lifespan, wealth, etc., are all determined by one's karma.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:39 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

I'm starting to understand your (Malcolm's) distaste for the modern university, academics, peer-reviewed study, etc.

Malcolm wrote:

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or Wisdom means that one's books have been peer-reviewed.

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The modern university setting is just fine if one wishes to become expert in the opinions of westerners about the history of Buddhism; but it won't inform one's practice of Dharma even slightly.

And of course, peer-review excludes review of one's work by so-called "native" experts.

Author: Malcolm

Date: Monday, November 27th, 2017 at 2:33 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

Not trusting the peasants to be literate sounds like just another Mahayana anachronism to me.

Malcolm wrote:

You seem to be worried about class and hierarchy.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:50 AM

Title: Re: Pointing out only 3 times?

Content:

csmorg96 said:

I recently read a teaching from a well respected teacher of dzogchen that states that a guru can only attempt to point out the nature of mind to a given disciple three times. Can anyone shed some light on why this teacher makes this claim? Have I misunderstood something?

Malcolm wrote:

Really, what is the book in which this claim was made?

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:46 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

That really narrows it down.

PuerAzelis said:

Lol, I just don't get the hyper-Catholicism. cone, you just said you can't even be taught

refuge from a text. Even the basics need oral teaching, like the four dharma seals, four immeasurables? I don't mean to be rude but that seems crazy.

Malcolm wrote:

You can't be taught "going for refuge" from a text. "Going for refuge" means that you understand you are unable to extricate yourself from the floodwaters of samsara under your own power. When you understand this, you get off your ass and go for refuge, that means going and hearing the Dharma from a human being.

And yes, even the basics need to be heard. This is why I spent a year hearing Abhidharma, another year hearing Madhyamaka, yet another year hearing Lamrim, a year hearing tenet systems, etc., and 25 years hearing Dzogchen and other Vajrayāna teachings, over and over again, often the same topics.

Sitting respectfully and listening to another human being explain the Dharma simply cannot be matched by reading books alone in one's room, arm akimbo, feet up, snacks in hand, listening to one's favorite music.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:39 AM

Title: Re: Yes, you need a teacher.

Content:

Queequeg said:

Now the Blessed One spoke to the Venerable Ananda, saying: "It may be, Ananda, that to some among you the thought will come: 'Ended is the word of the Master; we have a Master no longer.' But it should not, Ananda, be so considered. For that which I have proclaimed and made known as the Dhamma and the Discipline, that shall be your Master when I am gone.

Mahaparinibbana Sutta

Malcolm wrote:

In that particular assembly, there was no one who was less than a stream entrant, meaning they had directly perceived the taste of liberation. In the Eastern Gatehouse Sutta:

"Excellent, Sariputta. Excellent. Those who have not known, seen, penetrated, realized, or attained it by means of discernment would have to take it on conviction in others that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation; whereas those who have known, seen, penetrated, realized, & attained it by means of discernment would have no doubt or uncertainty that the faculty of conviction... persistence... mindfulness... concentration... discernment, when developed & pursued, gains a footing in the Deathless, has the Deathless as its goal & consummation."

Taking it on conviction in others means seeking out a teacher and hearing the Dharma

from them.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:30 AM

Title: Re: Chomsky's Requiem for the American Dream - free ebook today

Content:

Johnny Dangerous said:

Thanks for mentioning this. Time for some serious intellectual masturbation.

Malcolm wrote:

Remember to use tissue.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:29 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

Consequently, Mahayana becomes perpetual politics and sectarianism. That is what "we see here at Dharma Wheel".

Malcolm wrote:

To whom or to what post is this being addressed?

PuerAzelis said:

Everyone, the topic.

Malcolm wrote:

That really narrows it down.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:19 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzelis said:

The fact that sola scriptura could only be a joke around here says something about Mahayana.

Malcolm wrote:

It can't work in Mahāyāna at all. Too many scriptura.

Author: Malcolm

Date: Monday, November 27th, 2017 at 1:16 AM

Title: Re: Yes, you need a teacher.

Content:

PuerAzaelis said:

Consequently, Mahayana becomes perpetual politics and sectarianism. That is what “we see here at Dharma Wheel”.

Malcolm wrote:

To whom or to what post is this being addressed?

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:38 AM

Title: Re: Yes, you need a teacher.

Content:

markatex said:

In general, I would agree, though I don't follow Zen or Tibetan Buddhism, both of which place a far greater emphasis on it than the Nichiren tradition. There's this tendency to turn Buddhism into a completely solitary practice where one just reads books and visits Internet forums and then people end up more or less making things up as they go along and never really challenging themselves. We don't have anything like gurus in Nichiren Buddhism, and lay people don't enter formal student-disciple relationships, so I don't want to overstate the case. There's no "special transmission outside the scriptures." But without some kind of guidance, there's a tendency to just confirm your own prejudices in a solitary practice and you never really get anywhere.

Malcolm wrote:

Chapter 13 of the Saddharmapundarika states:

The wise generate devotion to the guru.

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:19 AM

Title: Re: Dead Root Guru?

Content:

javier.espinoza.t said:

and why is it called most important?

Malcolm wrote:

You know why.

javier.espinoza.t said:

it has the same significance in Vajrayana system?

Malcolm wrote:

Yes. The term "mūlaguru," tsawey lama, root guru comes from Vajrayāna.

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:12 AM

Title: Re: Dead Root Guru?

Content:

javier.espinoza.t said:

what do "root" means?

Malcolm wrote:

Most important.

javier.espinoza.t said:

and why is it called most important?

Malcolm wrote:

You know why.

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:05 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

Essentially, that non-traditional Buddhist metaphysics, such as what may exist within secular Buddhism, are lacking in meaning/efficacy.

Malcolm wrote:

Which nontraditional metaphysics?

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:03 AM

Title: Re: Dead Root Guru?

Content:

javier.espinoza.t said:

what do "root" means?

Malcolm wrote:

Most important.

Author: Malcolm

Date: Monday, November 27th, 2017 at 12:02 AM

Title: Re: Dead Root Guru?

Content:

TharpaChodron said:

but they are never really gone from us. Am I right or am I wrong?

Malcolm wrote:

You are correct.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 11:59 PM

Title: Re: Mingyur Rinpoche : The Importance of Retreat

Content:

TharpaChodron said:

But what about the importance of leaving retreat and engaging beneficially in Samsara. Is it somewhat important or not at all?

Malcolm wrote:

Samsara is also there in retreat, magnified quite intensely.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 11:52 PM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

I didn't hear the Dharma until I went to hear Sakya Trizin teach the Dharma in 1989. After that experience, I understood the necessity of hearing the Dharma.

kirtu said:

Hearing Dharma from a qualified lama/teacher is the decisive turning point. It is like the teacher turns a light on.

Malcolm wrote:

Yes. This is true.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 11:24 PM

Title: Re: Yes, you need a teacher.

Content:

Mantrik said:

Reading is amazingly useful, and can inform us, motivate us etc. But it is secondary to

Dharma instruction from a Guru, and that is the core.

Vasana said:

This is the party line you learn when you have already met a Guru. What about for newcomers who are still exploring dharma 101 in their favoured tradition and have not yet developed certainty that they want to attend teachings in person? What about when a person wants to practice a tradition with no corresponding sangha available to them? Not trying to be difficult here I just think that many 'well-seasoned' practitioners are already so familiar with the dharma that it can be easy for them to forget what it was like when they were first dabbling which can make it harder to then consider what it may be like for different people with different circumstances, be they inner or outer.

I'm not advocating newcomers go it alone but that some ammount of self-led exploration obviously has it's value up to a certain point.

Malcolm wrote:

My personal experience is that having spent five years studying on my own, reading voraciously, even attending college courses on Buddhism with Malcolm David Eckel, etc., I didn't hear the Dharma until I went to hear Sakya Trizin teach the Dharma in 1989. After that experience, I understood the necessity of hearing the Dharma. So I then heard Madhyamaka, Lamrim, Abhidharma, Lamdre, Mahāmudra, Dzogchen, and so on. I have received the lung for all of the texts I have published or will publish.

It is apparent in how people post and talk about the Dharma on this forum whether they have heard the Dharma, or are merely reading Dharma texts without having heard them in a proper way.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 3:28 PM

Title: Re: Vipasyana Meditation

Content:

Anonymous X said:

And, why does no one here refer to the Mahasatipattana Sutta for instruction in Vipassana practice? The Buddha, in his own words, lays it out. Is it not the proper place to start to learn about it?

Malcolm wrote:

Wrong kind of vipaśyanā.

The kind of vipaśyanā proper to Māhayāna is referred to in the Akṣayamati-nirdeśa:

"The consciousness that perceives the entry into reality is called "vipaśyanā." So-called vipaśyanā is perceiving phenomena correctly, perceiving phenomena as they are, perceiving phenomena truly, and perceiving phenomena as not otherwise, perceiving phenomena as empty, without characteristics, without aspiration, perceiving

phenomena to be unformed, likewise, nonarisen, unproduced, insubstantial, just as they are, pure, and as isolated. It is perceiving phenomena as unmoving, inactive, without self, wholly without grasping, inseparable, one taste, as the nature of space, and nirvana by nature," etc.

Anonymous X said:

There are many suttas that say the same thing.

Malcolm wrote:

There are no suttas that say the same thing.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 3:26 AM

Title: Re: Yes, you need a teacher.

Content:

Vasana said:

Where do hearing and reading overlap?

If you read some dharma and really get the message of a particular aspect of the teaching, how is that different from hearing it other than the absence of sound waves?

Granted some things must really be heard in real time since the dharma is dialogic but if all humans had to attend real-time dharma teachings on every topic before seeing any genuine progress in addressing samsara, afflictions and suffering etc, many people wouldn't get past that first hurdle.

Mantrik said:

Perhaps it is the difference between understanding Scripture and understanding Dharma.

I can read and understand how to drive a car, but it can't match having the instructor giving me directions.

Vasana said:

Would you say that applies to all teachings with absolutely no exception? What about when a person is still in an early introductory phase of their exploration of the dharma? Will absolutely all books/recordings have no value until a face to face encounter can occur?

I expanded my original reply above;

Maybe for the purpose of this thread it would be useful to explore which dharma tenets can be approached from books and videos effectively and which topics when approached without a teacher are ineffective.

And then supposing someone establishes a formal or informal student/ teacher

relationship, How much exposure to that spiritual friend is considered a minimum requirement for books and non-living explanations of dharma to then 'become' useful?

Malcolm wrote:

Without hearing the Dharma from a qualified teacher, one will not understand what one is reading. We see evidence of this here on Dharmawheel every day.

Author: Malcolm

Date: Sunday, November 26th, 2017 at 2:47 AM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

Your citations do not support your point.

No they don't.

Astus said:

"Those who grasp at emptiness slander the Sutras by maintaining that written words have no use. Since they maintain they have no need of written words, they should not speak either, because written words are merely the marks of spoken language. They also maintain that the direct way cannot be established by written words, and yet these two words, 'not established' are themselves written."

(http://www.thezensite.com/ZenTeachings/Translations/PlatformSutra_DharmaJewel.pdf, ch 10,, p 383-384, tr BTTS)

"Wherever this sutra is taught, read, recited, copied, or wherever it is to be found, one should build a seven-jeweled stupa of great height and width and richly ornamented. There is no need to put a relic inside. Why is this? Because the Tathāgata is already in it."

...

"The bodhisattvas are exactly like this. If they have not yet heard, understood, or been able to practice this Lotus Sutra, they should be known as people who are still far away from highest, complete enlightenment. If they hear, understand, contemplate, and are able to practice it, they realize that they are certainly nearing highest, complete enlightenment. Why is this? Because the highest, complete enlightenment of all the bodhisattvas is within this sutra. This sutra opens the gate of skillful means and reveals the marks of the truth."

(Lotus Sutra, ch 10, BDK ed, p 161, 162)

Mañjuśrī said: "In the ocean I always expounded only the Lotus Sutra."

Then Prajñākūṭa questioned Mañjuśrī, saying: "This sutra is profound and subtle. It is a jewel among sutras and rare in the world. If sentient beings diligently strive to practice this sutra, will they immediately become buddhas or not?"

Mañjuśrī answered: "Yes, they will."

(ch 12, p 183)

"if there are sentient beings who hear this sutra and who devoutly understand, accept and maintain, and read and recite it, they will definitely attain this Dharma, and will not

doubt it. How much more so if they cultivate according to its explanation!"

...

"This sutra extensively explains the inconceivable anuttarā samyaksaṃbodhi of the buddhas of the past, present, and future. Therefore, heavenly emperor, if good men and women accept and maintain, read and recite, and make offerings to this sutra, that is tantamount to making offerings to the buddhas of the past, present, and future."

(Vimalakirti Sutra, ch 13, BDK ed, p 171-172)

"Sutras of this type should, during the final period after my nirvana, be circulated extensively throughout Jambudvīpa by you and others with your numinous power, so [the Dharma] is not cut off."

...

"If in the future there are good men and women who seek the Mahayana, I will make certain that they get hold of such sutras. Using their power of mindfulness, I will cause them to receive and maintain, read and recite, and extensively explain them for others.

"World-honored One, if in the latter age there are those able to receive, maintain, read, recite, and explain them for others, one should understand that these will all be established by Maitreya's numinous power."

(ch 14, p 177, 178)

"Those who study this scripture will gain an opening into the true dharma, becoming excellent physicians themselves. You should understand, however, that those who never study it will be blind, lacking eyes of wisdom, their sight clouded by ignorance."

(Nirvana Sutra, ch 3, BDK ed, p 105)

"To his disciples the Tathagata teaches in succession the ninefold canon of scriptures so that they may become thoroughly familiar with that dharma. It is only after this that he teaches the hidden treasury that is the tathāgatagarbha, expounding the Tathagata's permanence for his disciples. The Tathagata expounds the Mahayana scripture, the Great Nirvana Sutra in this way for those who have already made their resolution for awakening as well as for those who have not, thereby creating a karmic cause for bodhi in both, with exception of the icchantikas. Thus, good man, this Mahayana scripture, the Great Nirvana Sutra, is immeasurably, innumerably, and inconceivably rare. You should understand it to be the most skilled of all skilled physicians, foremost and superior, the king among sutras."

(p 294)

"If one hears this sutra or retains even one four-line verse of it, that person will then access the stage of the Buddha's knowledge; one will be able to proselyte sentient beings with appropriate expedients and become the great spiritual mentor

(kalyanamitra) of all living things."

(Vajrasamādhi Sutra, ch 1, p 58, tr Buswell)

"If there is a sentient being who keeps this sutra, then in all other sutras he will have nothing more to seek. The dharma of this scripture encodes all dharmas and includes the essentials of all sutras. It is the unifying thread of the dharmas of all these sutras."

(p 302)

Author: Malcolm

Date: Sunday, November 26th, 2017 at 12:03 AM

Title: Re: Vipasyana Meditation

Content:

Anonymous X said:

And, why does no one here refer to the Mahasatipattana Sutta for instruction in Vipassana practice? The Buddha, in his own words, lays it out. Is it not the proper place to start to learn about it?

Malcolm wrote:

Wrong kind of vipaśyanā.

The kind of vipaśyanā proper to Māhayāna is referred to in the Akṣayamati-nirdeśa:

"The consciousness that perceives the entry into reality is called "vipaśyanā." So-called vipaśyanā is perceiving phenomena correctly, perceiving phenomena as they are, perceiving phenomena truly, and perceiving phenomena as not otherwise, perceiving phenomena as empty, without characteristics, without aspiration, perceiving phenomena to be unformed, likewise, nonarisen, unproduced, insubstantial, just as they are, pure, and as isolated. It is perceiving phenomena as unmoving, inactive, without self, wholly without grasping, inseparable, one taste, as the nature of space, and nirvana by nature," etc.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 11:31 PM

Title: Re: Yes, you need a teacher.

Content:

Malcolm wrote:

One cannot get Dharma from black marks on white paper.

Astus said:

I think a good number of sutras disagree with that.

Malcolm wrote:

No they don't.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 11:01 PM

Title: Re: Yes, you need a teacher.

Content:

Astus said:

You need a teacher for what?

Malcolm wrote:

For hearing the Dharma. One cannot get Dharma from black marks on white paper.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 2:47 AM

Title: Re: The "Self" in Tibetan Buddhism

Content:

CedarTree said:

Well said, though Malcolm I would really suggest you write books explaining and detailing points of practice. This could be a powerful offering to the community.

Malcolm wrote:

Well, I have don't really have time to write a book write now. I am too busy working on translations.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 2:06 AM

Title: Re: I've been so wrong/pure lands

Content:

Minobu said:

could this be some semantic argument thing?

Malcolm wrote:

Buddhafiels are places where one can train Dharma without the kinds of obstacles one faces here in terms of limited life span, etc.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 1:36 AM

Title: Re: I've been so wrong/pure lands

Content:

Minobu said:

so like i really thought this whole life in a pure land and life after death and looking down on the saha world from above was just weirded out

Malcolm wrote:

Buddhafiels are not heaven.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 1:29 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Fa Dao said:

ok, so I ordered the book because Rinpoche recommends it...however, can anyone clue me in to the reason why he wants everyone to read it?

Harimoo said:

Because you've got to know the previous life of your future guru ?

Malcolm wrote:

Yeshe Namkhai is only the guru of those who choose to follow his teachings.

Author: Malcolm

Date: Saturday, November 25th, 2017 at 12:45 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Yeah, pg. 32 onwards until end. When you compare with ChNN's account, seems to be a huge difference of opinion about Chago Tobden's devotion to Heka Lingpa.

Pero said:

That's not the only difference. By reading OT's account you get the impression Uncle Khyentse (of apparently questionable recognition to some) was just some ordinary dude who chanced into luxury etc.

Fa Dao said:

ok, so I ordered the book because Rinpoche recommends it...however, can anyone clue me in to the reason why he wants everyone to read it? Apparently there is a story going around that this version of events corrects?

Malcolm wrote:

Perhaps it was brought to his attention that the book was not selling well and that there were many copies which had not been sold.

Author: Malcolm

Date: Friday, November 24th, 2017 at 4:48 AM

Title: Re: Enlightened and mundane Dakinis

Content:

climb-up said:

Wait, so the only dakinis that appear in this world are flesh eating karma dakinis,

Dakinis live in the three upperworlds, but are not humans, asuras or devas, but one of the sanskrit words for a human female with magical powers is dakini?

Malcolm wrote:

Who said it was a Sanskrit word for a human female?

climb-up said:

You may not have fully read the question that you responded to, which was "What is the Sanskrit word for "witch" then, as in the western sense of a human female (and occasional male) with magical power?"

Malcolm wrote:

Since human beings with magical power are not considered unusual or necessarily frightful or taboo in Indian societies and literature, there really isn't a word that corresponds to the term "witch" in Sanskrit. But there is a correspondence in the sense that like European witches, dākinīs fly in the sky, meet on specific days of the month where there is feasting and other libidinous entertainment, and so on.

Of interest under https://en.wikipedia.org/wiki/Witches%27_Sabbath:

"(The concepts) represent a combination of three older mythical components, all of which are active at night: (1) A procession of female spirits, often joined by privileged human beings and often led by a supernatural woman; (2) A lone spectral huntsman, regarded as demonic, accursed, or otherworldly; (3) A procession of the human dead, normally thought to be wandering to expiate their sins, often noisy and tumultuous, and usually consisting of those who had died prematurely and violently. The first of these has pre-Christian origins, and probably contributed directly to the formulation of the concept of the witches' sabbath. The other two seem to be medieval in their inception, with the third to be directly related to growing speculation about the fate of the dead in the 11th and 12th centuries."

<http://www.tandfonline.com/doi/abs/10.1080/0015587X.2014.896968>

Author: Malcolm

Date: Friday, November 24th, 2017 at 4:29 AM

Title: Re: Sensations While Chanting

Content:

Unknown said:

Worse still, the effects tend to linger after I disengage from that session: racing thoughts, an inability to focus, impaired balance, and sensitivity to sensory stimuli.

Malcolm wrote:

This is symptomatic of vatta disorder.

<https://www.banyanbotanicals.com/info/blog-the-banyan-insight/details/signs-symptoms-of-vata-imbalance>

Author: Malcolm

Date: Friday, November 24th, 2017 at 4:14 AM

Title: Re: Dharma Wheel Heavy Weights

Content:

Motova said:

Just because Malcolm is cool and accessible doesn't mean one should be a gomer.

Personally, I'm interested in what languages Loppon knows, what his favourite non-Buddhist books are, and what he has memorized.

I bet he has read 1000+ books.

Malcolm wrote:

Just Tibetan and English, smattering of Sanskrit.

I used to read alot of Scifi, but these days I find that boring. I don't read much since I am busy working all day.

Author: Malcolm

Date: Friday, November 24th, 2017 at 3:40 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Varis said:

What is the Sanskrit word for "witch"

Malcolm wrote:

ḍākinī, siddhayoginī, yoginī.

climb-up said:

Wait, so the only dakinis that appear in this world are flesh eating karma dakinis, Dakinis live in the three upperworlds, but are not humans, asuras or devas, but one of the sanskrit words for a human female with magical powers is dakini?

Malcolm wrote:

Who said it was a Sanskrit word for a human female?

Author: Malcolm

Date: Friday, November 24th, 2017 at 3:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

Here, you mean:

https://www.amazon.com/Times-Jamyang-Khyentse-Ch%C3%B6kyi-Lodr%C3%B6/dp/1611803772#reader_1611803772

?

Malcolm wrote:

Yeah, pg. 32 onwards until end. When you compare with ChNN's account, seems to be a huge difference of opinion about Chago Tobden's devotion to Heka Lingpa.

Pero said:

That's not the only difference. By reading OT's account you get the impression Uncle Khyentse (of apparently questionable recognition to some) was just some ordinary dude who chanced into luxury etc.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Friday, November 24th, 2017 at 2:33 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Varis said:

What is the Sanskrit word for "witch"

Malcolm wrote:

ḍākinī, siddhayoginī, yoginī.

Author: Malcolm

Date: Friday, November 24th, 2017 at 2:04 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Varis said:

Are they human beings or spirits?

Malcolm wrote:

They are ḍākinīs.

cyril said:

So, within the six realms scheme, which one do they belong to?

Malcolm wrote:

In three higher realms. But not humans, not asuras, and not devas.

Author: Malcolm

Date: Friday, November 24th, 2017 at 1:43 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

Here, you mean:

https://www.amazon.com/Times-Jamyang-Khyentse-Ch%C3%B6kyi-Lodr%C3%B6/dp/1611803772#reader_1611803772

?

Malcolm wrote:

Yeah, pg. 32 onwards until end. When you compare with ChNN's account, seems to be a huge difference of opinion about Chago Tobden's devotion to Heka Lingpa.

Author: Malcolm

Date: Friday, November 24th, 2017 at 1:39 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

Would you be so kind as to summarise the whole mysterious business in two-three sentences? I have an awful feeling that everybody in the room is talking about an incident I should so obviously know about -- but do not...

Malcolm wrote:

Retainers of Chokyi Lodo had problems with retainers of Chokyi Wangchuck. This lead to Chokyi Wangchuck's leaving Derge for good.

M

treehuggingoctopus said:

Thank you, Malcolm. Did the series end there and then, or are they still broadcasting new episodes?

Malcolm wrote:

The latest is the version of events recounted by OT in the JKCL, which on the face of it seem barely credible.

Author: Malcolm

Date: Friday, November 24th, 2017 at 1:25 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

Would you be so kind as to summarise the whole mysterious business in two-three

sentences? I have an awful feeling that everybody in the room is talking about an incident I should so obviously know about -- but do not...

Malcolm wrote:

Retainers of Chokyi Lodo had problems with retainers of Chokyi Wangchuck. This led to Chokyi Wangchuck's leaving Derge for good.

M

Author: Malcolm

Date: Friday, November 24th, 2017 at 1:07 AM

Title: Re: The "Self" in Tibetan Buddhism

Content:

CedarTree said:

Malcolm is there a books (one or a few) that you would recommend that go over these understandings?

I feel like Dzogchen has some understandings of the path that are deeply meaningful. These would be such.

Malcolm wrote:

There is virtually nothing in English yet that clearly explains these points. Working on it.

CedarTree said:

Are points like this and detailed understandings present in the book you were saying will be available in 2018 of yours?

Malcolm wrote:

Some of these points are explained there. But in general, if you want to follow Dzogchen teachings you need to receive Dzogchen empowerments, ideal if one can, receive the Chetsun Nyinthig, Vima Nyinthig, etc., but if one cannot, then direct introduction will suffice from ChNN, Chokyi Nyima Rinpoche, etc. There is no benefit at all in reading Dzogchen tantras if one has not made the effort to receive Dzogchen transmission.

Author: Malcolm

Date: Friday, November 24th, 2017 at 1:00 AM

Title: Re: Enlightened and mundane Dakinis

Content:

Malcolm wrote:

The only *dākinīs* that appear in the world are flesh-eating karma *dākinīs*.

Varis said:

Are they human beings or spirits?

Malcolm wrote:
They are dākinīs.

Author: Malcolm
Date: Friday, November 24th, 2017 at 12:36 AM
Title: Re: The "Self" in Tibetan Buddhism
Content:

CedarTree said:
Malcolm is there a books (one or a few) that you would recommend that go over these understandings?

I feel like Dzogchen has some understandings of the path that are deeply meaningful. These would be such.

Malcolm wrote:
There is virtually nothing in English yet that clearly explains these points. Working on it.

Author: Malcolm
Date: Friday, November 24th, 2017 at 12:31 AM
Title: Re: Vipasyana Meditation
Content:

Riju said:
Vipassana in Mahayana is done by watching with awareness the body pains/movements/sensations without any reaction.

Malcolm wrote:
No, vipaśyāna in Mahāyāna is the realization of the emptiness of all phenomena while resting in śamatha.

In Vajrayāna, vipaśyāna corresponds to the completion stage.

Author: Malcolm
Date: Thursday, November 23rd, 2017 at 11:48 PM
Title: Re: Enlightened and mundane Dakinis
Content:

Varis said:
I've been reading a bit about Dakas/Dakinis, and I was hoping someone could give me some clarity on the subject.

Are enlightened dakinis still considered to be witches like mundane dakinis are, albeit,

enlightened witches?

Is the state of being a Daka/Dakini a state of realization, an occupation (e.g. the village witch), or a form of rebirth? I've seen it described all three ways.

Thanks!

Malcolm wrote:

The only dākinīs that appear in the world are flesh-eating karma ḍākinīs.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 7:21 AM

Title: Re: Nothing further to seek...

Content:

florin said:

I guesss, in the way i understand things, it is.

Malcolm wrote:

Yes, because you have a tendency towards sems sde extremism.

florin said:

Whats this extremism you are referring to?

Explain

Malcolm wrote:

At the time of the basis there is no one or two. However, when buddhas and sentient beings appear, then there is a one and a two, and a three, etc.

People who follow sems sde tend to have extreme views about nonduality. But Dzogchen view is not nondualism.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 6:38 AM

Title: Re: Nothing further to seek...

Content:

florin said:

Isnt the recognition a cause, a condition?

Malcolm wrote:

Yes, is that a problem?

florin said:

I guesss, in the way i understand things, it is.

Malcolm wrote:

Yes, because you have a tendency towards sems sde extremism.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 6:16 AM

Title: Re: Nothing further to seek...

Content:

Wayfarer said:

What troubles me about this is that only detachment, only letting go, is an end in itself. But what about that gives rise to bodhicitta? Where is the 'energy of compassion'?

Malcolm wrote:

Bodhicitta arises naturally through the recognition that the source of all suffering is clinging and addiction.

florin said:

Isn't the recognition a cause, a condition?

Malcolm wrote:

Yes, is that a problem?

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 6:00 AM

Title: Re: Nothing further to seek...

Content:

Wayfarer said:

What troubles me about this is that only detachment, only letting go, is an end in itself. But what about that gives rise to bodhicitta? Where is the 'energy of compassion'?

Malcolm wrote:

Bodhicitta arises naturally through the recognition that the source of all suffering is clinging and addiction.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 5:14 AM

Title: Re: The "Self" in Tibetan Buddhism

Content:

CedarTree said:

If I remember correctly I saw a quote where Malcolm spoke about there most definitely being a "Self" in Tibetan Buddhism.

I have a feeling I know how he meant this but I would like maybe Malcolm and or others to explain how Tibetan Buddhism and Dzogchen/Mahamudra understand Self.

Malcolm wrote:

No form of Tibetan Buddhism suggests there is a self as a soul or atman, a permanent entity which moves from incarnation to incarnation. Where the term "self" is used in some tathāgatagarbha sūtras, it is a reference the dharmakāya of the buddhas.

CedarTree said:

Yes that is kind of how I thought it was being referenced but I wanted to check.

You have mentioned before though in other forums about the material world being transformed into the Five Pristine Lights could you talk about this a bit and how it works into the three bodies? I would be interested in this aspect and how it relates to Tibetan Buddhism understanding.

Malcolm wrote:

It actually works the other way. The five lights are reified as elements.

In Dzogchen teachings, three kāyas are path appearances and do not exist in the result.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 5:11 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

One of the reasons the topic is so long is that claims like this have been made but have not been supported by reasonable arguments.

Malcolm wrote:

Which claims?

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 5:07 AM

Title: Re: The "Self" in Tibetan Buddhism

Content:

CedarTree said:

If I remember correctly I saw a quote where Malcolm spoke about there most definitely

being a "Self" in Tibetan Buddhism.

I have a feeling I know how he meant this but I would like maybe Malcolm and or others to explain how Tibetan Buddhism and Dzogchen/Mahamudra understand Self.

Malcolm wrote:

No form of Tibetan Buddhism suggests there is a self as a soul or atman, a permanent entity which moves from incarnation to incarnation. Where the term "self" is used in some tathāgatagarbha sūtras, it is a reference the dharmakāya of the buddhas.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 4:50 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

how can you knock a Buddha's perfect Nirmanakaya incarnation?

Malcolm wrote:

I don't. I simply have a broader view of the Dharma than you.

Minobu said:

one would then practice something other than Buddhism ..like a mish mash of Shamanism and local teachers . not unlike Bon and Nyingma producing Dzogchen..

Malcolm wrote:

Dzogchen comes from India, 110%. It has nothing to do with Shamanism. That Bonpos adopted Dzogchen when it came to Tibet is merely a point in their favor.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:44 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Simon E. said:

He does.

AND/BUT he paid for someone I know who was having a hard time financially, to attend teachings of a highly traditional manner of a kind that he (Batchelor) has turned his face against..

Malcolm wrote:

Kindness is a virtue.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:40 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

I have not yet revealed the truth...from a teaching point of view is not saying he was a liar just preparing you in the past for the shock of what is about to be taught.

Malcolm wrote:

It means he wasted everyone's time. Unless of course it does not mean what you intend it to mean, i.e., that the statement invalidates all the teaching that came before.

Also, the idea of restricting the teachings of the Buddha to one nirmanakāya's utterances is frankly absurd on the face of it.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:31 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Simon E. said:

Having said that I have never heard him lecture in a formal sense..The times I have met him have been in an informal setting, where he has a quiet donnish wit and is very hospitable.

Malcolm wrote:

I am sure he is a gentleman. He still spouts piles of useless drivel like this:

<https://tricycle.org/magazine/quit-guru-yoga/>

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:24 AM

Title: Re: Mental Health and therapy vs. Dharma practice

Content:

Simon E. said:

One of the results of this is that most talking therapies are no longer funded by the state..there was simply too little evidence of their making a difference.

Malcolm wrote:

Precisely my point.

Simon E. said:

Another is that a simple form of CBT is being widely supported for certain conditions..because it actually can be shown to aid a return to 'normal' functioning.

Malcolm wrote:

CBT/DBT is based on confronting a person, gently, with how they perceive situations they are in with how things actually are. With enough patience, the client can be persuaded that their cognitive dissonance around this or that issue is debilitating and needs to shift. It is especially effective with people suffering from personality disorders. But it is palliative, it does not "cure" anything.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:18 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Johnny Dangerous said:

Have you ever treated anyone with severe mental health issues?

Malcolm wrote:

Depends on what you mean by severe. I have worked with people suffering from acute mental health issues. I won't treat people who have placed on been heavy psych meds. It ruins their bodies and renders them ill-suited for treatment by other means.

Johnny Dangerous said:

What is your experience of the mental health care system?

Malcolm wrote:

Extensive.

Author: Malcolm

Date: Thursday, November 23rd, 2017 at 12:10 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Simon E. said:

But honest enough to say that his views would be widely regarded as Wrong Views. And he says that publically. He always leaves his listeners with that choice. Which is why in my view he is wrong rather than villainous.

Malcolm wrote:

I saw him give a lecture about two years ago. I thought he was very flat and uninteresting as a speaker.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 11:41 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

He is, however, a villain of Buddhist forums.

Malcolm wrote:

No, but he is someone who encourages wrong view.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 11:10 PM

Title: Re: Bon as a form of Buddhism

Content:

kalden yungdrung said:

In Bön is Buddha Shakyamuni accepted, as one of the students of Buddha Tönpa Shenrab Miwoche.

According Bön, Buddha Shakyamuni got instructions from the Buddha Tönpa Shenrab to teach Dharma into this world.

Malcolm wrote:

Liker I said, alternate universe with alternate history.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 12:20 PM

Title: Re: Question about transmission and pointing-out instructions

Content:

TharpaChodron said:

So, calling talk therapy bullshit may be fine for some, but for underrepresented, severely abused people, I think good talk therapy is damn good.

Malcolm wrote:

And I just see them re-traumatize themselves over and over again. I guess we just have different experiences of the mental health care system in this country. Personally, I think it is brutalizing. And I live in Massachusetts, where positive outcomes are supposed to very high. But positive outcomes in mental health care can be correlated with wealth. Thus, here in my state, mental health care is a much larger problem out here in the sticks than it is in wealthier Boston suburbs.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 11:30 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Johnny Dangerous said:

What would you tell a Buddhist with trauma from a rape, experiencing panic attacks, who was engaged primarily in shamatha practice?

Malcolm wrote:

Depending on how experienced a practitioner the woman was, the first thing I would tell them to do is to cease practicing any meditation whatsoever, especially shamatha, since anxious perseveration can become intense if one's three "humors" are out of balance. I would then advise them to seek out whatever they felt they needed for their care. I would also encourage them to seek out medical treatments from qualified Ayurvedic or Tibetan physicians. I would encourage them not to take any pharmaceuticals for anxiety or depression, because these issues are most effectively treated through diet, herbs, and external therapies.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 11:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Spelare said:

If I want to dedicate time to reading a Dzogchen text, say a tantra or a terma, does it make sense to integrate that into a thun?

Malcolm wrote:

Practice Ati Guruyoga in the beginning. Read with mindfulness and awareness. Authenticate with a dedication in end.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 11:08 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

In the Teachings on Thun and Ganapuja ChNNR says that gana refers to the accumulation of merits.

Malcolm wrote:

This is also true, the term gaṇa (tshogs) definitely means a group/grouping of both/either things and beings.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:55 AM

Title: Re: Dharma Wheel Heavy Weights

Content:

CedarTree said:

Sometimes your a bit of an ass haha but still a treasure source of knowledge

Malcolm wrote:

Was that absolutely necessary?

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:36 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Johnny Dangerous said:

What kind? Do you realize how many different therapies make up the modern field, and how different they are?

Malcolm wrote:

Yes, and yes.

Johnny Dangerous said:

Then I think your blanket dismissal is silly, but I understand your point.

Malcolm wrote:

Waste of time and money for Buddhists.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:28 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Coëmgenu said:

This is all good and well. Mahāyāna sūtrāṇi confirm the vow of Amitābha.

But the argument was that the Saddharmapuṇḍarīkasūtra claims that nembutsu is invalidated by it, as far as I am able to understand the claim.

Malcolm wrote:

That was the claim, but no reasoning was given to support that claim. Apart from the

usual claim that the Lotus cancels out Buddha's earlier teachings, thus turning the Buddha into a liar.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:23 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Admin_PC said:

The reasoning behind the 10 chants

Malcolm wrote:

Ten thoughts, not ten chants.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:12 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Johnny Dangerous said:

What kind? Do you realize how many different therapies make up the modern field, and how different they are?

Malcolm wrote:

Yes, and yes.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:11 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

pure land...i just don't agree with the promise of three nembutsu chants and bingo your there.

that is what i have always said, in more or less words.

deathbed religious promises ..another gripe i have when selling this to the masses...

Malcolm wrote:

“Śāriputra, those sentient beings who hear of that land should aspire to be born there.

Why? Because they will be able to meet such sages of supreme virtue. Śāriputra, one

cannot attain birth in that land with few roots of good or a small store of merit. Śāriputra,

if a good man or woman who hears of Amitāyus holds fast to his Name even for one day,

two days, three, four, five, six, or seven days with a concentrated and undistracted mind,

then, at the hour of death, Amitāyus will appear with a host of holy ones. Consequently, when their life comes to an end, the aspirants' minds will not fall into confusion and so they will be born immediately in the Land of Utmost Bliss of Amitāyus. Śāriputra, perceiving these benefits, I say: All sentient beings who hear this teaching should aspire to birth in that land."

http://www.bdk.or.jp/document/dgtl-dl/dBET_ThreePureLandSutras_2003.pdf

Minobu said:

fair enough...so all one has to do is chant the name...and ignore the meditation holds fast to his Name even for one day, two days, three, four, five, six, or seven days with a concentrated and undistracted mind, then, at the hour of death, Amitāyus will appear with a host of holy ones. Consequently, when their life comes to an end, the aspirants' minds will not fall into confusion and so they will be born immediately in the Land of Utmost Bliss of Amitāyus
i think there is a difference...

Malcolm wrote:

If, when I attain buddhahood, sentient beings in the lands of the ten directions who sincerely and joyfully entrust themselves to me, desire to be born in my land, and think of me even ten times should not be born there, may I not attain perfect enlightenment.

No chanting, just wishing...the Buddha said it, not me.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:08 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

Lotus Sutra..

as I mentioned earlier if it is in the Sutra the daimoku will cause it to happen
no where in any sutra does chanting the Nembutsu cause this to happen.

it's the Lotus sutra which brought her to the Lotus seat.

hopefully you have dropped the idea that i do not believe in pure lands and will move on.

Malcolm wrote:

No, it was the vow of Amitabha that did so, from their point of view. Your point of view differs.

Minobu said:

ok...where then in what sutra...source?

Malcolm wrote:

18. If, when I attain buddhahood, sentient beings in the lands of the ten directions who sincerely and joyfully entrust themselves to me, desire to be born in my land, and think of me even ten times should not be born there, may I not attain perfect enlightenment. Excluded, however, are those who commit the five grave offenses and abuse the Right Dharma.

19. If, when I attain buddhahood, sentient beings in the lands of the ten directions who awaken aspiration for enlightenment, do various meritorious deeds, and sincerely desire to be born in my land, should not, at their death, see me appear before them surrounded by a multitude of sages, may I not attain perfect enlightenment.

http://www.bdk.or.jp/document/dgtl-dl/dBET_ThreePureLandSutras_2003.pdf

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:07 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

pure land...i just don't agree with the promise of three nembutsu chants and bingo your there.

that is what i have always said, in more or less words.

deathbed religious promises ..another gripe i have when selling this to the masses...

Malcolm wrote:

“Śāriputra, those sentient beings who hear of that land should aspire to be born there. Why? Because they will be able to meet such sages of supreme virtue. Śāriputra, one cannot attain birth in that land with few roots of good or a small store of merit. Śāriputra, if a good man or woman who hears of Amitāyus holds fast to his Name even for one day, two days, three, four, five, six, or seven days with a concentrated and undistracted mind, then, at the hour of death, Amitāyus will appear with a host of holy ones. Consequently, when their life comes to an end, the aspirants’ minds will not fall into confusion and so they will be born immediately in the Land of Utmost Bliss of Amitāyus. Śāriputra, perceiving these benefits, I say: All sentient beings who hear this teaching should aspire to birth in that land.”

http://www.bdk.or.jp/document/dgtl-dl/dBET_ThreePureLandSutras_2003.pdf

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 5:04 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Admin_PC said:

Let's play "guess which sutra this comes from"... If there is any woman five hundred years

after the parinirvāṇa of the Tathāgata who hears this sutra and practices according to the teaching, she will immediately reach the dwelling of the Buddha Amitāyus in the Sukhāvatī world, surrounded by great bodhisattvas, and will be born on a jeweled seat in a lotus flower. Never again troubled by the [three poisons] of greed, anger, or ignorance, by arrogance or jealousy, he will attain the bodhisattva's transcendent powers and the acceptance of the nonorigination of all dharmas. After attaining this acceptance, his faculty of sight will be pure; and with this pure eye faculty, he will see all the Buddha Tathāgatas, equal in number to the sands of seventy-two million koṭis of nayutas of Ganges Rivers.

Minobu said:

Lotus Sutra..

as I mentioned earlier if it is in the Sutra the daimoku will cause it to happen no where in any sutra does chanting the Nembutsu cause this to happen.

it's the Lotus sutra which brought her to the Lotus seat.

hopefully you have dropped the idea that i do not believe in pure lands and will move on.

Malcolm wrote:

No, it was the vow of Amitabha that did so, from their point of view. Your point of view differs.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 4:48 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Johnny Dangerous said:

The old theories have their (huge) flaws, but their focus on depth is not one of them, IMO. CBT etc. is great but most modern stuff has become so solution focused and goal oriented, I wonder if that is a problem of and within itself.

Malcolm wrote:

Basically, talk therapy is bullshit.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 3:13 AM

Title: Re: Shakubuku and shoju a few thoughts

Content:

Queequeg said:

In this, these traditions have accomplished precisely what they set out to do - preserve Dharma in this Degenerate Age.

Malcolm wrote:

So has Shingon, Chan, Zen, Theravada, Tibetan Buddhism in general, and so on.

The polemics between this school and that are largely rubbish meant for the choir.

Queequeg said:

You're a funny guy. You seized on a comment, took it out of context and then turned it into something else.

Thanks.

Malcolm wrote:

Grasshopper, this is the way of Dharmawheel.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:55 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

Malcolm wrote:

Therapy is useless for Buddhists. It is based on a one lifetime view.

Rick said:

Depends on the therapist. There are some who are either Buddhist or believe in rebirth/reincarnation. I worked with one a while back.

And it depends on the Buddhist. Not all Buddhists believe in literal rebirth. (And no I'm not trying to open the can of worms that is secular Buddhism.)

Malcolm wrote:

Sorry, just not a fan of psychotherapy. YMMV.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:47 AM

Title: Re: Rabbit's Horns

Content:

PuerAzelis said:

What do you think of Mabja Jangchub Tsondu's commentary of the Dharmachakra

committee's translation?

Malcolm wrote:

It's pretty good. But it does not negate my point.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:36 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

climb-up said:

Do you feel like American Buddhists have more anger issues than the population as a whole?

Malcolm wrote:

Nope, quite a bit less, actually.

Rick said:

I would think that Buddhists, on average, take the dangers of anger to heart more than the general population. It's pretty obvious how potent a poison anger can be ... and Buddhists are trained to recognize toxic things that spread suffering. Of course it's not like every Buddhist catches every gush of anger venom as it is gushing. Hence the benefit of a good therapist in some situations.

Malcolm wrote:

Therapy is useless for Buddhists. It is based on a one lifetime view.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:34 AM

Title: Re: Rabbit's Horns

Content:

PuerAzelis said:

Of course it's not always easy to decide when Nagarjuna is making an opponent's argument or his own

Malcolm wrote:

It's is very easy. Just follow Buddhapalita.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:14 AM

Title: Re: Shakubuku and shoju a few thoughts

Content:

Queequeg said:

If anything, Nichiren and Pure Land Buddhism have been the vehicles that have preserved Buddhism in Japan long beyond the collapse of institutional Buddhism. In this, these traditions have accomplished precisely what they set out to do - preserve Dharma in this Degenerate Age.

Malcolm wrote:

So has Shingon, Chan, Zen, Theravada, Tibetan Buddhism in general, and so on.

The polemics between this school and that are largely rubbish meant for the choir.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:13 AM

Title: Re: Question about transmission and pointing-out instructions

Content:

climb-up said:

Do you feel like American Buddhists have more anger issues than the population as a whole?

Malcolm wrote:

Nope, quite a bit less, actually.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 2:06 AM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

Cessations simply don't exist.

PuerAzelis said:

In which case, following the same statement you cite:

Malcolm wrote:

... nonexistents are conditioned

PuerAzelis said:

... a cessation, since it "simply doesn't exist", is conditioned.

Malcolm wrote:

No, this does not follow since existents are productions, whereas cessations are not.

You are confusing bhava and abhava with asti and nasti. When one says that a cessation does not exist (nasti), one is not making the claim they are nonexistent (abhava). Nonexistents are defined from existents. There is no existent by which a nonexistent cessation might be defined since cessations are not produced to begin with, being unconditioned. Cessations have no being at all, of any kind, including nonbeing. Therefore, they do not exist.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 1:57 AM

Title: Re: Rabbit's Horns

Content:

PuerAzelis said:

Nagarjuna says in MMK 25:7-8:

If Nirvana is not a [positive] existent, how will nirvana be an "absence"?

Where there is no existent, there is no "absence".

And if nirvana is an "absence" how can nirvana be non-dependent?

There is no absence that exists without dependence.

So it's not possible to make a statement that cessation "simply doesn't exist".

Malcolm wrote:

Nirvana is unconditioned; existents and nonexistents are conditioned;
how can there be either existents or nonexistents in nirvana?

Cessations simply don't exist. How could they? They have no means of existence at all.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 1:38 AM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

Doesn't apply.

PuerAzelis said:

it's the exact portion of chapter 25 that discusses nonexistence of Nirvana which is exactly what we're talking about.

Malcolm wrote:

It does not apply as a rebuttal to my point. You cited it without giving a context for why you were citing it.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 1:16 AM

Title: Mental Heath and therapy vs. Dharma practice

Content:

conebeckham said:

I know Buddhists who are adept at expressing anger, and not repressing it. It passes, like everything else. I suppose repression is an issue for many Western practitioners, and maybe for others as well, I can't say. I wonder what sorts of emotional suppression psychotherapists feel they are susceptible to?? None, I guess?

Malcolm wrote:

I am sure the resistance that guy was feeling was the general feeling that many Buddhists have that therapy is pretty useless in general. I know that is how I feel.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 12:49 AM

Title: Re: Shakubuku and shoju a few thoughts

Content:

DGA said:

The bit about the Nation...

Malcolm wrote:

Goes all the way back to Prince Shotoku.

Queequeg said:

Possibly further, but Shotoku is definitely credited with establishing a state in the Sinic sense.

Malcolm wrote:

Prince Shotoku is credited with bringing Buddhism to Japan, and setting up Buddhist practice for the benefit of the nation. We can see recommendations for kings to tie their national destiny with Buddhism in such sutras as the Suvarnaprabhasa and so on.

Some might see Lotus and Pure Land populism as a negative trend that undermined Buddhism in the long run in Japan, as well as a general symptom of political instability in the Kamakura period, the very fracture of the aristocracy that had given Buddhism its long standing patronage.

Author: Malcolm

Date: Wednesday, November 22nd, 2017 at 12:00 AM

Title: Re: Dakini Script?

Content:

mutsuk said:

Using that method and a proper set of equivalences, I have seen JLA transcribed some of Dūdjom Lingpa's dakini scripts pretty easily.

Malcolm wrote:

The same applies to the Dakini script in Rinchen Phuntsog's Yangzab. There is a key, and one finds mostly names of predicted people.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 11:27 PM

Title: Re: Shakubuku and shoju a few thoughts

Content:

DGA said:

The bit about the Nation...

Malcolm wrote:

Goes all the way back to Prince Shotoku.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 10:49 PM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

The characteristic of cessation is absence of arising.

aflatun said:

Absence of arising of what?

Apologies Malcolm, I wasn't trying to be cute here, it was a sincere question.

When you often say things like "cessation is absence of arising" do you mean ALL arising? As in, cessation is the non arising of appearances, what is dependently originated, etc?

Malcolm wrote:

There are two kinds of cessation: analytical and non-analytical. The latter is simply the absence of causes for a series to arise. Example, a burnt seed. The former is the absence of causes due to analysis, for example, the absence of afflictions in an arhat. In absence of afflictions, one ceases taking rebirth. In both of these cases there is no ceased existent through which a nonexistent can be known.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 10:21 PM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

They have the same existence as anything which cannot be/is not produced. They simply don't.

PuerAzaelis said:

?

7.

If Nirvana is not a [positive] existent, how will nirvana be an "absence"?
Where there is no existent, there is no "absence".

8.

And if nirvana is an "absence" how can nirvana be non-dependent?
There is no absence that exists without dependence.

MMK, 25 (Siderits, scare quotes added by me)

Malcolm wrote:

Doesn't apply.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 11:56 AM

Title: Re: Dharma Wheel Heavy Weights

Content:

Malcolm wrote:

I never discuss my practice. Long standing policy.

liuzg150181 said:

Personal policy or due to nature of secret Mantrayana?

Malcolm wrote:

Both.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 4:11 AM

Title: Re: Who is a slanderer of the Lotus Sutra

Content:

Queequeg said:

MOVED FROM EAST ASIAN BUDDHISM FORUM

Have at it.

Please keep in mind you are all Buddhas to be. Don't write something that you will regret.

If I may suggest: Take three long breaths before you press send. Think about the person you are addressing with the first breath. Think about yourself with the second breath. And think about all living beings with the third.

Malcolm wrote:
Ok daddy.

Queequeg said:
As long as you understand who I am.

Malcolm wrote:
Umm, I have chronic problems with authority figures, or anyone who imagines they are one.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 4:07 AM
Title: Re: Morality of stockholding
Content:

tingdzin said:
Well, the term is so watered down now, it has become meaningless, just a way for people to feel trendy and "in" about what they're doing.

PuerAzelis said:
Kind of like "Buddhism" too. I don't see may "fake Guru Rinpoche quotes" on the internet.

Malcolm wrote:
Well, Dzogchen will never be trendy since it cannot be practiced without a guru, unlike mindfulness or what passes for it these days.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 3:56 AM
Title: Re: Dharma Wheel Heavy Weights
Content:

CedarTree said:
Things in practice that you wish you could tell your younger self.

Malcolm wrote:
Stay in retreat and never leave.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 3:55 AM

Title: Re: Who is a slanderer of the Lotus Sutra
Content:
Queequeg said:
MOVED FROM EAST ASIAN BUDDHISM FORUM

Have at it.

Please keep in mind you are all Buddhas to be. Don't write something that you will regret.

If I may suggest: Take three long breaths before you press send. Think about the person you are addressing with the first breath. Think about yourself with the second breath. And think about all living beings with the third.

Malcolm wrote:
Ok daddy.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 3:52 AM
Title: Re: Who is a slanderer of the Lotus Sutra?
Content:
Minobu said:
It's not a Lotus Sutra nor Nirvana Sutra thing ...or is it? I'm open to factual discussion on the matter...

Malcolm wrote:
There are a lot of assumptions about the history of Mahāyāna sūtras that we do not agree upon. We come from very different traditions and will get nowhere by making parochial assertions. It is better to simply respect our differences.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 3:32 AM
Title: Re: Rabbit's Horns
Content:

cloudburst said:
To be less sloppy, horns of rabbits can NOT actually be known by mind, as such a thing never existed. You could perhaps apprehend a generic image of Rabbit horns.

The point is that cessations and space, of course, do exist.

Malcolm wrote:
They have the same existence as anything which cannot be/is not produced. They

simply don't. The example for how things exist is space. The example for how space exists is hair on a tortoise— it just doesn't grow.

cloudburst said:

I guess its you vs Chandrakirti then

Malcolm wrote:

It isn't actually. It's between me and how you (mis)understand Chandrakirti.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 3:29 AM

Title: Re: Dharma Wheel Heavy Weights

Content:

DNS said:

Maybe not, but you're a semi-famous person, especially in the Buddhist scene, have written some books, done translations, so if not a "public" person per se, something pretty close where someone might want to write a bio / wikipedia article, amazon.com bio, etc one day, so was curious.

Malcolm wrote:

I discourage curiosity about my personal life.

CedarTree said:

DNS your not the only one that has wondered this. I have often thought Malcolm supported himself with Tibetan Medicine or teaching. Definitely curious hah!

Also Malcolm could you go a bit more personal into your practice and translation work, any translations that have really stood out to you and why? Things in practice that you wish you could tell your younger self.

Malcolm wrote:

I never discuss my practice. Long standing policy.

I am very enthused our translation (Zangthal Editions) of two major Dzogchen tantras will be released by Wisdom August, 28th, 2018.

https://www.amazon.com/Self-Arisen-Vidya-Tantra-vol-Self-Liberated/dp/1614294860/ref=sr_1_1?ie=UTF8&qid=1511206169&sr=8-1&keywords=self-arisen+vidy%C4%81

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 3:21 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

it is weird...but i understand exactly what you said, are implying and why.

Why can't you understand that according to Lord Shakyamuni's Lotus Sutra the stuff i said was taught and handed down and protected by Buddha for me to read and understand in this life.

Malcolm wrote:

Yes, that is your karmic inclination. My point is that Vajrayāna teachings state precisely the same sorts of things.

It is rather strange when basically liberal, open-minded, tolerant people become all fundamentalist when it comes to the superiority of their chosen Dharma path.

Minobu said:

it's not so much the superiority of the path but the time when employed.

i always say these other paths , even non buddhist paths, are all part of the Turning of the Dharma Wheel.

i don't deny the path , only the time when employed.

Malcolm wrote:

As I said, also in Dzogchen teachings it is claimed that this degenerate age is the best time to put them into practice because other teachings are not effective in the present. That is my whole point. It does not matter why one is taking a fundamentalist attitude, all that matters is that one is taking a fundamentalist attitude. Your only authority for your claims is because your belief that they are true. I sure don't believe this and see no reason to accept your claims as true, at least, they don't work for me. Likewise, you don't accept my claims as true.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 3:19 AM

Title: Re: Extraordinary Women Practitioners

Content:

Simon E. said:

But....but...Malcolm. They are ladies..and they are caucasian and worse, they are goodlookin'.

Malcolm wrote:

And I know them personally and so can attest to their positive qualities as practitioners and teachers. Plus, they are western women, and it is high time westerners are recognized for their qualities of study and practice, especially women.

Simon E. said:

I think you know that my tongue was firmly in my cheek..You also know that I think inverse racial prejudice is a serious issue among Vajrayana students.

Malcolm wrote:

I know, that is why I posted pictures a couple western women I admire as Dharma practitioners.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 2:11 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

one should realize why a Nichiren practitioner views various other practices as no longer a cure for the darkness incurred in the present defiled age.

Malcolm wrote:

Oh, everyone has explanations like that. From a Dzogchen point of view you are all kidding yourselves. One just learns to accept that there are no authorities beyond what one personally accepts as true and leave it at that.

There are 84,000 gates of Dharma, not only one.

Minobu said:

it is weird...but i understand exactly what you said, are implying and why.

Why can't you understand that according to Lord Shakyamuni's Lotus Sutra the stuff i said was taught and handed down and protected by Buddha for me to read and understand in this life.

Malcolm wrote:

Yes, that is your karmic inclination. My point is that Vajrayāna teachings state precisely the same sorts of things.

It is rather strange when basically liberal, open-minded, tolerant people become all fundamentalist when it comes to the superiority of their chosen Dharma path.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 1:42 AM

Title: Re: Who is a slanderer of the Lotus Sutra?

Content:

Minobu said:

one should realize why a Nichiren practitioner views various other practices as no longer a cure for the darkness incurred in the present defiled age.

Malcolm wrote:

Oh, everyone has explanations like that. From a Dzogchen point of view you are all

kidding yourselves. One just learns to accept that there are no authorities beyond what one personally accepts as true and leave it at that.

There are 84,000 gates of Dharma, not only one.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 12:41 AM

Title: Re: question to the Konchog Cidu

Content:

gyamtsotrinle said:

Hii,

Recently I have got the concise version of Konchog Cidu practice. And at the end of practice there is a dedication before a completion phase. Normally, as I am use to, is that dedication is after compeltion phase. So, my question is, what is the reason for that?

Thank you for the answers

Gyamtso Trinle

Malcolm wrote:

It completely depends on which arrangement you are using. For example, in my text, it is in the normal place.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 12:38 AM

Title: Re: question to the Konchog Cidu

Content:

windoverwater said:

My text, which is in Tibetan, does not include dedication verses either. Perhaps there were not dedication verses specific to this liturgy in the original terma, but I do not know for certain. Maybe a more knowledgeable member here can comment on that.

What I do is chant a generic 4-line dedication prayer at the end. You may know this already because it gets used a lot.

In English transliteration it goes:

GEWA DI YI NYUR DU DAK
(INSERT NAME) DRUP GYUR NE
DROWA KYI KYANG MA LU PA
DE YI SA LA DRUP PAR SHOK

For this practice, I insert ORGYEN PEMA.

The translation of these verses would be something like:

By this merit, may I quickly accomplish [the enlightened state] of Orgyen Pema, and

having achieved that may I establish all beings without exception at that level.

Hope this is helpful to your practice.

Malcolm wrote:

In this case, it should be PEMO OBAR, since that is Guru P's actual name in this sadhana.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 12:36 AM

Title: Re: Extraordinary Women Practitioners

Content:

Simon E. said:

But....but...Malcolm. They are ladies..and they are caucasian and worse, they are goodlookin'.

Malcolm wrote:

And I know them personally and so can attest to their positive qualities as practitioners and teachers. Plus, they are western women, and it is high time westerners are recognized for their qualities of study and practice, especially women.

Author: Malcolm

Date: Tuesday, November 21st, 2017 at 12:27 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

pemachophel said:

Loppon, I don't remember if Tulku Sang-ngak referenced the text you mention, but it was quite clear He was reading from His own essay.

Can't comment on the logic or evidence.

Malcolm wrote:

The evidence that sang offerings, prayer flags (rlung rta, originally spelled klung rta) come from Indian Buddhism is basically nonexistent.

Not sure why this is even an issue, actually. For example, nag brtsi comes from China, and no one disputes this, as well as most of the gto rites.

Likewise Buddhists forgot the original meaning of sgra bla and started spelling it dgra lha.

Padmasambhava is recorded in one of the Kathangs was saying that since the gods and demons of Tibet were happy with Bon, some Bon rites were preserved.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 12:21 AM
Title: Re: Dharma Wheel Heavy Weights
Content:
Malcolm wrote:
It is not relevant to discussions here.

DNS said:
Maybe not, but you're a semi-famous person, especially in the Buddhist scene, have written some books, done translations, so if not a "public" person per se, something pretty close where someone might want to write a bio / wikipedia article, amazon.com bio, etc one day, so was curious.

Malcolm wrote:
I discourage curiosity about my personal life.

Author: Malcolm
Date: Tuesday, November 21st, 2017 at 12:12 AM
Title: Re: Dharma Wheel Heavy Weights
Content:

DNS said:
Okay, cool. So you make a living doing Tibetan medicine practice? Clients/patients see you or is it all online?

Malcolm wrote:
Nope, not that either.

DNS said:
Okay, then what is it? Or would you rather not say?

Malcolm wrote:
It is not relevant to discussions here.

Author: Malcolm
Date: Monday, November 20th, 2017 at 11:49 PM
Title: Re: Bon - a form of Buddhism or not?
Content:
Dharmasherab said:
Thank you Malcolm, Tolya M, Pemachophel, Mantrik and Virgo for your comments from yesterday.

Just to bring the topic back to the thread - its about the three questions which I

originally asked especially if Bon have a Noble 8Fold Path, the 4 Noble Truths, Thirty-seven Qualities conducive to Enlightenment (Bodhipakkhiyadhamma)?

People who do not care about the questions or who try to dismiss the questions as unnecessary such people do not need to feel obliged to answer in this thread as those are not the type of responses I am looking for. So its just a waste of their time as well as my time.

Those who do not know the answer but who are interested in finding the connection would benefit from the helpful answers.

So far I am reading this texbook called 'The Four Wheels of Bon' which is based on the talks from Yongdzin Lopon Tenzin Namdak Rinpoche. I see a lot of similarity with Buddhism. Next I hope to read the book 'Opening the Door to Bon' by Nyima Dakpa.

Malcolm wrote:

They teach the four seals, as it is said in the Magic Keyhole of Discrimination, a text written by Nyamey Sherab Gyaltzen:

Impermanence summarizes all conditioned things. Suffering summarizes all contaminated things. Peace summarizes all of nirvana. Selflessness summarizes all phenomena.

I don't know if they teach the 37 bodhipakṣadharmas or not. I would be suprised if they didn't.

Author: Malcolm

Date: Monday, November 20th, 2017 at 11:29 PM

Title: Re: Yantra yoga health and knees

Content:

Miroku said:

So noone knows if yantra is damaging the knees?

Malcolm wrote:

Can be if you are not careful.

Author: Malcolm

Date: Monday, November 20th, 2017 at 11:02 PM

Title: Re: Extraordinary Women Practitioners

Content:

Author: Malcolm

Date: Monday, November 20th, 2017 at 10:49 PM

Title: Re: Morality of stockholding

Content:

tingdzin said:
How delusional.

Josef said:
Really?
Explain to us how the Dzogchen view is limited.

tingdzin said:
Well, the term is so watered down now, it has become meaningless, just a way for people to feel trendy and "in" about what they're doing. Next we'll hear about the Dzogchen approach to politics or tap dancing. All hogwash.

Malcolm wrote:
However, investing in the market is an excellent way to observe one's hope when the market rises, and fear when the market declines. So indeed, one can carry investing into the Dzogchen path. After nonduality is not the measure of Dzogchen practice, but rather, freedom from hope and fear. As John Bogle says, a successful investor buys while the market is falling, and sells while market is rising.

Author: Malcolm
Date: Monday, November 20th, 2017 at 9:57 PM
Title: Re: Extraordinary Women Practitioners
Content:

Author: Malcolm
Date: Monday, November 20th, 2017 at 9:33 PM
Title: Re: Does anyone know anything about www.dakiniswhisper.com?
Content:
Dharmaswede said:
<http://www.dakiniswhisper.com>?

Malcolm wrote:
I've met Choying Khandro, she is a very nice person. Seems very dedicated to this tradition.

Author: Malcolm
Date: Monday, November 20th, 2017 at 7:59 PM
Title: Re: Dharma Wheel Heavy Weights

Content:
Malcolm wrote:
I don't. No. No.

DNS said:
Okay, cool. So you make a living doing Tibetan medicine practice? Clients/patients see you or is it all online?

Malcolm wrote:
Nope, not that either.

Author: Malcolm
Date: Monday, November 20th, 2017 at 11:07 AM
Title: Re: Dharma Wheel Heavy Weights
Content:

Malcolm wrote:
I study Dzogchen. I practice Dzogchen. I translate ancient texts of Dzogchen. I take breaks for food, coffee, wine, sex, sleep, and tv.

DNS said:
How do you make a living? Do you earn income from the translations? Do you make income from teaching? (just curious)

Malcolm wrote:
I don't. No. No.

Author: Malcolm
Date: Monday, November 20th, 2017 at 5:53 AM
Title: Re: Dharma Wheel Heavy Weights
Content:

CedarTree said:
I proposed this before but there was some hesitation I think maybe now might be a good time on the forum for it.

Astus

Malcolm

Coëmgenu

and other heavyweights *Let's be honest we all know who you are lol*

PuerAzelis said:
They all secretly PM dzogchungpa for practice advice.

Malcolm wrote:
How did you know?

Author: Malcolm
Date: Monday, November 20th, 2017 at 5:33 AM
Title: Re: Dharma Wheel Heavy Weights
Content:

CedarTree said:
I proposed this before but there was some hesitation I think maybe now might be a good time on the forum for it.

Astus

Malcolm

Coëmgenu

and other heavyweights *Let's be honest we all know who you are lol*

Tell us about your practice history, what were some big stand out things that you think happened or insights or things you learned or experienced and so forth that helped bring you to where you are now. And where are you now? *Meaning what are you doing, studying, practicing, and how do you see your life and practice as well as others and others practices*

Malcolm wrote:
I study Dzogchen. I practice Dzogchen. I translate ancient texts of Dzogchen. I take breaks for food, coffee, wine, sex, sleep, and tv.

Author: Malcolm
Date: Monday, November 20th, 2017 at 5:04 AM
Title: Re: Bon - a form of Buddhism or not?
Content:

pemachophel said:
Gochen Tulku Sang-ngak Ten-dzin gave a long lecture last winter on how sang and prayer flags are not pre-Buddhist but have their roots in the sutras as Buddha vacana. It seemed like He was reading from a text He had written, obviously a rebuttal to currently held beliefs.

Malcolm wrote:
It is likely a text composed by Tsultrim Rinchen, an 18th/19th century Sakya master from East Tibet. I have read it, and its presents a very thin argument which is not even slightly convincing.

It is obvious that sang and so on are adapted practices. The very proof of this is that there are no practices in India where juniper, rhododendron, artemisia, etc. are used as fragrant offerings to purify the practitioner in order to placate local spirits, etc. There are many other things one could say. The reasonings given by Chogyal Namkhai Norbu for why sangs and so on are native Tibetan rites are far more convincing.

Saying that Sang does not come from Bon is like claiming that birthday parties for Tibetans isn't a western custom adopted by Tibetans.

Author: Malcolm

Date: Monday, November 20th, 2017 at 4:57 AM

Title: Re: Chogyal Namkhai Norbu books and so forth?

Content:

CedarTree said:

Nice, why those ones Malcolm?

Malcolm wrote:

Read them and find out.

Author: Malcolm

Date: Monday, November 20th, 2017 at 4:39 AM

Title: Re: Chogyal Namkhai Norbu books and so forth?

Content:

CedarTree said:

Great Chogyal Namkhai Norbu dharma talks and what are everyone's favorite books writings? and why?

links if possible for dharma talks

Malcolm wrote:

The books Norbu Rinpoche wrote that had the greatest impact on me personally were the Song of the Vajra commentary, the Precious Vase, and Crystal.

Author: Malcolm

Date: Monday, November 20th, 2017 at 4:33 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

Has ChNNR said that it is better to do a ganapuja instead of thun at home?

Thomas Amundsen said:

Everyone does ganapuja on the 10th and 25th days, right?

Motova said:

I thought ChNN said we should do it on Full Moon, Guru Rinpoche Day, New Moon, and Dakini Day.

Thomas Amundsen said:

Everyone does ganapuja on the 10th and 25th days, right?

Malcolm wrote:

Generally, if one is alone one does the full medium thun with protectors instead of ganapuja.

Motova said:

Can you please explain why?

Malcolm wrote:

Because there is no group (gana) with whom one is making offerings (puja). On the other hand, these days they frequently webcast the ganapujas, so you can just get a little tsogs articles and participate that way.

Author: Malcolm

Date: Monday, November 20th, 2017 at 4:07 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Mantrik said:

If Bonpo wishes to make a claim to precedence then there must be clear evidence of chronology where a practice existed as Bon before it existed as a Buddhist practice. A Bon Khyung practice long before any mention of Garuda would maybe do ?

Malcolm wrote:

We have almost no evidence of pre-Buddhist religion in Tibet. Silent rock carvings don't really tell us much, and are extremely hard to date with any accuracy.

Mantrik said:

So, let's clarify: are you saying there is no evidence that Bon has any claim to chronological precedence for practices which are now common to Bon and Buddhism?

Malcolm wrote:

Correct, apart from those practices such as sang offerings, prayer flags and so on that Buddhists recognize come from Bon, and apart from autochthonic gods tamed and claimed by Buddhist as protectors.

We really just have nothing to study and no basis for comparison.

Author: Malcolm

Date: Monday, November 20th, 2017 at 3:57 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

fckw said:

My question therefore is:

1. When does one say the 4th vision has been completed or realized? At the culmination point (after stage 1 above), or only once stage 2 is completed as well?
2. Does the second stage have an end, or is going on forever? If so, what is the end?
3. If stage 2 has an end, is there a difference between people who die during this exhaustion process, and those who complete it before death? In other words, are the ones with incomplete exhaustion the ones reaching rainbow body during death, whereas the ones having completed exhaustion reaching it already during life?
4. And most importantly: What is the correct practice when one has reached culmination of stage 1 and is now in the exhaustion process? Does further Tögel practice matter at that stage at all?

Malcolm wrote:

The first part goes up to the third vision.

The second part is the exhaustion of dharmatā.

In part 2, you are still practicing.

You really need to study this with a teacher. It is not beneficial to continue this discussion in a public forum.

Author: Malcolm

Date: Monday, November 20th, 2017 at 3:51 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Mantrik said:

If Bonpo wishes to make a claim to precedence then there must be clear evidence of chronology where a practice existed as Bon before it existed as a Buddhist practice. A Bon Khyung practice long before any mention of Garuda would maybe do ?

Malcolm wrote:

We have almost no evidence of pre-Buddhist religion in Tibet. Silent rock carvings don't really tell us much, and are extremely hard to date with any accuracy.

Author: Malcolm

Date: Monday, November 20th, 2017 at 3:47 AM

Title: Re: What is the origin of this mantra?

Content:

Coëmgenu said:

When they stopped being able to understand Latin in Europe, people would hear "Hoc est corpus meus" (This is my body). This happens right before communion, so it is a significant set of words.

Some started to believe that "Hoc est corpus meus" was literally a spell that summoned down God as that he could dwell in the bread. They decided to try to use these "magic words" themselves. Hocus Pocus.

That is only one etymology, mind you, but it is a very traditional one. Other people believe there are other origins to the words.

Alternatively some people think that it is a Czech colloquialism. Go figure.

Malcolm wrote:

Hocus Pocus is derogatory. So, it likely was an English phrase from the Reformation meant to belittle Catholics and High Episcopalians.

<https://www.etymonline.com/word/hocus-pocus>

Author: Malcolm

Date: Monday, November 20th, 2017 at 3:28 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Johnny Dangerous said:

I imagine one could get confused trying to take on parallel tantric practices in Bon and Buddhism also, depending on how much consistency one needs...

Malcolm wrote:

This fact is equally so for Bonpos.

When reading Bonpo texts, most of the terrain is familiar, but certain landmarks are different, causing one to feel like one has entered into a parallel Tibetan universe. For

example, in most Tibetan history books, Trisong Detsen is a good guy. In Bon history books he is a bad guy.

Mantrik said:

We know from John Vincent Bellezza and of course ChNN that there were ancient civilisations in Tibet, ancient petroglyphs and pictographs of, for example, Khyung-like images.

Which would you say, Bon or Buddhism, absorbed most of these cultural (animistic?) elements, or maybe both equally?

Malcolm wrote:

We really have no idea what Pre-Buddhist Tibetan religion looked like. If anything, it probably more resembled Scythian religion than anything else.

Author: Malcolm

Date: Monday, November 20th, 2017 at 1:38 AM

Title: Do Prayer Flags and Sang Offerings etc. Have Their Origin in Bon?

Content:

Malcolm wrote:

This topic is split from this thread:

<https://dharmawheel.net/viewtopic.php?f=66&t=27034&start=20>

Interesting discussion!

Kevin

Johnny Dangerous said:

I imagine one could get confused trying to take on parallel tantric practices in Bon and Buddhism also, depending on how much consistency one needs...

Malcolm wrote:

This fact is equally so for Bonpos.

When reading Bonpo texts, most of the terrain is familiar, but certain landmarks are different, causing one to feel like one has entered into a parallel Tibetan universe. For example, in most Tibetan history books, Trisong Detsen is a good guy. In Bon history books he is a bad guy.

Author: Malcolm

Date: Monday, November 20th, 2017 at 12:14 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Dharmasherab said:

Does Bon include the 3 Refuges, the N8FP, the 4NT, the the Thirty-seven Qualities

conducive to Enlightenment (Bodhipakkhiyadhamma)?

Does anyone have a definite answer to this question because this is the most important question out of the ones I have asked. Giving reference to support claims would be of immense benefit.

Malcolm wrote:

They have refuge, bodhicitta, mandala offerings, a 100 syllable mantra, guru yoga. They call bhikṣus drang srong; bodhisattvas gyung drung sems dpa', etc.

I have studied a fair amount of Bon texts in Tibetan. Generally speaking, apart from using some different terminology, like sras mkhar instead of mandala, there is no difference in meaning. At worst, Bon is true Tibetanization of Indian Buddhism, like Shugendo, etc. At best, it is a complete path of liberation. If you are already practicing Buddhism, you don't need to study and practice Bon. But you have a karmic inclination, you can practice Bon.

The main difference between Bon and Tibetan Buddhism is that Dzogchen view is found sprinkled throughout most levels of Bon teaching, where as in Buddhism, it is only in Anu and Ati yoga.

One thing that will be difficult for most Buddhists to accept is the Bonpo assertion that their tradition is the true source of the Buddhist tradition, claiming various cycles like Vajrakilaya and so on are Bon in origin, and claiming that Buddha Śākyamuni was a disciple of Tonpa Shenrab, etc.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 4:54 AM

Title: Re: extibetanbuddhist dot com

Content:

Tenma said:

What about the Aleister Crowley who practiced occult such as the Key of Solomon and so on? Working with demons, scrying, magic, sex, and so on are of the path?

Malcolm wrote:

Not our path. Though I personally think Crowley was one of the best of his generation, rascal, though he may have been. 93/93

Author: Malcolm

Date: Sunday, November 19th, 2017 at 4:52 AM

Title: Re: extibetanbuddhist dot com

Content:

jkarlins said:

fascinating that Blavatsky had real teachers, I always assumed she was just making it up. Cool

Malcolm wrote:

She met some mongolian geshes and misunderstood nearly everything they taught her.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 4:28 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Dharmasherab said:

It matters because in Vajrayana we take the 3 refuges. Taking refuge in Sangha means not to take non-Buddhists as spiritual guides. When taking empowerments/initiations in Vajrayana it is given to those who have taken certain vows including the 3 Refuges. So if Bon is not classified as a form of Buddhism then there is violation of samaya vows provided if one takes teachings from a Bon master. As for me I would like to see Bon as a form of Buddhism because I can see that Bon seems consistent with Buddhist teachings. However I prefer to know what the real situation is rather than following my feelings.

Malcolm wrote:

The real situation is Bon is just fine.

Some narrow minded Buddhists will think one violated refuge vows by taking Bonpo teachings. But they are narrow minded.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 1:28 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Aryjna said:

How can it be confirmed by one's guru? By describing to him a specific experience that you think may be rigpa?

Malcolm wrote:

You confirm it for yourself based on paying attention to the guru's instructions. Rigpa means knowledge. When you know, you know. If you have to ask your teacher it means you don't know. There are two things essential for a Dzogchen practitioner to confirm: a moment of unfabricated consciousness free from contamination with concepts— this is the view, trekchö; and vidyā in a direct perception— this is the path, thogal.

Aryjna said:

Thanks. What did you mean by 'and that must be heard from one's guru'?

Malcolm wrote:

You must hear about these things from your teacher, in a proper way, in a proper setting, etc.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 1:16 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Aryjna said:

By confirming vidya you mean being beyond doubt (the second point)? Or is it related to thogal?

Malcolm wrote:

Both.

Aryjna said:

How can it be confirmed by one's guru? By describing to him a specific experience that you think may be rigpa?

Malcolm wrote:

You confirm it for yourself based on paying attention to the guru's instructions. Rigpa means knowledge. When you know, you know. If you have to ask your teacher it means you don't know. There are two things essential for a Dzogchen practitioner to confirm: a moment of unfabricated consciousness free from contamination with concepts— this is the view, trekchö; and vidyā in a direct perception— this is the path, thogal.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 1:00 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Aryjna said:

By confirming vidya you mean being beyond doubt (the second point)? Or is it related to thogal?

Malcolm wrote:

Both.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 12:46 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

fckw said:

Diligence in doing what? I understand that once the 4th vision is completed, there is no more progress or practice required. Thus, there are 2 possible explanations:

1. The level of realization (i.e. which type of rainbow body) is determined entirely BEFORE the completion of the 4th vision.
2. After completion of the 4th vision, more practice has the potential to lead to a higher type of rainbow body.

Could you explain, please? I'm confused. Maybe I am misunderstanding something, then I would like to know what it is.

Malcolm wrote:

The two kinds of rainbow body are based on whether you completed the fourth vision in this life, or in the bardo of the time of death.

But all this does not matter much. Even if in this life you only got the second vision, you will still wake up, attain buddhahood in the bardo of dharmatā, i.e. you will finish the fourth vision there. It just takes a longer time in the bardo depending on how much you practiced in this life. At worst, you will wake up in the nirmanakāya buddhafiels in your next life without ever returning to samsara again, but this assumes you barely practiced at all.

But all of this is dependent on confirming vidyā in a direct perception, and that must be heard from one's guru.

Author: Malcolm

Date: Sunday, November 19th, 2017 at 12:09 AM

Title: Re: Bon - a form of Buddhism or not?

Content:

Dharmasherab said:

I keep hearing conflicting viewpoints as to whether Bon is a type of Buddhism or not. Some Bonpos say that Bon is a type of Buddhism while others say it is distinct from Buddhism. So I have some questions to ask which I have numbered.

1. If Bon is a form of Buddhism then on which grounds is it a form of Buddhism?

Malcolm wrote:

They use the same term we do for describing a fully awakened person, i.e., sangs rgyas.

Dharmasherab said:

2. Does Bon include the 3 Refuges, the N8FP, the 4NT, the the Thirty-seven Qualities conducive to Enlightenment (Bodhipakkhiyadhamma)?

Malcolm wrote:

More or less, it is the same.

Dharmasherab said:

3. If Bon is not considered a form of Buddhism, then on which grounds is it not a form of Buddhism?

Malcolm wrote:

Most Buddhists absolutely doubt the origin story of Bon. Then there is the fact that of all the Bonpo texts we have at present, none can be dated earlier than the early 10th century. Bonpos will and do claim the reason for this is a result of suppression of Bon by the Tibetan court in the early 9th century.

The Bonpos who say Bon is different than Buddhism are making this distinction based on outer form. Those who say it is the same are making this identification based on inner essence.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 11:57 PM

Title: Re: Question about transmission and pointing-out instructions

Content:

Rick said:

"Yes transmissions can be delivered remotely via Skype?"

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 11:09 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

fckw said:

What then makes the difference that some are able to realize a higher level of rainbow body than others?

Malcolm wrote:

Diligence in this life.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 12:30 PM

Title: Re: Rabbit's Horns

Content:

cloudburst said:

To be less sloppy, horns of rabbits can NOT actually be known by mind, as such a thing never existed. You could perhaps apprehend a generic image of Rabbit horns.

The point is that cessations and space, of course, do exist.

Malcolm wrote:

They have the same existence as anything which cannot be/is not produced. They simply don't. The example for how things exist is space. The example for how space exists is hair on a tortoise— it just doesn't grow.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 12:29 PM

Title: Re: Rabbit's Horns

Content:

cloudburst said:

Namkhai Norbu said

The calm state is the condition of the mind in which no thoughts arise. An example of this is the space that exists between the disappearance of one thought and the arising of another, a space that is usually imperceptible.

Malcolm wrote:

The term "space" here is not nam mkha'. The term here is " bar." In other words, this is describing the gap between two thoughts.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 6:13 AM

Title: Re: False Memories and Questionable Buddhist Lore

Content:

Leo Rivers said:

First is a teaching where he "says" "There have been Religions and Philosophies for thousands of years, yet human character and the consequences of human conduct remain unchanged. Therefore I say we must apply ourselves to our own salvation."

Malcolm wrote:

This seems to be mashup of a statement by bertrand russel about human knowledge vs. human wisdom.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 4:57 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

fckw said:

My question is simply this: Once someone has gone through the fourth vision in terms of Dzogchen is there any sort of further development thereafter?

Malcolm wrote:

No. At this point you attain samyaksambuddhahood and you are done.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 4:51 AM

Title: Re: Rabbit's Horns

Content:

PuerAzaelis said:

Anyway it is strange to assert that all sides agree to the conventional truth that Nirvana is attained but at the same time it's forbidden to assert cessation exists even conventionally.

Seems pointless.

Malcolm wrote:

Who says we agree on this? I don't. As Nāgārjuna points out, since there are no aggregates in nirvana, what person could there be to attain it?

Author: Malcolm

Date: Saturday, November 18th, 2017 at 4:15 AM

Title: Re: Rabbit's Horns

Content:

PuerAzaelis said:

Oh, well, if space is by definition an unconditioned dharma, even conventionally, then certainly there's nothing to debate.

Malcolm wrote:

Space is by definition one of the three unconditioned dharmas. There is also conditioned space, such as cavities and so on.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 4:04 AM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

I don't accept that space etc., are existents even in the sloppy everyday context.

PuerAzelis said:

You must exist in a really bizarre world beyond space and time then, like Schroedinger's cat.

Malcolm wrote:

Wrong space. Not talking about space in Einsteins relativity, we are talking about unconditioned dharmas. I think you ought to try rereading the analysis of the elements in MMK again.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 4:02 AM

Title: Re: Rabbit's Horns

Content:

cloudburst said:

ha ha! cute

congratulations.

My point here is that terms can be used in different ways at different times and we mustn't try to win arguments by pretending we don't know that. Even people like CNN use the term existent in the sloppy sense when context is relevant.

Malcolm wrote:

I don't accept that space etc., are existents even in the sloppy everyday context.

cloudburst said:

if you don't believe cessations can be known by mind, in the everyday conventional sense of course, I suppose there's not much that can be done for you.

Malcolm wrote:

I don't accept that everything that can be "known by a mind" needs to be an existent in a formal sense.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 3:54 AM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

Horns of rabbits can be known by the mind as well, therefore you have accept they are existents by your definition.

cloudburst said:

ha ha! cute

Malcolm wrote:

When I talk about these things, I use Dharma language, not sloppy everyday language.

cloudburst said:

congratulations.

My point here is that terms can be used in different ways at different times and we mustn't try to win arguments by pretending we dont know that. Even people like CNN use the term existent in the sloppy sense when context is relevant.

Malcolm wrote:

I don't accept that space etc., are existents even in the sloppy everyday context.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 3:21 AM

Title: Re: Rabbit's Horns

Content:

cloudburst said:

you support my point that we are using the term existent in different senses. You are using it as a translation of Ngowo, we are using it to mean that which can be known by mind.

Malcolm wrote:

Horns of rabbits can be known by the mind as well, therefore you have accept they are existents by your definition. When I talk about these things, I use Dharma language, not sloppy everyday language.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 2:59 AM

Title: Re: Rabbit's Horns

Content:

Malcolm wrote:

The only way one can argue that space and cessations are existents is to accept the existence of nonarising existents, which of course eliminates one's ability to refute atmans, and other permanently functional phenomena.

cloudburst said:

This is that same old nonsense, the term "existent" is being equivocated. Space and cessations are non-arising, or permanent phenomena, and they are phenomena that can be known by mind, and therefore they exist in the conventional sense.

space and cessations are not permanently functional, they are not functional things. Atman can be refuted easily.

Malcolm wrote:

The word "phenomena" and the term "existent" are deceptive. The term "dharma" (chos) means, in this context, that which bears characteristics. Holding that space is an existent (vastu, dngos po) is totally wrongheaded.

However, space is a dharma because it has a characteristic, absence of impediment. The characteristic of cessation is absence of arising. Thus, since these three dharmas are unproduced, they cannot be held to be existents.

In other words, all existents are dharmas, but not all dharmas are existents.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 1:42 AM

Title: Re: Rabbit's Horns

Content:

Norwegian said:

Can you cite the part of the MMK which proves your assertion that cessations are existent phenomena? Citing Chandrakirti or Buddhapalita (their commentaries) for example, is also fine.

Thanks.

PuerAzelis said:

It would be Tsongkhapa's reading of Chapter 24 in its entirety.

The whole point is that according to him conventional phenomena are not negated by Madhyamika reasoning.

Malcolm wrote:

Conventionally, space and cessations are not products, so this does not support the idea that space and cessations are existents.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 1:10 AM

Title: Re: Source of Indra's Net?

Content:

Queequeg said:

Perhaps the source of this reference was an explanation that the translator gave which ended up getting worked into the translation. This would not be unheard of for commentary to be added... Speculative.

Malcolm wrote:

Another thing that happens, at least in Tibetan texts, is that marginalia is sometimes mistakenly incorporated into the text. Your scenario is also possible.

Author: Malcolm

Date: Saturday, November 18th, 2017 at 12:56 AM

Title: Re: Rabbit's Horns

Content:

Bristollad said:

We disagree.

Malcolm wrote:

It is not a question of agreement or disagreement, it is a question of basic definitions which come from Abhidharma.

The question of whether space and cessations were existents was settled a thousand years before Tsongkhapa.

The only way one can argue that space and cessations are existents is to accept the existence of nonarising existents, which of course eliminates one's ability to refute atmans, and other permanently functional phenomena.

Sticking your fingers in your ears and chanting niner niner niner in an attempt to drown out counterfactual statements just makes you look like a kid.

Bristollad said:

Or someone who prefers to listen to his own teachers from his own tradition rather than someone on a blog who is known to disagree strongly with that tradition

Whatever, the floor is yours.

Malcolm wrote:

In the study of Buddhadharma, it is not sufficient to learn catechisms, using the excuse, "this is how my teacher taught it." For example, I agree with Sakya Pandita about many

things, but not everything.

Author: Malcolm

Date: Friday, November 17th, 2017 at 11:59 PM

Title: Re: Question about transmission and pointing-out instructions

Content:

Rick said:

This might be a ridiculously naive question (seems to be my specialty) but here goes:

Can one receive formal transmissions and pointing-out instructions from a qualified teacher remotely, over an electronic medium such as Skype?

If not ... are people who cannot travel to the teacher's actual location flat out of luck (in this lifetime)?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, November 17th, 2017 at 11:59 PM

Title: Re: Source of Indra's Net?

Content:

Malcolm wrote:

As far as I can tell, Indra's net is an interpolation into the Chinese edition. It does not exist in the Tibetan edition of this sūtra.

Author: Malcolm

Date: Friday, November 17th, 2017 at 11:04 PM

Title: Re: Rabbit's Horns

Content:

Bristollad said:

We disagree.

Malcolm wrote:

It is not a question of agreement or disagreement, it is a question of basic definitions which come from Abhidharma.

The question of whether space and cessations were existents was settled a thousand years before Tsongkhapa.

The only way one can argue that space and cessations are existents is to accept the existence of nonarising existents, which of course eliminates one's ability to refute atmans, and other permanently functional phenomena.

Sticking your fingers in your ears and chanting niner niner niner in an attempt to drown out counterfactual statements just makes you look like a kid.

Author: Malcolm

Date: Friday, November 17th, 2017 at 10:43 PM

Title: Re: Rabbit's Horns

Content:

Bristollad said:

But cessations are existent phenomena...

Malcolm wrote:

No, they are not. They do not arise from causes and conditions. Why? Because they do not arise.

To be existent is to be conditioned. Neither space nor the two cessations are conditioned.

Author: Malcolm

Date: Friday, November 17th, 2017 at 10:29 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

fckw said:

After reading through the book, I have one nagging question that so far nobody could really give me a clear answer for. As I understand things, when someone has realized the 4th vision then the person has achieved basis enlightenment. However, the book clearly mentions stages even for buddhas (p 207). So, my question is: What happens after basis enlightenment? A teacher once explained that it's like a pot which held onions for a long time. When you remove the onions, it cannot be more emptied of onions anymore. However, a smell remains for some time until completely dissolved. Thus, if I interpret things correctly, then after basis enlightenment, a buddha enters a process of, let's call it, path enlightenment. This is - again, according to my understanding - what the whole chapter 11 in the book is really about. The great stage of liberation is really a process of completely exhausting all remainders. Whereas from one perspective nothing can be exhausted (after all, that's the whole point of having completed the 4th vision), from another perspective there usually are remainders like the smell of onions, and not yet all dharmatas are exhausted at the beginning. It seems that only extremely few practitioners are able to complete this process fully before death. Those who don't complete before death, complete at death. Those extremely few who complete before death then, as a consequence, are able to realize the second type of the three rainbow bodies.

Can anyone knowledgeable comment if this understanding is correct?

Malcolm wrote:

Not sure where you are coming up with these terms "basis enlightenment" and "path enlightenment."

The difference between buddhas of the 11th and 12th bhumi and the rest is that the former have not realized all phenomena as a display of pristine consciousness and the latter have. But in general, bhumis measure qualities rather than realizations. In particular, in this book, the 16 stages are analogues of the common paths and stages, but are not actually identical with them.

Author: Malcolm

Date: Friday, November 17th, 2017 at 4:18 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Miroku said:

Find sth you are interested in. For example yantra yoga, dance of vajra, SMS, Mandarava, anything. But be present and do gy and sov every day. Maybe small retreat on some semdzin or rushen would help. And do ganapujas even if alone.

Aryjna said:

Has ChNNR said that it is better to do a ganapuja instead of thun at home?

Thomas Amundsen said:

Everyone does ganapuja on the 10th and 25th days, right?

Malcolm wrote:

Generally, if one is alone one does the full medium thun with protectors instead of ganapuja.

Author: Malcolm

Date: Friday, November 17th, 2017 at 12:44 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Grigoris said:

Guess what came in today?

IMG_20171006_235348.jpg

Malcolm wrote:

Hope you enjoy it.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 5:38 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Rick said:

You bite into a perfectly ripe mango. BOOM! All is mango. How is that taste, that purely subjective experience/quale ... how is that conceptual?

Malcolm wrote:

When the object meets the sense organ, there is a present, nonconceptual cognition arising from contact called sensation (it is also one of the skandhas). After that, in the next moment, there is recognition of what that object is. All sensation is nonconceptual (first moment). All recognition of sensation is conceptual (second moment).

When you are burned by a stove, for example, you only snatch your hand away when you recognize the sensation of burning.

Rick said:

The reason I wrote this is that aflatun said that he thought you said that all experience is conceptual. Is that your view? If it is, then you are calling the pure sensation not-experience and the recognition/reaction to the sensation experience. Why?

Malcolm wrote:

Experience is conceptual since in order to be an experience a direct perception has to be recognized. For example, we have nonconceptual direct perceptions of all kinds of things throughout the day, but we don't experience them until we notice them, either in the moment or later on.

Rick said:

experience

noun

1 qualifications and experience: skill, knowledge, practical knowledge, understanding; background, record, history; maturity, worldliness, sophistication; informal know-how.

2 an enjoyable experience: incident, occurrence, event, happening, episode; adventure, exploit, escapade.

3 his first experience of business: involvement in, participation in, contact with, acquaintance with, exposure to, observation of, awareness of, insight into.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 2:12 AM

Title: Re: Shakabuku Woes

Content:

Minobu said:

those are not the same as using the word slogan in your context to describe Tien Tai's doctrine of Ichinen Sanzen and to do so is rude and boorish

Malcolm wrote:

Not my intent to offend, sorry if you took offense.

We also have another slogan, from Santideva, "Treat the angry one like a king, the desirous one like a child."

Author: Malcolm

Date: Thursday, November 16th, 2017 at 2:06 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Come now, Malcolm. No need to get all personal. Who's emotional? Do you really think I'm worked up about this? I just told a joke to lighten the mood.

I sincerely do hope Jikai leads the study of Mohezhikuan here at DW, or wherever he chooses to do. And I sincerely hope you will follow along because I would be very interested for your take.

Malcolm wrote:

well, it was like pulling teeth for you to admit that the slogan, ichinen zanzen, cannot be taken at face value. If it is read literally, it really does not transcend cittamatra.

Minobu said:

lol....

ok so i shall remind you constantly about the use or non use of the word slogan by you.

lol...

it will be great to see in other venues online...lol..

Malcom defines Budha Dharma as a bunch of slogans...

the three jewels is just a slogan over used by some...

Mind only school, just a slogan out of tune with Dzogchen ...

Karma , the ultimate slogan to describe everything from illness to lack of finding a parking spot.

Om Mane Padme Hum

Lord Avolikitashvara's slogan of choice...

wach for this topic coming to other venues online.

roflamo...

malcolm do you believe yourself ...is this really just the use of a word...is there no ulterior motive in using it in this section... have you used it in other sections.. be honest now...

cause it might be just a tad emotional of you.

Malcolm wrote:

Sure, we call a whole section of Kadampa Mind Training statements slogans, things like, "Take all blame into oneself." "Don't turn a god into a demon." "Don't put the load of a yak on a dzo," "At all times, be a child of illusion," and so on.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 2:00 AM

Title: Re: Shakabuku Woes

Content:

Minobu said:

it' has nothing to do with the post and all to do with triggers and deflection...

Malcolm wrote:

Says the most emotional poster of all on DW, apart from smcj...and possibly, mark rogow.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 1:57 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Come now, Malcolm. No need to get all personal. Who's emotional? Do you really think I'm worked up about this? I just told a joke to lighten the mood.

Malcolm wrote:

well, it was like pulling teeth for you to admit that the slogan, ichinen zanzen, cannot be taken at face value. If it is read literally, it really does not transcend cittamatra.

Queequeg said:

I sincerely do hope Jikai leads the study of Mohezhikuan here at DW, or wherever he chooses to do. And I sincerely hope you will follow along because I would be very interested for your take.

Malcolm wrote:

When it comes to sūtra studies, there is nothing in Tibetan, Chinese, or Japanese Buddhism which is not already addressed and settled by Indian masters.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 1:50 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Tientai is a radically omniscient view, meaning any dharma can be the reference point.

Malcolm wrote:

So here you are claiming b) the statement requires further interpretation and cannot be taken at face value.

You guys really should learn how to debate issues with less emotion.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 1:49 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Explain to me why your speculation on a "slogan" deserves more?

Malcolm wrote:

It is not a speculation. The statement literally reads, as promulgated everywhere, "three thousands worlds are included a moment of mind."

Since the basic cittamatra statement is, "The three realms are mind only" I see no difference since three realms includes everything included in the three thousands worlds. Is there something included in the "three thousand worlds" of the slogan that is not included in the triloka/tridhātu?

Queequeg said:

Yes.

Malcolm wrote:

So, what is not included in the three realms in this statement? Anything? Keep it tight, cute analogies need not apply since they have no rigor.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 1:12 AM

Title: Re: Shakabuku Woes

Content:

narhwal90 said:

The triloka seems to have a different focus; various dimensions of form. There seems to be a general correspondence in some respects eg stages towards nirvana, but I think ichinen sanzen is working from a different angle with different predicates.

Malcolm wrote:

Either Ichinen Sanzen reduces all possible phenomena to a single moment of mind, or it does not. A) If it does, then the slogan does not go beyond cittamatra. B) If it does not, then the slogan needs further interpretation. You must accept either a or b, since there is no third alternative.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 12:48 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Sigh. I don't mean to be dismissive, but that is a load of horse poop.

Malcolm wrote:

Wow, what a decisive, well thought out refutation.

Queequeg said:

Explain to me why your speculation on a "slogan" deserves more?

Malcolm wrote:

It is not a speculation. The statement literally reads, as promulgated everywhere, "three thousands worlds are included a moment of mind."

Since the basic cittamatra statement is, "The three realms are mind only" I see no difference since three realms includes everything included in the three thousands worlds. Is there something included in the "three thousand worlds" of the slogan that is not included in the triloka/tridhātu?

Author: Malcolm

Date: Thursday, November 16th, 2017 at 12:36 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Sigh. I don't mean to be dismissive, but that is a load of horse poop.

Malcolm wrote:

Wow, what a decisive, well thought out refutation.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 12:07 AM

Title: Re: Shakabuku Woes

Content:

narhwal90 said:

The 3 factor of the 3000 includes; the 5 factors

(form,perception,conception,volition,consciousness), the realm of living beings, the environment- so seems to incorporate more than mind only, but also its action and where it operates.

Malcolm wrote:

If all of this is included in a moment of mind, it just does not go beyond cittamatra.

Recall, the basic assertion of cittamatra is "The three realms are only mind." This includes everything, buddhas, sentient beings, grass, trees, hell beings, the lot.

Now, if this mind is itself held to be empty, lacking any nature, then that is a different thing; and this statement cannot be considered complete in and of itself. If this mind is also empty (and given that it is momentary, it must be dependently originated) then Tien tai view would be akin to Yogacāra Madhyamaka, and would not go beyond that.

Author: Malcolm

Date: Thursday, November 16th, 2017 at 12:04 AM

Title: Re: Sastavadava and ucchedavada

Content:

PuerAzelis said:

Would it be valid to ever use "order" and "chaos" for these terms?

Malcolm wrote:

No.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 11:33 PM

Title: Re: Sastavadava and ucchedavada

Content:

PuerAzelis said:

What is the etymology of these words? The reason I ask is that I heard that they relate to the question of whether the fruit definitely results from (sastavadava) or does not dependably result from (ucchedavada) the seed. Hence they pertain more to a view of causation rather than existence.

Malcolm wrote:

The original usage is the one I gave. However, there are many implications that can be drawn.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 11:16 PM

Title: Re: Sastavadava and ucchedavada

Content:

PuerAzelis said:

We are told that eternalism is the translation of "sastavadava" and nihilism is "ucchedavada".

Is there a reliable source for a literal translation of these terms? What do they actually mean?

Malcolm wrote:

Ucchedavāda means "those who advocate cutting off," that is annihilation rather than nihilism. It is the assertion that since the person ceases at death, there is no karma, not future lives, etc.

Śāśvatavāda is the assertion that an entity, an atman, a world, etc., is permanent and undergoes no change, hence eternalism.

Both positions contradict dependent origination, the middle way.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 11:10 PM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Mind only reduces to mind. One point of difference is that Zhiyi specifically identified this as bias. Moment of mind is also included in x, then moment of mind is identical with x and cannot exist apart from x. Therefore three thousand realms are a moment of mind.

Malcolm wrote:

The assertion does not work that way. The assertion is not that a moment of mind exists in three thousand x's. What this assertion is basically saying is that everything, all possible existences, from hell to buddhahood, are included in a single moment of mind. This assertion does not go beyond cittamatra. If this assertion is the pinnacle of Tien tai thinking, then Tien tai does not go beyond cittamatra, no matter how hard one tries to fight one's way out of the bag.

Queequeg said:

Well M, all I can say is, thank you for your final pronouncement on Zhiyi.

In all seriousness, hopefully Jikai will be able to lead the discussion on Mohezhikuan as planned and you will join us.

Malcolm wrote:

It was not a final pronouncement, since I rather doubt all of Tien tai thought can be reduced to this slogan. However, on the face of it, the slogan that "three thousand worlds are included in a moment of mind" does not go beyond cittamatra.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:53 PM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

I don't think it's that simple.

I recall reading Bertrand Russel suggest we only think in metaphors. Maybe more like tropes. "A is like this, B is like this", but all of them just approximations.

It's more radical than mind only.

Malcolm wrote:

If you say that x is included in a moment of mind, then x is identical with that moment of mind and cannot exist apart from that moment of mind. Therefore, it is just cittamatra.

Queequeg said:

Mind only reduces to mind. One point of difference is that Zhiyi specifically identified this as bias. Moment of mind is also included in x, then moment of mind is identical with x and cannot exist apart from x. Therefore three thousand realms are a moment of mind.

Malcolm wrote:

The assertion does not work that way. The assertion is not that a moment of mind exists in three thousand x's. What this assertion is basically saying is that everything, all possible existences, from hell to buddhahood, are included in a single moment of mind. This assertion does not go beyond cittamatra. If this assertion is the pinnacle of Tien tai thinking, then Tien tai does not go beyond cittamatra, no matter how hard one tries to fight one's way out of the bag.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:49 PM

Title: Re: Shakyamuni: A Narrative of Faith

Content:

illaraza said:

Error

Malcolm wrote:

More like a bluescreen, I'd say.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:46 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

Rick said:

You bite into a perfectly ripe mango. BOOM! All is mango. How is that taste, that purely subjective experience/quale ... how is that conceptual?

Malcolm wrote:

...When the object meets the sense organ, there is a present, nonconceptual cognition arising from contact called sensation

aflatun said:

sensation=vedana?

After that, in the next moment, there is recognition of what that object is. All sensation is nonconceptual (first moment). All recognition of sensation is conceptual (second moment).

recognition = sanna?

Malcolm wrote:

Sure.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:31 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

aflatun said:

I believe Malcolm has said that all experience is conceptual (elsewhere). I happen to agree with this: conceptual, but of course not necessarily discursive.

Rick said:

You bite into a perfectly ripe mango. BOOM! All is mango. How is that taste, that purely subjective experience/quale ... how is that conceptual?

Malcolm wrote:

When the object meets the sense organ, there is a present, nonconceptual cognition arising from contact called sensation (it is also one of the skandhas). After that, in the next moment, there is recognition of what that object is. All sensation is nonconceptual (first moment). All recognition of sensation is conceptual (second moment).

When you are burned by a stove, for example, you only snatch your hand away when you recognize the sensation of burning.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:12 PM

Title: Re: Dakini Script?

Content:

Motova said:

From Dangerous Friend: The Teacher-Student Relationship in Vajrayana Buddhism by Rig'dzin Dorje:

Page 28:

"Khenpo Sonam Tobgyal demonstrated this in the most profound manner by attending Ngak'chang Rinpoche's teaching on chod (gCod) at Pema 'oSel Ling and receiving from him the empowerments of Troma Nakmo and Machig Labdron."

<http://www.riwoche.com/SonamRinpoche.html>

Before that the author mentions many other well known Rinpoche's supporting Ngak'chang Rinpoche, I'm just going to bed so someone else can post that.

Malcolm wrote:

It's the wrong Khenpo Sonam. The Khenpo Sonam Tobgyal who attended that empowerment is this fellow:

How do I know? We discussed it and he was a resident at Pema Osal Ling at the time. Further, Lama Tarchin, while friends with Chogyam, did not invite him to teach, but rather, the Aro folks rented POL for their event.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:05 PM

Title: Re: Shakabuku Woes

Content:

illaraza said:

"The essence of the sutras preached before the Lotus Sutra is that all phenomena arise from the mind. To illustrate, they say that the mind is like the great earth, while the grasses and trees are like all phenomena.

Malcolm wrote:

This simply means that mental factors (caittas) are mind (citta), rather than being something other than the mind. But ichinen sanzen is still a mind-only doctrine and cannot go beyond mind since it asserts that all phenomena are included in a moment of mind.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 10:02 PM

Title: Re: Shakabuku Woes

Content:

rory said:

Malcolm doesn't understand Tiantai philosophy which involves ichinen sanzen 3,000 worlds in one thought moment.

Malcolm wrote:

It's just a version of cittamatra, a.k.a, mind only.

Queequeg said:

I don't think it's that simple.

I recall reading Bertrand Russel suggest we only think in metaphors. Maybe more like tropes. "A is like this, B is like this", but all of them just approximations.

It's more radical than mind only.

Malcolm wrote:

If you say that x is included in a moment of mind, then x is identical with that moment of mind and cannot exist apart from that moment of mind. Therefore, it is just cittamatra.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 9:30 AM

Title: Re: Shakabuku Woes

Content:

rory said:

Malcolm doesn't understand Tiantai philosophy which involves ichinen sanzen 3,000 worlds in one thought moment.

Malcolm wrote:

It's just a version of cittamatra, a.k.a, mind only.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 5:06 AM

Title: Re: receiving transmission

Content:

lee said:

wow thank you for all the book suggestions,

i actually have most of them

iv just purchased the precious vase as well.

im going to settle back down now and just read what i already have that is not restricted and then go to the pundarika retreats, in terms of sms i think that might have to wait as weekly travels to london is fairly far for me right now.

can secondary practices from other traditions be used? i already have a deep background in alchemic practices and was wondering if that could be used as secondary itself?

Malcolm wrote:

Secondary practices means the thun practices like the short thun, etc.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 4:16 AM

Title: Re: Morality of stockholding

Content:

Malcolm wrote:

Index funds.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 3:07 AM

Title: Re: Dont follow a lineage (etc.), follow a teacher

Content:

Malcolm wrote:

You apparently missed the word "qualified."

Astus said:

That word was not used in that post.

Malcolm wrote:

The post was lifted from another thread.

Author: Malcolm

Date: Wednesday, November 15th, 2017 at 2:58 AM

Title: Re: Shakabuku Woes

Content:

Unknown said:

like i said you have had almost a thousand years of degenerate times to build a plethora of Buddhas...show me the money...

Malcolm wrote:

Go to Tibet. You will find many buddhas there.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 11:09 PM

Title: Re: Dont follow a lineage (etc.), follow a teacher

Content:

Astus said:

That sounds to be the very opposite of one of the four reliances:

Malcolm wrote:

You apparently missed the word "qualified."

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 8:55 PM

Title: Re: receiving transmission

Content:

Malcolm wrote:

Some people think that having a guru is like having a personal tutor. It is not like that. I suggest you take a gradual approach, hook up with an SMS teacher, read The Precious Vase, and begin that way. Step by step.

Aryjna said:

I have a related question about that. How do you hook up with an SMS teacher? I have emailed one that lives in the city I am currently in and asked a few questions and received answers, but I don't think they have the time for personal meetings or even frequent emails. Attending a yantra yoga group is something that I want to do but the

local one is temporarily on hold.

Malcolm wrote:

You should try to communicate with an SMS study group lead by an SMS teacher.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 8:54 PM

Title: Re: Empowerments from different lineages

Content:

MatthewAngby said:

Hello guys! I am planning to receive an empowerment from the Drikung Kagyu lineage.

Malcolm wrote:

Well, actually you are planning to receive an empowerment from a Drikung Kagyu guru. The guru is what counts here. Your motivation should be to receive teachings from this person, not their lineage.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 8:43 PM

Title: Re: receiving transmission

Content:

lee said:

well i attended the wwt yesterday but am also going to be going to the pundarika retreat next year.

My main need for wanting to know the structure of dzogchen is simply because the books i have read so far talk about learning exactly what dzogchen is prior to having a direct introduction.

Malcolm wrote:

What books have you read so far?

lee said:

i have no experience in Buddhism or anything. so advice is really appreciated,

Malcolm wrote:

Ok, well, first you will probably want some grounding in Buddhism. For example, if you do not know what emptiness is, for example, according to Madhyamaka, you will never understand trekchö, let alone thögal. You are trying to run before you have even learned to crawl.

lee said:

i am a member of the dzogchen community, but the size of it puts me off. I read that the student has to have a connection with the master or teacher, and something that big is surely going to pose hard to have a connection with the teacher.

Malcolm wrote:

Some people think that having a guru is like having a personal tutor. It is not like that. I suggest you take a gradual approach, hook up with an SMS teacher, read The Precious Vase, and begin that way. Step by step.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 8:17 PM

Title: Re: receiving transmission

Content:

lee said:

and what are the basics, i seem to be asking things about the basics but seem to not be getting anywhere.

Malcolm wrote:

Since the Great Perfection is part of Secret Mantra, it is not really permissible to discuss these things openly in a public forum. Sorry.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 8:16 PM

Title: Re: receiving transmission

Content:

lee said:

so with the practice of dzogchen i can literally use any type of practice, as long as it enables one to recognise and cultivate the state of rigpa?

Malcolm wrote:

Rigpa is what does the recognition. What it recognizes is the basis. The basis is the nature of the mind.

lee said:

so if theirs no actual structure then why does such practices like trekcho and togal require certain experience that is not simply just a deep experience in rigpa, they are the two practices of dzogchen, and if dzogchen has no structure surely that means that anyone who has a deep recognition and experience in rigpa can practice.

Malcolm wrote:

Where did you ever get the idea Great Perfection teachings have no structure?

You cannot practice trekchö unless you understand the view, since the view is trekchö. Without understanding the view, you cannot practice the meditation, thögal.

Without a proper teacher, you will just lead yourself deeper in error about the meaning of Great Perfection teachings.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 5:52 AM

Title: Re: Shakabuku Woes

Content:

Malcolm wrote:

But there is no buddhahood through vehicles of intellectual analysis or based on words written down on paper. The real sūtra has no letters. True buddhahood does not come from mind. The real result has no cause.

Queequeg said:

I agree with this with caveats: that the real sutra is also not exclusive of letters;

Malcolm wrote:

It's exclusive of letters. Sūtra means "thread." The "thread" under discussion here is the nature of the mind, this is the buddhahood that does not come from mind; as it has never been produced, it is the result without a cause.

This nature of the mind will never be discovered by reading books, any book. Even the Lotus Sutra. The White Lotus of the True Dharma is not a book and is not contained in letters.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 5:16 AM

Title: Re: Shakabuku Woes

Content:

Minobu said:

it no longer is the time or place for this stuff malcolm...it doesn't really lead these people to Buddhahood ...

Malcolm wrote:

Of course it does. Those people of highest capacity will attain buddhahood in this life; if they are a bit lazy, then in the bardo; and if they are lazier still, then in a natural nirmanakāya buddhafiield.

But there is no buddhahood through vehicles of intellectual analysis or based on words written down on paper. The real sūtra has no letters. True buddhahood does not come from mind. The real result has no cause.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 5:06 AM

Title: Re: Shakabuku Woes

Content:

Minobu said:

the degenerate times are here..and only the Lotus sutra will lead to Buddhahood. as taught by Lord Sakyamuni Buddha

Malcolm wrote:

On the contrary, only direct perception of dharmatā leads to buddhahood has taught by the Buddha. Everything else is just intellectual analysis.

Minobu said:

You are speaking from texts that no longer can lead to Buddhahood

Malcolm wrote:

No, I am speaking from the point of view of the intimate instruction that does not arise from any scripture about the result that does not arise from a cause that is the buddhahood that does not arise from the mind.

But, far be it from me to influence you in any way.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 5:00 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

And when the shining takes the form of the Buddha setting out to turn the wheel, then it takes the form of the Buddha setting out to turn the wheel, which is a decision to take action (even if that decision is all part of a show the Buddha puts on.) Similarly, a bodhisattva or even an ordinary person who conveys merely a line of Dharma for others.

Malcolm wrote:

Wishfulfilling gems don't take actions or make decisions, they mere respond spontaneously to the wishes of others. So it is with buddhas.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 3:57 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

So what he is saying here is that any evidence of trauma on the part of the student is evidence of a defect in the teacher's skillful means. Right?

Pero said:

I think so but I actually think trauma can also be beneficial in specific (rare) cases. I'm looking at my own experience here, having experienced something traumatic a couple years back. Looking back now it was like I was asleep (in life while awake) and then someone woke me up, not by whispering my name (which probably wouldn't have worked) but by hitting me with a sledgehammer. This is kind of tangentialy related to the topic because it occurred to me recently that at that time a single email from my teacher (since I asked him for advice, he did not cause the trauma - just in case there is some confusion hehe) influenced the direction of my life to this point. My traumatic experience plus his advice ended up being positive for me long-term even though back then I really couldn't see anything good about my experience at all.

Malcolm wrote:

I don't think we are talking about healthy shocks, I think we are talking about people being traumatized by mistreatment.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 3:55 AM

Title: Re: Shakabuku Woes

Content:

Minobu said:

the degenerate times are here..and only the Lotus sutra will lead to Buddhahood. as taught by Lord Sakyamuni Buddha

Malcolm wrote:

On the contrary, only direct perception of dharmatā leads to buddhahood as taught by the Buddha. Everything else is just intellectual analysis.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 3:19 AM

Title: Re: Shakabuku Woes

Content:

DGA said:

I think you and Malcolm are closer than you might think. See below, the bolded part:

Malcolm wrote:

Sure it does. Karma is unerring.

One cannot convert people to the Dharma. One can only provide an opportunity for them to hear it, if they so choose. That is all the Buddha did, and that is all we can do as

well. If they have the merit to follow the Dharma, they will, and there is virtually nothing we need to do from our side other than make it available.

DGA said:

How is that not "the particular circumstances of the time"?

Queequeg said:

Sure. I think there is more flexibility on my end than Malcolm's. It might be more appropriate for you to address him.

"First, there seems to be a notion among Buddhists that active propagation is not a Buddhist thing to do. That instead, Buddha dharma should spread passively - like osmosis. I think this is incorrect."

Malcolm came out confirming the propriety of the passive method, stating that it is in fact correct. It's not that I think the passive approach is incorrect, but limiting to the passive approach is incorrect.

For me, providing an opportunity can encompass more engagement, more action. Malcolm has made clear on other occasions that he disagrees.

Malcolm wrote:

The Dharma is like a wishfulfilling gem. Wishfulfilling gems must be found, they do not advertise, other than by shining rather more brightly than other gems.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 2:38 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

All Malcolm is saying, "If the time is right, the time is right."

Says nothing about the particular circumstances of the time.

Our progress on the path is both prompting from without and from within. Nothing that Malcolm proposes has any definitive say on what prompting from without out looks like.

Malcolm wrote:

Time is also a function of our own merit. We have the merit to be born during the dispensation of a supreme nirmanakāya. But that merit does not come from outside. It comes from our own roots of virtue.

In terms of the eighteen qualities of a perfect human birth, there are ten endowments; five are personal, five are external. According to Nāgārjuna, the five personal endowments are:

A human, born in the central country, complete sense organs,
not engaging in wrong livelihood, faith in the object

The five 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.

In order to enjoy these ten endowments, one must have the eight freedoms:

Birth as one holding wrong views, as animals, pretas, and hell beings,
as one without the teaching of the victor, or in a border country,
birth as a barbarian, as one stupid and dumb,
or birth as any of the long-lived gods
are the eight faults of lacking freedom.
Having acquired the freedom that is liberated from those states.
one must make effort in order to avoid them.

As such, converting others is impossible.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 2:10 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

Yeah, Malcolm. I get what you are saying. It still doesn't add up to an answer.

Malcolm wrote:

Sure it does. Karma is unerring.

One cannot convert people to the Dharma. One can only provide an opportunity for them to hear it, if they so choose. That is all the Buddha did, and that is all we can do as well. If they have the merit to follow the Dharma, they will, and there is virtually nothing we need to do from our side other than make it available.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 2:00 AM

Title: Re: The DJKR Topic

Content:

Pero said:

...In other words, the results of genuine "crazy wisdom" are always positive and visible.

When a teacher uses an extreme approach that is rooted in compassion, the result is spiritual growth, not trauma. Trauma is a sure sign that the “crazy wisdom” behavior was missing the wisdom to see what would truly benefit the student, the compassion that puts the student’s interest first, or both.

Malcolm wrote:

So what he is saying here is that any evidence of trauma on the part of the student is evidence of a defect in the teacher’s skillful means. Right?

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 1:57 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

You can't say that an active and engaging approach to the propagation of dharma is incorrect for the simple fact that people have connected to dharma through such methods.

Malcolm wrote:

They had the merit to meet the Dharma. Plain and simple. If they had not cultivated roots of merit to meet the Dharma they 1) would not be born in a place where the Dharma existed 2) would not be interested in the Dharma even slightly.

This does not mean of course, that one should silently remain in one's house. But it does mean that only those people with the roots of merit to meet the Dharma will meet it and embrace it. In places where it is hard for the Dharma to take root, one can presume that that place is not a place where there are people with merit to take up the Dharma in this life.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 1:51 AM

Title: Re: The DJKR Topic

Content:

Pero said:

we don't visualize our teachers in their ordinary form because we generally don't really have such pure vision.

Malcolm wrote:

100% correct.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 1:30 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

And, yes, I think it is practical because nobody is saying that you cannot receive teachings from this person (and others) in the meantime, nor are they saying that you cannot practice. The 12 years is to see if you wish to devote yourself completely to the teacher. Once you have taken the time and you have made the decision then when they say jump, you should jump without question, because after 12 years you know they are not fraking you around.

Malcolm wrote:

No, it really means you should not take empowerments from a teacher whom you have not (ideally) known about for a period of 12 years.

Sakya Pandita points however this is not always wise, because sometimes the student dies or the teacher dies before this period of time is up.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 1:03 AM

Title: Re: Shakabuku Woes

Content:

Queequeg said:

First, there seems to be a notion among Buddhists that active propagation is not a Buddhist thing to do. That instead, Buddha dharma should spread passively - like osmosis. I think this is incorrect.

Malcolm wrote:

It is completely correct. People who have the merit to meet Buddhadharma will meet it. It is that simple. No amount of convincing others will bring them to the Dharma. Not only this, there are myriad other places in the universe where one can meet the Dharma, not only here on this planet. Jambudvipa incidentally, refers only to India.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 12:13 AM

Title: Re: The DJKR Topic

Content:

dzogchungpa said:

While it's not clear how literally it is intended to be taken I think it is indicative of a traditional perspective that is at least worthy of consideration.

Malcolm wrote:

It means that one needs to take quite seriously from whom one is going to take

teachings. But of course what I do not accept is Dudjom Rinpoche's assertion that this means that if one's guru is a psychopath or a sociopath, one is screwed and one should continue to regard that person with respect or even devotion. I think that Dudjom Rinpoche's statement is hyperbolic, and need not be taken literally.

dzogchungpa said:

It takes a great being to be daring enough to cultivate a bad reputation. - Dzongsar Jamyang Khyentse Rinpoche

Malcolm wrote:

This is just another kind of sales pitch.

Author: Malcolm

Date: Tuesday, November 14th, 2017 at 12:09 AM

Title: Re: The DJKR Topic

Content:

smcj said:

OTOH, if you see someone else being abused M.R. says you can take action to protect others. Although not specifically articulated in Mingyur R's statement, what he says looks to me like the compassion involved in protecting others trumps the samaya with the guru.

<https://www.lionsroar.com/treat-everyone-as-the-buddha/>

Malcolm wrote:

He specifically says it trumps samaya:

However, it is another matter altogether when a teacher is committing serious ethical violations. Leaving a teacher on good terms makes sense when the issue is just a matter of fit between teacher and student. When the issue is people being hurt or laws being broken, the situation is different.

In that case, the violation of ethical norms needs to be addressed. If physical or sexual abuse has occurred, or there is financial impropriety or other breaches of ethics, it is in the best interest of the students, the community, and ultimately the teacher, to address the issues. Above all, if someone is being harmed, the safety of the victim comes first. This is not a Buddhist principle. This is a basic human value and should never be violated.

Physical, sexual, and psychological abuse are not teaching tools.

The appropriate response depends on the situation. In some cases, if a teacher has acted inappropriately or harmfully but acknowledges the wrongdoing and commits to avoiding it in the future, then dealing with the matter internally may be adequate. But if there is a long-standing pattern of ethical violations, or if the abuse is extreme, or if the

teacher is unwilling to take responsibility, it is appropriate to bring the behavior out into the open.

In these circumstances, it is not a breach of samaya to bring painful information to light. Naming destructive behaviors is a necessary step to protect those who are being harmed or who are in danger of being harmed in the future, and to safeguard the health of the community.

Author: Malcolm

Date: Monday, November 13th, 2017 at 11:41 PM

Title: Re: The DJKR Topic

Content:

dzogchungpa said:

Dudjom Rinpoche actually quotes what appears to be that verse in his ngondro commentary:

Such examination must be carried out before any connection is made through empowerment or teaching. But once one has received an empowerment or teaching, even if one's teachers have broken their vows by committing all four radical defeats, it is improper to examine them or lose faith, or do anything but regard them as objects of devotion and respect.

Malcolm wrote:

This may certainly be his opinion, but I don't agree with his opinion, and there are other opinions in traditional Vajrayāna sources which contradict this claim, opinions which I have already cited so there is no need to do so again.

Just to bring remind everyone, the four defeats are: killing a human being, sexual misconduct, stealing, and lying about one's realization.

Now, just to make it a bit more complex, in Mahāyāna of course, all four of these defeats are permitted if one is motivated by bodhicitta and possesses clairvoyance.

Author: Malcolm

Date: Monday, November 13th, 2017 at 10:45 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Yes, everyone from whom you receive empowerment, etc. from is your guru. They may not be your mulaguru or root guru, but they are indeed to be considered your guru.

Grigoris said:

Sorry, I was not being 100% clear, I was commenting in regards to the root guru.

That's why the comment by you and PeterC struck me as strange. Sorry about that.

Malcolm wrote:

And I was responding to the idea that one does not have an equal obligation to respect samaya with respect to all of one's gurus. This is why we unify all our gurus into one.

Author: Malcolm

Date: Monday, November 13th, 2017 at 10:43 PM

Title: Re: The DJKR Topic

Content:

Virgo said:

That is refreshing.

Simon E. said:

But it doesn't alter the fact that what we see is a crude and silly attempt to justify the unjustifiable wrapped in religious patter and accompanied by folkloric anecdotes that are, frankly, only valid currency among the credulous.

For goodness sake!

If all we can come up with after half a century of exposure to Vajrayana is credulity and a continuation of medieval world views recast with Asian stereotypes in place of populist Christianity, then we all need to go away and have a long hard think.

We start off with quaint notions like spit as Holy Relics and we end up with the equivalent of Torquemada defending the Holy Foreskinand bloated sociopaths having free rein with the womenfolk.

Well not in my name.

Sonam Wangchug said:

Wow.

To be honest, I don't exactly understand peoples peoples inner wishes to reform the Vajrayana.

Malcolm wrote:

In matters of religion people will always do as they please.

Sonam Wangchug said:

If you do not like the teachings of the Vajrayana,

Malcolm wrote:

Pretty sure Simon "likes" the teachings of Vajrayāna just fine.

Sonam Wangchug said:

you are perfectly welcome to practice the Mahayana tradition,

Malcolm wrote:

Vajrayāna is part of the Mahāyāna tradition.

Sonam Wangchug said:

no one forces anyone to take empowerments, samayas, or have an allegiance to the tantric path.

Malcolm wrote:

Indeed, but there really isn't a Vajrayāna orthodoxy. If you have any doubts about this, please consult more than 1000 years of polemical disagreements between masters of all schools on these very issues (and then go back and consult Indian sources of disagreement). Why don't you start with Distinguishing the Three Vows by Sakya Pandita? Then you can move onto Ngari Panchen's Perfect Conduct, and conclude with Kongtrul's quixotic effort to reconcile all these different polemics in Buddhist Ethics.

Sonam Wangchug said:

However, to start insulting Tradition as it's been practiced time and tested for hundreds and more years, is silly.

Malcolm wrote:

Tibetans have been insulting each other over these very same issues for more than a millenia, why should it stop with Tibetans?

Sonam Wangchug said:

The tantric texts and the oral instructions of lineage masters are not "Medieval world views" they are our sources of refuge.

Malcolm wrote:

All of these sources of refuge are temporary and unreliable. Since you are a student of DKR, surely you have studied his commentary on the Uttaratantra and understand that the only true refuge is the dharmakāya?

Sonam Wangchug said:

Personally, I think the view you expound here indicates everything wrong with Vajrayana in the west in 2017.

Malcolm wrote:

There is nothing wrong with Vajrayāna in the West, it is chugging along just fine, with all its disagreements and contradictions. It is a sign of health, not crisis.

Author: Malcolm

Date: Monday, November 13th, 2017 at 10:25 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

AND, because it seems you did not read the rest of my statement: I was talking about the Guru-student relationship. Taking an empowerment from somebody does not instantly make them your Guru (as you seem to be implying).

Malcolm wrote:

Yes, in fact it does.

Grigoris said:

Well then, I must have quite a few Guru then...

Malcolm wrote:

Yes, you must. I know I do, something like 40.

Grigoris said:

Do you have a source for this please?

Malcolm wrote:

Of course, Greg. Buddhist Ethics by Kongtrul, Perfect Conduct by Ngari Panchen, Distinguishing the Three Vows by Sakya Pandita, etc.

Author: Malcolm

Date: Monday, November 13th, 2017 at 10:24 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

When you receive an empowerment from a teacher you don't have commitments to a teacher, but you may have a commitment to practice. If the commitment was to the teacher, then when they passed away, your commitments would be nullified. they're not.

Not everybody you receive a HYT empowerment or pointing out instruction from is your Guru.

Malcolm wrote:

Yes, everyone from whom you receive empowerment, etc. from is your guru. They may not be your mulaguru or root guru, but they are indeed to be considered your guru.

Would you like the citation storm? Ratnākaraśānti's Kṛṣṇayamāripañjikā states:

Having heard even a single verse,
if one does not hold that person as a guru,
after being born one hundred times as a dog,
one will be born as a butcher.

There are many other such statements in the tantras and their commentaries.

Author: Malcolm

Date: Monday, November 13th, 2017 at 8:38 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

The regent was a western practitioner, he was expected to fail anyway.

By whom?

Trungpa himself for starters. He was supposed to act solely as an interim administrator for the Sawang.

Author: Malcolm

Date: Monday, November 13th, 2017 at 8:36 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

AND, because it seems you did not read the rest of my statement: I was talking about the Guru-student relationship Taking an empowerment from somebody does not instantly make them your Guru (as you seem to be implying).

Malcolm wrote:

Yes, in fact it does.

Author: Malcolm

Date: Monday, November 13th, 2017 at 10:30 AM

Title: Re: The DJKR Topic

Content:

MiphamFan said:

Even from the point of view of secular ethics,

<http://jme.bmj.com/content/early/2012/03/01/medethics-2011-100411>.

Malcolm wrote:

No, at least in the US, abortion after 20 weeks is illegal.

MiphamFan said:

A lot of "conservatives" criticized that paper when it was published but I thought it was perfectly logically valid and lends support to their arguments -- if you allow abortion, you should logically allow infanticide and vice versa if you ban one.

Malcolm wrote:

Totally specious arguments.

MiphamFan said:

Also "identity politics" have pretty much been adopted by the https://en.wikipedia.org/wiki/Identitarian_movement too.

Malcolm wrote:

You mean "perverted." These people are just bitching about preserving their privilege. Tiki torch bitches.

Author: Malcolm

Date: Monday, November 13th, 2017 at 9:28 AM

Title: Re: The DJKR Topic

Content:

MiphamFan said:

There are a number of issues with leftist liberalism/progressivism that IMO are incompatible with Dharma such as placing a priority on a woman's "right to choose" over the lives of human foetuses, "identity politics" which reify all these temporary, impermanent concepts, etc.

Malcolm wrote:

The point is that we don't want to go down the road of legislating religious beliefs. Therefore it imperative to support choice solely for that reason, regardless of one's personal convictions in the matter. If you don't live in the US or Europe where racism is the elephant in the room, you just won't get the importance of so-called "identity politics." In other words complaints about identity politics are themselves basically racist and sexist.

Author: Malcolm

Date: Monday, November 13th, 2017 at 2:04 AM

Title: Re: Which lineage to choose?

Content:

MatthewAngby said:

Hello again guys. I'm so confused to which lineage I should follow. Anyway I will tell you

all what my interests are and I hope you all could tell me which lineage actually fits my interests.

- I love to Chant mantras and put practise as my main
- I am interested in rituals and the use of ritual objects
- I am also interested in Kurukulle's practise
- I would prefer not to engage much in study (sorry if I have offended anyone)
- I like it when there are many different practices in the lineage .

So I hope you all could recommend a lineage to me. Thank you !

Malcolm wrote:

Having added my two cents above, that said, all four schools of Tibetan Buddhism (five if one counts Jonang) have Kurukulle practice.

All four or five schools have many different kinds of practice, rituals, mantras, etc.

Study is necessary, but it is not necessary to become a major scholar. One must study enough however that one understands Buddhadharma in a proper way. Remember, there are three trainings, discipline, samadhi, and wisdom; and in the latter there are three wisdoms; the wisdom of hearing, the wisdom of reflection, and the wisdom of cultivation. So some study is unavoidable. Sorry if this bothers you.

Author: Malcolm

Date: Monday, November 13th, 2017 at 1:59 AM

Title: Re: Which lineage to choose?

Content:

heart said:

Don't follow a lineage, follow a Guru.

Meido said:

Excuse me for chiming in here, but to my mind this is essential advice that applies across traditions.

I wouldn't be disappointed if these words were added to the top of the site page.

~ Meido

Malcolm wrote:

I would only add one word: "Don't follow a lineage, follow a qualified Guru.

Author: Malcolm

Date: Monday, November 13th, 2017 at 1:48 AM

Title: Re: The DJKR Topic

Content:

smcj said:

The thing is, this subject should have been thrashed out decades ago. Sogyal was sued before, but even more painful and tragic was the whole Ösen Tendzin episode.

Malcolm wrote:

The regent was a western practitioner, he was expected to fail anyway.

smcj said:

So at some point people will have to come to terms about these teachings, this approach to Dharma, and what this society will accept as permissible behavior.

Malcolm wrote:

As ChNN points out, we have to work with circumstances, which means, according to him, complying with local laws of a country and not insisting even on "Dzogchen" rules.

Author: Malcolm

Date: Sunday, November 12th, 2017 at 11:43 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

...it's unusual to see people on the left critique the left, it's been so rare for a while now.

Malcolm wrote:

Huh? One of the main problems of the left is that they spend endless time critiquing each other for not being sufficiently leftist. This is why you hear people complain about the "purity police."

Johnny Dangerous said:

Most of the screaming and infighting that goes on does not constitute critique.

Malcolm wrote:

We read different leftist authors then. Whatever the case may be, the inability of the left speak in a single voice is its greatest weakness, and has been since the labor movement was destroyed by Reagan in the 1980's.

Author: Malcolm

Date: Sunday, November 12th, 2017 at 11:34 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

...it's unusual to see people on the left critique the left, it's been so rare for a while now.

Malcolm wrote:

Huh? One of the main problems of the left is that they spend endless time critiquing

each other for not being sufficiently leftist. This is why you hear people complain about the "purity police."

Author: Malcolm

Date: Sunday, November 12th, 2017 at 11:27 AM

Title: Re: The DJKR Topic

Content:

smcj said:

The environment they grew up in did not allow for it.

Malcolm wrote:

This is absolute nonsense. Chogyal Namkhai Norbu has publicly discussed the phenomena of monastic pedophiles who targeted him and other young tulkus in the monasteries.

Tibet was not a country of laws. It was a country dominated by aristocrats, priests, and warlords. And quite frankly, the common people often suffered at the hands of all three.

Author: Malcolm

Date: Sunday, November 12th, 2017 at 1:08 AM

Title: Re: Shakyamuni and bodhisattva vow

Content:

Thomas Amundsen said:

Shakyamuni Buddha never took that vow AFAIK.

Malcolm wrote:

Of course he received that vow.

Author: Malcolm

Date: Saturday, November 11th, 2017 at 9:11 PM

Title: Re: The DJKR Topic

Content:

Lindama said:

how can you give someone an illusion? that's the dependent part, isn't it? My first non-Buddhist teacher talked about "hand in glove".

Malcolm wrote:

One creates illusions for others in the same way that Balinese puppet masters create a shadow play using sticks, clay, and so on.

Author: Malcolm

Date: Saturday, November 11th, 2017 at 9:09 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

If, while seeing ourselves as the deity, we balk at the idea of cutting our head off in order to benefit others, then we will never realise the deity. Our practice will have been fruitless. We may as well have spent our time pursuing the eight worldly dharmas in the "real" world.

Malcolm wrote:

If we cut off our heads before we have realized a yidam, we will be guilty of harming the yidam. There is indeed a samaya against mistreating the aggregates which have the nature of yidam. It is one of the root downfalls.

So Greg, realize the deity first, then cut off your head to your heart's content. I suggest practicing a lot of chod first as a dry run.

Author: Malcolm

Date: Friday, November 10th, 2017 at 10:12 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Yes, that their practice was the Chinnamasta form of Vajravarahi. So, as expert in the creation stage they were capable of generating that illusion. It does not mean that they literally cut off their own heads.

Grigoris said:

Are you now saying that samsara (relative reality) is literal?

Malcolm wrote:

I am saying if taken literally it does not correspond to dependent origination, i.e., where this exists, that exists, etc.

For example, when Buddha levitated to the height of 14 palm trees, those who understand the principles underlying such yogic feats will not necessarily be impressed (it has to do with controlling the vāyu in the body). One of the side effects of mastering the two stages is the ability to generate illusions at will. Therefore, we really don't need to take these reports literally, especially when such tales also have an esoteric interpretation, many of which are found in the Caryagiti's commentary. For example, Virupa's stopping the sun is actually a reference to placing the winds in the central channel and so on. If Virupa literally stopped the sun for three days, it certainly would have been reported elsewhere in the world.

Or for example, Shabkar reports running into people who claimed repeatedly to have seen him flying in the sky. In his autobiography he denied having this ability, even though he admits to having dreams of flying, you can look into this yourself.

And Greg, when you yourself are capable of such things as cutting of your own head, I

will believe you. Until then, I think you are just being extremely gullible.

Author: Malcolm

Date: Friday, November 10th, 2017 at 10:07 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

as if the stories of the Mahasiddhas and realised beings like Mandarava and Machig Labdron are just silly theoreticals

Malcolm wrote:

It may be the case they are simply legends associated with prominent lineage masters. To give a modern example, I read once in the early '90's that during an empowerment, Khyentse Chokyi Lodo, when making a mandala offering in an empowerment, caused it to rain gold on the assembly, and people reported gold raining down miles away from Derge.

I did not give the tale much thought until ChNN brought it up during a teaching. It turns out that a wealthy Jindag had mixed gold dust into the mandala rice that was handed out. How did he know this? He was there.

M

Author: Malcolm

Date: Friday, November 10th, 2017 at 9:59 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

As you fully well know, no one is capable of cutting off their own heads and surviving to tell the tale.

As to the ethics of the request? Since everyone knows such a literal request is absurd and cannot possibly be met, the meaning of the story cannot be taken literally and nor can the request.

Grigoris said:

It's funny how somebody that spends so much time lambasting Secular Buddhists for their inability to conceive beyond the limiting scope of scientific-materialism, turns to scientific-materialism automatically and blindly when confronted with something that asks them to consider things outside of range the of their normal experience.

Mekhala and Kanakhala were Yogini Siddha, their realisations put them way beyond what we can understand as possible and impossible.

Malcolm wrote:

Yes, that their practice was the Chinnamasta form of Vajravarahi. So, as expert in the creation stage they were capable of generating that illusion. It does not mean that they literally cut off their own heads.

Author: Malcolm

Date: Friday, November 10th, 2017 at 5:55 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

You are not highlighting a Vajrayāna view of rape, in fact. How can you rape someone who is clairvoyant, knows what you are intending to do, and could paralyze you with a gaze? Thus, your example makes no sense.

Grigoris said:

I disagree.

Malcolm wrote:

You can disagree, but you are wrong.

Grigoris said:

The points you make actually highlight exactly how their views were Vajrayana:

Malcolm wrote:

Greg, there is no special Vajrayāna view of rape, plain and simple.

Grigoris said:

In one case the actions are seen in the light of pure selfless compassion and lead to the perpetrators enlightenment. In the second case Mandarava displays the fierce quality of her yidam in order to turn the would be rapists minds towards the Dharma.

Malcolm wrote:

That is not a Vajrayāna view of rape, that is a Mahāyāna practice of skillful means.

Author: Malcolm

Date: Friday, November 10th, 2017 at 5:50 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

okay, so let us look at the story of the Mekhala sisters, since it does not talk about rape and thus elicit knee-jerk reactions: Their Guru asked them to cut their heads off and offer them to him and they did.

Malcolm wrote:

As you fully well know, no one is capable of cutting off their own heads and surviving to tell the tale.

As to the ethics of the request? Since everyone knows such a literal request is absurd and cannot possibly be met, the meaning of the story cannot be taken literally and nor can the request.

Author: Malcolm

Date: Friday, November 10th, 2017 at 3:41 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

My examples attempt to highlight a Vajrayana view of rape that obviously do not accord with Western liberal interpretations.

Malcolm wrote:

You are not highlighting a Vajrayāna view of rape, in fact. How can you rape someone who is clairvoyant, knows what you are intending to do, and could paralyze you with a gaze? Thus, your example makes no sense.

Author: Malcolm

Date: Friday, November 10th, 2017 at 3:36 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

We were not discussing Yeshe Tsogyal, etc., allowing themselves to be raped as a skillful means. We were discussing gurus raping women. This is why I don't think your example corresponds.

Grigoris said:

Rape is not the applicable term when consent is present. Coercion okay, rape? I don't know. I don't think any of the guilty parties has been accused of rape. Though I may be wrong.

Malcolm wrote:

Sogyal has been so accused.

Grigoris said:

Again, I am not condoning rape. When it comes to matters like this I tend to follow the ideals found in the Eightfold Noble Path regarding/concerning sexual misconduct, where it is quite clear that consent and the ability to consent is the key.

Malcolm wrote:

Sleeping with spoken for partners is part of sexual misconduct, and Sogyal stands accused also of coercing married women into sexual relations with him, "You have had for decades, and continue to have, sexual relationships with a number of your student attendants, some who are married."

In some parts of the United States, Sogyal's behavior is statutory rape because he is a religious leader.

Author: Malcolm

Date: Friday, November 10th, 2017 at 2:20 AM

Title: Re: Socialism & Communism

Content:

TharpaChodron said:

We have a lot of welfare too in the US, but somehow it is different. I work next to the welfare office and you can see every homeless and poor person come there every month to pick up their checks and food stamps, but many drug addicts just use it to support their habits. They sell and trade their welfare for drugs and continue to live on the streets with no incentive to change. You can get welfare in the US your entire life and remain homeless and on drugs. It's enough money to do that, but if you start working they take away your benefits so a lot of people think it's better to not work or improve their lives, as backwards as that sounds.

Malcolm wrote:

What you are seeing is not welfare payments. Most of these people are on disability. Welfare in the US is really only available to mothers with children. Staying on foodstamps is a huge pain in the ass for these folks, because they must prove to the Gvt. they have a stove and an apartment. Disability payments however require no such proof. And yes, if you start working and earn more than a certain amount, your disability is pulled.

TharpaChodron said:

Hmmm, you may be right (you usually are), but I actually worked a bit inside the welfare program (Welfare to Work) and I learned about the eligibility requirements and how it works. Every state might be different, but in California a person can qualify for food stamps and receive them for their entire life, as it's only based on income (I believe).

Malcolm wrote:

Food stamps are not welfare.

TharpaChodron said:

I am 99% sure you don't need an actual home address in California to get food stamps. You can tell them you are homeless and they put the county's own P.O. Box address as your own and people come pick up their checks right at the office.

Malcolm wrote:

Since food stamps are a block grant program, different states have different rules. In Mass, you have to have a stove.

TharpaChodron said:

Oh, and I guess it looks like an adult can time out of the program, but children don't tie-out, so a person still receives benefits for the kids until they turn 18 (that's the CalWorks program).

Malcolm wrote:

That is across the board. But you know, these aid programs account for a minuscule percentage of the budget.

Author: Malcolm

Date: Friday, November 10th, 2017 at 2:13 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

I don't think Yeshe Tsogyal was raped by her teacher. But I do think she was raped by some bandits whom she then converted to Dharma, or so the story goes. I just don't see how your example applies, unless you are suggesting that women can be raped in enlightenment by their gurus, which I somehow think is not the point you were trying to make.

Greg, that was a typo, should be "unless you are suggesting that women can be raped into enlightenment by their gurus."

We were not discussing Yeshe Tsogyal, etc., allowing themselves to be raped as a skillful means. We were discussing gurus raping women. This is why I don't think your example corresponds.

Author: Malcolm

Date: Friday, November 10th, 2017 at 1:13 AM

Title: Re: The DJKR Topic

Content:

dzogchungpa said:

That DJKR sure is provocative, isn't he?

Malcolm wrote:

Well, he would sure like to be, apparently.

Author: Malcolm

Date: Friday, November 10th, 2017 at 12:13 AM

Title: Re: How to believe in rebirth

Content:

Wayfarer said:

But who can provide evidence of the existence of other realms and other life-bearing planets? I am open to any evidence, but what evidence is there?

Malcolm wrote:

Earth itself. If it can happen here, it can happen elsewhere. Simple probability. The universe is a pretty big place.

Author: Malcolm

Date: Thursday, November 9th, 2017 at 11:51 PM

Title: Re: Socialism & Communism

Content:

TharpaChodron said:

We have a lot of welfare too in the US, but somehow it is different. I work next to the welfare office and you can see every homeless and poor person come there every month to pick up their checks and food stamps, but many drug addicts just use it to support their habits. They sell and trade their welfare for drugs and continue to live on the streets with no incentive to change. You can get welfare in the US your entire life and remain homeless and on drugs. It's enough money to do that, but if you start working they take away your benefits so a lot of people think it's better to not work or improve their lives, as backwards as that sounds.

Malcolm wrote:

What you are seeing is not welfare payments. Most of these people are on disability. Welfare in the US is really only available to mothers with children. Staying on foodstamps is a huge pain in the ass for these folks, because they must prove to the Gvt. they have a stove and an apartment. Disability payments however require no such proof. And yes, if you start working and earn more than a certain amount, your disability is pulled.

Author: Malcolm

Date: Thursday, November 9th, 2017 at 12:41 PM

Title: Re: Harming spirits

Content:

Losal Samten said:

Nagas pass their lives in misery being tormented by garudas and rains of burning sand. In addition they are stupid, aggressive, and poisonous.

- Paltrul

Malcolm wrote:

The kind of nāga being referred to here are nāgas of the shudra caste.

Author: Malcolm

Date: Thursday, November 9th, 2017 at 6:23 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

TaTa said:

How does dissolution work in anu yoga practices? For example if i want to do a simple deity practice, i do Ati Gy, then invocation, self visualizstion and mantra and when im done i just drop everything or is there some sort of dissolution?

Malcolm wrote:

Depends on the sadhana.

Author: Malcolm

Date: Thursday, November 9th, 2017 at 4:23 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

Yes. Those who reject rebirth usually reject it on the basis of sutrayāna Buddhists not being able to provide a clear medium of transference between this life and the next, and disagreements over what the Buddha meant with the term ghandharva.

Grigoris said:

The medium of transference from this life to the next is the same medium of transference that functions from this moment to the next: the mind stream. The Abhidhar/mma is pretty clear about that.

Malcolm wrote:

Do explain.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 9:58 PM

Title: Re: Socialism & Communism

Content:

PuerAzelis said:

Loppon, if you feel inclined pls elaborate. Labor is not the only factor of production. But it may be that many or most entrepreneurs are motivated by jealousy, etc. in which case capital is controlled by ... um, a-holes. Therefore labor surplus is really the only honest factor left.

Malcolm wrote:

Labor value does not account for the water/diamond paradox.

MiphamFan said:

There is no paradox -- Adam Smith was using "utility" in its commonplace English definition. Water is useful, diamonds were worthless in his time except for ornamentation (zero "value-in-use") and but still had great value-in-exchange.

There is only a "paradox" once people tried to read a utilitarian definition of "utility" into him, which is completely anachronistic.

Malcolm wrote:

There is a paradox, which is why Jevons, et al, came up with the marginal theory of value.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 1:45 PM

Title: Re: The DJKR Topic

Content:

Lindama said:

as I said, I've not been following this.

As I understand, what DJKR said is the source of this suffering. Have his actions been a subject of suffering also.... ie, has he acted unethically?

Malcolm wrote:

Not so far as anyone knows, he merely made some unfortunate comments that probably would have been better left unsaid.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 12:48 PM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

As far as lama Tsultrim allione is concerned, She seems to be a good practitioner devoted to carrying out some important works for the Machik tradition.

Malcolm wrote:

Wait a minute, a few pages ago you said she was a hypocrite. Can a hypocrite be a good practitioner?

Sonam Wangchug said:

Perhaps I have had too much tea...

Malcolm wrote:

Yeah, I'd look into that.

Sonam Wangchug said:

IMO it is a sign of the degenerate times that practitioners seem not to care about their own Root guru's relations (previous life and current) and views on a teacher...

Malcolm wrote:

Whose root guru are you talking about?

Sonam Wangchug said:

It is also a sign of the degenerate times that we talk much more about jokes a lama might make which we do not like, then we do their dharma activities and transmissions they bestow.

Malcolm wrote:

Well, no. We have not done that. Overall, if you examine all the comments on Dharmawheel about DKR, they are mostly positive, mostly fanboy and fangirl raving.

Any seemingly negative comments about him (about his recent posts, in fact) come from his posts on facebook. According to you, they are apparently not to be questioned, but should be treated as papal bulls.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 8:12 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

People tend to agree with what their root guru's stance is .. For example when you were strongly speaking years ago about Dzogchen (Images of a world with an ah on it) how you can be a dzogchenpa without being Buddhist, and upsetting many people, you likely were influenced by the teachings of CHNN.

Malcolm wrote:

If you are a Dzogchenpa, you can't avoid being a follower of Buddhadharma. There are many Buddhists who do not follow Buddhadharma.

Sonam Wangchug said:

Yes, like most of your views, they have changed over the years.

Malcolm wrote:

I still maintain one does not have to convert to Buddhism to be Dzogchen practitioner. But if you understand Dzogchen teachings, how can you not be a follower of

Buddhadharma? Buddhism in all its many forms and Buddhadharma are just not the same thing at all. The former is involved in all kinds of beliefs, judgments, bias, discrimination, etc. The latter is based on personal experience.

And who knows, maybe someday, as someone who has demonstrated mercurial flexibility and willingness to change their view, I'll will come to the view that Dzongsar has every quality you think he has. I never met him apart from offering him a khata once in the usual pro-forma khata line at a teaching of Jnanavajra's in Upstate NY, so I honestly have no idea. Many of my friends who know him like him quite a lot. This just isn't personal, it's about what he wrote, not who he is.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 8:08 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

That being said, if Your own root guru does insult Rinpoche, I at least can respect that. After all you're just being loyal to your teacher, and of course you will likely agree with their opinion.

Malcolm wrote:

Right, because after all Vajrayāna really is just all about clans, fealty, and tribes.

Sonam Wangchug said:

People tend to agree with what their root guru's stance is .. For example when you were strongly speaking years ago about Dzogchen (Images of a world with an ah on it) how you can be a dzogchenpa without being Buddhist, and upsetting many people, you likely were influenced by the teachings of CHNN.

Malcolm wrote:

If you are a Dzogchenpa, you can't avoid being a follower of Buddhadharma. There are many Buddhists who do not follow Buddhadharma.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 8:05 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

My certainty in the teachings isn't based on faith.

MalaBeads said:

in utmost sincerity, what is it based on?

Malcolm wrote:

The quality of my root gurus teachings, first and foremost, and my own study and practice.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 7:15 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

Rinpoche has over 50 Guru's (spanning virtually all lineages) including some of the greatest of the past century living and dead, but I doubt if I provided you a list of beings who had faith in rinpoche despite their stature it would change your mind, because who cares what realized beings think, because some people got offended by a Facebook post.

Malcolm wrote:

The point of the teachings is not to accept them because the Buddha, etc., said they were true. The point is become realized oneself. I would be very happy if Dzongsar is a realized person, that would be fantastic. Every genuinely realized person is a boon to the world. But as you said yourself, it is virtually impossible to tell who is realized and who is not. Not only that, they don't need anyone's endorsement at all. Maybe you will come to that understanding someday.

BTW:

I think it points out a lack of faith on your behalf...

I have no use for faith of the kind you are talking about. My certainty in the teachings isn't based on faith.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 7:06 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

In other words you think his/her views are orthodox, meaning for example someone cannot be raped by their guru since it is merely their projection they are being raped?

Grigoris said:

"NAMO GURU PADMA SIDDHI HRI!

My sons you have met a sublime consort, the Great Mother,

Malcolm wrote:

I don't think Yeshe Tsogyal was raped by her teacher. But I do think she was raped by some bandits whom she then converted to Dharma, or so the story goes. I just don't see how your example applies, unless you are suggesting that women can be raped in enlightenment by their gurus, which I somehow think is not the point you were trying to make.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 7:03 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

It seems from your stance you do not care if all of the various lineage heads proclaim in their wisdom someone to be an authentic lama.

Malcolm wrote:

"Authentic lama" is not the same thing as "awakened bodhisattva" or a buddha. I am quite sure that one can be an authentic lama and have no realization beyond the path of application. The problem here, as with the problem of monastic vows, is that very few people actually understand the textual traditions to which they supposedly adhere. As a result, they simply believe anything they are told without critically investigating it.

Sonam Wangchug said:

I think it points out a lack of faith on your behalf, which is fine. However don't go parading that around as the Vajrayana. Why listen to anything these lama's teach anyway? since they are clearly confused, and cannot even tell the difference between awakened beings and ignorant ones.

Malcolm wrote:

Like the Khyentse Wangpo story of the lama who was reborn as a cow, I am pretty sure our lineage heads know that most of their recognitions are just upayas, means for keeping monasteries afloat with donations and to keep lineages going with trained lamas. One famous master whom you have referenced several times in this conversation was heard to remark once that 95 percent of all the recognized tulkus were not in fact the reincarnations of their predecessors.

Sonam Wangchug said:

Anyway, I cannot concede to your point that our masters are deluded.

Malcolm wrote:

That is not my point and I never made such a statement.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:53 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

Good one. Use exaggerated examples to try to make viewing a teacher as having enlightened activity delusional.

Malcolm wrote:

It is only delusional to see a teacher's activities as awakened if they are demonstrably anything but awakened, for example, the activities of Sogyal Lakar; Trungpa's Regent, Osel Tenzin, etc.

Sonam Wangchug said:

That's a big If ..

Malcolm wrote:

No, it is a pretty small "if." It is recommended in the tantric literature that masters adopt a conduct in conformity with people's conventional moral expectations. For example, the Pradīpoddyotanābhisaṃdhiprakāśikā-nāma-vyākhyāṭikā states:

As such, the vajra master exhibits the essence of the five tathāgatas, and the sixth, Vajradhara. Such a master as that having the qualities of a vajraguru always upholds the qualities of discipline (śīla) and so on, and avoids upholding any sort of faulty negative behavior.

Sonam Wangchug said:

By the way it's very difficult to establish what is demonstrably awakened and what is not. I think that a fair amount of teachers who are revered these days had probably done a few things in their life someone would consider shocking.

Malcolm wrote:

So the solution is to err on the side of awakening based on arguments from authority? No, I think the solution is to err on the side of doubt. This is why we are instructed to observe teachers for a long while. And if a teacher proves in the end they are not qualified, there is no reason to hang around and pretend they are buddhas.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:06 AM

Title: Re: The DJKR Topic

Content:

Losal Samten said:

I consider saying that ChNN did more damage to the Nyingma than the Chinese an insult.

Malcolm wrote:

Where and when did Dzongsar say this?

Losal Samten said:

After the release of Drung, Deu and Bon IIRC. I'll try to get more info.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:05 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

That being said, if Your own root guru does insult Rinpoche, I at least can respect that. After all you're just being loyal to your teacher, and of course you will likely agree with their opinion.

Malcolm wrote:

Right, because after all Vajrayāna really is just all about clans, fealty, and tribes.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:04 AM

Title: Re: The DJKR Topic

Content:

Losal Samten said:

I consider saying that ChNN did more damage to the Nyingma than the Chinese an insult.

Malcolm wrote:

Where and when did Dzongsar say this?

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:03 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

I didn't say it was. My point is that smcj is not actually saying anything that would raise eyebrows around traditional Vajrayana practitioners...

Malcolm wrote:

We know very different "traditional Vajrayana practitioners."

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 5:01 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

What I don't like is how she used a Video of rinpoche to promote her center, and then years later when he posts something she doesn't like she is criticizing him on FB.

Malcolm wrote:

Dzongsar could gun someone down on 5th Avenue in NYC in broad daylight and you would still be posting about how this was actually enlightened activity.

Sonam Wangchug said:

Good one. Use exaggerated examples to try to make viewing a teacher as having enlightened activity delusional.

Malcolm wrote:

It is only delusional to see a teacher's activities as awakened if they are demonstrably anything but awakened, for example, the activities of Sogyal Lakar; Trungpa's Regent, Osel Tenzin, etc.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 4:52 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

I don't think the views that smcj is putting forward are fairly standard and common understood orthodoxy.

Malcolm wrote:

You think they are or they are not?

Grigoris said:

I don't think they are anything but...

Malcolm wrote:

In other words you think his/her views are orthodox, meaning for example someone cannot be raped by their guru since it is merely their projection they are being raped?

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 4:21 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

I don't think the views that smcj is putting forward are fairly standard and common understood orthodoxy.

Malcolm wrote:

You think they are or they are not?

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 4:14 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

I've never found you to be snarky, but I do think you are going round and round with some attempt at playing devil's advocate in this threads that appears to be nothing but calling out what you see as a lack of devotion in others, essentially.

You are also doing that in a thread which is ultimately about specific instances of abuse, attitudes towards women, and public responses to said attitudes and abuse.

IMO an inability to discuss -those things- in the context of the discussion is really strange, and I don't understand why you keep insisting on doing it.

Malcolm wrote:

What is helpful about Dzongsar's post is that he has outed himself as a conservative reactionary by pointing out continually for some time now all the things he does not like about Western culture: namely, liberalism, feminism, and democracy.

It's a good thing, in the end. It means that people who don't like those kinds of reactionary attitudes can look elsewhere for spiritual guidance, and they should.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 4:08 AM

Title: Re: The DJKR Topic

Content:

smcj said:

So DJKR equates the mind that is attached to "selective impure perception" as the dualistic mind. So, in other words, all your objections to the principles of Guru Yoga are demonstrations of your attachments to your dualistic minds.

I mean technically, that is.

(Slightly snarky I know. Maybe DJKR rubbing off on me.)

Johnny Dangerous said:

You're really gonna run through another post of stuff like this instead of simply talking about the abuse or situations that lead to it?

Who appointed you the cheerleader for criticism of other's pure perception anyway? Seriously man, who do you think you are, coming into a thread on this subject, and continuing to evangelize over and over about how everyone is wrong on Guru Yoga and pure perception of the guru but you, and refusing to discuss the pressing relative issues here?

That's some cowardly, obfuscating approach to this issue from my point of view, and I want no part of it. At least start a new thread where you can opine on how everyone else has one toe in with the Guru's bathwater but can't jump in, seriously...and how somehow that's a bigger issue than the abuse, shitty behavior, etc.

Malcolm wrote:

Yes, SMCI's strange attitudes (which seem to be getting stranger daily) are what caused me to go off on him/her the other day.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 4:06 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

What I don't like is how she used a Video of rinpoche to promote her center, and then years later when he posts something she doesn't like she is criticizing him on FB.

Malcolm wrote:

Dzongsar could gun someone down on 5th Avenue in NYC in broad daylight and you would still be posting about how this was actually enlightened activity.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 3:52 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

I don't know much about the relationship between DJKR and Tsultrim allione, except that she hypocritically had used a video of him to condone Tara Mandala, and now, she apparently changed her mind.

Malcolm wrote:

How is it hypocritical for her to use an endorsement video of Dzongsar at time when all this stuff had not gone down?

Obviously he feels miffed that she did not observe a quid pro quo and voiced her lack of approval of his "joke."

That does not make her a hypocrite any more than it makes Dzongsar a hypocrite for having accepted many invitations to Lerab Ling even though he made it pretty clear he does not think much of Sogyal as a teacher. Or it makes them both hypocrites. You can't have it both ways.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 1:04 AM

Title: Re: The DJKR Topic

Content:

PeterC said:

I have put Malcolm on my "ignore" list.

Malcolm wrote:

SMCJ, you will get over it.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 1:01 AM

Title: Re: The DJKR Topic

Content:

smcj said:

He posted - as a 'joke' - a draft contract for consensual sex between teachers and students, as a comment on the Sogyal affair. Most people didn't consider it funny, and he deleted the post shortly after. Numerous people spoke critically of his missive on Sogyal and this 'joke'. He then decided to ridicule these people in his Sikkim announcement. That's very far away from making a point about guru yoga and secular worldview.

I've poked around here and Google for a copy of the joke. I haven't found it yet. I suspect he crossed a line in it and that's why he took it down.

The Sikkim statement is certainly meant to be highly inflammatory. But it's about Guru Yoga, not Sogyal. In substance it's not all that different than HHDL's telling ***** practitioners to stay away from HHDL's initiations due to samaya breakage. I see it as DJKR losing patience with our secularism. (But I don't speak for him.)

Josef said:

The Sikkim statement has nothing to do with Guru Yoga.

Malcolm wrote:

Yes, and it has everything to do with taunting those women who found his "joke" an exercise in blatant misogyny.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 12:25 AM

Title: Re: Interview with Malcolm on Wisdom Podcast

Content:

PuerAzelis said:

Lol I imagine said polymath would deny having forgotten anything.

Malcolm wrote:

Oh, I have forgotten all kinds of things, mostly things that I don't find all that important any more.

Author: Malcolm

Date: Wednesday, November 8th, 2017 at 12:23 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Of possible interest:

<https://tricycle.org/magazine/quit-guru-yoga/>

heart said:

Suddenly he don't feel all alone anymore, good for him.

/magnus

Malcolm wrote:

Batchelor is ridiculous.

You have some Western Buddhists, encouraged by cultural attitudes of Tibetans, who think that gurus are popes and one should never observe the fact that they pee, defecate, eat, make mistakes, and so on, and are fundamentally incapable of harming

their students for any reason once they and the student undertake a ritualized contract the students superstitiously believe is going to earn them a place in Vajra Hell if they do not accept every abuse handed out to them by a guru with poor conduct; and then you have the other extreme of Buddhists who are so timid they refuse to understand the importance of lineage transmission and that gurus are present in every level of Buddhist teachings, from Hinayāna to Vajrayāna.

Guess that is how it goes these days.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 10:09 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Losal Samten said:

Kashmir Saiva posits a single universal established consciousness, whereas Buddhists posit infinite non-established consciousnesses. As such, their realisations and the fruit of those realisations are de facto different, and is far beyond philosophical hair-splitting, but is experientially different.

srivijaya said:

True, though I'm not convinced that awareness abiding in non-duality has any reference to being either a single consciousness or one of a multitude. There's an interesting section on Anupaya (No-Means) in Dyczkowski's ' Doctrine of Vibration ', where Abhinava explains:. No-means is the experience of the absolute beyond both transcendence and immanence (Shiva and Sakti). Undefinable and mysterious, it is neither existent nor non-existent, neither is it both or neither.

Not grounded in anything, this (light) is not energy, the Great Goddess; nor is it God, the power-holder, because it is not the foundation of anything. It is not an object of meditation because there is none who meditates, nor is it he who meditates because there is nothing to meditate on.

traditional Kashmir Saiva is dead.

Yes that's a great pity, as it's a tradition which came close to matching Buddhism's sophistication. More the reason to give it advocacy in order to contrast the two, as there are no Kashmiri Shaivites who can now speak for themselves.

Malcolm wrote:

The difference between Buddhism and K. Shaivism (but not the only difference) is that in Dharma there is no apophatic absolute. This kind of absolute is completely absent in Buddhadharma, despite the fact that many people import their absolutist and theistic misconceptions into their understanding of Dharma.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 10:06 PM

Title: Re: The DJKR Topic

Content:

Adamantine said:

By saying Sogyal would be more in the wrong, he is still saying the students are in the wrong...

Grigoris said:

I agree that it could be seen to be implying that. Let's say that he is implying that.

Malcolm wrote:

It is not an implication, it is actually part of what he said.

Grigoris said:

I know many of you will roll your eyes and accuse me of copping out when I say this, but everything Sogyal Rinpoche's critical students are accusing him of is based on their projection.

The bottom line here is: if both student and guru are consciously aware of Vajrayana theory and practice, I can't see anything wrong in what Sogyal Rinpoche then does to his so-called Vajrayana students – especially those who have been with him for many years. Those students stepped onto the Vajrayana path voluntarily; it's a journey that they chose to make. At least, I assume they did.

Malcolm wrote:

He is actually saying that Sogyal did nothing wrong in his eyes.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 2:44 PM

Title: Re: The DJKR Topic

Content:

smcj said:

Taken as a whole, and especially given that he is a hardliner about Guru Yoga, I think that DJKR has written a very critical piece on Sogyal R.

Malcolm wrote:

Again, you are really frickin confused about guru yoga.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 2:43 PM

Title: Re: The DJKR Topic

Content:

smcj said:

... if his students had received a Vajrayana initiation, if at the time they received it they

were fully aware that it was a Vajrayana initiation, and if Sogyal Rinpoche had made sure that all the necessary prerequisites has been adhered to and fulfilled, then from the Vajrayana point of view, there is nothing wrong with Sogyal Rinpoche's subsequent actions.

Malcolm wrote:

That is because Dzongsar, bizarrely, is feels that gurus own their students and possess the right to abuse them at will.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 2:01 PM

Title: Re: The DJKR Topic

Content:

smcj said:

Well, actually all the lamas have been explaining Guru Yoga all along. These problems have come up because the lamas have not been in people's faces about what is really entailed. DJKR is now getting into people's faces about it.

Malcolm wrote:

The problem is that some people, complete ninnies, believe that following a guru means blind obedience. That sort of thing has nothing at all to do with guru yoga.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:58 PM

Title: Re: The DJKR Topic

Content:

smcj said:

That's the hardline defense of the principle of Guru Yoga I mentioned. That's the issue that people have yet to grok.

Malcolm wrote:

Your trip has nothing to do with Guru Yog and everything to do with grooming oneself to follow a cult leader.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:56 PM

Title: Re: The DJKR Topic

Content:

Lhasa said:

And the assumption that everyone must hate Trump. It's the Buddhist thing to do.

Malcolm wrote:

Hating Trump is not a Buddhist thing to do. Understanding that he is a deranged, harmful person, well, that is entirely something else.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:55 PM

Title: Re: The DJKR Topic

Content:

smcj said:

BTW I've put Malcolm on my ignore list. I see he has posted twice. My apologies for ignoring him, but I think the DW readers at large do not need to see more of our arguments.

Malcolm wrote:

Your cowardice is on view for all to see.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:54 PM

Title: Re: The DJKR Topic

Content:

smcj said:

Did you guys read all the way to the end like DJKR asked people to do?

Malcolm wrote:

Yup, and my conclusion was, that most of his piece was logorrhea.

smcj said:

As unfortunate as the whole Sogyal R. episode is, at least this incompatibility of Guru Yoga and mundane view is finally getting highlighted. That needed to be done.

Malcolm wrote:

You somehow have concluded that guru yoga means blind obedience to a guru. This is the opposite of the message that Tilopa was trying to impart to Naropa.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:51 PM

Title: Re: The DJKR Topic

Content:

tiagolps said:

Discuss your view of DJKR.

sherabpa said:

I have never met him but I find it refreshing that there is a Tibetan Lama who does not take seriously concepts like 'rape culture' and 'patriarchy'. These are political concepts, grounded in a strand of postmodern thought originating in the 1970's and 80's unknown to the Buddhist tradition until recently.

There is a culture pressure I have experienced in Buddhist centers in the US (also but less so in Europe) to conform to the shibboleths and mores of the political left, most specifically the American Democratic party,

Malcolm wrote:

If you think Democrats are leftist, you must be extremely right wing.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:48 PM

Title: Re: The DJKR Topic

Content:

MalaBeads said:

djkr is being quite straightforward I think in telling people not to come to Sikkim.

Malcolm wrote:

The problem is not that he does not want this or that student. The problem is that he used an advertisement for a teaching he would like to give as a vehicle for expressing his resentment about how some women reacted to his "joke."

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 7:04 AM

Title: Re: Meat Eating Mantras

Content:

SuryaMitra said:

Could you please, say something more about it? From which sources/termas is the mantra used by Ch.NN ? Thnx .

Malcolm wrote:

From his teacher's termas.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 7:02 AM

Title: Re: The DJKR Topic

Content:

smcj said:

That is why I like ChNN's quote from Dzog Chen and Zen so much: A human being has his limits. And thus in every conceivable way, with every possible means, he tries to make the teaching enter into his own limits. Isn't that exactly what the buddhist secularists are doing, taking only the Dharma that fits into their opinions (unawareness)?

Malcolm wrote:

You clearly do not grok what my teacher is saying here.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 7:00 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Buddha himself left the palace where he had everything a man could want. And after his enlightenment the first thing he taught was the 1st Noble Truth so that people did not feel complacent about their lives. So happy and healthy are desirable, but that's not what Dharma is about.

Malcolm wrote:

It is as far as lay people are concerned, in general. You apparently never read the Siggolaka sutta, and various Mahāyāna texts devoted to wealth accumulation, health, political stability and so on.

smcj said:

A happy, healthy life with money, position, and prestige, with a wife and child, is what he literally left behind to start his quest.

Malcolm wrote:

Yes, this was a display he showed those who needed an example of renunciation because of their fear of samsara.

Buddha also demonstrated the mandala of Guhyasamaja to King Indrabhuti who requested a method of liberation where the latter would not need to give up anything.

This is the elementary difference between Hinayāna and Uncommon Mahāyāna Secret Mantra.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 3:21 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Or, put into statement form, our present, everyday, well adjusted, productive, happy & healthy awareness is the same thing as the afflicted-delusional problem that Dharma is teaching us to overcome.

Malcolm wrote:

I am pretty sure Buddha wanted people to have everyday, well adjusted, productive, happy & healthy awareness as a solid and firm basis to approach Dharma practice from.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 2:57 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

ydnan321 said:

I still have doubt in my mind regarding Hsuan Hua's remarks regarding multiplicity of animal's rebirth. Though I do not believe such statements, they still linger and bother me. Seems like his impact is strong. I would need some sort of credible source to firm up my belief. Therefore, I am looking for sutra references to disregard such claim. Anyone knows of any sutras or authentic masters' writings mentioning rebirth accounts specifying that one human is reborn as one animal, or vice versa? Or if there are reliable treatises that explain of such rebirth law/physics, specifically denying such multiplicity claim.

Thanks,

YN

Malcolm wrote:

Dharmakirti makes strong arguments defending the idea that mind streams are separate and unique.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 2:35 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Please provide proof of this claim.

Grigoris said:

<https://www.theguardian.com/world/2013/apr/18/buddhist-monk-spreads-hatred-burma>

Malcolm wrote:

This not proof that he is guilty of justifying a genocide, as you claimed. He is awful, no doubt. But let's keep to the facts.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:26 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

I am quite certain that man understands the basic principles of Buddhism.

Grigoris said:

Yeah, well, I guess he must have skipped the classes on the Eightfold Noble Path then...

However, one thing needs to be pointed out -- do you have actual evidence that he is deliberately incited groups of people to kill Muslims? If not, then all this talk his going to lower realms is just empty chatter.

I didn't say anything about lower realms, you did. I asked: So who will spend more incalculable eons cultivating the root of merit for meeting the Dharma?

Malcolm wrote:

You said:

This guy claims he loves the Dharma and uses it to justify a genocide

.

Please provide proof of this claim.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:19 AM

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

Content:

kirtu said:

And even though I hear that there are stands in Japan where items are left out untended and money is still given honestly for the items taken, I still have to wonder if the patrons aren't just afraid that Otoya Yamaguchi will jump out and sever their hands if they don't pay fairly.

See? Ghost stories can indeed have a positive effect sometimes.

Queequeg said:

I see these kinds of farm stands in the US. Not every place in this country is a Hobbesian vision of mayhem.

Malcolm wrote:

Yes, there is one of those kinds of farm stands everywhere in my town, and everywhere in my county. You want meat, you go up the street to get it from a freezer with no one standing around, you just leave your money. You want milk, same deal. Eggs, go for it. Maple syrup, you got it. And during the summer, everyone puts out their produce in unattended farm stands. But Kirt still refuses to move to Western Massachusetts because he seems to prefer the urban hell of the greater DC area.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:16 AM

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

Content:

Kim O'Hara said:

US President Donald Trump says the mass shooting in Texas that left at least 26 people dead was the result of a "mental health problem", not the country's gun laws, and labels the gunman "a very deranged individual".

<http://www.abc.net.au/news/2017-11-06/texas-church-shooting-donald-trump-says-mental-health-problem/9123900>

Kim

Malcolm wrote:

Well, in this case, the fellow was denied a gun license by the state of Texas. So he got one on the black market.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 1:11 AM

Title: Re: The DJKR Topic

Content:

smcj said:

What if unawareness is perfectly exemplified by the idea, "things truly are the way I see them, and I know this for a fact because I see them that way"?

Johnny Dangerous said:

What if we were warned by countless teachers not to discard virtuous conduct in favor of the ultimate view....oh wait, we were.

Malcolm wrote:

On the other hand, Āryadeva mentions that if faced with a choice between virtuous conduct and emptiness, choose emptiness.

Author: Malcolm

Date: Tuesday, November 7th, 2017 at 12:38 AM

Title: Re: The DJKR Topic

Content:

smcj said:

What if unawareness is perfectly exemplified by the idea, "things truly are the way I see them, and I know this for a fact because I see them that way"?

Malcolm wrote:

This would apply equally to buddhas and sentient beings.

Author: Malcolm

Date: Monday, November 6th, 2017 at 10:41 PM

Title: Re: The Void

Content:

PuerAzaelis said:

IMHO: Why ask why? Just rest in attention and do nothing. Return, rest, return, rest. Forever.

Malcolm wrote:

This is an excellent way to wind up in the āyatana of infinite consciousness.

Author: Malcolm

Date: Monday, November 6th, 2017 at 10:32 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

People go through all sorts of levels of education without truly understanding the most basic things.

You have, for example, biological scientists that are also Creationists.

Malcolm wrote:

I am quite certain that man understands the basic principles of Buddhism. However, one thing needs to be pointed out -- do you have actual evidence that he is deliberately incited groups of people to kill Muslims? If not, then all this talk his going to lower realms is just empty chatter.

Author: Malcolm

Date: Monday, November 6th, 2017 at 10:17 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

Yes... Well... I wouldn't bet on it.

Malcolm wrote:

I would. Karma is unerring.

Grigoris said:

You completely missed the point... I wouldn't bet on the fact that he understands that the Triple Gem is a flawless field. Actually I would stake all my cash on the fact that he doesn't.

Malcolm wrote:

He is educated monastic. Of course he understands this. It won't prevent him from birth in lower realms, given his purported actions, but it plants roots of virtue in his

continuum nevertheless. People in Daesh hate the Triple Gem and would seek to destroy it.

Author: Malcolm

Date: Monday, November 6th, 2017 at 10:08 PM

Title: Re: Meat Eating Mantras

Content:

SuryaMitra said:

In most sources it say`s A A SHA SA MA HA, yet N.N.Norbu Rinpoche uses Ha A HA SHA SA MA, can anyone tell me what`s the reason behind that, is it from different termas?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, November 6th, 2017 at 9:58 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

ISIS, since even this fellow understands the Triple Gem is a flawless merit field.

Grigoris said:

Yes... Well... I wouldn't bet on it.

Malcolm wrote:

I would. Karma is unerring.

Author: Malcolm

Date: Monday, November 6th, 2017 at 9:37 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

There are no other means. And when we are talking about people who hate the Dharma as much as ISIS people, it will be incalculable eons before they have cultivated a sufficient root of merit for meeting the Dharma.

Grigoris said:

This guy claims he loves the Dharma and uses it to justify a genocide. So who will spend more incalculable eons cultivating the root of merit for meeting the Dharma?

Malcolm wrote:

ISIS, since even this fellow understands the Triple Gem is a flawless merit field.

Author: Malcolm

Date: Monday, November 6th, 2017 at 9:31 PM

Title: Re: Harming spirits

Content:

tiagolps said:

I've thought about this yesterday, do we harm spirits by harming their environment (without knowing we're doing it)? And do we produce negative karma? (without knowing we're doing it)

kalden yungdrung said:

Definitely sure we do.

...

tiagolps said:

So do these spirits actually get harmed by us? Or do they just get annoyed?

Malcolm wrote:

If someone destroyed where you live, would you feel harm?

Author: Malcolm

Date: Monday, November 6th, 2017 at 6:42 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

kirtu said:

But turning away from ones misdeeds and then really cultivating merit in any of the three great lineages purifies even those misdeeds (of course merit itself creates the causes for positive experiences but the point is that one can continue to purify the karma even before Arya wisdom dawns).

And in the HYT a complete stop can be put to even these misdeeds (because the positive effect from HYT practice can overwhelm negative karma and indeed with the truly diligent negative karma of even the worst sort can be purified).

Kirt

Malcolm wrote:

The only way to cut off rebirth in the three lower realms is by achieving stream entry (Hinayāna) or patience on the path of application (Mahāyāna) or strong heat (Vajrayāna). With respect to patience, this takes many eons to reach on the common Mahāyāna path.

There are no other means. And when we are talking about people who hate the Dharma as much as ISIS people, it will be incalculable eons before they have cultivated a sufficient root of merit for meeting the Dharma.

Aryjna said:

What about Dzogchen? Or does it fall under Vajrayana in this regard?

Malcolm wrote:

One would have to have firm confidence in the first vision.

Author: Malcolm

Date: Monday, November 6th, 2017 at 5:58 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

kirtu said:

Even those murders can actually attain enlightenment. For example, some former Khmer Rouge took robes and sincerely turned away from their sins.

Kirt

Malcolm wrote:

Turning away from one's misdeeds is nice, but it does not place a stop order to going to hell for mass murdering people. You have to attain stream entry.

kirtu said:

But turning away from ones misdeeds and then really cultivating merit in any of the three great lineages purifies even those misdeeds (of course merit itself creates the causes for positive experiences but the point is that one can continue to purify the karma even before Arya wisdom dawns).

And in the HYT a complete stop can be put to even these misdeeds (because the positive effect from HYT practice can overwhelm negative karma and indeed with the truly diligent negative karma of even the worst sort can be purified).

Kirt

Malcolm wrote:

The only way to cut off rebirth in the three lower realms is by achieving stream entry (Hinayāna) or patience on the path of application (Mahāyāna) or strong heat (Vajrayāna). With respect to patience, this takes many eons to reach on the common Mahāyāna path.

There are no other means. And when we are talking about people who hate the Dharma as much as ISIS people, it will be incalculable eons before they have cultivated a

sufficient root of merit for meeting the Dharma.

Author: Malcolm

Date: Monday, November 6th, 2017 at 5:47 AM

Title: Re: The DJKR Topic

Content:

dzoki said:

Yes they have changed the outer things, such as language melodies, mudras etc. but the core meaning of the teaching has not changed.

Malcolm wrote:

The core meaning of Vajrayāna is not different than the core meaning of Hinayāna, actually. Liberation means freedom from affliction.

Well, don't you think it brings us back to the point that both the teacher and the student should examine each other before entering into mutual relationship of teacher and student?

What needs to change is the cultural attitude that gurus own their students. But then, hey, I am a Norbuista and my teacher told me that his job, the job of a Dzogchen guru, is to make one free of the guru. My other guru, KDL, told me more than once that empowerments and so on, the main trappings of Vajrayāna, were just play for children.

Author: Malcolm

Date: Monday, November 6th, 2017 at 5:27 AM

Title: Re: The DJKR Topic

Content:

dzoki said:

I find the whole situation of vajrayana in the West to be both tragical and hilarious. Guru Padmakara said, that master taking on disciples without checking whether they are suitable recipient of secret mantra is like jumping of a cliff. Also in numerous texts it is said that the disciple should carefully discern whether master is qualified or not. Yet Tibetan teachers do not bother to really check their disciples and Western disciples do not bother to check their masters. In the end things go south and a lot of finger pointing on both sides ensues.

Malcolm wrote:

Vajrayāna and its teachers will have to adapt to the new, international circumstances in which it finds itself. Of course, given their penchant for following the dictates of the Communist Party, perhaps Chinese students will be more pliable to the dictates of "traditional" Tibetan gurus than we poor westerners who have been ruined by "Western Liberal Values" before we were ever born.

dzoki said:

Circumstances might be new, but samsara is one and the same. I don't see where and why vajrayana teachings should change.

Malcolm wrote:

Vajrayāna has changed massively since its origins in India. It would be absolutely historically naive to pretend otherwise. Vajrayāna was adapted by Tibetans to suit themselves. It will continue to be adapted by/adapt to the cultures in which it finds itself, or it will die.

dzoki said:

Vajrayana teaching is not for changing of worldly situation, it is for liberation from samsara and samsara is not somewhere outside, it is our own mind.

Malcolm wrote:

Vajrayāna has all kinds of methods for changing worldly situations, you know, like mantras for repelling armies and that sort of thing.

dzoki said:

Both Westerners and Tibetans alike would not be ruined by some political ideology - be it liberalism or patriarchal feudalism, but by clinging to the concepts (including liberalism and feudalism), by ego-clinging and by 8 worldly Dharmas.

Malcolm wrote:

Unfortunately, it now seems that the main thing propping up Vajrayāna is precisely the eight worldly dharmas. Why? Because Vajrayāna as social phenomena is mostly made up of worldly people like you and I. Sadly, we have come to a time when prominent teachers of the Dharma resort to petulant admonitions on Facebook when advertising their teachings in response to criticism of their jokes which were not well received by women in general and their defense of someone whom most people seem to agree is a very abusive person under the pretext of samaya.

Author: Malcolm

Date: Monday, November 6th, 2017 at 5:15 AM

Title: Re: Race in America

Content:

Malcolm wrote:

No?

<https://www.nytimes.com/2015/06/03/world/americas/canadas-forced-schooling-of-aboriginal-children-was-cultural-genocide-report-finds.html>

Minobu said:

but..we were genocidal in some respect towards the Native Nations .
The Catholic Church with provincial government consent allowed for residential schools.

<http://www.cbc.ca/news/canada/a-history-of-residential-schools-in-canada-1.702280>

kirtu said:

Culturally genocidal - yes that is true (and we don't need a CBC or NYTs article to know that).

However the United States was physically, Holocaust scale genocidal and only stopped after the actions had been undertaken and then discussed in the press, provoking an outcry that put an end to the physical genocide.

Did Canada have a Wounded Knee or Sand Creek? The US had *MANY*.

Kirt

Malcolm wrote:

Conflicts along the Okanagan Trail in 1858 in British Columbia were related to the Yakima War in Washington Territory

Fraser Canyon War (1858) – British Columbia (white irregulars in British territory against the Nlaka'pamux)

Lamalcha War (1863) — British Columbia (Royal Navy vs Lamalcha people)

Chilcotin War (1864) — British Columbia (White workers against the Tsilhqot'in)

Fisherville War (1860s) — British Columbia

Tobacco Plains War (1860s) — British Columbia

Roseland War (1860s) — British Columbia

Red River Rebellion (1869) — Nord-Ouest/Rupert's Land

Wild Horse Creek War (1880s) — British Columbia (see Fort Steele)

North-West Rebellion (1885) — Saskatchewan Territory (Métis people against Canadian forces)

Poundmaker's War (1885) — Saskatchewan Territory (Canadian army against Cree warriors)

Battle of Cut Knife (1885) (Canadian army against Cree and Assiniboine warriors)

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

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

<https://www.aadnc-aandc.gc.ca/eng/1314977281262/1314977321448>

The principle reason Canada seems to be more gentle on First Nations was that many tribes sided with British during war 1812.

Author: Malcolm

Date: Monday, November 6th, 2017 at 5:10 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

It was me that said: You do realise that he is quoting the aforementioned people? They actually said these things about him. If he came here and read some of your statements about him, he could quite easily quote them back at you (in the same context as the above quotes), would you then feel outraged because he is quoting you, or would you feel that maybe you should have chosen your words more carefully?

And it was you (Malcolm) that I was referring to regarding the choice of words. You are barking up the wrong tree.

Malcolm wrote:

Greg, I responded to that post of yours.

Now I am responding to a post of JD's.

You are aiming at the wrong barn. Typically, you are totally missing the point.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:51 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

It amounts to the same thing, AFAIAC.

Johnny Dangerous said:

It would if my post was the teeny bit you quoted, rather than the entire thing, which lends a context you missed to the thing you quoted.

Malcolm wrote:

It was what you lead your post with. Context is there for everyone else to read.

Johnny Dangerous said:

Also weird to single me out in the conversation, as for the most part I am NOT on DJKR's side here.

Malcolm wrote:

It was because of the way you started your post.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:45 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Perhaps your observation was not as skillful as it seemed to you when you hit submit.

Grigoris said:

Well nobody has said anything that would cause me to reassess my appraisal.

Malcolm wrote:

No one ever would. Your noggin is impenetrable.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:44 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

kirtu said:

But to what extent is this valid in our time? Almost everyone has seen a picture of a stupa or a Buddha and therefore a seed has been planted.

Kirt

Malcolm wrote:

Completely valid. Think ISIS.

kirtu said:

Even those murders can actually attain enlightenment. For example, some former Khmer Rouge took robes and sincerely turned away from their sins.

Kirt

Malcolm wrote:

Turning away from one's misdeeds is nice, but it does not place a stop order to going to hell for mass murdering people. You have to attain stream entry.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:42 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:
I didn't say anything like that.

Malcolm wrote:
You recommended that they should choose their words more carefully. I am quite certain that you did not intend to marginalize them, but that is exactly what asking them to "choose their words more carefully" does.

Johnny Dangerous said:
I didn't say that, I said they could have chosen their words carefully, and qualified it by saying that was "possible".

Malcolm wrote:
It amounts to the same thing, AFAIAC.

Johnny Dangerous said:
I do not accept that I am somehow an example of your ideas about gender-biased language simply because you missed the implicit meaning of things I said.

Malcolm wrote:
The problem with gender-biased (as well as racially-biased) language is that people don't even know when they are using it.

Author: Malcolm
Date: Monday, November 6th, 2017 at 4:35 AM
Title: Re: The DJKR Topic
Content:

Grigoris said:
And just to make things clear: I think it is admirable that distinguished women teachers are speaking out against abuse.

Malcolm wrote:
You could have led with that rather than running down the metadiscussion rabbit hole. Just sayin...

Grigoris said:
I didn't expect that saying something so brain dead obvious as: students need to reassess their expectations of the student-teacher relationship instead of throwing all the onus of responsibility exclusively on the teacher, would have received the responses it has thus far.

Malcolm wrote:

Perhaps your observation was not as skillful as it seemed to you when you hit submit.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:31 AM

Title: Re: Race in America

Content:

kirtu said:

The Canadians were bad and brutal but not genocidal like in the US.

Kirt

Malcolm wrote:

No?

<https://www.nytimes.com/2015/06/03/world/americas/canadas-forced-schooling-of-aboriginal-children-was-cultural-genocide-report-finds.html>

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:26 AM

Title: Re: Race in America

Content:

Minobu said:

Maybe you just do not get it Malcolm...and you are trying to force your triangle american racism into a Canadian square hole.

Malcolm wrote:

Do you really need me to trot out the history of racism in Canada? It'll just spoil your day.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:24 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

An appeal to emotion by any chance?

Malcolm wrote:

I always find it interesting the way in which in our speech and culture, the disenfranchised are always the ones cautioned about being more careful with their words, their clothes, etc. I was not singling out JD in particular, but the way this way of speaking about people who are suffering systematic oppression are always the ones

who are supposed to be more careful, less offensive, etc.

Johnny Dangerous said:
I didn't say anything like that.

Malcolm wrote:
You recommended that they should choose their words more carefully. I am quite certain that you did not intend to marginalize them, but that is exactly what asking them to "choose their words more carefully" does.

Author: Malcolm
Date: Monday, November 6th, 2017 at 4:17 AM
Title: Re: The DJKR Topic
Content:
dzoki said:

I find the whole situation of vajrayana in the West to be both tragical and hilarious. Guru Padmakara said, that master taking on disciples without checking whether they are suitable recipient of secret mantra is like jumping of a cliff. Also in numerous texts it is said that the disciple should carefully discern whether master is qualified or not. Yet Tibetan teachers do not bother to really check their disciples and Western disciples do not bother to check their masters. In the end things go south and a lot of finger pointing on both sides ensues.

Malcolm wrote:
Vajrayāna and its teachers will have to adapt to the new, international circumstances in which it finds itself. Of course, given their penchant for following the dictates of the Communist Party, perhaps Chinese students will be more pliable to the dictates of "traditional" Tibetan gurus than we poor westerners who have been ruined by "Western Liberal Values" before we were ever born.

Author: Malcolm
Date: Monday, November 6th, 2017 at 4:11 AM
Title: Re: The DJKR Topic
Content:
Malcolm wrote:

Seriously, they should "choose their words" more carefully? Maybe they shouldn't have worn that skimpy dress when they were posting on facebook either.

Grigoris said:
An appeal to emotion by any chance?

Malcolm wrote:
I always find it interesting the way in which in our speech and culture, the disenfranchised are always the ones cautioned about being more careful with their words, their clothes, etc. I was not singling out JD in particular, but the way this way of

speaking about people who are suffering systematic oppression are always the ones who are supposed to be more careful, less offensive, etc.

Author: Malcolm

Date: Monday, November 6th, 2017 at 4:07 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

And just to make things clear: I think it is admirable that distinguished women teachers are speaking out against abuse.

Malcolm wrote:

You could have led with that rather than running down the metadiscussion rabbit hole. Just sayin...

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:37 AM

Title: Re: Race in America

Content:

Minobu said:

True...but the French and English had to get along after the war...

Malcolm wrote:

It is news to me that the Anglophones in Canada get along with the Francophones. You know, I have read Anne of Green Gables. It's pretty racist about the French.

Minobu said:

so your basing the relationship on anne of green gables.
gee not much i can say to back up the fact that we do get along...
and we don't get along...
but the higher educated on both sides...do get along..
but hey you read anne of green gables...so what can i say.

Malcolm wrote:

I also know Canadian Francophones and Anglophones who really don't have nice things to say about each other.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:31 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

No, their statements concerned what he said. They were not statements about him as a person. They solely addressed the content of his joke. He made it about their persons.

treehuggingoctopus said:

You could argue that he is actually manipulating their words here -- to which he would probably retort: "Why can't you just relax, mate, and get the joke?" I think this is the scariest part of it all.

Malcolm wrote:

He is most definitely doing so.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:30 AM

Title: Re: The DJKR Topic

Content:

jkarlins said:

I'd watch that.

Malcolm wrote:

No accounting for taste, I guess.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:11 AM

Title: Re: Race in America

Content:

Minobu said:

Also it is worth noting our relationship with the founding native nations...we never massacred them or went in to indian wars with American heroes like general custer...

Malcolm wrote:

Dude, you really need to study the history of First Nations relationship with the Canadian Gvt. You people were brutal to first nations, every bit as bad as the US.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:09 AM

Title: Re: Race in America

Content:

Minobu said:

Canada promotes a multicultural thing...

Malcolm wrote:

This is a pretty recent trend in Canadian culture, driven by a need for population expansion more than any deep-seated, white Canadian conviction in the virtues of multiculturalism.

Minobu said:

True...but the French and English had to get along after the war...

Malcolm wrote:

It is news to me that the Anglophones in Canada get along with the Francophones. You know, I have read Anne of Green Gables. It's pretty racist about the French.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:08 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

So this might be true, that indeed the people he is quoting should've chosen their words more carefully...and this was the genius behind his supposed "critique", I guess it's possible, remotely.

Malcolm wrote:

Why should women who are offended at blatantly sexist humor "choose their words more carefully?" Let's look at what they said:

"disrespectful to women."

"disgusting and disrespectful unfortunately not surprising and definitely not funny."

Seriously, they should "choose their words" more carefully? Maybe they shouldn't have worn that skimpy dress when they were posting on facebook either.

Johnny Dangerous said:

I wasn't endorsing it...I was saying the vague possibility is there, outrage is one thing, an efficacious response is another. Our culture is at peak outrage right now. I think DJKR is mostly in the wrong here, for the record.

Malcolm wrote:

I don't see outrage in their words, I see simple, exhausted, disgust in the words of yet another patriarchal male complaining about how feminism is cramping his style. He might as well be on Fox News.

Author: Malcolm

Date: Monday, November 6th, 2017 at 3:02 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

You do realise that he is quoting the aforementioned people? They actually said these things about him. If he came here and read some of your statements about him, he could quite easily quote them back at you (in the same context as the above quotes), would you then feel outraged because he is quoting you, or would you feel that maybe you should have chosen your words more carefully?

So this might be true, that indeed the people he is quoting should've chosen their words more carefully...and this was the genius behind his supposed "critique", I guess it's possible, remotely.

Malcolm wrote:

Why should women who are offended at blatantly sexist humor "choose their words more carefully?" Let's look at what they said:

"disrespectful to women."

"disgusting and disrespectful unfortunately not surprising and definitely not funny."

Seriously, they should "choose their words" more carefully? Maybe they shouldn't have worn that skimpy dress when they were posting on facebook either.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:58 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Greg, I think you being deliberately obtuse.

Dzongsar posted something he thought was funny. Many, many women called him out for his "joke." You can argue about the merits of their discomfort if you like.

Grigoris said:

I am not talking about the merit or demerit of their actions, you are bringing this judgment into the discussion. I said that all instances of attraction and repulsion originate in a sense of self/ego. I don't see what is controversial about that.

Malcolm wrote:

It's beside the point.

Grigoris said:

You can claim that being subject to ongoing sexual harrassment for decades and years is just "ego" if one finds it uncomfortable and reacts with shock when a high lama argues that gurus have the right to disrespect their students in any capricious fashion they choose. But then you would be in the wrong.

You see, you are taking your assumption about the motivation for DJKR's post as the only correct assumption and thus you come to the mistaken conclusion that I believe that the abuse of students is correct and acceptable (something I have never said).

Malcolm wrote:

I did not say you did claim this, I said you can claim this. And if you did, you would be wrong.

Grigoris said:

Anyway, he removed the post. He was so pissed about taking it down, however, he complained about it during his recent teachings in Mexico City. Now, he takes this occasion, in announcing his teachings in Sikkim, to call out one of the leading western women teachers?

You do realise that he is quoting the aforementioned people? They actually said these things about him.

Malcolm wrote:

No, their statements concerened what he said. They were not statements about him as a person. They solely addressed the content of his joke. He made it about their persons. He is making it personal.

Grigoris said:

If he came here and read some of your statements about him, he could quite easily quote them back at you (in the same context as the above quotes),

Malcolm wrote:

You mean the words where I said that most of his post about Sogyal was bullshit and then diagramed the part that I agreed with? Please, let him. Because in reality, I have not said very much about Dzongsar at all.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:50 AM

Title: Re: Race in America

Content:

Minobu said:

Canada promotes a multicultural thing...

Malcolm wrote:

This is a pretty recent trend in Canadian culture, driven by a need for population expansion more than any deep-seated, white Canadian conviction in the virtues of multiculturalism.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:36 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Greg, I think you being deliberately obtuse.

Dzongsar posted something he thought was funny. Many, many women called him out for his "joke." You can argue about the merits of their discomfort if you like. You can claim that being subject to ongoing sexual harassment for decades and years is just "ego" if one finds it uncomfortable and reacts with shock when a high lama argues that gurus have the right to disrespect their students in any capricious fashion they choose. But then you would be in the wrong.

Anyway, he removed the post. He was so pissed about taking it down, however, he complained about it during his recent teachings in Mexico City. Now, he takes this occasion, in announcing his teachings in Sikkim, to call out one of the leading western women teachers?

Are you really that ok with sexism and abuse of women? I guess your anarchist commitment to leveling hierarchy ends with what you perceive to be your samaya vows.

Falling back on the old "it's ego" is just fucking lame. There is such a thing as virtuous conduct and nonvirtuous conduct. We should accept the former and reject the latter. Using a teaching announcement to castigate those who offered criticisms of one's dumbass, juvenile, sexist pranks is an insult to the very Dharma one is supposedly upholding.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:20 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

Somehow I don't think the Vajrayana is in any danger at all.

Malcolm wrote:

Of course it isn't. This idea that Vajrayāna is being threatened by liberal values, or that Vajrayāna is inherently incompatible with such values is just hysterical and reactionary Sturm und Drang coming from Dzongsar.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:15 AM

Title: Re: The DJKR Topic

Content:

Adamantine said:

Well one old post of DJKR's which I happened to appreciate and which has generally influenced my conduct on FB, contains some advice I believe to be quite valuable.

<https://www.google.com/amp/s/www.lionsroar.com/dzongsar-khyentses-social-media-guidelines-for-so-called-vajrayana-practitioners/amp/>

Recently, he appears to be

largely ignoring his own advice in this regard.

Also, the Vajrayana teachings are “hidden” in the sense that their meaning is not apparent to someone who has not received the appropriate teachings. It’s like a foreign language. Because some of the imagery and symbolism can seem strange or even violent to the uninitiated, it’s generally recommended to keep it hidden so that it doesn’t put off newer practitioners, who might develop wrong views about the Buddhist path in general and the Vajrayana path in particular.

Don’t create disharmony: Try to be the one who brings harmony into the sangha community with your online chatter, instead of trouble and disputes.

Always be mindful of your motivation: Please do not attempt to display “crazy wisdom” behaviors online, just inspire others to have a good heart. If you think you are posting something out of compassion, try first to make sure you are doing no harm. Whenever you can’t let go of the itch to post something, make sure that it helps whoever who reads it and the Dharma.

Whether this corresponds to hypocrisy or skillful means will inevitably be debated. It's hard for me at the moment to recognize skill at play. However, some Vajra siblings I respect somehow do. . . This is a challenging mess.

Malcolm wrote:

Seems like Dzongsar should follow his own advice and put a sock in it.

Basically, Dzongsar has apparently decided to start a culture war, since he finds Western Liberal Values very frustrating. Then of course he will find ample support from online sycophants.

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:14 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

So you don't accept that power differentials make consent impossible?

Grigoris said:

There are power differentials in every single interpersonal relationship, does that mean that all instances of sexual activity are rape?

Malcolm wrote:

We are specifically talking about the power differential between professionals and their clients.

Grigoris said:

I think you'll find that everybody involved is acting from the position of ego. EVERYBODY.

Malcolm wrote:

Really, it is "ego" to find something like Dzongsar's joke repellant, something which reinforces the idea that gurus should have right to sexually abuse their students?

Author: Malcolm

Date: Monday, November 6th, 2017 at 2:10 AM

Title: Re: The DJKR Topic

Content:

treehuggingoctopus said:

The "novelty" of such posts has worn off, and so has their shock value. He continues to offend those already offended, and endear himself to those who already cherish his crazy-wisdom-on-FB shtick.

Malcolm wrote:

Well, he has massively upped the ante by calling out Lama Tsultrim Allione publicly. It seems to me he wants this conflict to increase and spread, not decrease and dwindle.

Quay said:

And Loppon Yudron Wangmo (who posts here and on FB but is on social media holiday until mid-December.) She received her teaching authorization from Lama Pema Dorje, a Dudjom lineage holder, which just seems to make it even more of a conflict increasing post.

Malcolm wrote:

Yes, and Ian Baker, sigh, all of whom are my friends. It also occurs to me that the timing of this, while LTA is traveling in Bhutan, is not accidental.

Author: Malcolm

Date: Monday, November 6th, 2017 at 1:50 AM

Title: Re: Destruction of Spirits?

Content:

Malcolm wrote:

Their stream of nonvirtue is interrupted, generally. However, this does not mean that all their traces for rebirth are eradicated, or that they recognize their own state in the bardo of dharmatā.

cyril said:

I see. But still, if the stream of non-virtue is interrupted, how come that gyalpo in question keeps coming back in the form of a vengeful spirit? I imagine that, if that spirit has anything to do with the continuum of Drakpa Gyaltsen, then it should possess enough virtuous karmic traces able to propel it into a more favorable rebirth once the negative traces are eradicated.

Malcolm wrote:

Some traces are very, very, strong, when motivated by strong hatred.

Author: Malcolm

Date: Monday, November 6th, 2017 at 1:43 AM

Title: Re: The DJKR Topic

Content:

treehuggingoctopus said:

The "novelty" of such posts has worn off, and so has their shock value. He continues to offend those already offended, and endear himself to those who already cherish his crazy-wisdom-on-FB shtick.

Malcolm wrote:

Well, he has massively upped the ante by calling out Lama Tsultrim Allione publicly. It seems to me he wants this conflict to increase and spread, not decrease and dwindle.

Author: Malcolm

Date: Monday, November 6th, 2017 at 1:04 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

The clarity connected with lhun grub is not cognitive clarity, rather, clarity here is zang thal, pellucidity. This is the clarity of the basis.

Cognitive clarity is connected with vidyā; vidyā is both empty and clear. But vidyā is not the basis. Vidyā is the name for a consciousness that has recognized the basis.

This distinction is often glossed over, leading to much confusion.

Temicco said:

How does the clarity of the three experiences fit into the picture?

Malcolm wrote:

It is cognitive clarity, not the clarity of the basis.

Author: Malcolm

Date: Monday, November 6th, 2017 at 12:57 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

So you think it is funny that a high lama publicly targets people and other lamas for ridicule? Especially, ridiculing these women for being concerned about the promotion of rape culture attitude?

Grigoris said:

It only counts as ridicule if you take it as a serious assault on one's sense of self.

Rape requires lack of consent

Malcolm wrote:

So you don't accept that power differentials make consent impossible?

As far as ridicule goes, it has nothing to do with an assault on one's sense of self, it means "the subjection of someone or something to contemptuous and dismissive language or behavior."

In other words, it is pretty clear Dzongsar is contemptuous of those people who found his "joke" something that promoted abuse of women. It seems to me the one feeling their sense of self is being assaulted is the writer of the ridicule and not his targets.

Author: Malcolm

Date: Monday, November 6th, 2017 at 12:47 AM

Title: Re: The DJKR Topic

Content:

jkarlins said:

I liked this one, I thought it was funny

Malcolm wrote:

There is nothing funny about it at all. It's quite sad really.

Grigoris said:

I think it's funny, but then again I don't expect everybody to agree with (or understand) my sense of humor.

Malcolm wrote:

So you think it is funny that a high lama publicly targets people and other lamas for ridicule? Especially, ridiculing these women for being concerned about the promotion of rape culture attitude?

Author: Malcolm

Date: Monday, November 6th, 2017 at 12:13 AM

Title: Re: The DJKR Topic

Content:

jkarlins said:

I liked this one, I thought it was funny

Malcolm wrote:

There is nothing funny about it at all. It's quite sad really.

Author: Malcolm

Date: Monday, November 6th, 2017 at 12:00 AM

Title: Re: The DJKR Topic

Content:

smcj said:

What about the Dharmakaya is worthy of devotion?

I'm assuming the connotation of adoration or love is a correct translation.

Malcolm wrote:

Depend on what Tibetan word. The Tibetan word most commonly translated as devotion is mos gus, or gus pa.

Mos gus is combined term that does not have a real Sanskrit term underneath it. It combined from mos pa and gus pa.

Mos pa only translates adhimokṣa and its various forms. It means confidence or interest. Gus pa translate two terms primarily, ādara and satkṛtya, both of which mean to pay respect.

Thus the terms we usually see translated as "devotion" really mean, "confident interest" and "respect".

Thus, when we see the term "devotion" in a Tibetan Buddhist book, we should understand that it really has nothing to do with the English history of the word, which really means "formal vow." Devotion means "love, loyalty, or enthusiasm for a person,

activity, or cause:" Of these three, it is only the third definition, enthusiasm, which is really indicated by the term in its Buddhist sense. This does not bar us from having love for or loyalty to our gurus, teachers, etc. But just to be clear, we should expect love from our gurus, since the texts on the qualities of the guru all describe the guru as loving, and they in return should expect our interest and respect.

Powerful bliss said:

Interesting perspective Malcolm. I had receive this explanation about the tibetan word devotion in tibetan. I am curious to know your take on it:

Devotion in tibetan = MUGU = LONGING = I WANT THIS, HAVING NO ARROGANCE.

You don't know the next steps so you come with the quality of no arrogance. I so want what I see. I come naked, no pretence. I need what you have. Humble, open-hearted, interested longing. Translated from Tibetan, DEVOTION = LONGING WITH NO ARROGANCE.

Malcolm wrote:

The term "devotion" is not a terribly accurate translation of mos gus. But we use it because it has become customary.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 10:39 PM

Title: Re: Enochian

Content:

jkarlins said:

Wonder what would happen if someone translated dharma texts into Enochian.

Jake

Malcolm wrote:

Enochian does not have a grammar, so it would be hard.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 10:37 PM

Title: Re: Feelings of Mind?

Content:

Tenma said:

So you mean he isn't to be meditated on for guru yoga? Then who is to be my root? If he is the refuge, then how does one know their root guru? The one who gives lungs, the one who gives any empowerments, or what exactly?

Lobsang Chojor said:

I'm not sure about guru yoga, Malcolm will know better.

The root guru in the Sakya tradition is the teacher who gives you a highest yoga tantra

empowerment.

Tenma said:

Does that mean I have to go out and find a root guru? Lama Dawa is no longer available, so I have no clue on who to accept as my root guru. Lama Dawa can't as he is a refuge lama and too faraway, so I dunno who.

Malcolm wrote:

You do not have to find a root guru. When you are ready, and the cause and condition is right, you will meet your root guru.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 10:34 PM

Title: Re: Feelings of Mind?

Content:

Tenma said:

I'll stick to my lama's Kagyu part as an incarnation of Sevan Repa.

Malcolm wrote:

Lama Kunga is a Sakya lama through and through.

Tenma said:

Not quite, he was raised into the Gelug tradition and later became a Sakyapa, though he was originally an incarnation of Milarepa's student, Sevan Repa, so I'm sticking to that part.

Malcolm wrote:

Whatever dude. But he is a Sakya lama through and through.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 10:30 PM

Title: Re: Destruction of Spirits?

Content:

Malcolm wrote:

Their continuums are liberated into the dharmadhātu and the exorcist takes their lifeforce.

Rebirth.

cyril said:

Maybe I'm thick or just ignorant of these things but shouldn't rebirth be out of question once the continuum is liberated in the dharmadhatu? Wouldn't that be essentially a sort of wrathful phowa? If the entity is subsequently still subject to rebirth, there isn't much liberation to speak of, is it?

Malcolm wrote:

Their stream of nonvirtue is interrupted, generally. However, this does not mean that all their traces for rebirth are eradicated, or that they recognize their own state in the bardo of dharmatā.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 7:24 AM

Title: Re: Feelings of Mind?

Content:

Tenma said:

Then what's a root guru? This refuge lama I have also gave a lung to certain practices, but nothing with the high tantra. Does that count as a root guru or not?

Lobsang Chojor said:

In the Sakya and Gelug traditions the root guru is the guru who gives you a highest yoga tantra empowerment, in the Nyingma and Kagyu traditions it's the guru who shows you the nature of your mind.

Tenma said:

I'll stick to my lama's Kagyu part as an incarnation of Sevan Repa.

Malcolm wrote:

Lama Kunga is a Sakya lama through and through.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 4:47 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Miroku said:

Hello, I had some indications it might be a good idea to do vajrapani practice. Is it possible to do it the same way as it is done in thun with simhamukha and guru dragphur? Please pm me if this info is too sensitive.

Malcolm wrote:

Yes. In the old short thun, Vajrapani was main male deity practice.

Mantrik said:

Which was the main female deity?

Malcolm wrote:
Simhamukha.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 4:26 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Miroku said:

Hello, I had some indications it might be a good idea to do vajrapani practice. Is it possible to do it the same way as it is done in thun with simhamukha and guru dragphur? Please pm me if this info is too sensitive.

Malcolm wrote:

Yes. In the old short thun, Vajrapani was main male deity practice.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 3:56 AM

Title: Re: Destruction of Spirits?

Content:

Tenma said:

I would like to ask, how do exorcisms work? Do they die and be reborn in hell or lower realms, they become part of a mandala, or what exactly? I've been reading on "destroying" a spirit in Tibetan Buddhism and am curious on how it works(not the oath-bound thing nor warding off).

Malcolm wrote:

Their continuums are liberated into the dharmadhātu and the exorcist takes their life force.

Tenma said:

Then how come an exorcism of destruction fail? I've heard of one particular spirit who was destroyed by the 5th Dalai Lama, yet he still is worshiped today with his own oracle taking trance still. Why would that be?

Malcolm wrote:

Rebirth.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 3:37 AM

Title: Re: Destruction of Spirits?

Content:

Tenma said:

I would like to ask, how do exorcisms work? Do they die and be reborn in hell or lower realms, they become part of a mandala, or what exactly? I've been reading on

"destroying" a spirit in Tibetan Buddhism and am curious on how it works(not the oath-bound thing nor warding off).

Malcolm wrote:

Their continuums are liberated into the dharmadhātu and the exorcist takes their lifeforce.

Mantrik said:

Please could you explain the 'lower activities' liberation process relating to spirits?

I'd have a bash but I really don't know enough and it seems from recent threads people want to know more.

Malcolm wrote:

No, one should have this explained during the empowerment, and then when someone has done the approach mantra sufficiently of this or that wrathful deity, they can learn this from their teacher.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 3:13 AM

Title: Re: Destruction of Spirits?

Content:

Tenma said:

I would like to ask, how do exorcisms work? Do they die and be reborn in hell or lower realms, they become part of a mandala, or what exactly? I've been reading on "destroying" a spirit in Tibetan Buddhism and am curious on how it works(not the oath-bound thing nor warding off).

Malcolm wrote:

Their continuums are liberated into the dharmadhātu and the exorcist takes their lifeforce.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 2:53 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

I'm going to take a vacation for a little while.

Malcolm wrote:

Good plan.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 1:04 AM

Title: Re: Race in America

Content:

The Cicada said:

In the case of your brother, I imagine that he remembers the days when the ethic of civil democracy was strong and Americans identified themselves foremost as Americans rather than in terms of some partisan identity group or political allegiance.

Malcolm wrote:

Sure, if they were white, and not black or brown (or depending on the decade, Irish, Italian, Polish, Jewish. etc.)

The Cicada said:

This is what Trump represents. Whether you're a white American, male, black American, Native American, female, white nationalist, Semite, Aztec priest, former Zulu chieftan, Buddhist, Votary of Moloch, Sikh, Hindu, moderate Muslim, transgendered person, or Kekist neopagan, so long as you identify foremost as an American politically and are concerned with the interests of the nation as a whole rather than merely one's own faction at the expense of the whole or with globalism at the expense of the lower classes, Trump is appealing to you.

Malcolm wrote:

Trump is appealing to racist white people, that's about it, apart from some self-hating blacks and latinos.

Author: Malcolm

Date: Sunday, November 5th, 2017 at 12:06 AM

Title: Re: The concept of the teacher's "blessings"

Content:

Losal Samten said:

Well, some Kagyupas, such as Jigten Sumgon, say that devotion is the ideal mindset for realising vidya (post-instruction, naturally). Whether this is agreed upon by other schools or not is irrelevant, insofar as that it's the orthodox teaching for Drigungpas.

Malcolm wrote:

I don't think that Jigten Sumgon was a Dzogchen practitioner, despite his other excellent qualities.

I assume when you use the term vidyā you are referring to the specific knowledge imparted by a Dzogchen master.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 10:34 PM

Title: Re: The concept of the teacher's "blessings"

Content:

Losal Samten said:

Whether one gets to vidya via a cold methodology, or via overwrought devotionality is pretty irrelevant at the end of the day imo.

Malcolm wrote:

One is never going to accomplish vidyā through overwrought devotion, or even devotion at all. One will only accomplish it based on the intimate instructions of a qualified guru. Faith in such a guru is required, in so far as one needs to trust this person actually can impart the instructions you desire.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 10:24 PM

Title: Re: Socialism & Communism

Content:

MiphamFan said:

Smith's prose is excellent...

Malcolm wrote:

Those Scotsman knew how to write.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 10:21 PM

Title: Re: Socialism & Communism

Content:

Grigoris said:

Personally I always liked the work of post-Marxist and neo-Marxists and also the theories of people like Guattari and Deleuze.

Malcolm wrote:

Nomadology is fun.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 5:54 AM

Title: Re: The concept of the teacher's "blessings"

Content:

conebeckham said:

Malcolm does not discount the teacher's "blessings," let's be clear about that. Nor do I. Nor should any Vajrayana practitioner.

Malcolm wrote:

In reality, what people should be focusing on is the five indriyas, the first set of components of the thirty-seven adjuncts to awakening.

This takes care of the whole issue.

But you know I am a DC person, and our teacher really has a very different take on these issues than many Tibetans. He does not teach devotional Buddhism at all.

conebeckham said:

That may be, but paradoxically he inspires a great deal of devotional activity. That you cannot deny.

Malcolm wrote:

He is kind, so he does not discourage it; he also does not take it seriously. People, Tibetans included, are devoted one minute, and gone the next to the next "important guru."

conebeckham said:

I assume by "five Indriyas" you're actually referring to the "Five Spiritual Faculties?"

Malcolm wrote:

Yes, the first of the eight indriyas of nirvana. The rest of the indriyas drag one down into samsara.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 5:34 AM

Title: Re: The concept of the teacher's "blessings"

Content:

conebeckham said:

Malcolm does not discount the teacher's "blessings," let's be clear about that. Nor do I. Nor should any Vajrayana practitioner.

Malcolm wrote:

In reality, what people should be focusing on is the five indriyas, the first set of components of the thirty-seven adjuncts to awakening.

This takes care of the whole issue.

But you know I am a DC person, and our teacher really has a very different take on these issues than many Tibetans. He does not teach devotional Buddhism at all.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 5:08 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

anjali said:

So, in other words, are you saying the Dzogchen view of Zen is that that tradition can only have partial knowledge (vidya/rigpa) since it has no teachings that everything appears and manifests out of one's own cognizant nature?

Malcolm wrote:

The clarity connected with lhun grub is not cognitive clarity, rather, clarity here is zang thal, pellucidity. This is the clarity of the basis.

Cognitive clarity is connected with vidyā; vidyā is both empty and clear. But vidyā is not the basis. Vidyā is the name for a consciousness that has recognized the basis.

This distinction is often glossed over, leading to much confusion.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 4:58 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

The purpose of the Dharma is to know awakening directly for oneself...

True.

...not to depend on faith in others awakening, not even the Buddha's.

You've just negated the Vajrayana as a method to know awakening directly for oneself.

Malcolm wrote:

Nope. I can have all the faith in the world in this or that guru. But if I don't practice according to their instructions, I might as well leave the beer on the shelf unopened and just admire the label.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 4:17 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

That's not what I'm saying. What I'm saying is that somebody that insists on holding on to their unawareness, which in this case is cultural prejudice against devotions and faith. cannot easily become enlightened.

Malcolm wrote:

The purpose of the Dharma is to know awakening directly for oneself, not to depend on faith in others awakening, not even the Buddha's.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 2:48 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Rick said:

Any chance for an old dude like me — with a decent heart and decent brain and 40 years of various spiritual forays behind me, but quite new to Dzogchen — to make it to the other shore? Or should I be content for however far my little raft happens to go (this time around)? Just trying to be realistic here. Thanks!

Malcolm wrote:

Your only hope is Dzogchen, actually.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 2:48 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

With respect to Zen, of course there are awakened Zen masters. But since Zen and sūtra in general lack the teachings on lhundrup, they cannot not account for how delusion begins nor do they have the framework for attaining the body of light, etc. One might say they have partial rigpa, since they realize the emptiness side of phenomena, but not the apparent side of phenomena.

passel said:

With respect, the Samten Migdron is not the last word in zen.

Malcolm wrote:

My statement has nothing to do with Samten Migdron.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 1:51 AM

Title: Re: The concept of the teacher's "blessings"

Content:

MalaBeads said:

Malcolm,

In the "sakya" section you have posted the the upcoming (in April, 2018) HHST empowerment of yamantaka may be taken as a "blessing". What is this?

Malcolm wrote:

It means that HHST is allowing people to attend the empowerment without making a practice commitment.

MalaBeads said:

I understood that part. But if you don't make the commitment to practice, then what is being conferred?

Malcolm wrote:

The empowerment.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 1:02 AM

Title: Re: The concept of the teacher's "blessings"

Content:

MalaBeads said:

Malcolm,

In the "sakya" section you have posted the the upcoming (in April, 2018) HHST empowerment of yamantaka may be taken as a "blessing". What is this?

Malcolm wrote:

It means that HHST is allowing people to attend the empowerment without making a practice commitment.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 12:25 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

Hey, if the Buddhas and Bodhisattvas find the Mt. Meru symbolism appealing I'm ok with offering it that way.

Malcolm wrote:

I think they don't care.

Author: Malcolm

Date: Saturday, November 4th, 2017 at 12:12 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

Anyway that just the crudest cosmology. In Kongtrul's book on cosmology, titled "Myriad Worlds" in English, he goes through various levels of cosmologies until he ends up with a Dzogchen cosmology. You don't like that either. You're kinda hard to please.

Malcolm wrote:

Dzogchen cosmology is simply a variant of the cosmology presented in Abhidharma.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 11:24 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

And I'm not selling. What I'm doing is attacking DW sacred cows. It's your karma, and your practice. You can do as you please.

Malcolm wrote:

No, you are not doing any such thing. You are making a tempest in a thimble.

smcj said:

People can do as they please. I am simply not going along with the DW echo chamber that thinks that the teachings on faith, devotion, blessings and the like, can be dismissed or can be interpreted in a way so as to be acceptable to our culturally preconceived values.

Malcolm wrote:

Faith, devotion, and blessings should be based on what is actually taught in sūtra and tantra about faith, devotion, and blessings.

smcj said:

Entertain the possibility that Vajrayana and secular culture are not compatible. If so, which do you chose? (That's not aping a Tibetan.)

Malcolm wrote:

Many tantras state that Mt. Meru is the center of our world. Also many sūtras. But there is no basis for this cosmology in science. Which do you choose? Do you go the fundamentalist route and insist, while flying around the globe, that there is a huge Mt. Meru in the middle of it and the world is actually flat, surrounded by a massive ocean bordered by iron mountains high enough to keep the fatal stench of the intermediate hells away, or not?

Author: Malcolm

Date: Friday, November 3rd, 2017 at 11:10 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

What he said about Tibetans is that they need to be more so. If we are less so than Tibetans, we need to double our efforts to become devotional compared to a Tibetan.

Malcolm wrote:

Actually, his critique of Tibetans is mainly rooted in Tibetans mistaking their cultural traditions for the Dharma, just as you mistake Tibetan cultural traditions for the Dharma.

It is not that Tibetan cultural traditions are not intrinsically valuable for Tibetans, but that Tibetan culture is not American or European culture.

The Dharma is relevant irrespective of culture, but aping Tibetans is not going to bring us closer to Dharma.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 11:07 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

And I'm not selling. What I'm doing is attacking DW sacred cows. It's your karma, and your practice. You can do as you please.

Malcolm wrote:

No, you are not doing any such thing. You are making a tempest in a thimble.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 11:05 PM

Title: Re: The concept of the teacher's "blessings"

Content:

Karma Dorje said:

You are the one positing that blessing is fairy dust. I know quite well what blessing is in the context of my practice.

Malcolm wrote:

People have all kinds of ideas about all kinds of things. But it is pretty clear what Vajrayāna commentaries define blessings as, and it has nothing at all do with some kind of power that gurus possess and everything to with how interested one is practicing the Dharma.

In other words, even if your guru has the power to invert the earth, this won't help you at all.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 10:37 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

When a westerner can do the things I've seen Tibetans do then fine. Until then, stick to the undiluted source.

Virgo said:

no offense but this comes accross as pretty racist.

Kevin

Malcolm wrote:

SMCJ is the very picture of a self-hating western Tibetan Buddhist.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 10:36 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

"Blessings" are not some kind of magical fairy dust. The only external blessing one can receive is being shown the path. That's it. The rest is up to you.

That's a statement that belongs on DhammaWheel.

Malcolm wrote:

It is a statement that belongs on every Buddhist forum no matter what the stripe. The whole reason we in Tibetan Buddhism refer to ourselves as nang pas, insiders, is due to the fact that as insiders we understand that liberation comes about only through our own effort, not from appealing to external forces.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 10:27 PM

Title: Re: The concept of the teacher's "blessings"

Content:

Karma Dorje said:

What do you think he would have to say about current practitioners from Europe and America? I doubt it would be very flattering.

Malcolm wrote:

You cannot know this. But we do know what he said about Tibetans.

Karma Dorje said:

I don't see any point in rejecting elements of Buddhist theory and praxis simply because of one's negative conditioning towards Christianity.

Malcolm wrote:

The issue is not whether one is rejecting "elements of Buddhist theory and praxis," but rather whether one is importing foreign ideas into elements of Buddhist theory and praxis, such as grace, and so on.

Karma Dorje said:

Blessings are simple and obvious.

Malcolm wrote:

"Blessings" are not some kind of magical fairy dust. The only external blessing one can receive is being shown the path. That's it. The rest is up to you.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 10:08 PM

Title: Re: Race in America

Content:

The Cicada said:

Not only do those who support Trump often represent the figurative backbone of the nation...

Malcolm wrote:

Not even close.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 10:06 PM

Title: Re: Race in America

Content:

The Cicada said:

The "SJW" phenomenon

Malcolm wrote:

Is wholly a fabrication of the Right.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 9:25 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

Their culture imbues their approach with respect, reverence, and credibility.

Malcolm wrote:

You have a lot of fantasies about Tibetans. I suggest you reread Words of My Perfect Teacher, and pay careful attention to how Patrul exposes the deep hypocrisies in Tibetan culture, including finding Tibetans quite deficient in faith, respect, and reverence to the Dharma.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 9:21 PM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

Not interested. Never liked it.

Malcolm wrote:

Wow, your devotion is very fickle.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 9:47 AM

Title: Re: The concept of the teacher's "blessings"

Content:

smcj said:

When a westerner can do the things I've seen Tibetans do then fine.

Malcolm wrote:

You mean miracles? Magic? Siddhis?

Read the Diamond Sutra again.

Author: Malcolm

Date: Friday, November 3rd, 2017 at 1:15 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Aha! Thanks. Makes sense. (Though I wonder: Is there an "enlightened" level of being/knowing that lotsa different spiritual traditions can get to? Yes each tradition's enlightenment might have a different flavor on account of the culture in which the teachings thrive and are administered. But do enlightened Zen Buddhists, Advaitins, Dzogchen'ers, Taoists, etc. all experience/know the same core stuff ... stand on the same "other" shore?)

Malcolm wrote:

Well, first of all, I don't think there are any awakened Advaitans, or Taoists, or Christians, or Muslims, or shamans, etc.

With respect to Zen, of course there are awakened Zen masters. But since Zen and sūtra in general lack the teachings on lhundrup, they cannot not account for how delusion begins nor do they have the framework for attaining the body of light, etc. One might say they have partial rigpa, since they realize the emptiness side of phenomena, but not the apparent side of phenomena.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:50 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

I guess, crassly put, do Tibetan Buddhists *own* rigpa? In the sense of: You want rigpa? Study with a Tibetan master, period.

Malcolm wrote:

Not just any Tibetan master, but a Dzogchen master. The meaning of the term is intimately bound up with Dzogchen teachings of the upadesha class.

Those teachings do not exist anywhere else. Using the term rigpa with reference to Advaita or Zen is so out of context as to be meaningless. Advaitans, Zen folks, Vipassanistas don't practice Atiyoga, and do not even have any of the conceptual framework that defines rigpa as rigpa.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:14 PM

Title: Re: Guru Yoga & Lamanism: Speculations on Shingon and Nichiren Schools

Content:

illarraza said:

No Guru Yoga in Shingon???

"I take refuge in the Great Guru, the Vajra of all pervading spiritual radiance." -- Shingon prayer

Who is kidding whom?

Malcolm wrote:

Taking refuge in a guru is not guru yoga. Guru yoga is a specific kind of practice that does not exist in the lower/outer tantras practiced in Shingon and Tendai.

As for Avici hell, you know what they say, heaven for the climate, hell for the company.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:12 PM

Title: Re: Best political system for Dharma

Content:

Malcolm wrote:

Nepal is a perfect example of the declining fortunes of kings injuring the Dharma.

Grigoris said:

Didn't the heir apparent to the Nepalese throne go batshit crazy with a sub machine gun and kill half his family, thus paving the way for democracy (at last)?

Malcolm wrote:

Nepal's King Birendra established a parliament. When he was assassinated by his nephew in 2001, (and not his son as is popularly alleged), his brother took power, dissolved the government, and then was forced to step down, etc.

https://en.wikipedia.org/wiki/Nepal#Kingdom_of_Nepal_.281768.E2.80.932008.29

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:04 PM

Title: Re: Best political system for Dharma

Content:

Malcolm wrote:

Bhutan was founded on the overthrow of a religious monarch by a secular monarch.

Nepal is a perfect example of the declining fortunes of kings injuring the Dharma.

madhusudan said:

I'm happy to stand corrected as I'm confident you are more knowledgeable in this subject area. Can you inform me on how the Nepali royals injured the Dharma? I was impressed during my time there in the late 90s with people's devotion.

Malcolm wrote:

Well, the because of the instability caused by the assassination of the royal family, the Maoists gained a lot of control, and they exerted a lot of pressure on small monasteries in the countryside, etc., and Nepal has basically become a proxy for China, none of that is good for the Dharma.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 11:36 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

passel said:

soon the core technical terms went untranslated

Malcolm wrote:

This is why I don't translate some of them, a short list of about twenty terms I think should remain either in Sanskrit or Tibetan.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 11:01 AM

Title: Re: Best political system for Dharma

Content:

madhusudan said:

I admit I was surprised to see monarchy as your proposed model, but when I thought about it, it seems true empirically if taking Bhutan and (formerly) Nepal as examples.

Malcolm wrote:

Bhutan was founded on the overthrow of a religious monarch by a secular monarch.

Nepal is a perfect example of the declining fortunes of kings injuring the Dharma.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:59 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

This rigpa thingie is really quite mysterious to me.

Malcolm wrote:

It just means knowledge of the nature of your mind, among other things.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 10:58 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

passel said:

I'm looking at the glossary in his Heart of the Great Perfection now- he's got pristine awareness for rigpa.

Malcolm wrote:

That's too bad. It is not a very justified reading. Listen to my podcast to find out why.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 8:11 AM

Title: Re: How to say "Happy Birthday" to a tulku.

Content:

arturopablo said:

Hi, my name is Pablo and I am part of a little Buddhist community in Guayaquil, Ecuador. We are making a video for the birthday of the Venerable Namkhai Norbu. My knowledge of Tibetan is very basic, I can barely read and can only make smalltalk. Only recently I am beginning to study proper grammar. I'm using this as a opportunity to learn more about Tibetan language.

Malcolm wrote:

They don't say "happy birthday" in Tibetan at all.

They might say tashi deleks! though.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 8:09 AM

Title: Re: Socialism & Communism

Content:

PuerAzelis said:

Loppon, if you feel inclined pls elaborate. Labor is not the only factor of production. But it may be that many or most entrepreneurs are motivated by jealousy, etc. in which case capital is controlled by ... um, a-holes. Therefore labor surplus is really the only honest factor left.

Malcolm wrote:

Labor value does not account for the water/diamond paradox.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 4:47 AM

Title: Re: Best political system for Dharma

Content:

tiagolps said:

There are no Patrons of Buddhism in democracy.

boda said:

How much patronage does Buddhism require?

I think it has renunciate ethic that other religions may lack, so it may be somewhat antithetical to require lavish cathedrals or whatever.

tiagolps said:

Patronage isn't about building fancy temples only. Monarchs were also patrons of translation projects.

Malcolm wrote:

That only lasted a short time in Tibetan history. Virtually none of the new translations school translators had anything like royal patronage.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 4:34 AM

Title: Re: Best political system for Dharma

Content:

Nemo said:

"Freedom without socialism is privilege & injustice,
And socialism without freedom is slavery & brutality."

- Mikhail Bakunin

Malcolm wrote:

Yes, old Bookchin, the architect of Libertarian Municipalism. His critique of Socialism/communism is spot on.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 12:33 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

how do you not want as a Buddhist universal health care...

Malcolm wrote:

Who said I didn't want Universal Health Care? I am a Berniecrat.

Author: Malcolm

Date: Thursday, November 2nd, 2017 at 12:21 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

Venezuela seems like some kind of pariah as of late as is Cuba...to you guys anyway.

Malcolm wrote:

Venezuela is a perfect example of the failure of a classical Socialist planned economy.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 11:20 PM

Title: Re: Best political system for Dharma

Content:

Malcolm wrote:

Hahaha, really, man — listen to yourself, "We can't really know for sure in what form religious freedom would exist in Europe if it were less democratic," we can know for sure. There would be less religious freedom.

And the diversity of Buddhism in the West is not a product of immigration. It is a product of westerners going to Asia and returning with Buddhist traditions, sometimes with monks in tow.

tiagolps said:

Liechtenstein is an example of a less democratic country in Europe with religious freedom.

Malcolm wrote:

Lichtenstein is a state where they practice Direct Democracy.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 11:06 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Which is jnana, not rigpa, yes?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 11:02 PM

Title: Re: Best political system for Dharma

Content:

tiagolps said:

But modern democracy really hasn't done much for Buddhism...

Malcolm wrote:

Seriously, are you kidding? In the US and Europe, one can experience more or less every form of Buddhism there is. This is a directly result of Democratic institutions.

tiagolps said:

Well it's more of a result of immigration... Like I said before, we can't really know for sure in what form religious freedom would exist in Europe if it were less democratic. The Russian Monarchy is a good example.

Malcolm wrote:

Hahaha, really, man — listen to yourself, "We can't really know for sure in what form religious freedom would exist in Europe if it were less democratic," we can know for sure. There would be less religious freedom.

And the diversity of Buddhism in the West is not a product of immigration. It is a product of westerners going to Asia and returning with Buddhist traditions, sometimes with monks in tow.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 10:47 PM

Title: Re: Best political system for Dharma

Content:

tiagolps said:

But modern democracy really hasn't done much for Buddhism...

Malcolm wrote:

Seriously, are you kidding? In the US and Europe, one can experience more or less every form of Buddhism there is. This is a directly result of Democratic institutions.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 10:18 PM

Title: Re: Best political system for Dharma

Content:

Diderot said:

Men will never be free until the last king is strangled with the guts of the last priest

DGA said:

Sure, call it hyperbole, but the principle is sound.

tiagolps said:

The question is, would that be true freedom?

Guys the question isn't "which political system is better?"
It's "which political system as been kinder to Buddhadharma throughout history?".

I'll continue to say that it has been Monarchy.

Malcolm wrote:

Your question actually is "Best political system for Dharma" with no qualifications.

And I still say that since the fortunes of Dharma when connected to the fortunes of kings decline when the fortune of this or that king declines, I'll pick modern Democracy, since it is predicated on separation of church and state.

For example, China, 843. The Taoist emperor of China, Wuzong ruthlessly destroyed 4600 Buddhist monasteries.

https://en.wikipedia.org/wiki/Great_Anti-Buddhist_Persecution

Langdarma was doubtlessly influenced by this guys move to eliminate the tax free status of Monasteries in Tibet and was assassinated for his trouble.

Also, various kings in Southeast Asia suppressed Mahāyāna and Vajrayāna.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 10:16 PM

Title: Re: Morality of stockholding

Content:

justsit said:

Employees are usually paid a wage to provide labor ... they are usually not "forced" to work at a particular company. It's what used to be called a social contract - I work for you, you pay me.

PuerAzelis said:

Does one employee have the same bargaining power as a company?

How many jobs can the employee afford to lose, versus how many jobs can the company afford to lose?

Malcolm wrote:

See? it is better to be a company.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 9:47 PM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

The CPUSA is not "expletive done", as their optimistic piece suggests. When more of the thuggish Left discovers where most of their ideas & practices came from, they will embrace their malign forebears' movement eagerly.

<http://www.cpusa.org/article/membership-surge-frames-upcoming-communist-conference/>

Malcolm wrote:

They are a fringe group. Communism is done. It's toast. Marx is for adolescents.

pothigai said:

I'd definitely agree that the 'Orthodox Marxism' of the 19th and 20th Centuries is done. A lot of what is thought of as 'Marxism' is pretty much Marx as he was interpreted by Engels and Lenin according to the conditions in which they lived. However, a lot of Marx's analysis of capitalism, both in Das Kapital and his earlier, more humanist work is definitely relevant in my opinion.

I think a lot of the failure of 20th Century Marxism is due to people reading a lot into rather undeveloped aspects of Marx's theory of capitalism, and also trying to read it through the lens of Hegel's Science of Logic.

Malcolm wrote:

Marx is not terribly original, IMO. His economics fall squarely in the Adam Smith school of the labor theory of value.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 9:18 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

passel said:

I think pristine awareness i

Malcolm wrote:

It is his translation of ye shes.

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 9:07 PM
Title: Re: BOUND. TORTURED. KILLED.
Content:

DGA said:
Really, Canada's national identity (and I'm speaking of hegemonic Canada here, which is English Canada) is based in anti-Americanism from the very start:

Malcolm wrote:
Yup, we kicked the Tory bastards right out..

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 9:03 PM
Title: Re: Best political system for Dharma
Content:
DGA said:
I don't know if there exists an exact term for a political system that would meet these criteria.

Malcolm wrote:
Equal measures of Libertarian Municipalism and Deep Ecology.

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 11:16 AM
Title: Re: Best political system for Dharma
Content:
Malcolm wrote:
... democracy ...

PuerAzelis said:
Like the statement about communism which has become a bad joke (and perhaps capitalism too), it has never been tried.

Malcolm wrote:
Sure it has, and I'll take what passes for it, with all its warts and blemishes, over any other system which has been tried so far.

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 10:39 AM
Title: Re: Best political system for Dharma
Content:
smcj said:

A political system that accommodates the Precious Human Rebirth.

Malcolm wrote:

At this point in time, I'd choose democracy then. The problem with tying the fortune of Dharma to kings is that history clearly shows when the fortune of kings suffer, so does the fortune of Dharma.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 10:16 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

Dude, you give communism way, way too much power. It's [expletive to be supplied by your imagination] done. There is no more communism anymore, nor is it possible anymore. Corporations have amassed far too much wealth to ever permit anything like a communist revolution, save an absolute collapse of the world economy, in which they will be powerless to respond in any case.

Nicholas Weeks said:

The CPUSA is not "expletive done", as their optimistic piece suggests. When more of the thuggish Left discovers where most of their ideas & practices came from, they will embrace their malign forebears' movement eagerly.

<http://www.cpusa.org/article/membership-surge-frames-upcoming-communist-conference/>

Malcolm wrote:

They are a fringe group. Communism is done. It's toast. Marx is for adolescents.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 9:45 AM

Title: Re: Best political system for Dharma

Content:

tiagolps said:

On the other hand what as Democracy done for Dharma...?

Malcolm wrote:

.

Allowed it to survive in age where we don't much like kings.

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 6:54 AM
Title: Re: BOUND. TORTURED. KILLED.
Content:

Minobu said:
Canada is a socialist country and it works. free health care..

Malcolm wrote:
No, it isn't.

Author: Malcolm
Date: Wednesday, November 1st, 2017 at 4:56 AM
Title: Re: Approaching political subjects from the wrong angle/Too much focus on politics(?)
Content:
Brunelleschi said:
Hi all,

It seems that lately(?), there's been a lot of debates regarding current events. Whether it's Trump and the rise of right-wing extremism in the US and Europe, DAESH/ISIS/ISIL, the terrible situation for Rohingyas in Burma/Myanmar or "local" events such as the Transgender-debate in the US.

Perhaps there could be a better way of approaching this, by having a more 'Dharmic' focus. I.e. rather than just having your run of the mill political debate, why not try and approach it from a perspective more in line with the goals and objectives of this forum (as I see it), a constructive debate about Buddha Dharma, its practices and (positive) impact.

Here are two examples of books using Buddhist teachings to ameliorate our relation with our environment and patterns of consumption:

<https://www.amazon.com/How-Much-Enough-Consumerism-Environment/dp/086171685X>

<https://www.amazon.com/Interconnected-Embracing-Life-Global-Society/dp/1614294127>

Just a suggestion.

Malcolm wrote:
This is a Buddhist discussion forum. That means things will be discussed by Buddhists of various persuasions and political leanings.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 4:50 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Malcolm wrote:

Socialism entails centrally planned economies.

Grigoris said:

So what about socialist democracies of the Northern European ilk? Are their markets incapable of providing goods and services?

Malcolm wrote:

They are capitalist economies with free markets.

The basic principle of a free market is that consumers need to be able to make informed choices. One of the things (even conservative economists used to admit this) is that people cannot make informed choices about health care, for example. Since people cannot make informed choices about some things, these kinds of things should be strictly regulated, as they are in those countries, and Canada.

But apart from things like healthcare and education, these countries you mention do not really have centrally planned economies. They are "socialist" only in so far as their governments provide social services to everyone. But in reality, they are no more socialist than the New Deal was socialist.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 4:13 AM

Title: Re: Shakyamuni: A Narrative of Faith

Content:

Malcolm wrote:

What I am saying is that this issue of infinite regress has been addressed by Indian masters in the past, and they find it to be a nonissue. They accept it since it is consistent with the Buddhist doctrine of dependent origination.

Queequeg said:

There is no dispute from me. I'm addressing the distress of identifying the Eternal Buddha that has been playing out on these boards over the last few weeks/months.

On that note... do you have references to the Indian masters discussed these issues?

Malcolm wrote:

Nagarjuna addresses it in the MMK somewhere.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 4:06 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Malcolm wrote:

Socialism's track record shows that it fails worse.

Grigoris said:

I disagree, I think it failed in a different way and for different reasons.

He was right about capitalism being progressive. He was wrong about socialism.

By socialism you mean what exactly?

Malcolm wrote:

Socialism entails centrally planned economies.

Grigoris said:

"Free market" capitalists are also fantasists, just like socialists. They do not understand the relationship between power and markets. Most people don't.

You think "socialists" (still waiting on your definition) do not understand the relationship between power and market?

Malcolm wrote:

[/quote]

Yes, in fact I think they don't.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 3:38 AM

Title: Re: Shakyamuni: A Narrative of Faith

Content:

Queequeg said:

The problem with this is that for Buddhahood to be attained, Buddhahood had to a priori be an option. Further, since the Lotus Sutra is always the gate to Buddhahood, it needed to be taught by an even more primordial buddha, and so really, that Buddha is the primordial buddha - and yet that buddha needed to hear the Lotus Sutra, also... you see here we end up in an infinite regression.

Malcolm wrote:

This specific infinite regress is not regarded as a fault. There is no beginning to buddhas nor sentient beings. So there is no problem.

Queequeg said:

It is a problem if you go down that infinite regression trying to hit something solid,

looking for that one essential dharma that will catalyze reality into the solidity that our grasping mind thinks will lead to happiness. Its bound to end in disappointment. On the other hand, accepting it as the way things really are is (said to be) liberating...

Malcolm wrote:

What I am saying is that this issue of infinite regress has been addressed by Indian masters in the past, and they find it to be a nonissue. They accept it since it is consistent with the Buddhist doctrine of dependent origination.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 3:27 AM

Title: Re: Shakyamuni: A Narrative of Faith

Content:

Queequeg said:

The problem with this is that for Buddhahood to be attained, Buddhahood had to a priori be an option. Further, since the Lotus Sutra is always the gate to Buddhahood, it needed to be taught by an even more primordial buddha, and so really, that Buddha is the primordial buddha - and yet that buddha needed to hear the Lotus Sutra, also... you see here we end up in an infinite regression.

Malcolm wrote:

This specific infinite regress is not regarded as a fault. There is no beginning to buddhas nor sentient beings. So there is no problem.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 3:25 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Malcolm wrote:

HHDL on Iraq, just wars, etc.:

The Dalai Lama said Wednesday that the U.S.-led war in Afghanistan may have been justified to win a larger peace, but that is it too soon to judge whether the Iraq war was warranted. "I think history will tell," he said in an interview with The Associated Press on Wednesday, just after he met with President Bush.

"In principle, I always believe nonviolence is the right thing, and nonviolent method is in the long run more effective," said the Dalai Lama, who after the Sept. 11 attacks had implored Bush to avoid a violent response by the United States.

The exile Tibetan leader, awarded the Nobel Peace Prize in 1989, said the Vietnam War increased suffering and was a "failure." But, he said, some wars, including the Korean War and World War II, helped "protect the rest of civilization, democracy." He said he

saw a similar result in Afghanistan - "perhaps some kind of liberation."

"The people themselves, I think, suffer a lot under their previous regimes," he said. But he was adamant that the United States not lose sight of rebuilding Afghanistan.

The Dalai Lama urged Bush, in a letter on Sept. 12, 2001, to "think seriously whether a violent action is the right thing to do and in the greater interest of the nation and people in the long run." Asked whether the Iraq war was just, the Dalai Lama said the situation there is "more complicated" and will take more time before he can judge.

The Dalai Lama said he had briefly raised these concerns to Bush during their meeting in the White House residence. He declined to say what Bush's response was.

The Tibetan Buddhist leader, who is a five-city, 20-day tour of the United States that is timed to coincide with the Sept. 11 anniversary, called on Americans to channel their lingering grief "into a source of inner strength."

"Big, unthinkable tragedies happen," he said. "Now, instead of keeping that and developing hatred or sense of revenge, instead of that, think long-term. The negative event, try to transform into a source of inner strength."

He likened the terrorist attacks to Tibetans' struggle to reclaim their country from Chinese rule. Communist troops took over Tibet in 1951, and the Dalai Lama fled in 1959 during a failed uprising. He now lives in India.

"In my own case, many experiences of unthinkable situations have happened, but we never lose our hope. We never let negative emotions (rule), so that's immense benefit - including my own health," said the Dalai Lama, who was hospitalized last year with stomach ailments. "More peace (of) mind, more calm mind, more compassionate mind - very good for my health!" he said with a hearty laugh.

The White House meeting irritated Chinese authorities, who said in the official China Daily newspaper that the visit to the United States "constitutes a serious intervention into China's internal affairs." Nevertheless, the Dalai Lama got an audience with Bush; Secretary of State Colin Powell and his top aide on Tibet, Paula Dobriansky; Laura Bush; White House chief of staff Andy Card; and a deputy to Vice President Dick Cheney, Scooter Libby.

The Washington-based International Campaign for Tibet, however, said it was high time Bush received the Dalai Lama in the Oval Office, not in the White House residence - a symbolic step that would signal a stronger commitment to the Dalai Lama's teachings, said John Ackerly, ICT's president.

"Our war on terrorism should include embracing nonviolent leaders, and not ushering them in through the back door of the White House," Ackerly said.

The Dalai Lama, regarded by Tibetan Buddhists as the 14th incarnation of the Buddha of

compassion, broke into laughter often during the interview, even when the conversation turned to serious topics.

He laughed when he described his political role as one of "semi-retirement," when he stumbled on a word, and again when he characterized Beijing's occasional "bullying" of Tibet.

He gestured continuously, the beads on his bracelet rattling at the end of his bare arms. The 68-year-old Dalai Lama had flecks of gray in his close-cropped hair, but looked decades younger than his age.

The Dalai Lama and his followers seek greater autonomy for Tibetans while keeping the region part of China. Beijing demands that the Dalai Lama publicly renounce any claim to Tibet's independence, and says he is welcome back as a religious leader, but may have no political role.

The Dalai Lama said he saw hopeful signs of an agreement. Direct contact between his envoys and Chinese officials resumed last year after an impasse of nearly a decade.

He called China's new president, Hu Jintao - a former top Chinese official in Tibet - "cautious," but said he hoped Hu will continue a process of liberalization. But he also said he was concerned about frustration among Tibetans after decades of Chinese rule, and amid an "overwhelming" influx of Chinese into Tibet. "Not necessarily intentionally, but unintentionally, the cultural genocide is taking place," he said.

Asked whether decades of frustration could lead to violence or even terrorism, he paused. "Oh, possible," the Dalai Lama said. "But up to now, Tibetans, in spite individual views or feelings, I think generally they listen to my approach. Strictly nonviolent."

<https://www.indymedia.org.uk/en/2003/09/277215.html>

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 3:11 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

show me where He tells people to kill people as you have told people to kill people.

Malcolm wrote:

BTW, I did not tell anyone to kill anyone. I expressed my opinion that eliminating Daesh was a good thing.

Buddhists do not like to address these issues. But not everything can be addressed with

nonviolence. Sometimes, in extreme situations, actions have to be taken which are regrettable.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 3:02 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

so in a thread on a Buddhist site where a Loppon is calling for the killing of humans...

Malcolm wrote:

We have a different point of view about what is permissible for a Mahāyānī to do. For example, the HH Dalai Lama maintains that when terrorists attack, countermeasures are needed. I also am of this point of view.

Minobu said:

does His countermeasures include killing human beings as well...

Malcolm wrote:

Yes, of course.

<http://www.nationalreview.com/article/220530/dalai-lamas-army-dave-kopel>

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 2:52 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

so in a thread on a Buddhist site where a Loppon is calling for the killing of humans...

Malcolm wrote:

We have a different point of view about what is permissible for a Mahāyānī believe. For example, the HH Dalai Lama maintains that when terrorists attack, countermeasures are needed. I also am of this point of view. If responding to terrorism involves the taking of human lives, always regrettable, so be it. In this case, I believe it is the right thing to do.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 2:50 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

Loppon are you calling for Buddhist to assist in this killing? [/size]

Malcolm wrote:

No, I am not saying that Buddhists should run out and join the army.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 2:38 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

Capitalism always fails.

Malcolm wrote:

Socialism's track record shows that it fails worse.

Grigoris said:

Insofar as it is a necessary stepping stone to communism, not as an end in itself.

Malcolm wrote:

He was right about capitalism being progressive. He was wrong about socialism.

Grigoris said:

Somehow I think I can live quite happily without 99% of the goods and services offered by capitalism.

Malcolm wrote:

You would like to think so, but the collapse of capitalism will initiate a thousand years of barbarism.

"Free market" capitalists are also fantasists, just like socialists. They do not understand the relationship between power and markets. Most people don't.

Author: Malcolm

Date: Wednesday, November 1st, 2017 at 2:01 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

War is a machination of kings and governments.

Malcolm wrote:

Yup. And samsara is suffering from top to bottom, inside and out.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 11:16 PM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Malcolm wrote:

These companies were not allowed to business just as they wished. They were subordinated to the wishes of the regime.

Grigoris said:

And? They didn't make profits? They were not allowed to exploit their employees?

Malcolm wrote:

Profit does not equal capitalism.

Grigoris said:

During the 1920 and '30's, it is true that many people who were opposed to the workers movement thought they would benefit more from backing fascists, but they were quite wrong in every respect.

The Argentinian economic experiment was not during the 20's and 30's.

Malcolm wrote:

It failed.

Grigoris said:

Again, the economy of Greece is in shambles.

Of course it is, nobody is denying that. Using neo-Nazis to push through monetarist and free market policies hasn't helped in the slightest either. Quite the opposite.

Malcolm wrote:

Greece is one of the losers in the EU common market.

Grigoris said:

China is not a capitalist society (I've been there several times).

Yes it is. It is a form of state capitalism. There is more than one type of capitalism out there. The "free-market" variety is not the only one.

Malcolm wrote:

This is a typical way to refer to states that want to compete in international capital markets, who themselves are not willing to allow their citizens to participate in those same markets. But in reality, China has a mercantile economy.

Grigoris said:

This is not a free market. True capitalism requires free markets and freedom of information. When one does not have these, markets become distorted and in the end,

this causes economic collapse.

No it doesn't. Capitalist economies collapse because of the inherent flaws in the capitalist system. Please refer to Marx.

Malcolm wrote:

Marx regarded capitalism as progressive.

Grigoris said:

However, no one has come up with a better way to deliver goods and services to people...

And we all know how important goods and services are, don't we kiddies????!!

Malcolm wrote:

Try living a for week without them.

Grigoris said:

In general, one of the main reasons for the failure of so many US attempts to open markets around the world is precisely due to the fact that "free markets" do not function well in authoritarian regimes.

Uuuuummmmm... No. I think you will find that "foreign" resistance to the US "opening up their markets" has to do with the fact that not everybody wants to become a producer of cheap goods for overfed walmart addicts. US imperialism includes economic, not just military, domination.

Malcolm wrote:

The standard of living for Chinese people has markedly increased under the Chinese policies that allow Chinese firms to manufacture goods for the US market. The same is true in Vietnam, etc. This has happened because these countries have embraced market economics, albeit, not fully.

At base, what we have are two functions related to the formation of states: power and markets. All states are created to protect markets. It is the only reason they have for existence. This is very clearly pointed out in Buddhists sūtras.

One can fantasize all one wants about stateless societies, and so on, but in fact as long as there are markets, there will be states. The only way to be rid of states is to be rid of markets. That will never happen.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 10:55 PM

Title: Re: Interview with Malcolm on Wisdom Podcast

Content:

Jyotish said:

@Malcolm

1) what was the critique of 84000 translation, if it's possible to mention?

2) you were saying it's more important to study Sanskrit than Tibetan for being a scholarly teacher? Did I misinterpret the point? At least it seems you were saying it's important to know both languages in your understanding?

Malcolm wrote:

As for the first, I don't recall making a specific critique. As for the second, I think what I was saying is that Sapan stated it was important to know Sanskrit so one could understand where some Tibetan translations were a little wrong. I was making the point that it is important for modern teachers to know Tibetan for the same reason.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 10:57 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

pothigai said:

The defining characteristic of capitalism is the structuring of society around production for market exchange. This form of economic life has manifested itself in many different ways; laissez faire, keynsianism, mercantilism, etc, but they are all capitalism, they all share this core of production for market exchange.

Malcolm wrote:

That rather depends on whose definition of capitalism one using. Adam Smith for example, was critical of mercantilism in toto. This is one of the reasons why he wrote Wealth of Nations. Capitalism ought not be confused with capital accumulation.

pothigai said:

Defining capitalism as a completely free market, free from any sort of government intervention, isn't an entirely useful definition, since no such economic system has ever really existed,

Malcolm wrote:

I never suggested this. What I suggested in response to Cicada's observation, is that State power exists to protect markets. The disposition or type of this or that market depends largely on whether that state is committed to democracy or not.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 6:04 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Malcolm wrote:

However, the one thing the Nazis and the Left in those days shared was skepticism about capitalism. Why? Because true capitalism requires some level of democracy to preserve the autonomy of markets. Authoritarian governments on the right and the left always restrict markets as their first order of business. This is the main reason why capitalism does not function well in authoritarian countries. So again, follow the money.

Grigoris said:

The Nazi skepticism about capitalism did not last very long. The socialist wing of the Nazi party was purged pretty early in the piece. Some of Germany's biggest and most powerful corporations came straight out the Reich: IG Farben, VW, etc...

Malcolm wrote:

These companies were not allowed to business just as they wished. They were subordinated to the wishes of the regime.

Grigoris said:

Capitalism functions just fine under right wing regimes. Refer to Argentina, for example. Capitalists love Nazis because Nazis hate leftists and it is leftists that rile up the proletariat asking for wealth distribution, workers rights, etc...

Malcolm wrote:

During the 1920 and '30's, it is true that many people who were opposed to the workers movement thought they would benefit more from backing fascists, but they were quite wrong in every respect.

Grigoris said:

Here in Greece, for example, shipping tycoons use neo-Nazi goon squads to attack the leftists organising the dock workers.

Malcolm wrote:

Yes, business using fascist thugs has a long history. It does not however mean they do terribly well under fascist regimes.

Grigoris said:

The Greek center-right New Democracy party used neo-Nazis (alongside the state police force) to put down the anti-monetarist movement protests so that they could push through the reforms that the IMF and Troika wanted to impose.

Malcolm wrote:

Again, the economy of Greece is in shambles.

Grigoris said:

Capitalists (and Capitalism) thrives under authoritarian regimes. Refer also to China as a shining example.

Malcolm wrote:

China is not a capitalist society (I've been there several times). There are strict limitations on markets. The reason why China is pushing consumerism on its own citizens is that they are manufacturing more things than external markets can absorb.

Grigoris said:

Authoritarian governments restrict the production and sale of some goods, but open and protect other very lucrative markets. Let us also not forget the extent of the black market (and the profit it produces) in authoritarian regimes. Consider, for example, the amount of money made by criminal elements during the Prohibition.

Malcolm wrote:

This is not a free market. True capitalism requires free markets and freedom of information. When one does not have these, markets become distorted and in the end, this causes economic collapse.

Mind you, I am not suggesting that capitalism is the end all be all, it isn't. However, no one has come up with a better way to deliver goods and services to people yet that has worked out in practice on the broad international scale we see. In general, one of the main reasons for the failure of so many US attempts to open markets around the world is precisely due to the fact that "free markets" do not function well in authoritarian regimes. This is why the US always ties democracy to capitalism, and in those countries where democracy fails, capitalism demonstrably fails as well in favor of the kind of mercantile economies we see in China, etc.

Actually, one of the interesting things about Trumpism is its fundamentally anti-capitalist messaging. "Economic nationalism" cripples free-market capitalism.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 3:11 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

The Cicada said:

[Mod note: some off-topic stuff edited out.]

...

Malcolm wrote:

All you have to do is follow the money

The Cicada said:

... I notice that you often reduce the motivation of this or that issue or trend to money.

Money is an abstraction of resources and a means for power where the rule of law exists. However,... money and power can be decoupled.

Malcolm wrote:

Not really.

The Cicada said:

Money is an abstraction of resources. Power is derived from violence. The two are often used to pursue each as an end in itself as a way of perpetuating and growing each, but ultimately they are used to shape life in the way we wish. They enable us to achieve our aims, but are not ultimately aims in themselves.

Malcolm wrote:

Money is how markets function, power is how markets are maintained, expanded, and protected.

The Cicada said:

The Nazis arose because someone was able to rouse the masses on an emotional level through their shared values at a time when collective hardship was impossible to avoid. The root cause was the underlying values of the German masses. The economic issues were just an excuse to finally act on them.

Malcolm wrote:

Well, I don't think this argument works. Most Germans in 1933 were not Nazis, and were not allied with Nazis. The Nazis took power because they were more belligerent, more violent, and more organized in the Catholic parts of Germany which were their stronghold. The majority of Germans at that time were either centrists or leftists, and were unable to collaborate with each other to prevent a Nazi takeover. The centrists were basically afraid of the street violence between the right and the left, and the left was distracted by their internationalist aims which were distrusted by centrists. So the centrists by default wound up backing the Nazis.

The same thing seems to be happening in the USA.

However, the one thing the Nazis and the Left in those days shared was skepticism about capitalism. Why? Because true capitalism requires some level of democracy to preserve the autonomy of markets. Authoritarian governments on the right and the left always restrict markets as their first order of business. This is the main reason why capitalism does not function well in authoritarian countries. So again, follow the money.

The Cicada said:

The same is true for ISIS.

Malcolm wrote:

That is one point of view.

Author: Malcolm

Date: Tuesday, October 31st, 2017 at 3:00 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Minobu said:

unreal that you of all people are caught up in this worldly game

Malcolm wrote:

There are some things about which one should not remain passive and indifferent. One also goes to work, cooks food, etc.

Author: Malcolm

Date: Monday, October 30th, 2017 at 11:57 PM

Title: Re: Purchasing Buddhahood In This Life? Criteria?

Content:

CicadaCanto said:

Is it possible to purchase the Buddhahood In This Life text if one received the on-line transmission?

Malcolm wrote:

Yes, of course.

<https://www.wisdompubs.org/book/buddhahood-life>

or, if you want it at discount:

<https://www.amazon.com/Buddhahood-This-Life-Commentary-Vimalamitra/>

Author: Malcolm

Date: Monday, October 30th, 2017 at 10:35 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

No, you can see a bird, but when you don't see a bird, you aren't still seeing a bird, and you know that. This is called mindful awareness, but it is not rig pa.

Losal Samten said:

If you see a blue vase, and recognise that vase as blue, this is conceptuality, no? If you see a blue vase, and can distinguish it from a red vase next to it, this is conceptuality, no?

Malcolm wrote:

The problem is not concepts. The problem is being distracted by them. In order to experience the nature of the mind, first one has to overcome being distracted by concepts.

Author: Malcolm

Date: Monday, October 30th, 2017 at 10:19 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

Noticing the bird and then thinking about how pretty it is, where it came from, where it is nesting, what its song is like, etc., this is getting involved in the content.

Losal Samten said:

Also even noticing that the appearance is itself a bird, yes?

Malcolm wrote:

No, you can see a bird, but when you don't see a bird, you aren't still seeing a bird, and you know that. This is called mindful awareness, but it is not rig pa.

Author: Malcolm

Date: Monday, October 30th, 2017 at 9:21 AM

Title: Re: Science Based Mindfulness...

Content:

boda said:

This is on topic, as outlined in the OP. Modern knowledge vs traditional and their respective efficacy as it relates to practice, essentially. This is not a subject that anyone can approach with certainty, so it's open to debate.

Monlam Tharchin said:

The issue there for the ordinary person seeking to follow the Buddha is not certainty but where to put their faith since these things lie outside the purview of material sciences.

boda said:

You misunderstand me. I mean that no one can be certain which view is more efficacious, therefore the issue is open to debate. If the issue were certain then debating it would be useless.

Malcolm wrote:

Efficacy depends on having a goal in mind. One can easily ascertain which knowledge is more effective depending on that sort of parameters has for one's goal. In other words, different sorts of knowledge cover different sorts of domains, and conventionally at least, they often contradict one another since most knowledge is not born in transcendental knowledge of the path.

Author: Malcolm

Date: Monday, October 30th, 2017 at 2:34 AM

Title: Re: Starring Grigoris at 1:39

Content:

Ayu said:

One of the finest accents I ever heard. Where I live, people's English is a good deal worse.

Dan74 said:

Of course it's a fine accent. It was minted in Melbourne, Australia.

Grigoris said:

There is a touch of Wellington, New Zealand in there too.

Malcolm wrote:

Yeah, I heard the Kiwi more than the Oz.

Author: Malcolm

Date: Monday, October 30th, 2017 at 12:13 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Of these three, it is only the third definition, enthusiasm, which is really indicated by the term in its Buddhist sense.

Thanks. Makes sense.

Malcolm wrote:

So, what does it mean to you to have enthusiastic interest in the Dharmakāya?

Author: Malcolm

Date: Sunday, October 29th, 2017 at 11:22 PM

Title: Re: Nothing further to seek...

Content:

seeker242 said:

Everywhere! If samsara is nirvana and nirvana is perfect, then it must follow that samsara is perfect also.

Malcolm wrote:

In which case eating meat is also perfect.

seeker242 said:

If you regard going to hell as no problem, then yea.

Malcolm wrote:

Buddha did not teach a diet-based liberation. That would be the Jain school.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 11:17 PM

Title: Re: The DJKR Topic

Content:

smcj said:

Now all we need is an explanation of what "devotion to the Dharmakaya" means, 'cause it's not at all clear.

anjali said:

Not trying to be pedantic, but devotion means to be devoted, which in turn can mean "a feeling of strong love or loyalty", but also "an act of giving (as effort or time) to something." In this case, the way I look at devotion in a Buddhist context is as a steady flow of one's loving attention toward one's true nature (the Dharmakaya), which is inseparable from the true nature of the guru.

smcj said:

What about the Dharmakaya is worthy of devotion?

I'm assuming the connotation of adoration or love is a correct translation.

Malcolm wrote:

Depend on what Tibetan word. The Tibetan word most commonly translated as devotion is mos gus, or gus pa.

Mos gus is combined term that does not have a real Sanskrit term underneath it. It combined from mos pa and gus pa.

Mos pa only translates adhimokṣa and its various forms. It means confidence or interest. Gus pa translate two terms primarily, ādara and satkṛtya, both of which mean to pay respect.

Thus the terms we usually see translated as "devotion" really mean, "confident interest" and "respect".

Thus, when we see the term "devotion" in a Tibetan Buddhist book, we should understand that it really has nothing to do with the English history of the word, which really means "formal vow." Devotion means "love, loyalty, or enthusiasm for a person, activity, or cause." Of these three, it is only the third definition, enthusiasm, which is

really indicated by the term in its Buddhist sense. This does not bar us from having love for or loyalty to our gurus, teachers, etc. But just to be clear, we should expect love from our gurus, since the texts on the qualities of the guru all describe the guru as loving, and they in return should expect our interest and respect.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 10:40 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Conceptual movement itself, divorced from its content ... fascinating. I have an intuitive sense of what this means, but my intuition is a very fallible tool when it comes to Buddhist thought and practice! So how can I learn more about what "conceptual movement free of content" means?

Malcolm wrote:

When one is in a state of shamatha, from a Mahamudra/Dzogchen perspective, thoughts are allowed to come and go; but what one must not get involved with is their content. So for example, noticing a pretty bird while you are meditating is part of the flow of concepts, leaving it alone is not getting involved. Noticing the bird and then thinking about how pretty it is, where it came from, where it is nesting, what its song is like, etc., this is getting involved in the content.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 10:36 PM

Title: Starring Grigoris at 1:39

Content:

Malcolm wrote:

<http://www.aljazeera.com/news/2017/10/greek-refugee-camps-suffer-surge-migration-171028142719003.html>

I will never be able to read your posts again without supplying your accent....

Author: Malcolm

Date: Sunday, October 29th, 2017 at 10:25 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

The mind-watching I've been doing for the Alan Wallace course on Dzogchen meditation has got me revisiting this old(ish) posting of mine.

The mental thingies I've been naming non-conceptual thoughts and yous guys have been re-naming vedana, or concepts, or subtle thoughts are back in the spotlight. I find them quite fascinating. They are very difficult to see in real time — generally I see them

either partway through their lifespan or a moment after they are gone. And they manifest not so much as thoughts or feelings, rather: thoughts-feelings. (Hard to describe.) And when I become aware of them, it's as if they were zipped up into a very condensed zip file then unpacked. (Also hard to describe. Think of a seed suddenly revealing the entire tree.)

These subtle thought-feelings are only observable during a meditative mind state. In my normal waking state, they are hidden away beneath the threshold of my conscious awareness, i.e. in what is conventionally called my unconscious mind. During meditation, they become visible because that threshold moves, goes deeper, partway into the unconscious.

My intuitive sense is that it would be fruitful for me to dig deeper into that unconscious realm during meditation, that it will help me get closer to seeing/fathoming what's really goin' on (in) here. Sound about right?

Malcolm wrote:

There is no unconscious in Buddhadharma. What you are noticing in calm-abiding is conceptual movement itself, divorced from its content. When we are not in equipoise, we are usually involved with the content, so we do not see the overall movement of conceptuality.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 10:22 PM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Right ... slow gorgeous haunting brass chorale that appears from nowhere in the second movement?

How about the breathtaking Ahhhhhh of looking out the window and seeing a ridiculously beautiful purple sunset? Concept?

Malcolm wrote:

It is now.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 10:15 AM

Title: Re: Nothing further to seek...

Content:

Wayfarer said:

there remains a quality of perfection

Astus said:

Remains where?

seeker242 said:

Everywhere! If samsara is nirvana and nirvana is perfect, then it must follow that samsara is perfect also.

Malcolm wrote:

In which case eating meat is also perfect.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 9:56 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

Xtian squabbles, bloody or otherwise has little to do with the modern Communist movement's annihilation of any sort of spiritual living. The countless Xtian sects are still Xtian, even if critical of many of their brethren.

Communism kills & extinguishes the spirit in mankind more effectively & deliberately than any other movement.

Malcolm wrote:

Dude, you give communism way, way too much power. It's [expletive to be supplied by your imagination] done. There is no more communism anymore, nor is it possible anymore. Corporations have amassed far too much wealth to ever permit anything like a communist revolution, save an absolute collapse of the world economy, in which they will be powerless to respond in any case.

You really should be worried far more by Fascists. They're the one's who will kill the press, close government offices, restrict access to government...oh, wait, this is the [expletive to be supplied by your imagination] Trump administration where all of this is happening right now.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 4:39 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

An exception that proves the general rule of Xtians being supportive of each other.

Malcolm wrote:

Oh sure, because that is why the Reformation happened. Albigensian crusade, and so on. Not to mention the suppression of every old world pagan religion from the time of Constantine on.

Nicholas Weeks said:

Talk about Red herrings - to coin a phrase.

Malcolm wrote:

You claimed that Christians did not oppress other Christians. This shows you have a misconception about the bloody, internecine struggles that have characterized Christianity since it emerged into dominance in the Roman Empire.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 4:37 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

You appear to have resolved all this in one fell swoop with a few lines of one dimensional dynamics.

Malcolm wrote:

Yes. All you have to do is follow the money.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 4:13 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

Name some places and teachers, in a personal context and really to delve into it I may be willing to go do that.

I have ventured other places to go to monasteries before and maybe this is a good way to go

Malcolm wrote:

There is a place in Oakland; Conway, Mass; NYC, these are three main places in the US.

CedarTree said:

It might have cut off your msg it only showed locations not names of organizations or teachers?

Malcolm wrote:
Dzogchen Community.

Author: Malcolm
Date: Sunday, October 29th, 2017 at 4:02 AM
Title: Re: I use to think "inner winds" were silly... Now...
Content:

CedarTree said:
Who and what places would you recommend?

Malcolm wrote:
Well, you can also go live near on the Gars of Dzogchen community and learn from folks there too, but in every case you will have to receive transmission, instructions, and so on.

CedarTree said:
Name some places and teachers, in a personal context and really to delve into it I may be willing to go do that.

I have ventured other places to go to monasteries before and maybe this is a good way to go

Malcolm wrote:
There is a place in Oakland; Conway, Mass; NYC, these are three main places in the US.

Author: Malcolm
Date: Sunday, October 29th, 2017 at 3:53 AM
Title: Re: I use to think "inner winds" were silly... Now...
Content:

CedarTree said:
I have no idea how it works as my practice history has been in monasteries were you are in very close proximity and delve in closely under a teachers guidance.

Malcolm wrote:
You can also do this. You would have to go live in India or Nepal.

CedarTree said:
Who and what places would you recommend?

Malcolm wrote:

Well, you can also go live near on the Gars of Dzogchen community and learn from folks there too, but in every case you will have to receive transmission, instructions, and so on.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 3:41 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

I have no idea how it works as my practice history has been in monasteries were you are in very close proximity and delve in closely under a teachers guidance.

Malcolm wrote:

You can also do this. You would have to go live in India or Nepal.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 3:29 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

How is that possible with the platform that some of these well known teachers have to do now because of said popularity?

Malcolm wrote:

You have to rely on their senior students. And that is traditional, BTW.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 3:22 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

Neither Xtianity nor Islam were hostile to their own forms.

tiagolps said:

The 4th crusade was a crusade on other Christians.

Nicholas Weeks said:

An exception that proves the general rule of Xtians being supportive of each other.

Malcolm wrote:

Oh sure, because that is why the Reformation happened. Albigensian crusade, and so on. Not to mention the suppression of every old world pagan religion from the time of Constantine on.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 3:22 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

Neither Xtianity nor Islam were hostile to their own forms.

Malcolm wrote:

Excuse me? Look again. Christians have actively persecuted other Christians for their beliefs and forms, just as Muslims have actively persecuted other Muslims for the same reasons.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 2:54 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

I feel I need to study these things and then put into practice.

Malcolm wrote:

Without empowerment, it is hopeless. You need to receive these things from a qualified teacher.

CedarTree said:

Malcolm can you detail a bit about why a qualified teacher is essential in this regard?

I can understand with practices such as Deity Yoga or Pointing out instruction but why in regards to something that should be objective like studying and practicing with these "body" aspects of practice.

As I've stated in various threads you know I respect your opinion a great deal in this school and so I would welcome your understanding.

Malcolm wrote:

Because in order to understand it properly you need proper instruction. That you can only get from a qualified teacher.

Otherwise, if you are not willing to study the Buddhist perspective on these issues in a proper way, you can always go and study Hathayoga.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 2:43 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

Questions coming up from practice:

Lately in my practice I have been doing more intensive meditation and I have noted some things.

Usually in the past when bliss states have arisen they seem more of a mental variety. I have now been experiencing the random arising of what seem like body bliss states centralized around arms and legs. They feel like intense pleasure in some form but can almost become "painful" in their intensity and length.

I have also noted various mental and physical phenomena that before I would just in my practice have assigned as "random" but now that my practice is more centralized and focused I don't really think so much about "random".

I am starting to feel in both regards that understanding and practicing the workings of tantric buddhism in particular in regards to the "inner winds" is very important.

Anyone have any suggestions on good books, internet resources? etc?

I feel I need to study these things and then put into practice.

Norwegian said:

If you want to study and practice these things, then you need to receive empowerment, transmission, and instruction on them from a qualified teacher. There's no other alternative.

CedarTree said:

I live in a place where that is not such a option or at least that I would have to look into it.

I also find that a lot of "teachers" don't seem so progressed in actual intensive meditation and practice. I like reading and studying on my own and having some basis to understand by my own objective reasoning.

This isn't a criticism of teachers as I value many teachers greatly from various traditions but I think being able to read books, compare presentations, put into practice, etc. That

is paramount. At least it has seemed to be in my life.

Malcolm wrote:

Study Hathayoga and Prāṇayāma, if you do not want to form a relationship with the qualified Vajrayāna master.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 2:41 AM

Title: Re: I use to think "inner winds" were silly... Now...

Content:

CedarTree said:

I feel I need to study these things and then put into practice.

Malcolm wrote:

Without empowerment, it is hopeless. You need to receive these things from a qualified teacher.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 2:06 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

No movement has been more hostile to all forms of spirituality than Communism. For a good one volume survey of it, this old classic was reissued recently - The Naked Communist by Skousen.

Malcolm wrote:

No true, Christianity is the most hostile, historically speaking. Then Islam.

Author: Malcolm

Date: Sunday, October 29th, 2017 at 12:41 AM

Title: Money, markets and power in different economic systems

Content:

Dan74 said:

No Great Depression, no Hitler.

No nascent jingoism, no Hitler.

No disarray among other parties, no Hitler.

Malcolm wrote:

Because of the Versailles Treaty, Germany was forced to pay reparations. This led to out of control inflation in Germany during the Weimar Republic. Germany reneged on its repayments, which in turn caused British and French banks to panic. Unable to meet their obligation to American Banks (from which they had borrowed heavily in the War), this caused the American stock market collapse in 1929. Emboldened by the incompetence of Weimar Republic, as well as the inability of the other parties to muster a solid response to the economic climate of Germany, in this fractured political and economic environment the Nazis skated into Parliament by the skin of their teeth. The rest is history, and the cause of it all is the humiliation Germans felt because of the Versailles Treaty. The Great Depression, in other words, was a direct consequence of the Versailles treaty. At least, this is what I learned at Harvard.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 10:22 PM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

And, when it comes down to it, those that practice hate speech are normally those that would be the first to revoke the right to freedom of speech once they gain power. They use (currently existing) democratic rights to undermine democracy. History has shown this to be true a number of times.

Malcolm wrote:

Indeed, Karl Popper pointed this out:

“The so-called paradox of freedom is the argument that freedom in the sense of absence of any constraining control must lead to very great restraint, since it makes the bully free to enslave the meek. The idea is, in a slightly different form, and with very different tendency, clearly expressed in Plato.

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. We should claim that any movement preaching intolerance places itself outside the law, and we should consider incitement to intolerance and persecution as criminal, in the same way as we should consider incitement to murder, or to kidnapping,

or to the revival of the slave trade, as criminal.”

Author: Malcolm

Date: Saturday, October 28th, 2017 at 9:53 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

People's right to free from harassment and exploitation is absolute.

Grigoris said:

If it was absolute then we wouldn't be discussing incidences of harassment and exploitation.

Malcolm wrote:

Sure we would, it is the basis for the discussion, actually. If this right did not exist, there would be no basis for discussion at all.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 9:39 PM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Sherab said:

When jihadists fought the Europeans in the early history of Islam...

Malcolm wrote:

The Europeans were the aggressors in the Crusades.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 9:29 PM

Title: Re: The DJKR Topic

Content:

smcj said:

...according to your perspective, which is based on your cultural values, which you seem to regard as definitive.

Malcolm wrote:

Again with cultural relativism.

Grigoris said:

Problem here Malcolm is that you are assuming that your position is an absolute, when in fact it is not. It is a view too. In the current situation it seems to be the correct view,

but it is still a view nonetheless and a view based on your (personal) dominant cultural values.

The same applies to smcj, of course.

Malcolm wrote:

People's right to free from harassment and exploitation is absolute. The only question is how much that right is respected, or even recognized (for whatever reason) by this or that teacher.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 7:58 AM

Title: Re: The DJKR Topic

Content:

smcj said:

So I am being the exact opposite of culturally relativistic. I am evaluating your beliefs, values and practices based on the criteria of Dharma, not western liberal values.

Malcolm wrote:

You have confused Tibetan culture with the Dharma. So in fact you are engaging in cultural relativism. Otherwise, according to you, abusing women is consistent with the Dharma.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 5:38 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

Nazis were of course 'not caused by Versailles' though it certainly made it much easier for them to rise in prominence. There is an underlying ground that is fertile for such poisonous systems of thought and that is what needs to be addressed, IMO.

Malcolm wrote:

Sure they were; Versailles was the causal condition for Nazism in all kinds of ways.

Dan74 said:

As you often do, you are overstating your case, Malcolm.

http://www.bbc.co.uk/schools/gcsebitesize/history/mwh/germany/hitlerpowerrev_print.shtml

Yes, many historians hold the constraints imposed by the treaty to be the crucial factors, but that's not my point. People were susceptible to the Nazi memes of jingoism, enemies within and without, racial superiority and purity and power concentrated in the

hands of the Führer. Addressing these toxic notions is what I was talking about.

Malcolm wrote:

No Versailles Treaty, no Hitler. it's pretty clear.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 4:12 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

Nazis were of course 'not caused by Versailles' though it certainly made it much easier for them to rise in prominence. There is an underlying ground that is fertile for such poisonous systems of thought and that is what needs to be addressed, IMO.

Malcolm wrote:

Sure they were; Versailles was the causal condition for Nazism in all kinds of ways.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 3:21 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Using the Tilopa/Naropa story to justify this is equally wrong.

...according to your perspective, which is based on your cultural values, which you seem to regard as definitive.

Malcolm wrote:

Again with cultural relativism.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:55 AM

Title: Re: The DJKR Topic

Content:

smcj said:

I don't accept your premise of "the guru yoga,"

...or DJKR's either evidently.

Malcolm wrote:

I don't accept that the abuse and exploitation of women can be justified. It does not correspond to the Dharma.

Sakya Pandita notes:

If he does not teach according to the words of the Buddha,
even if he is one's guru, one should remain indifferent.
Arguing that students need to just "suck it up" when their teacher abuses them because
it is a part of "guru yoga" is totally wrong.

Using the Tilopa/Naropa story to justify this is equally wrong.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:39 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

Yes, I agree they are a somewhat special case.

Malcolm wrote:

Well, that is the whole point.

Grigoris said:

Thing is, it seems to me that they are just a point along a continuum, that has been
developing and mutating since the US experiment with the Mujahedin. The
development of these types of movements has also been influenced by the
destabilisation of authoritarian regimes in the region and the use of (previously non-
existent) social media to spread their influence.

Malcolm wrote:

The Nazis were caused by the Versailles Treaty. They also used the latest new media
technology in their day to broadcast a sick ideology. Central Europe had been
destabilized by the War, then by the depression, etc.

Grigoris said:

Barbarity in the treatment of captives and cruelty in torture is nothing new. It is as old as
human ignorance.

Malcolm wrote:

The Nazis and Daesh share special skills in this department. That is why they must be
destroyed. Right now in the US there is a debate about whether hate speech really
should be protected speech.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:30 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Obviously you do not accept the premise of the guru yoga.

Malcolm wrote:

I don't accept your premise of "the guru yoga," which obviously involves the slavish submission of women to the desires of their "teacher."

smcj said:

Again, see my signature below.

Malcolm wrote:

Your sig does not matter.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:26 AM

Title: Re: The DJKR Topic

Content:

smcj said:

I was not invoking cultural relativism.

Malcolm wrote:

Yeah, you were.

smcj said:

Obviously you do not accept the premise of the guru yoga.

Malcolm wrote:

I don't accept your premise of "the guru yoga," which obviously involves the slavish submission of women to the desires of their "teacher."

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:09 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

the good folks in the UK calling to indiscriminate murder of former Daesh recruits and the recruits themselves is blurring fast...

Malcolm wrote:

Yes, the Gvt. in the UK is seems to be taking a zero tolerance policy — they don't want

anyone to return at all.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:07 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

Be all that as it may, we should not confuse Daesh, the organisation and individual recruits.

Malcolm wrote:

This is like saying we should not confuse the SS with camp guards in Dachau.

Dan74 said:

Yes. Even in that horrific war, people were held to the Geneva's Convention on the Rights of PoWs. People were tried for their crimes and not summarily executed.

Malcolm wrote:

I never called for summary executions, Dan.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 2:01 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:

Be all that as it may, we should not confuse Daesh, the organisation and individual recruits.

Malcolm wrote:

This is like saying we should not confuse the SS with camp guards in Dachau.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 1:42 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Suffice it here to say that DJKR was trying to make a point with his initial FB post regarding Sogyal R. It was not well understood or well received here. If someone wants to understand what DJKR was trying to say, I suggest a long conversation with a lama of Tibetan ancestry, as there are cultural assumptions in play here a western lama will

probably miss.

Malcolm wrote:

The reason it was poorly received in many quarters is that it was poorly conceived. Ethnic moral relativism is nonsense. Just because someone is a Tibetan does not make their misapprehension about gender roles in the modern west any more palatable or acceptable. Your suggestion is akin to suggesting we have a long chat with an Somalian Imam to way the relative merits of FGM.

smcj said:

I submit to readers of this thread the above post as a classic example of a white lama whose cultural assumptions make the guru yoga objectionable. If you want to understand the guru yoga, try seeing past those assumptions and try to understand how a Tibetan sees it.

Malcolm wrote:

Wow, incredible. As if guru yoga means spreading your legs for someone from whom one has received an empowerment. If a man sexually harasses women this means he sees women as objects to be used and discarded. This is about as disgusting and wrong headed as you can get. BTW, I am not a lama.

I mean, what is the point of this? Why should a women who has suffered sexual harassment from Tibetans who are acting in the role of spiritual guides care about their cultural perspective? It is obvious that the Tibetan cultural perspective devalues women. This is all we need to know. We all know what the cultural context is. Tibet is a culture where one of the commonly used names for women means "inferior birth" (skye dman).

You should be ashamed of yourself for even thinking to justify the abuse of women by invoking cultural relativism.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 1:31 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Suffice it here to say that DJKR was trying to make a point with his initial FB post regarding Sogyal R. It was not well understood or well received here. If someone wants to understand what DJKR was trying to say, I suggest a long conversation with a lama of Tibetan ancestry, as there are cultural assumptions in play here a western lama will probably miss.

Malcolm wrote:

The reason it was poorly received in many quarters is that it was poorly conceived. Ethnic moral relativism is nonsense. Just because someone is a Tibetan does not make their misapprehension about gender parity and sexual harassment any more palatable or acceptable. In other words, we don't care what his cultural assumptions are. He is

not living in pre-1959 Tibet, he is living in Western Civilization, circa 2017.

Author: Malcolm

Date: Saturday, October 28th, 2017 at 12:58 AM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

But Daesh is a special case...

But that is where you are wrong.

Malcolm wrote:

Sorry, Greg, I am familiar with all the things you mention. Still, Daesh is a special case.

They have international reach and support. They have a well-oiled propaganda machine which attracts sick people from around the world to join their cause.

It really is on a scale not seen since the Nazis. And incidentally, Daesh arose from the oppressor class in Iraq. One of the reasons for their success is that 1) a large percentage of their commanders are ex- Iraqi Revolutionary Guard, and 2) a lot of the most effective foreign fighters are/were Chechens. who now have a brutal state tolerated by the Russians.

Author: Malcolm

Date: Friday, October 27th, 2017 at 10:44 PM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

Like I said elsewhere: the problem is much-much more than ISIS.

Malcolm wrote:

Oh no doubt, there are problems in the Mideast that are larger than Daesh, but that is really beside the point here.

If we are to listen to you, the 65 nation coalition should just go home and let everyone in the middle east murder each other with abandon.

But I really do not believe this is a very reasonable solution to the problems in the region. Yes, of course we can blame the US and its allies (mainly Britain) for so totally destabilizing the region. But it is not reasonable to pretend it is someone else problem. We live in a single world. People who committed war crimes on all sides should be held to account. But Daesh is a special case. Feeding infants to their mothers, setting up slave markets, etc., this is beyond the even the worst crimes of the Syrians, and so on. There is the brutality of the Baathists such as Assad and Hussein, but then there is the sheer insanity of Daesh. The latter is in a special class all its own, not seen since the

Nazis. Not even Pol Pot comes close to this.

Author: Malcolm

Date: Friday, October 27th, 2017 at 10:26 PM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Sherab said:

Then your reply is out of point to my reply to Grigoris.

Malcolm wrote:

I am having my own conversation with Greg. You butted in.

Sherab said:

Members of this forum do take note: you are not permitted to comment on any comments exchanged between Greg and Lopon Malcolm, and by inference, any comments exchanged between another member of the forum with the said Lopon.

Malcolm wrote:

No, you can — but don't expect that I am going to take you seriously if your objection to my post is that it didn't take your contribution into account, particularly when your objection is off the wall.

Author: Malcolm

Date: Friday, October 27th, 2017 at 10:08 PM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Grigoris said:

Let me enlighten you with an account from one of my patients that was captured by the Syrian State armed forces.

...

ISIS is very normal.

Malcolm wrote:

No, Daesh is not very normal. They are very abnormal. They have exhibited the kind of mass cruelty we have not seen since death camps in WWII.

Author: Malcolm

Date: Friday, October 27th, 2017 at 9:35 PM

Title: Re: BOUND. TORTURED. KILLED.

Content:

Dan74 said:
I am trying to normalise ISIS.

Malcolm wrote:
ISIS is not normal. They are abnormal.

Grigoris said:
No, in the specific context they are VERY normal.

Malcolm wrote:
No, ISIS is still abnormal.

Tribal killings are common in Iraq. This kind of thing has been going on there for the past 60 years, and longer.

Author: Malcolm
Date: Friday, October 27th, 2017 at 8:58 PM
Title: Re: Kill Daesh Jihadists from Britain says Government
Content:
Malcolm wrote:
In this country, 13 year olds can be tried as adults if the crime is sufficiently grave.

Nemo said:
Nope, illegal under the Geneva Convention to charge child soldiers.

Malcolm wrote:
I said in the US. For example, if an underage US citizen was caught in Iraq or Syria and returned to the US, they could be tried as an adult in this country, depending what they are charged with.

Author: Malcolm
Date: Friday, October 27th, 2017 at 8:50 PM
Title: Re: BOUND. TORTURED. KILLED.
Content:
Dan74 said:
I am trying to normalise ISIS.

Malcolm wrote:
ISIS is not normal. They are abnormal.

Author: Malcolm
Date: Friday, October 27th, 2017 at 10:38 AM
Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.
Content:

Sherab said:

So, you think that the Tibetan fighters should suffer the same recommended fate as Daesh fighters? The Chinese government would certainly love your proposal and might just even borrow your argument.

Malcolm wrote:

Of course not. How do you even get there from anything I have said?

Tibetans were fighting people every bit as bad as Daesh in those days. The Tibetans were fighting to defend the Dharma from extremely wicked people.

You really need to read better.

Sherab said:

Then your reply is out of point to my reply to Grigoris.

Malcolm wrote:

I am having my own conversation with Greg. You butted in.

Author: Malcolm

Date: Friday, October 27th, 2017 at 10:37 AM

Title: Re: Grievances, real and fictional

Content:

The Cicada said:

I do see the Left, as currently being in a dominant position in our society...

Malcolm wrote:

Apparently, you need to pay more attention to the news, because that shit just ain't true anymore. More's the pity, too.

Author: Malcolm

Date: Friday, October 27th, 2017 at 6:06 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Sherab said:

So, you think that the Tibetan fighters should suffer the same recommended fate as Daesh fighters? The Chinese government would certainly love your proposal and might just even borrow your argument.

Malcolm wrote:

Of course not. How do you even get there from anything I have said?

Tibetans were fighting people every bit as bad as Daesh in those days. The Tibetans were fighting to defend the Dharma from extremely wicked people.

You really need to read better.

Author: Malcolm

Date: Friday, October 27th, 2017 at 6:04 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

You guys need to enlist then.

Malcolm wrote:

No, we just need to understand that common sense dictates that you cannot allow terrorists to act with impunity.

smcj said:

See my post above.

Malcolm wrote:

I saw it. You apparently think that retreating to caves is the way to deal with reality. Boy, would you have been shocked when Khenpo Gangshar came along and kicked you out of retreat to go doing something positive in the world.

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:44 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

You guys need to enlist then.

Malcolm wrote:

No, we just need to understand that common sense dictates that you cannot allow terrorists to act with impunity.

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:27 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Mkoll said:

You keep changing who you were referring to. You're getting more and more specific.

Malcolm wrote:

No, I have from the beginning been referring to Daesh fighters, people actively engaged in armed combat who refuse to put down their arms.

Mkoll said:

So if a 13 year old Daesh fighter engaged in armed combat was disarmed and captured (e.g. an airstrike knocked them out, his position was taken and he was captured), you'd be in favor of executing them?

Malcolm wrote:

That's not up for me to say. That would be up to a court to decide. People who are prisoners of war have rights accorded to them in the Geneva convention. We should observe them, even if fanatics like Daesh would not.

In this country, 13 year olds can be tried as adults if the crime is sufficiently grave.

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:24 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

Passivity is the Hinayāna attitude.

HHDL is both a pacifist and political leader.

Malcolm wrote:

He is not a pacifist.

smcj said:

The Dalai Lama, a winner of the Nobel Peace Prize and one of the world's most prominent advocates of nonviolence, said in an interview yesterday that it might be necessary to fight terrorists with violence, and that it was "too early to say" whether the war in Iraq was a mistake.

"I feel only history will tell," he said. " Terrorism is the worst kind of violence, so we have to check it, we have to take countermeasures. "

Malcolm wrote:

<http://www.nytimes.com/2003/09/18/us/dalai-lama-says-terror-may-need-a-violent-reply.html>

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:13 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

PuerAzaelis said:

I think the point is according to Mahayana attitude, there is no outside the situation, we are all in the same boat.

smcj said:

There were wars and social problems in Sakyamuni's time. Did he go and fight the righteous fight? There have been wars and social problems ever since. Did his teachings stop that karma from ripening? There are wars and social problems now. And it is 100% certain that there will be wars and social problems going forward in time, even if we were to win at a crusade. People's karma cannot be stopped by a military victory.

So if you feel compelled to be either directly involved or simply emotionally invested in the drama, go ahead. Somebody has to do it. But the best you can do is set the stage for the next set of problems that needs addressing. That's the most you can accomplish in samsara. And there's a good chance you will create a lot of negative karmic connections with a huge assortment of beings.

So if that's your choice, fine. But my understanding is that the Teachings tell me to choose differently.

Malcolm wrote:

Passivity is the Hinayāna attitude. It is the opposite of HH Dalai Lama's message of universal responsibility:

I believe that to meet the challenge of our times, human beings will have to develop a greater sense of universal responsibility. Each of us must learn to work not just for his or her own self, family or nation, but for the benefit of all mankind. Universal responsibility is the real key to human survival. It is the best foundation for world peace, the equitable use of natural resources, and through concern for future generations, the proper care of the environment.

<https://www.lamayeshe.com/article/global-community-and-need-universal-responsibility>

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:04 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Mkoll said:

You keep changing who you were referring to. You're getting more and more specific.

Malcolm wrote:

No, I have from the beginning been referring to Daesh fighters, people actively engaged

in armed combat who refuse to put down their arms.

Author: Malcolm

Date: Friday, October 27th, 2017 at 5:00 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

PuerAzaelis said:

I think the point is according to Mahayana attitude, there is no outside the situation, we are all in the same boat.

Malcolm wrote:

Exactly. We just have to decide who gets eaten first.

Author: Malcolm

Date: Friday, October 27th, 2017 at 4:59 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

We cannot stand out side this situation in the world as Buddhists. We have to involved. You need to check in with one of your teachers about this attitude.

Malcolm wrote:

Yeah, I really don't.

Author: Malcolm

Date: Friday, October 27th, 2017 at 4:34 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

As Buddhists we are supposed to be developing ourselves, not waging a crusade.

Malcolm wrote:

Part of self development, indeed, the main part of it is assisting others. Greg, for all our squabbling and disagreement, is actually doing admirable things in this respect, direct action, helping people who have been pushed into the worldwide stateless person crisis we are experiencing right now.

There are more stateless people in the world today than ever.

What the international community should be doing, and would be doing under other circumstances, is trying to address the issue. Instead, we have an irrational president, a sycophantic congress, and a growing Fascist movement in this country that is very bit as dangerous and bloody minded as Daesh.

We cannot stand out side this situation in the world as Buddhists. We have to involved.

Author: Malcolm

Date: Friday, October 27th, 2017 at 3:05 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

You don't want to be part of that cycle if you can avoid it.

We are part of it, however.

We are part of cyclic existence. However we are not part of that specific negative feedback loop of killing and being killed within cyclic existence. Kalu R (previous) called that type of thing a "karmic cul-de-sac".

Malcolm wrote:

We are inside that loop. We pay taxes to a government that prosecutes those wars. We can pretend that we are free of complicity, but really, we aren't.

Our very lifestyle in the first world caused this. Neoliberal ideology supposes that if we just spread capitalism (under the guise of Democracy) on a wide enough scale, fast enough, everyone will be pacified with commodities. Of course this is not going to happen.

So these wars result. Amongst the people fighting these wars are those on both sides who use toxic ideologies to promote their cause. Some are more toxic than others.

Sooner or later human beings as a whole are going to have to accept that we live on a planet with limited resources that need to be equitably distributed to all.

But I don't see this happening, what I see happening is that we are just moving deeper and deeper into the Kali Yuga, and that about the best we can do is all palliative.

Author: Malcolm

Date: Friday, October 27th, 2017 at 2:29 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

The problem for the U\$ was that these governments were not particularly U\$ friendly. So they (the ruling elites of the U\$) preferred a chaos that they could then insert themselves into (to their monetary benefit) and they didn't care what the cost was.

Malcolm wrote:

No, that is really not how it went. Dick Cheney is a super paranoid person, and he really believed, and still believes against all evidence, that Hussein was months away from

working suitcase nukes. Once Bush found out that Cheney lied, he iced him.

But I know there are a lot of people on the right and the left who like conspiracy theories.

Author: Malcolm

Date: Friday, October 27th, 2017 at 2:25 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

You still haven't answered to the key question: Who is going to do the Phowa?

Malcolm wrote:

You, Greg.

Mantrik said:

Malcolm, you described Liberation as a sort of wrathful Phowa.....and also referred to 'lower practices'.

Does this mean that, as with Phowa, it can be performed after the death of the body?

And does that mean the consciousness can be called to an effigy and liberated through that method?

Thanks.

Malcolm wrote:

In general, the object of such practices is generally provocations. But there are instances where people and indeed whole people, such as Mongolians, have been the objects of such rites as well.

Author: Malcolm

Date: Friday, October 27th, 2017 at 2:19 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

No one ever said it was "tantric liberation."

What I said in the beginning was that Daesh fighters in general fit the criteria of the ten fields. That is all I said. Then people went crazy with all kinds of assumptions.

Grigoris said:

This idea was originally posted in a thread that started with a news article about the UK government seriously considering drone bombing retreating ISIS members returning to their country of origin. It is not a crazy assumption at all given the context of the statements.

Malcolm wrote:

Yes, this is what the UK Government has decided:

Nearly all Britons who join Islamic State should be killed, the government made clear yesterday in a significant toughening of its line.

And:

The defence secretary warned her fellow volunteers: "If you are a British national in Iraq or Syria and if you have chosen to fight for Daesh . . . then you have made yourself a legitimate target."

I was pointing out that with Buddhadharma, there are provisions for dealing with absolutely wicked people and the kinds of criterion with which one decides how wicked they are.

Author: Malcolm

Date: Friday, October 27th, 2017 at 2:06 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

Other people take the point of view that Buddhists should under every circumstance take a pacifist position and argue that their respective governments should stay out of international affairs. I personally see that as an irresponsible point of view.

Grigoris said:

look son.jpg

Malcolm wrote:

Just pointing out that I think absolute pacifism is an erroneous position.

Grigoris said:

I have a pragmatic position. Until Daesh is out of the way, it is difficult to move forward in any thing like a lasting peace in the region. Just look at how the lack of de-Nazification is playing out in East Germany and Austria, as opposed to Western Germany.

look son 2.jpg

Malcolm wrote:

Just pointing out that Iraq, Syria and so on need to be de-Daeshified.

Look, Dick Cheney pretty much started this shit show single handedly. If there is anyone to ultimately blame, it is him. I did not vote for the bastards that started this whole mess, Cheney and co., and it has cost the US more than a trillion dollars, which is everything that Bin Ladin, and so on hoped for. It has been a tremendous waste of lives and resources. But the other sad fact is that the international community cannot simply sit idly by and watch those regions be ravaged by fanatics. We have an ethical obligation to support stable governments in the region who are able to come to some kind of internal balance, a problem that is still on going with the brewing four-way fight between Kurds, Iraqis, Turks, and Syrians, five, if one counts Iran.

Author: Malcolm

Date: Friday, October 27th, 2017 at 2:02 AM

Title: Re: Grievances, real and fictional

Content:

steveb1 said:

Who support the functional equivalent of White genocide by mass replacement of White Europeans with Middle Easterners...

Malcolm wrote:

Dude, you are hallucinating. There is no white genocide apart from the one in Alex Jone's febrile imagination.

The Cicada said:

Alex Jones = Texas, USA. Muslim immigration = Europe.

Malcolm wrote:

The narrative of "a white genocide" is the problem here. There is no such genocide taking place.

Author: Malcolm

Date: Friday, October 27th, 2017 at 1:52 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Mantrik said:

I did answer, read back. It is exactly the same people who can perform Phowa for any other being. You want their names or something?

Grigoris said:

NO, I am just showing all involved how ridiculous an idea it is to consider drone bombing retreating ISIS members as tantric liberation. It is stupid, verging on brain dead retarded.

Malcolm wrote:

No one ever said it was "tantric liberation."

What I said in the beginning was that Daesh fighters in general fit the criteria of the ten fields. That is all I said. Then people went crazy with all kinds of assumptions.

Amitabha is not going to sort anyone out here, I am afraid. It will be Yamarāja who does the sorting into various lower realms.

Author: Malcolm

Date: Friday, October 27th, 2017 at 1:21 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Sherab said:

That would explain why the Tibetans did not turn themselves into suicide bombers or go on random killing spree after China invade Tibet ... Tibet did not have crude oil and China was not a capitalist economy then.

Malcolm wrote:

The Tibetans conducted a guerrilla war backed by the CIA until 1969.

Sherab said:

Few, however, know that thousands of Tibetans took up arms against the invading forces of Communist China and for more than a decade waged a bitter and bloody guerrilla war of resistance. From the mid-1950s until 1969 the Tibetans were aided in their efforts by an unlikely ally: the CIA.

Author: Malcolm

Date: Friday, October 27th, 2017 at 12:59 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

smcj said:

You don't want to be part of that cycle if you can avoid it.

Malcolm wrote:

We are part of it, however. It is not avoidable. So people take differing perspectives. Some people take the perspective that dealing with Daesh and other fanatic terrorist groups with military force is regrettable but unavoidable.

Other people take the point of view that Buddhists should under every circumstance take a pacifist position and argue that their respective governments should stay out of international affairs. I personally see that as an irresponsible point of view.

I have a pragmatic position. Until Daesh is out of the way, it is difficult to move forward in any thing like a lasting peace in the region. Just look at how the lack of de-Nazification is playing out in East Germany and Austria, as opposed to Western Germany.

Author: Malcolm

Date: Friday, October 27th, 2017 at 12:10 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

You still haven't answered to the key question: Who is going to do the Phowa?

Malcolm wrote:

You, Greg.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 11:24 PM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Mkoll said:

I'm assuming you didn't know that some ISIS fighters were kids when making those statements. So are you still in favor of executing all ISIS fighters, now knowing that some are brainwashed minors?

Malcolm wrote:

You can't seriously think that the international community can allow Daesh to survive anywhere. Of course there are ethical issues and concerns, as there always when dealing with death cults, recruitment of child soldiers is one of them and how to reintegrate them after they have been captured is something the international community is going to have to deal with.

I was specifically referring to those people who refuse to surrender.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 7:19 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

PuerAzelis said:

Um, before we go off to amputate gangrenous limbs or stop people upstream throwing the babies ... can we all agree that in the long run none of this will work? Giving causation a nudge isn't going to stop people headed for an animal rebirth, or worse.

Malcolm wrote:

Of course.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 7:09 AM

Title: Re: Grievances, real and fictional

Content:

steveb1 said:

Who support the functional equivalent of White genocide by mass replacement of White Europeans with Middle Easterners...

Malcolm wrote:

Dude, you are hallucinating. There is no white genocide apart from the one in Alex Jone's febrile imagination.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 7:07 AM

Title: Re: Grievances, real and fictional

Content:

steveb1 said:

For example, Antifa - a terrorist Communist group, its only raison d'etre to violently disrupt legal, peaceful gatherings of Republicans, conservatives, and Alt Right groups.

Malcolm wrote:

Disrupting the "Alt-Right," aka, neo-Fascists, is the whole point of Antifa. Can't give the Fascist bastards an inch. We fought a world war to put those bastards down.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 6:32 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

.... I was talking about, and am only talking about Daesh fighters. The rest of them need to be interviewed and observed, incarcerated if need be, depending on how committed to this perverted ideology they are.

Sherab said:

You are assuming that ALL Daesh fighters are hardcore supporters of Daesh ideology. That is an unsafe assumption. Even among fighters, there could be varying degree of commitment to Daesh ideology.

Malcolm wrote:

If they are there, they believe in what they are doing. Anyway, Daesh is on the way out.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 6:10 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

Drone bombing does not deal with the root of the problem.

Malcolm wrote:

The only person who is talking about drone bombing is you.

The only way to deal with these kinds of people in a real sense is ground troops with close air support.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 6:08 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

You get rid of ISIS and something else will grow to take its place. Guaranteed. Unless you deal with the root of the problem.

Drone bombing does not deal with the root of the problem.

Thomas Amundsen said:

What is the root of the problem?

Malcolm wrote:

Some people do not understand that some infections, like gangrene, just need to be cut out. Then you treat rest of the patient's body with appropriate remedies.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 4:32 AM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

We need to make a distinction here that in real life, hate is not limited by race - its just one of the categories that we pay more attention to.

Malcolm wrote:

We are talking about the Tea Party and the Trumpistas here. Racist as f&^k. BTW, you can keep NYC. Ugggh. Hate that place. Sea level rise might be the best thing that happens to it since it the Dutch cheated Indians for it.

Queequeg said:

Right, and what I'm saying is that the Tea Party did not start out as what it became.

Malcolm wrote:

We will agree to disagree. It was racist from the get go.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 4:27 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Mantrik said:

So, you include everyone in the organisation - the kid who makes their meals, a jihadi bride who is proudly supporting her spouse, a fool jihadi from the US who is ideological but totally unable to be a combatant?

In terms of suitability for liberation, just how close do we need to be to the ones who are plotting and executing the killings?

Grigoris said:

And who and how does one need to be doing the killing, in order for it to qualify as liberation?

Malcolm wrote:

In this case, if they are stopped, they are prevented from engaging in more nonvirtuous deeds and harming more sentient beings. That is liberation enough.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 4:26 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

I did not fall into any trap. I am still referring Daesh and only Daesh.

Grigoris said:

It was not a trap, not intentional anyway... The reality is that from a drone the closest you'll get to knowing if somebody is a member of ISIS is if you see somebody with an assault rifle, a beard and a turban. In rural Syria that is about 80% of the adult male population.

AND I am not only doubting if all ISIS members are suitable objects for liberation, I am also doubting whether the subjects that are liberating are suitable too. It seems to me that by agreeing to drone strikes you are setting up drone operators for rebirth in the three lower realms; since their motivation is unlikely to be bodhicitta and they will not be engaging in the correct practices when blowing people into tiny pieces. They will just be committing plain and ordinary murder.

So it is my opinion that your view is completely mistaken and lacking in compassion, as it is setting up the causes and conditions for both the subjects and objects of the actions, to experience horrendous future suffering.

Malcolm wrote:

My friend, you introduced all these elaborate conditions. I don't think the US or Europe needs to be involved in these operations directly. I think the Iraqis, Kurds, and Syrians are doing an adequate job of cleaning out Daesh from Iraq and Syria. But they are not going to be able to sit back. We will all have to be vigilant for the next 100 years to make sure this kind of poison does not spread again.

I have compassion for Daesh. But I don't think there is any else to do. They are like rabid dogs. They need to be put down, just like any other animal with rabies.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 4:23 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

I did not fall into any trap. I am still referring Daesh and only Daesh.

Mantrik said:

So, you include everyone in the organisation - the kid who makes their meals, a jihadi bride who is proudly supporting her spouse, a fool jihadi from the US who is ideological but totally unable to be a combatant?

In terms of suitability for liberation, just how close do we need to be to the ones who are plotting and executing the killings?

Malcolm wrote:

Jesus, you are not paying attention. I was talking about, and am only talking about Daesh fighters. The rest of them need to be interviewed and observed, incarcerated if need be, depending on how committed to this perverted ideology they are.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 4:12 AM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

We need to make a distinction here that in real life, hate is not limited by race - its just one of the categories that we pay more attention to.

Malcolm wrote:

We are talking about the Tea Party and the Trumpistas here. Racist as f&^k. BTW, you can keep NYC. Ugggh. Hate that place. Sea level rise might be the best thing that happens to it since it the Dutch cheated Indians for it.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 3:56 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Grigoris said:

I understand this my dear Malcolm, but what we are actually talking about ('ccept in the

case of Guru Rinpoche, maybe) is Military personnel dropping bones from drones on unknown people that look like ISIS members. Now if you consider that "liberation", well, then it seems you have strange ideas about tantric practice. Now if it was Guru Rinpoche manning the drones I might say okay, it would still kind of freak me out, but...

Malcolm wrote:

I don't see any reason why they all shouldn't be executed.

Mantrik said:

Note Greg's phrases 'unknown' and 'look like'. Guess you fell into the trap he set. (Originally you were referring to Daesh who were committed to killing, not random people fleeing a conflict zone.)

Malcolm wrote:

I did not fall into any trap. I am still referring Daesh and only Daesh.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 3:47 AM

Title: Re: Tantric Liberation, Padmasambhava and Bonpos, etc.

Content:

Malcolm wrote:

No, liberation is a kind of wrathful phowa, actually.

Grigoris said:

I understand this my dear Malcolm, but what we are actually talking about ('ccept in the case of Guru Rinpoche, maybe) is Military personnel dropping bones from drones on unknown people that look like ISIS members. Now if you consider that "liberation", well, then it seems you have strange ideas about tantric practice. Now if it was Guru Rinpoche manning the drones I might say okay, it would still kind of freak me out, but...

Malcolm wrote:

I don't see any reason why they all shouldn't be executed. Why? Because they are actually wicked. There are not that many people in the world that I think of as being wicked through and through. Daesh fits the bill.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 3:43 AM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

It started with finance guys who were screaming for the whole thing to collapse and reset

Now that I think about it, I wonder if this is part of the reason people are pissed.

They wanted to see a wholesale collapse of the present economic system - a reset

based on what they consider tangible value - hard work, ingenuity, GOLD. When the complete collapse didn't happen, they focused their anger on Obama because he stood in the way, bailing out people who took more loan than they could afford, as well as the banks that set up the macro-architecture of the whole scheme - mortgage backed securities.

I suspect there is an intersection here of doomsday preppers, white nationalists, and zombie show fans.

Malcolm wrote:

It is plain old white privilege and racism. I don't understand why you resist this.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 3:34 AM

Title: Re: Grievances, real and fictional

Content:

Malcolm wrote:

Before Obama, no tea party. After Obama...you connect the dots.

Queequeg said:

I was there at the beginning - see my link above. It started because of the bailouts. They hated Bush, too, especially Paulson's midnight stick-up of the treasury.

It started with finance guys who were screaming for the whole thing to collapse and reset, or alternatively, if the government was going to pay out money, calling for infrastructure instead of bank bailouts. Relevant:

Then the hoi polloi joined with the Koch brothers seeding the astro-turf phase. And then all that birther crap came up, but that was later.

Now, I'm not saying that the gold bugs and bond traders who started it all are not racist. But race was not the motivating issue for them. Sentiment breaks right among that crowd, but there were just as many calling for a New Deal. It wasn't until the yahoos got involved that the New Deal faction bailed out. A lot of them, I suspect turned out for Bernie.

Malcolm wrote:

This is racist as f^%K:

Do we really want to subsidize the losers' mortgages? This is America!

And we can see that his comments provoked immediate observations that his sentiments were racist.

Queequeg said:

Rick Santelli is heir to this legacy laced with racist overtones. Note the promo before the

rant in the video link at CNBC. CNBC has an upcoming special entitled The Rise of America's New Black Overclass. Fear mongering, it's worked before so let's try it again. It's back to the 1970s for the GOP and their rabid white ethnics.

Malcolm wrote:

https://opinionator.blogs.nytimes.com/2009/02/20/rick-santelli-tea-party-time/?_r=0

The tea party is racist as f&^k and always as been, including this rant by Santelli that started is all.

Queequeg said:

Santelli's "rant" was not really aimed at Big Government or corporate cronyism or high tax levels or corruption or any of the targets soon claimed for the tea party. It was a rant at those shiftless poor people who took out mortgages they should have known they could not repay and then expected virtuous successful people like Santelli himself to rescue them with his tax dollars. Perhaps Santelli did not have a racist bone in his body — how should I know? — but he was pushing a narrative beloved of racists at all times and in all places. They resent those people who seek to escape their just desserts via force, whether it's through street crime or the organized larceny of government redistribution.

Malcolm wrote:

<http://nymag.com/daily/intelligencer/2016/09/from-tea-to-trump-not-that-long-a-journey.html>

Author: Malcolm

Date: Thursday, October 26th, 2017 at 3:27 AM

Title: Re: Grievances, real and fictional

Content:

Malcolm wrote:

Samsara is a shitty place to try and raise a family.

Queequeg said:

Cop out.

Doesn't have to be this sort of shitty.

Malcolm wrote:

It could be much worse.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 2:13 AM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

Sorry, need to clarify myself on this - not entirely manufactured. There is definitely exploitation of deep and real concerns that are whipped up and sublimated into the exaggerated fear and anger associated with Trumpism/Tea Party.

Malcolm wrote:

Nah, the Tea Party was always racist. Now they have their racist messiah.

Queequeg said:

That is an awfully essentialist way to look at it.

Malcolm wrote:

Before Obama, no tea party. After Obama...you connect the dots.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 1:29 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

You've yet to establish that Guru Rinpoche was a tantric murderer or that there is such a thing as tantric murder. Liberation is not murder. It's liberation.

Grigoris said:

A rose by any other name... And since we are talking about my other comment referring to Daesh fighters, eliminating them prevents them from engaging in further nonvirtues. Maybe in this lifetime, but the karmic imprint would...

Malcolm wrote:

The karma from their actions assures their birth in hell realms anyway.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 1:27 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

You've yet to establish that Guru Rinpoche was a tantric murderer or that there is such a thing as tantric murder. Liberation is not murder. It's liberation.

Grigoris said:

A rose by any other name...

Malcolm wrote:

No, liberation is a kind of wrathful phowa, actually.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 12:51 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

You are basically accusing Guru Rinpoche of being involved in a kind of ethnic cleansing. Do you really think that? Because if you do, I do not see how you can have faith in him.

Grigoris said:

You have faith in the fact that there can be a justified (tantric) murder and yet you cannot see how somebody can have faith in a (tantric) murderer? That's pretty strange...

Malcolm wrote:

You've yet to establish that Guru Rinpoche was a tantric murderer or that there is such a thing as tantric murder. Liberation is not murder. It's liberation.

And since we are talking about my other comment referring to Daesh fighters, eliminating them prevents them from engaging in further nonvirtues. As it is, those people are going to spend eons in lower realms for their crimes against sentient beings. Just to be clear, Daesh is a special case, like SS soldiers. There really is only one thing to be done with them. In general, however, I don't support wars.

Author: Malcolm

Date: Thursday, October 26th, 2017 at 12:48 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

You are basically accusing Guru Rinpoche of being involved in a kind of ethnic cleansing. I am quoting the translation of the Barchey Lamsel text. The word they use is "destroyed". You mean this line? It is the only mention of Bon:

10) Having done the accomplishment at Samye Chimphu, repelled negative conditions and bestowed siddhi, you placed the king and ministers on the path of liberation, the teaching of the Bon's demonic forms declined, and the teaching of the precious immaculate dharmakāya placed the fortunate on the stage of buddhahood.

gdon gzugs bon gyi bstan pa bsnuhs.

The word in the text is bsnuhs. It means either "med par gtong ba," "sent into nonexistence" or "nub par byed pa", "caused to decline."

It does not have the strong connotations of other Tibetan words, such as 'joms, to conquer, brlag pa, to crush.

The commentary by Dilgo Khyentse on this line states that the Bonpos were defeated in debate by Padmasambhava and Shantarakshita through citation and reasoning. They were then exiled by royal decree, and their teaching disappeared.

If you look at the broader history, this refers to a faction in the Tibetan court of Trisong Detsen that maintained connections to the overthrown Zhang Zhung kingdom whose power over Tibet had been shrugged off a century before when Srong Tsan Gampo engineered the assassination of King Ligmincha. "Bonpos" then are not the Bonpos we have today. And in other Kathang literature, we have clear examples of Padmasambhava interceding on behalf of some Bonpos whose practices did not involve animal and human sacrifice, so called "good Bonpos." So here, the so called "Bonpos" who were exiled were a specific political faction of Tibetans.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 11:47 PM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

I don't know if the grievances of people in "Trump Country" are fake or that their fears are manufactured.

Sorry, need to clarify myself on this - not entirely manufactured. There is definitely exploitation of deep and real concerns that are whipped up and sublimated into the exaggerated fear and anger associated with Trumpism/Tea Party.

Malcolm wrote:

Nah, the Tea Party was always racist. Now they have their racist messiah.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 11:40 PM

Title: Re: Grievances, real and fictional

Content:

Queequeg said:

Not to toot my own horn... but...

<https://dharmawheel.net/viewtopic.php?f=47&t=22958&p=343436&hilit=tea+party#p343436>

When we talk about Tea Party, what exactly do we mean these days? I ask because the Tea Party movement seems to have evaporated, replaced by Trumpism.

Malcolm wrote:

Tea Party = Trumpism. Trump is the Tea Party Messiah.

Queequeg said:

If that is the case... and I don't want to be accused of trumpeting for Trumpism... I don't know if the grievances of people in "Trump Country" are fake or that their fears are manufactured. I think this view underestimates the circumstances across a lot of places being left behind in the present economy and the social problems that have followed.

Malcolm wrote:

Samsara is a shitty place to try and raise a family.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 11:17 PM

Title: Re: Grievances, real and fictional

Content:

DGA said:

the tea party and its affiliates (living in a phantasmagoria of fake grievances and manufactured fears).

Queequeg said:

Not to toot my own horn... but...

<https://dharmawheel.net/viewtopic.php?f=47&t=22958&p=343436&hilit=tea+party#p343436>

When we talk about Tea Party, what exactly do we mean these days? I ask because the Tea Party movement seems to have evaporated, replaced by Trumpism.

Malcolm wrote:

Tea Party = Trumpism. Trump is the Tea Party Messiah.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 10:56 PM

Title: Re: The DJKR Topic

Content:

Lhasa said:

Well if the king is subjugated to an extremely powerful siddha, and converts to that religion, how can you say that that siddha is not personally involved?

Malcolm wrote:

You are basically accusing Guru Rinpoche of being involved in a kind of ethnic cleansing. Do you really think that? Because if you do, I do not see how you can have faith in him.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 11:40 AM

Title: Re: The DJKR Topic

Content:

Adamantine said:

Sort of like what's happening to Muslims in Myanmar?

Malcolm wrote:

The charge is not that there was a power struggle in Tibet between Tibetans who wanted to adopt Buddhism and those who didn't, the charge is that Guru Rinpoche was personally involved.

Adamantine said:

Right. I've been under the impression from what I've read that Guru Rinpoche's activities in Tibet were mainly subduing obstructing invisible beings and binding them under oath as protectors, along with his vast beneficial teaching efforts including concealing terma. The power struggle against the bonpo was more the King's department. Is that your take away?

Malcolm wrote:

Pretty much.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 10:30 AM

Title: Re: The DJKR Topic

Content:

Lhasa said:

In the 'Heart Essence of the Khandro' by Yongdzin Rinpoche, starting on page 148, you will find the Bonpo version of what happened. Phrases like, "set out to destroy the doctrines of Yungdrung Bon,...a time of devastation,.. Bon lamas, ministers and powerful noble people as well as ordinary folk were put to death or banished...property confiscated,... those who remained in Tibet were forcefully and sometimes brutally converted to the new religion, Indian Buddhism....gompas laid waste,... persecution of the Bonpos."

Good read.

Adamantine said:

Sort of like what's happening to Muslims in Myanmar?

Malcolm wrote:

The charge is not that there was a power struggle in Tibet between Tibetans who wanted to adopt Buddhism and those who didn't, the charge is that Guru Rinpoche was personally involved.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 4:37 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

One really must be more precise than "I seem to recall."

Grigoris said:

In the Barchey Lamsel it states that Guru Rinpoche in his incarnation as Dukyi Shechen while practicing in the Slate Mountain forest hurled his "phurba of recitation" and burnt the sandalwood forest and dried up the lake.

Malcolm wrote:

Yes, because there were harmful nonbuddhists there, etc. This manifestation is called "Great Enemy of Māra."

Grigoris said:

In his incarnation as Kalden Drendze he destroyed the teachings of the Bonpo. Give me some time and I'll find the bit about the tribe of Daka too...

Malcolm wrote:

What do you mean by destroy? In the supplication it pretty clear that Bon declined because the King, etc., were placed in the Dharma.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 3:08 AM

Title: Re: What to do about Daesh? (ISIS, ISIL...)

Content:

Coëmgenu said:

It is Saudi Islam.

Malcolm wrote:

Not really. Daesh is comprised of madmen, whose minds have been possessed by demons.

Author: Malcolm

Date: Wednesday, October 25th, 2017 at 1:37 AM

Title: Re: What to do about Daesh? (ISIS, ISIL...)

Content:

Minobu said:

well first up we need to know what exactly is Islamic Extremism ..what is it they read that turns them into human bombs.

No one tells you exactly what it is they are told and where it comes from...

we take this knowledge and go global with it...governments pay to have documentaries about it...teaching kids it's wrong..

unfortunately i do not know what it is so like maybe they cannot make documentaries about it for it could be politically incorrect and the world just has to live with this forever.

we might offend people ...it's very hard to understand.

Malcolm wrote:

It's not about Islam, not really. The minute people make Daesh about Islam, they lose sight of the real situation.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 10:52 PM

Title: Re: HHST Yamantaka initiation 2018

Content:

zerwe said:

Hi all.

Was wondering if anyone had any specifics about the upcoming Yamantaka initiation in Boston this April.

What sort of commitments does HHST typically give? And sort of related to another recent thread; how reconcilable

is receiving this initiation from HHST if one is a Gelug FPMT practitioner? My Lama's suggestion is to seek this initiation

when my mind is ready. I imagine this may be a discussion I need to have with him directly, but I strongly believe that he would not object.

Big Love,

Shaun

Malcolm wrote:

All empowerments HHST is giving can be taken without receiving a specific practice commitment.

<https://sakya.net/#HHST>

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 10:36 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Isn't that having an attachment to your views?

Malcolm wrote:

So is pure vision. This is why there is a completion stage.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 10:02 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

Please determine the existence of nagas or of hungry ghost realms using logical deduction.

Malcolm wrote:

The Buddha spokes of them, therefore, we can deduce they exist.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:17 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Yeah, because that's never been misused.

Malcolm wrote:

Unlike other countries, like China and Russia, the US and Western Europe are largely nations of laws. We really do maintain that. Can't say as much for the rest of the world.

Johnny Dangerous said:

Only because of civil institutions basically, increasingly militarism - including things like expanding approval extra judicial assassination, will put an end to what little restrains authoritarianism here, IMO.

Malcolm wrote:

I bet you will find out someday that Anwar Al Awlaki was tried in absentia in a FISA court before Obama ordered his death.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:15 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Anyway, I don't really wanna continue this, I see where you're coming from on an ethical level, i am not bothered by people wanting to go to war with Daesh, and I applaud groups like Rojava doing so..I just don't share your enthusiasm or trust for the Western world's "solutions".

Malcolm wrote:

I actually don't want to make war on anyone. But sometimes, when decent people are being deliberately murdered by savages, someone has to step up.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:12 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Yeah, because that's never been misused.

Malcolm wrote:

Unlike other countries, like China and Russia, the US and Western Europe are largely nations of laws. We really do maintain that, not perfectly, but we try. Can't say as much for the rest of the world. And I have travelled a lot of it.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:09 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Uh, the US killed Americans in Al Quaeda, it's already happened...

Malcolm wrote:

You mean Anwar Al Awlaki? He gave up his right to call himself an American the very first time he called for terrorist attacks on the United States.

Johnny Dangerous said:

You're welcome to believe that, it's certainly a common sentiment these days, but you're not going to convince me of the importance of extra-judicial assassination. I was simply mentioning it because it's relevant, as America has already killed it's own citizens sans due process int he War on Terror, though certainly it's been isolated.

Malcolm wrote:

He was a traitor to his nation. He committed treason. This is how the treason law works:

United States Constitution. Article III said:

Treason against the United States, shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort. No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court.

Malcolm wrote:

and:

18 U.S. Code § 2381 - Treason said:

Whoever, owing allegiance to the United States, levies war against them or adheres to their enemies, giving them aid and comfort within the United States or elsewhere, is guilty of treason and shall suffer death, or shall be imprisoned not less than five years and fined under this title but not less than \$10,000; and shall be incapable of holding any office under the United States.

Malcolm wrote:

His broadcasts and videos were quite sufficient evidence. Under these statutes, any US citizen who went to fight for Daesh, can be subject to the same punishments.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:05 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

That will just involve more US installation of friendly regimes, as much as I could agree in theory, I don't think any help the US gives will be about stopping ISIS or helping the nascent half-ass Iraqi government.

Malcolm wrote:

The installation of friendly regimes works for me.

Johnny Dangerous said:

Our country has such a terrible history of "assisting" with such things, I don't really see the point, it will never be above board.

Malcolm wrote:

We have an obligation to assist — after all, Daesh is somewhat a problem of our own making. We do need to clean up the messes our country makes.

Johnny Dangerous said:

I don't think the US has ever cleaned up a mess it has made, usually it installs it's own business interests backed by military presence and finagles things to make markets friendly, I don't think on the whole policy makers care about cleaning up our messes, though again I can agree in theory.

Malcolm wrote:

I disagree. I think Obama, Clinton, and Carter were very motivated to clean up messes we made. Unfortunately, for Obama and Clinton, they had hostile congresses to contend with.

As a matter of real politik, however, I think that Trump's nativism, etc., has really cost us. Frankly, I would rather live in a world where US power was dominant than Russian or Chinese power. Just sayin...

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 9:00 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Also worth mentioning, America has already done this with Al Qaeda.

Malcolm wrote:

Al Qaeda is not the same. They are enemies of the US certainly and perhaps, given the chance, they might be just as terrible as Daesh. But as it stands right now they are not. Daesh even disgusts them. Al Qaeda is the enemy of those western countries who happened to station troops in Saudi Arabia after the first Gulf War. They don't qualify.

Johnny Dangerous said:

Uh, the US killed Americans in Al Qaeda, it's already happened...

Malcolm wrote:

You mean Anwar Al Awlaki? He gave up his right to call himself an American the very first time he called for terrorist attacks on the United States.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:57 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

no one is interested in "eliminating" ISIS in any way that would realistically reduce the damage they are doing, or prevent them from morphing into something else.

Malcolm wrote:

Iraqis, Kurds and Syrians are pretty interested in this, as they should be, and we should assist them.

Johnny Dangerous said:

That will just involve more US installation of friendly regimes, as much as I could agree in theory, I don't think any help the US gives will be about stopping ISIS or helping the nascent half-ass Iraqi government.

Malcolm wrote:

The installation of friendly regimes works for me.

Johnny Dangerous said:

Niger and Nigeria is also interested in this, as well as what passes for a Somalian Gvt. We should assist them as well. We are already assisting Duterte in the Philippines, who of course is also another person who is extremely problematical.

This is not even a question of Islam, etc. These people are enemies of humanity (even their own) and this should be recognized. We should support those who oppose to the extent that we can.

Our country has such a terrible history of "assisting" with such things, I don't really see the point, it will never be above board.

Malcolm wrote:

We have an obligation to assist — after all, Daesh is somewhat a problem of our own making. We do need to clean up the messes our country makes.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:54 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

Also worth mentioning, America has already done this with Al Qaeda.

Malcolm wrote:

Al Qaeda is not the same. They are enemies of the US certainly and perhaps, given the chance, they might be just as terrible as Daesh. But as it stands right now they are not.

Daesh even disgusts them. Al Qaeda is the enemy of those western countries who happened to station troops in Saudi Arabia after the first Gulf War. They don't qualify.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:50 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

no one is interested in "eliminating" ISIS in any way that would realistically reduce the damage they are doing, or prevent them from morphing into something else.

Malcolm wrote:

Iraqis, Kurds and Syrians are pretty interested in this, as they should be, and we should assist them.

Niger and Nigeria is also interested in this, as well as what passes for a Somalian Gvt. We should assist them as well. We are already assisting Duterte in the Philippines, who of course is also another person who is extremely problematical.

This is not even a question of Islam, etc. These people are enemies of humanity (even their own) and this should be recognized. We should support those who oppose to the extent that we can.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:45 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

DGA said:

I would assume that among Daesh all three categories of participants obtain. Should all three be treated the same, i.e., "lead poisoning"?

Malcolm wrote:

I was talking about Daesh fighters, people who run the Daesh state and are committed to it's really insane vision of the world.

Fortunately, the Iraqis, Kurds and some Syrians seem to be in the process of sorting out Daesh in Iraq and Eastern Syria. They understand very clearly the toxicity of Daesh, even if some people in the West do not.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:39 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Johnny Dangerous said:

This kind of requires one to ask the question behind the motivation of killing Daesh/Isis.

Malcolm wrote:

They are harmful beings. In a rather short time, they have wrecked a number of large cities in the Middle East, and literally kept 2 or 3 million people in abject slavery, terror, and poverty. Yes, I am quite aware that without the second Iraq war, etc., we would not discussing this at all.

But when you have a rabid dog, first you put it down before you wonder where it got bit.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 8:35 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Jesse said:

Have I made the list yet?

Malcolm wrote:

No, you have not. You would literally have to be willing to harm the Dharma and all sentient beings as well (Like Daesh), and be utterly devoid of love and compassion to make it on the list,

I do suggest you get a handle on your anger, however.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 7:37 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Jesse said:

Who gets to decide who lives, and who dies? Based on what criteria? Based on the views/welfare of which nation-state?

Malcolm wrote:

I gave the criteria.

Jesse said:

I find you pretty intolerable most of the time, I suppose my killing you would be a service to sentient beings then.

Malcolm wrote:

I think you would only be scratching a homicidal itch and not getting the root of your problems.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 6:09 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Dan74 said:

It'll be a feat of serious sophistry to demonstrate that for each and every one of them, sight unseen. Seriously, Malcolm, you do a great deal of good. I hope you reconsider this. Look at what non-Buddhists do in Aarhus, Denmark, the success they've had in rehabilitating former Daesh people. And you would just give up on them and call for slaughter? Seems like a huge blind spot in compassion, let alone ethics and general sound policy.

Malcolm wrote:

I am talking about those who remain armed, who continue to fight and attempt to spread their evil creed. They have amply proven they will resort to genocide, etc. They would certainly harm any Buddhist they got their hands on.

And as far as those who have returned and have laid down arms, I would not trust them at all, and would make sure they were under constant surveillance. It is a crime in the US even to attempt to travel to join Daesh, as it should be in all civilized nations.

I am pretty liberal with respect to most things, but I have zero tolerance for Daesh.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 6:02 AM

Title: Re: The DJKR Topic

Content:

Tenma said:

So killing a minister's son and having 5 consorts that include teens to practice with is a pure guru?

Malcolm wrote:

He was playing on the roof, and the staff slipped from his hands. It is not like Guru Rinpoche set out to murder the boy.

As for Yeshe Tsogyal, and the rest, when you were 16 in those days, you were a woman, ready to be married.

Tenma said:

Explain 12 year old Yeshe Tsogyal.

Malcolm wrote:

Her biography clearly states she was 16 when she met Guru Padmasambhava. She was 12 when her parents forced her into an arranged marriage with King Trisong De'tsen. But

the latter had many wives, not merely one or two.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 5:38 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Dan74 said:

I think this view expressed by Malcolm here is so selfevidently repugnant on many levels, it doesn't require counterarguments.

Malcolm wrote:

There are some sentient beings who are so harmful to other sentient beings the only compassionate thing to do is to liberate the former so they will not continue to harm the latter.

Fortunately, this fact has been recognized by the governments of the world and they are eliminating Daesh and its analogues as best they can. I support them in this. It is for the best.

Within Vajrayāna, there are ten criteria which must be fully met for a sentient being to be considered eligible for such liberation: 1) they harm the doctrine, 2) they despise the Three Jewels, 3) they rob the Sangha 4) they despise Mahāyāna 5) they harm the body of the guru, 6) they destroy the vajra family, 7) they cause obstacles to practice, 8) they utterly lack love and compassion, 9) they are utterly divorced from samaya vows, and 10) they have a false view of the result of karma.

Those who belong to Daesh, as far as I am concerned, satisfy all ten.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 5:21 AM

Title: Re: The DJKR Topic

Content:

Grigoris said:

I seem to remember that some of his incarnations killed whole tribes of Daka, burnt forests, dried out lakes and other nastiness...

Malcolm wrote:

One really must be more precise than "I seem to recall."

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 5:15 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Malcolm wrote:

Daesh should be eliminated. They are exactly the kind of sentient beings that should be the object of the lower activity. It is the only compassionate way to deal with them.

Grigoris said:

I guess we should eliminate the Burmese government too. And the US government, I mean they have killed more people and destroyed more countries than Daesh ever will, even in their wildest wet dreams.

Malcolm wrote:

I am sure if you think about it a little bit, you can really understand the difference.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 5:12 AM

Title: Re: Huldufólk and Nagas

Content:

tiagolps said:

I might just be imagining any connection with Nagas. But hey, cute little curiosity anyways.

Malcolm wrote:

They are more like The'u rang...

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 4:45 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Mantrik said:

I wonder at what point Buddhists would see killing as justified, if at all.

Malcolm wrote:

When someone is an enemy of the Dharma and sentient beings, like Daesh, then it is justified.

Mantrik said:

Do you mean if they are close to completing the karma of killing, specifically?

Malcolm wrote:

Daesh should be eliminated. They are exactly the kind of sentient beings that should be the object of the lower activity. It is the only compassionate way to deal with them.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 2:51 AM

Title: Re: Everybody speaks about samaya, but nobody knows what it is.

Content:

MalaBeads said:

Gyatrul Rinpoche made a somewhat cryptic comment about samaya once that I heard. He said "You don't even know what samaya is, let alone how to practice it." I thought to myself, "Ain't that the truth?"

All the rules surrounding samaya are not samaya. Rules. That shalt not. What about us rule-o-phobes? Can we not practice dharma? Certainly, the whole concept of samaya did not function in Shakyamuni's time. So when exactly did it enter the Buddhist pantheon? Does anyone know? Is it just a Tibetan thing? No other branches of dharma practice seem to have it. Wondering about the whole thing.

Malcolm wrote:

With Yoga tantra.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 2:02 AM

Title: Re: Kill Daesh Jihadists from Britain says Government

Content:

Mantrik said:

I wonder at what point Buddhists would see killing as justified, if at all.

Malcolm wrote:

When someone is an enemy of the Dharma and sentient beings, like Daesh, then it is justified.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 1:23 AM

Title: Re: The DJKR Topic

Content:

smcj said:

...in your opinion.

Not just in my opinion. As before.

Atisha states:

If one has an evil guru or an evil friend, one will be harmed by both.

Mokṣākaragupta mentions in the Dohakoṣapañjikā-nāma:

It is risky to consider evil gurus to be one's guru. Since one relies on such a one, the fault is that one begins to have evil views and evil behavior. One should avoid such gurus as one would a snake.

These are all admonitions to avoid evil gurus. No argument there. You need to have citations saying that it is ok to break samaya with a guru once you have made a commitment to him.

Malcolm wrote:

No, Moksakara's advice clearly means that once you have understood this or that person to be evil, you shun them. You cannot break samaya with someone who is not qualified to bestow samaya or who has broken their own samaya. As the Rig pa Ranshar states:

If the master breaks samaya, there is no method of purification.

If one has broken samaya, one has no samaya to give.

Khenchen Ngalo states:

Furthermore, as previously explained, after one has requested Dharma and empowerments from a reliable, qualified vajramaster guru, despising him with thoughts such as, “this one’s discipline is corrupt,” “this one’s diligence is weak,” “he is confused” and so on is likened to despising all the buddhas.

If someone discovers their guru is not qualified, there is no obligation to continue to follow such a guru at all, or regard them as pure and so on.

What is a qualified guru? Again, Khenchen Ngalo comments:

it is definitely necessary that the guru has obtained the empowerment, possesses the lineage, is pure, all of his practices accord with the tantra division because he understands the meaning of the tantras, has completed the approach and accomplishment, guards the supreme samayas of the four empowerments like his life, is adorned with many intimate instructions [man ngag, upadeśa] of nāḍis, vāyus, dreams, etc., which correspond with the tantras, whose continuum is moistened with love, compassion, and bodhicitta, and who knows many scriptures and treatises of sūtra and tantra.

This is a qualified guru.

smcj said:

He incited people to try to kill him, yet his students saw him as pure.

Malcolm wrote:

???

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 1:12 AM

Title: Re: The DJKR Topic

Content:

Tenma said:

So killing a minister's son and having 5 consorts that include teens to practice with is a pure guru?

Malcolm wrote:

He was playing on the roof, and the staff slipped from his hands. It is not like Guru

Rinpoche set out to murder the boy.

As for Yeshe Tsogyal, and the rest, when you were 16 in those days, you were a women, ready to be married.

Author: Malcolm

Date: Tuesday, October 24th, 2017 at 12:47 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

Well, it kind of follows, if one has actual conviction in a lama being a "Khyentse." then one wouldn't be so inclined to view their actions through an ordinary lens.

It was you who mentioned a quote about Guru's being a mix of positive qualities and faults, which was obviously to undermine my post that surprise surprise enlightened activities could manifest even in ways not everyone understands!

Malcolm wrote:

It was a reality check sourced from an authoritative commentary on a major tantra. It is a citation which I stand by. There is no living person alive today, in this Kali Yuga, who is completely free of misdeeds. Therefore, when picking a guru, one must see whether their qualities far outweigh their faults. This is much more reliable method for choosing a guru than chasing tulku titles. Of course, having chosen a guru, one must endeavor to see their minor flaws as teaching methods.

Sonam Wangchug said:

In reality, when these conversations crop up, I think it bears reminder, the tremendous confidence in which these lama's who are MOST of our refugees have placed in Rinpoche.

Malcolm wrote:

There is no tantra or sūtra anywhere that mentions a system of tulku recognition through dreams, divinations, oracles or any other means.

Sonam Wangchug said:

Why it is relevant, has to do with actions coming either from realization or confusion. While of course, a lama can become realized in the course of that lifetime, if indeed we are convinced of their being recognized by someone with less cognitive veils as a nirmanakaya then that helps.

Malcolm wrote:

It involves a chain of authority, and is not immune to Āryadeva's criticism of relying on claims of royal paternity.

Furthermore, according to Guru Padmasambhava in the Transcendent State of

Samantabhadra cycle of teachings, an actual nirmanakāya is fully conscious when conceived, throughout the term of gestation, and through their birth. Bodhisattvas on the stages are conscious of being conceived, and are conscious throughout gestation, but lose consciousness at the time of birth. Ordinary sentient beings are conscious of being conceived, but are not aware throughout their gestation, and do not recall being born.

Sonam Wangchug said:

I doubt that the hardliners against Rinpoche will change their stances no matter who says what, but in the sea of this trend of aversion I just seek to offer another angle which I know (though not everyone publicly shares it) others feel.

Malcolm wrote:

You are confused. I am not a hardliner who has arrayed themselves against anyone, least of all Dzongsar Khyentse. He is a qualified teacher, well trained and educated. That's enough in itself without all the extra baggage of tulkuhood.

I am totally skeptical of the tulku recognition system, something I have never hidden, ever. I consider the system of tulku recognition to be a Tibetan cultural custom, and that as a cultural practice, it is often is carried out in ways that are inconsistent with the Dharma. This is not to say this social strategy on the part of Tibetans to manage inheritance and lineage transmission has always been unsuccessful. However, there is a within Tibetan literature much fun poked at tulkus, and not a little healthy skepticism. For example Paltrul Rinpoche ironically notes in the The Oral Advice of Guru Samantabhadra:

Although they have not even the slightest qualities of hearing, reflection, and meditation in their continuums, they think they are better than others— “I am a guru,” or similarly, “I am a reincarnation,” “I am a bodhisattva,” “I am a master,” and so on. Furthermore, they also consider “My family is like that,” guarding their family like brahmins. Alternately, even though they have modest qualities of hearing, reflection, and meditation, [8/a] they do not practice with pure motivation for the benefit of future lives but do so for this life fearing personal loss such as the residence of the guru and so on. Like a grindstone made of wood, they do not have the ability to tame the continuums of disciples.

Though their own continuums lack even the modest qualities that should make them better than common people, other fools have faith in them, according them status without examining them. Their continuums are bloated with acquisitions and respect.... It is the Sogyals, Segals, and Burroughs of the world that should give one pause about tulku recognitions in general, not to mention the Fifth Dalai Lama's autobiographical account of how he was fraudulently recognized as the reincarnation of the fourth Dalai Lama by the regent, Sonam Rabten (1595–1658).

I therefore claim that teachers and gurus need to be examined based on their own character and deeds, rather than their titles, no matter how lofty or awakened the person handing out such recognitions may seem to us.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 11:49 PM

Title: Re: The DJKR Topic

Content:

smcj said:

Before I go any further I think that I need to make it clear I'm an enthusiastic supporter of Minyur R. and HHDL's position on abuse by gurus. Nothing I say should be interpreted to mean that I think somebody should stay in an unhealthy situation. The current discussion I'm trying to have with Malcolm is about the theoretical framework for guru yoga. That framework is designed around the ideal scenario where you guru actually is an enlightened Buddha.

Evidently there was a time when that was reliably the case.

Malcolm wrote:

I do not think this is a wise assumption.

smcj said:

Obviously these days those kinds of gurus are few and far between, if they have continued to exist at all.

Malcolm wrote:

It is the case that, as the Hevajra commentary Padmini cites the Approach to the Ultimate:

Because of the power of the Kaliyuga, gurus have mixed qualities and faults, there are none at all without misdeeds;

disciples should rely on those

whose qualities predominate, and who have been thoroughly investigated.

No need for a citation. If you think you should have pure perception of a criminal guru like the one I mentioned (i.e. murderer, rapist, pedophile, et al.) you are an idiot. Anyone who encourages you to think so is an idiot. Anyone who agrees with them is an idiot. ...in your opinion.

Not just in my opinion. As before.

Atisha states:

If one has an evil guru or an evil friend, one will be harmed by both.

Mokṣākaragupta mentions in the Dohakoṣapañjikā-nāma:

It is risky to consider evil gurus to be one's guru. Since one relies on such a one, the fault

is that one begins to have evil views and evil behavior. One should avoid such gurus as one would a snake.

smcj said:

So in the case of Padmasambhava, if someone was his disciple, would it not be correct for them to see all his actions as pure, even though he behaved in ways that provoked criticism?

Malcolm wrote:

Sure, as long as he was not 1) murdering people, 2) molesting children, 3) raping women, 4) stealing and 5) lying.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 11:24 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

I do not believe that text is referring specifically to Nirmanakaya's who appear in "inconceivable variety, for the benefit of sentient beings." and actually do not take rebirth because of karma but because of compassion.

Malcolm wrote:

There is a difference between actual nirmanakāyas and recognized tulkus. The former need no recognition at all since their qualities are evident in their compassionate deeds which benefit sentient beings, for example, Dudjom Lingpa who was never recognized by anyone as a tulku of Duddul Dorje.

As for myself, I have met quite enough nominally recognized tulkus to be quite convinced that the tulku recognition system should be put out of business, a sentiment I believe Dzongsar Khyentse largely shares.

Sonam Wangchug said:

There are also recognized tulkus who are actual Nirmanakaya's ,you make it sound as though the two are mutually exclusive.

Malcolm wrote:

The point is that such beings would manifest their qualities whether they were recognized or not by some hierarchy.

I am sure too you are familiar with the story of Khyentse Wangpo becoming tired of the doubts of a recently deceased lama's disciples. Since they had doubts about the recognized tulku, Khyentse took them to a barn, called out the lamas name, and when a calf answered, he said, "This is your actual Lama."

BTW, I have no interest in debating the authenticity of Dzongsar's recognition. You brought that up. I have no idea why, actually. But it is your trip, not mine. I am quite

happy for the positive things that he does, like the 84,000 project and so on. I frankly don't care whether he is an "authentic" tulku or not. It would never enter my mind to select a teacher based on their tulku recognition status. It would never enter my mind to do so because such a criteria is just not important to me at all.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 11:12 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Mostly other people's, not so much his own.

MalaBeads said:

That's because he sees himself as the Vajrayana master.

In that sense he gets a free pass.

Malcolm wrote:

That is called "entitlement." And perhaps, that is why he does not like western liberals like myself. We don't care much for authority, aristocrats, and entitled hierarchies, spiritual or otherwise.

MaybeTibetan Buddhism is in need of a "Protestant" reformation. Whatever the case, there is certainly a growing rift between traditional hierarchies and Western students over such as issues as sex, power, money, and authority. These things need to be discussed openly and without fear of repercussion.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 10:57 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

I do not believe that text is referring specifically to Nirmanakaya's who appear in "inconceivable variety, for the benefit of sentient beings." and actually do not take rebirth because of karma but because of compassion.

Malcolm wrote:

There is a difference between actual nirmanakāyas and recognized tulkus. The former need no recognition at all since their qualities are evident in their compassionate deeds which benefit sentient beings, for example, Dudjom Lingpa who was never recognized by anyone as a tulku of Duddul Dorje.

As for myself, I have met quite enough nominally recognized tulkus to be quite convinced that the tulku recognition system should be put out of business, a sentiment I believe Dzongsar Khyentse largely shares.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 10:18 AM

Title: Re: The DJKR Topic

Content:

Sonam Wangchug said:

Whatever a lama may do externally, we must be convinced of their integrity. I am absolutely certain in Rinpoche's integrity and I do not view him as the kind of lama who would deceive people what so ever. There are rinpoche's who act right, and say all the rights things in public, that i'm not so sure about.

Malcolm wrote:

In the Hevajra commentary Padmini, another text is cited called Approach to the Ultimate. It says:

Because of the power of the Kaliyuga, gurus have mixed qualities and faults, there are none at all without misdeeds; disciples should rely on those whose qualities predominate, and who have been thoroughly investigated.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 9:34 AM

Title: Re: The DJKR Topic

Content:

smcj said:

If your guru engages in murder, pedophilia, rape, theft, or lying and you still see this as pure, you are an idiot and should have your head examined.

Citation plz.

Malcolm wrote:

No need for a citation. If you think you should have pure perception of a criminal guru like the one I mentioned (i.e. murderer, rapist, pedophile, et al.) you are an idiot. Anyone who encourages you to think so is an idiot. Anyone who agrees with them is an idiot.

If your guru engages in actions contrary to the Dharma, they are a false guru and should be abandoned immediately. And yes, I can find a citation for that.

Atisha states:

If one has an evil guru or an evil friend, one will be harmed by both.

Mokṣākaragupta mentions in the Dohakoṣapañjikā-nāma:

It is risky to consider evil gurus to be one's guru. Since one relies on such a one, the fault is that one begins to have evil views and evil behavior. One should avoid such gurus as one would a snake.

The Dvikramatattvabhāvanā-nāma-mukhāgama:

If one does not rely on a perfect guru,
one will not realize the meaning of this.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 8:29 AM

Title: Re: The DJKR Topic

Content:

Tenma said:

How does the yogi find a real, human mudra? Normally, she is delivered by his pupil. This is also true for the Kalachakra Tantra. "If one gives the enlightened teacher the prajna [mudra] as a gift," proclaims Naropa, "the yoga is bliss" (Grünwedel, 1933, p. 117). If a 12- or 16-year-old girl cannot be found, a 20-year-old will suffice, advises another text, and continues, "One should offer his sister, daughter or wife to the 'guru'", then the more valuable the mudra is to the pupil, the more she serves as a gift for his master (Wayman, 1977, p. 320).

Malcolm wrote:

These people have no idea what they are talking about.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 5:17 AM

Title: Re: Buddhism and Lust, is it ok, not ok, kind of ok?

Content:

Dan74 said:

Attachment, yes. But sensuality is singled out in the Sutra quote that no one, even DGA, who is trained in the EA tradition, I believe, is willing to address. Why is it singled out? Why does it get so much traction here and throughout history? Because folks, included the Buddha, were hung up on it? I don't think so.

Malcolm wrote:

The aggregate of sensation is a mental factor, isolated because it is the strongest thing binding us to samsara.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 5:15 AM

Title: Re: Buddhism and Lust, is it ok, not ok, kind of ok?

Content:

Dan74 said:

Attachment, yes. But sensuality is singled out in the Sutra quote that no one, even DGA, who is trained in the EA tradition, I believe, is willing to address. Why is it singled out? Why does it get so much traction here and throughout history? Because folks, included

the Buddha, were hung up on it? I don't think so.

Monlam Tharchin said:

Isn't sensuality attachment to pleasurable sensations?

Malcolm wrote:

Yes. as well as aversion to unpleasant sensations. Both are included.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 5:07 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

As an addendum:

If your guru engages in murder, pedophilia, rape, theft, or lying and you still see this as pure, you are an idiot and should have your head examined. The four defeats for a monk are also four defeats for a guru. If one does not understand this, one does not understand the Dharma at all.

smcj said:

Do you accept that the guru yoga teachings say that, if you make the commitment, you are to see all the guru's actions as pure no matter how objectionable they seem?

Malcolm wrote:

They don't say that in fact. For example, if one of one's gurus decided to rain bullets down on a crowd of people listening to country western, one should not see that as pure because it isn't.

Only poorly educated and trained people believe they must accept all possible actions that could be done by their teachers as pure, when clearly some actions are beyond the pale. For example, if your guru kills sentient beings but lacks the ability to bring them back to life, there is no reason to regard this action as "pure."

smcj said:

That's basically what DJKR's FB post regarding Sogyal was about.

Malcolm wrote:

Yes, the old Tilopa/Naropa trope, which is tired and overused precisely because in the annals of guru/disciple relationships it is an outlier, an extreme example exaggerated out of all proportion.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 4:51 AM

Title: Re: The DJKR Topic

Content:

heart said:

I made a joke and you can't believe how serious people took it" (not an exact quote).

Malcolm wrote:

When one is a famous teacher, with a penchant for gab, one eventually learns that one needs to limit what one says, otherwise, one can risk one's reputation.

Buddha did not crack jokes, for example. Neither did Guru Rinpoche.

Of course, we like jokes, and many people found his joke very funny. I admit that I even found it mildly amusing in a rather sophomoric way, but I knew it was going to create a minor shitstorm.

I just don't buy his knockoff Trungpaesque Burlesque Show, if you will. Wrong era. Taunting western liberals in the age of Trump is not well considered. Especially given the rise of the racism and nationalism around the world.

But of course many people like him, because he is "outrageous." I don't find him especially outrageous. Just off-base sometimes.

M

Author: Malcolm

Date: Monday, October 23rd, 2017 at 4:44 AM

Title: Re: The DJKR Topic

Content:

Monlam Tharchin said:

Is another way to look at it that in Mahayana, there are teachings of buddha-nature whereas in Hinayana, there are not? Unless I'm very mistaken.

Grigoris said:

I fail to see how my way of thinking and Tathagatagarbha are mutually exclusive.

Actually it would seem the complete opposite: Because one has Tathagatagarbha that means they don't need to be born anywhere in particular to achieve enlightenment.

Malcolm wrote:

If one accepts Mahāyāna, one accepts that in order to attain buddhahood according to the common Mahāyāna path, one must traverse five paths and the ten bodhisattvas stages for a minimum of ten incalculable eons.

On the three pure stages, one no longer resides in the desire realm, but in various form realm heavens, as well as the buddhafield of Ghanavyuha.

A supreme nirmanakāya will, in their last birth prior to manifesting supreme buddhahood, reside as the bodhisattva Svetaketu (really a title more than a name) teaching the Tushita gods. They will then select a family from either the merchant, warrior, or priestly family and descend into the mother's womb and display the 12 deeds.

It may be objected that a tenth stage bodhisattva is not a buddha, but in fact Maitreyanath states, "that stage beyond the ninth stage is a stage of buddhahood." And even so, as the Lanka states, "The actual buddha (the samboghakāya) attains awakening in Akaniṣṭha, the nirmanakāya displays the attainment of buddha here."

All mandalas such as Vajrakīlaya, Kalacakra, etc., are in fact symbolic representations of Akaniṣṭha Ghanavyūha, which is why one can in this body attain buddhahood in this lifetime providing one is an extremely diligent practitioner. In other words when you perfect the creation stage as an ārya bodhisattva, you are abiding in the samadhi of Akaniṣṭha, and therefore, through the completion stage, one can attain buddhist in this life time in this very body.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 4:32 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Do you accept that the guru yoga teachings say that, if you make the commitment, you are to see all the guru's actions as pure no matter how objectionable they seem?

Malcolm wrote:

They don't say that in fact. For example, if one of one's gurus decided to rain bullets down on a crowd of people listening to country western, one should not see that as pure because it isn't.

Only poorly educated and trained people believe they must accept all possible actions that could be done by their teachers as pure, when clearly some actions are beyond the pale. For example, if your guru kills sentient beings but lacks the ability to bring them back to life, there is no reason to regard this action as "pure."

smcj said:

That's basically what DJKR's FB post regarding Sogyal was about.

Malcolm wrote:

Yes, the old Tilopa/Naropa trope, which is tired and overused precisely because in the annals of guru/disciple relationships it is an outlier, an extreme example exaggerated out of all proportion.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 4:25 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Uh huh -- I don't see any "liberal western" Tibetan Buddhists around here rejecting this.

I do see a lot of pissing and moaning from you however, complaining about something no one here is rejecting.

Cool! So you accept that you are supposed to pray to your guru for blessings?

Malcolm wrote:

One supplicates (gsol 'debs) blessings (bad translation of byin rlabs, but what to do?) from one's guru/s. Nothing strange about it at all.

One should regard one's guru's actions as being teachings, how he or she walks, sits, sleeps, etc. And if one can't, one should move onto a guru in whom one can have more confidence.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 4:03 AM

Title: Re: The DJKR Topic

Content:

smcj said:

What is the theoretical framework of guru yoga? Citations please, not just opinion.

Primary sources preferable.

Any NgonDro commentary on the guru-yoga will give an outline that is effectively being rejected here.

Malcolm wrote:

Not rejecting anything.

smcj said:

I'm traveling, so I don't have access to my books, but in the guru yoga chapter in "Foundations of Tibetan Buddhism" the previous Kalu R. highlighted the difference between a general Mahayana teacher and a Vajrayana teacher. The Mahayana teacher is worthy of our confidence and respect, but the Vajrayana teacher you are supposed to actually pray to for blessings. This of course is a complete non-starter for a liberal westerner. Not only is the idea of praying for blessings objectionable, but in particular having a living, breathing human being be the focus of such is completely repugnant.

Malcolm wrote:

You really have strange ideas. I know many extremely liberal Christians who pray for blessings all the time, both for themselves as well as others.

smcj said:

My understanding of the theoretical framework for how and why this is appropriate comes mostly from private conversations with my own teachers. I will start with a couple of credited quotes.

Lama Phuntsok (Kagyu/Toronto) gave me two separate analogies for guru yoga. The first was that the radiance of the Dharmakaya was like sunshine, and our practice was like a piece of paper that we are trying to light on fire. The sunshine will not be able to set the paper on fire without a magnifying glass. In this analogy the guru acts like a magnifying glass to focus the sun's rays.

Malcolm wrote:

Uh huh -- I don't see any "liberal western" Tibetan Buddhists around here rejecting this.

smcj said:

The second analogy starts with the understanding that what we are really devoted towards is the Dharmakaya. In that analogy the Dharmakaya is like snow on a mountain, and the student's devotion is like the sun. The sun melts the snow turning it into water, and the lama acts as a pipeline from the mountain to the student's practice.

Malcolm wrote:

Uh huh -- I don't see any "liberal western" Tibetan Buddhists around here rejecting this.

smcj said:

More later. That's enough of a hornet's nest for now. The next step is about having devotion to the Dharmakaya. That's another non-starter for people.

Malcolm wrote:

Uh huh -- I don't see any "liberal western" Tibetan Buddhists around here rejecting this.

I do see a lot of pissing and moaning from you however, complaining about something no one here is rejecting.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 3:44 AM

Title: Re: The DJKR Topic

Content:

Johnny Dangerous said:

...about how "liberal" westerners and their neuroses can't get past this or that...

Grigoris said:

Is it really nonsense? Coz it seems to me we "can't get past this or that". Seems to me we have been discussing this in never ending circles since it happened but not really proposing anything intelligent apart from saying: "Speak out about it!"

Johnny Dangerous said:

Oh sure there's some truth it. It was always one of my favorite things about DJKR that he would kind of poke at sacred cows like this.

Malcolm wrote:

Well, he seems to like to poke some sacred cows more than others. Mostly other people's, not so much his own.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 1:15 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

Mandalas are just the Akaniṣṭha Ghanavyuha realm. So yes, if you are not a Vajrayāna practitioner, you are never going to attain Buddhahood in this life.

Hi Greg:

So we are humans on the periphery of Akanistha training to be Buddhas in order to manifest as beings, that are pretending to become enlightened, even though they are already enlightened???

Yes. This is the basis of the whole system of tulkus, actually. A genuine tulku seems to be an ordinary person who goes through the stages of the path, but in reality they fully woke up in their previous lives.

Shakyamuni Buddha was a human that achieved Buddhahood and thus humans are capable of achieving Buddhahood in this lifetime, is a MUCH easier concept for me to wrap my head around.

This is the Hinayāna view of buddhahood.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 1:05 AM

Title: Re: The DJKR Topic

Content:

smcj said:

I'm not a big fan of DJKR, but he does highlight some issues that need clarification.

Malcolm wrote:

For example?

smcj said:

Our attachment to our own cultural values versus our unwillingness to accept even the theoretical framework of the guru yoga.

Malcolm wrote:

What is the theoretical framework of guru yoga? Citations please, not just opinion.

Primary sources preferable.

Author: Malcolm

Date: Monday, October 23rd, 2017 at 12:47 AM

Title: Re: The DJKR Topic

Content:

smcj said:

I'm not a big fan of DJKR, but he does highlight some issues that need clarification.

Malcolm wrote:

For example?

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 8:56 PM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

The Buddha displayed awakening under the bodhitree, but in actuality, buddhahood is achieved in Akaniṣṭha Ghanavyuha according to Mahāyāna sūtra. And in the case of Śākyamuni, eons and eons ago.

Grigoris said:

In which case we cannot achieve Buddhahood in this lifetime since we are human beings and are not born in Akanistha. Unless you are saying that we are all putting on a show?

Malcolm wrote:

Mandalas are just the Akaniṣṭha Ghanavyuha realm. So yes, if you are not a Vajrayāna practitioner, you are never going to attain Buddhahood in this life.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 8:55 PM

Title: Re: Buddhism and Lust, is it ok, not ok, kind of ok?

Content:

Dan74 said:

Regarding the 'I haven't heard it said' - well, whether in regard to the recent scandals or the Eido Shimano scandal in NY a few years back, there are always plenty of apologists.

Regarding 'the rudderless nature' of the thread, the Sutra quote was meant to be the rudder, but no one seems to want to engage with the content. Granted it is more of a East Asian Sutra, so I don't expect Tibetan Buddhists to take it as authoritative.

Malcolm wrote:

It does not exist in the Tibetan canon.

With respect to desire, in Mahāyāna in general, desire is seen as a workable affliction, whereas, anger is not.

Dan74 said:

Then also when Buddhist teachers have not yet mastered their lust, or come up with rationalisations and apologetics like some recent ones, is it a deal-breaker for potential students?

Malcolm wrote:

The requirement for engaging in karmamudra practices is that one is free from desire. Otherwise, there is what is known as the yoga of passion, where one's partner and oneself engage in lovemaking in the form of the one's chosen deity. However, this requires both partners have the same empowerments and practice.

Also, from a Dzogchen point of view, karmamudra and other practices which try to harness desire are generally viewed as being expedients for people with excessive desire in until they are ready for serious practice. Also, from a Dzogchen perspective, the benefit of karmamudra practice is only for men due to differences in male and female biology (i.e., female orgasm is not connected with ejaculation).

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 12:44 PM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- No, you don't know alaksana.. If you do, you see the tathagata and you do not seek buddhahood in this body.
- do not seek an experience in aryan equipoise, then it is accessible and there is no longer any ordinary person.

Malcolm wrote:

Words are very easy to say, aren't they? Parrots can say words too. But they don't understand them. In any case, none of your points are novel, or even that interesting. When you accumulate more merit, more people might be interested in hearing you out. But that would require admitting you're just a person on the internet spewing concepts like everyone else.

Tuybachau said:

- You were seeking some feelings of interest in the words.
- You were seeking some novel meanings in the words.
- You were indicating that you are striving for sth outside/more than the words.
- You really attach to the eyes, ears.. consciousnesses in which there are persons on the internet and there are buddhas somewhere else.

Malcolm wrote:

All imputations with no basis in fact.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 12:01 PM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- There is nothing wrong with the words. It's you who is wrong to seek something in it.

Malcolm wrote:

You are being presumptuous.

Tuybachau said:

- There is nothing wrong with feelings, perceptions, intentions, consciousness. It's you who is wrong to seek sth in them.

Malcolm wrote:

Again, you are being presumptuous

Tuybachau said:

- Providing conditions for sentient beings to be mature.

Malcolm wrote:

Hahahaha, hoisted on your own petard. If you keep talking, you will just wrap yourself in more contradictions.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 11:29 AM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

...you have a position.

Malcolm wrote:

So do you.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 11:28 AM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- No, you don't know alaksana.. If you do, you see the tathagata and you do not seek buddhahood in this body.
- do not seek an experience in aryan equipoise, then it is accessible and there is no longer any ordinary person.

Malcolm wrote:

Words are very easy to say, aren't they? Parrots can say words too. But they don't understand them. In any case, none of your points are novel, or even that interesting. When you accumulate more merit, more people might be interested in hearing you out. But that would require admitting you're just a person on the internet spewing concepts like everyone else.

Tuybachau said:

- There is nothing to realize in the words.

Malcolm wrote:

Then stop saying them.

Tuybachau said:

- There is also nothing to realize outside the words such as in feelings, perceptions, intentions, consciousness...

Malcolm wrote:

Then stop having them.

Tuybachau said:

- What are you trying to achieve?

Malcolm wrote:

Why do you care?

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 11:09 AM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- But there is no way you can attain/realize.. it.

Malcolm wrote:

Your position is rather pyrrhic and pointless.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 10:34 AM

Title: Re: Nichiren and Tantra

Content:

Malcolm wrote:

We all know that the three gates of liberation are śūnyatā, alakṣaṇa, and apraṇidhana.

But this is something one experiences in āryan equipoise. It is not accessible to ordinary people such as myself. I have no idea about you.

Tuybachau said:

- No, you don't know alaksana.. If you do, you see the tathagata and you do not seek buddhahood in this body.

- do not seek an experience in aryan equipoise, then it is accessible and there is no longer any ordinary person.

Malcolm wrote:

Words are very easy to say, aren't they? Parrots can say words too. But they don't understand them. In any case, none of your points are novel, or even that interesting. When you accumulate more merit, more people might be interested in hearing you out. But that would require admitting you're just a person on the internet spewing concepts like everyone else.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 6:00 AM

Title: Re: The DJKR Topic

Content:

smcj said:

The Buddha displayed awakening under the bodhitree, but in actuality, buddhahood is achieved in Akaniṣṭha Ghanavyuha according to Mahāyāna sūtra. And in the case of Śākyamuni, eons and eons ago.

So you're saying Sakyamuni was not human?

Malcolm wrote:

Correct, he was an emanation, not a human.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 4:31 AM

Title: Re: The DJKR Topic

Content:

Malcolm wrote:

No buddha is human. It is a contradiction in terms.

Grigoris said:

Not even up to the point of his Parinirvana?

Malcolm wrote:

The Buddha displayed awakening under the bodhitree, but in actuality, buddhahood is achieved in Akaniṣṭha Ghanavyuha according to Mahāyāna sūtra. And in the case of Śākyamuni, eons and eons ago.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 4:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

TaTa said:

What are good dc practices to remove obstacles?

Malcolm wrote:

Ozer Chenma is the best for this purpose.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 4:07 AM

Title: Re: Buddhism and Lust, is it ok, not ok, kind of ok?

Content:

rachmiel said:

Dodrupchen Rinpoché states in Wonder Ocean that all treasure revealers have consorts.

Malcolm wrote:

Most, not all. He mentions significant exceptions like Rigzin Jatson Nyingpo, etc.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 3:25 AM

Title: Re: The DJKR Topic

Content:

smcj said:

Didn't Padmasambhava say that after he passed away that people could pray to him and he would be there?

Malcolm wrote:

Padmasambhava never passed away.

smcj said:

Also buddhas are not human. Why? Buddhas are not sentient beings and are not subject to afflictions which cause birth as humans.

So you're saying that it is impossible to attain Buddhahood while still in human form?

Malcolm wrote:

I never implied such a thing. But if you become a buddha, you are a buddha, not a human.

smcj said:

Padmasambhava is not a god, he is not a human, he does not belong to the three realms.

He wasn't human?

Malcolm wrote:

No buddha is human. It is a contradiction in terms.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 2:31 AM

Title: Re: The DJKR Topic

Content:

smcj said:

I think we should backtrack a bit and consider a hypothetical situation where the lama in question really is a Buddha. Maybe we should take Padmasambhava as an example. In that scenario is it wrong to deify a human? He seems pretty deified to me in the Nyingma tradition.

Malcolm wrote:

Yes, it is wrong to deify any human. Also buddhas are not human. Why? Buddhas are not sentient beings and are not subject to afflictions which cause birth as humans.

Padmasambhava is not a god, he is not a human, he does not belong to the three realms.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 2:14 AM

Title: Re: The DJKR Topic

Content:

PuerAzelis said:

Maybe I can get people to bow to me too.

Malcolm wrote:

That depends on how good your line of bullshit is. It also depends on how much you really wish to cope with the neurosis and projections of your putative disciples, not to mention that you will have no time at all to deal with your own crap since you will be too busy engaged in a spiritual ponzi scheme.

Author: Malcolm

Date: Sunday, October 22nd, 2017 at 1:21 AM

Title: Re: The DJKR Topic

Content:

Matt J said:

I think the moral of the story is to choose your teacher very carefully.

Malcolm wrote:

nondualism.org seems to defunct.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 11:21 PM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- suchness is not a state, so is its realization. That's why i told you confuse buddha nature with view.

Malcolm wrote:

I did not say a state of suchness, I said "a state of equipoise..." However, the term "state" is used for suchness in such sutras as the PP in 8000 lines and so on.

Buddhanature is a view. Ordinary people have to take it on faith since they cannot see the dharmakāya of the buddhas for themselves. Only buddhas can see the dharmakāya.

Tuybachau said:

若見諸相非相則見如來

Yavat Subhute laksana-sampat tavan mrsa, yavadalaksana-sampat tavan na mrseti hi laksana-alaksanatas Tathagato drastavyah.

'Wherever there is possession of marks, there is fraud, wherever there is no-possession of no-marks there is no fraud. Hence the Tathagata is to be seen from no marks as marks.'

Malcolm wrote:

Yes. So what? This is not some amazing revelation you have produced for us. We all know that the three gates of liberation are śūnyatā, alakṣaṇa, and apraṇidhana.

But this is something one experiences in āryan equipoise. It is not accessible to ordinary people such as myself. I have no idea about you.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:49 PM

Title: Re: Nichiren and Tantra - Split from Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

Buddhanature is a view. Ordinary people have to take it on faith since they cannot see the dharmakāya of the buddhas for themselves. Only buddhas can see the dharmakāya.

Minobu said:

Well i think the practice that Nichiren laid out is tantric in nature.

Malcolm wrote:

It is certainly true that Mantrayāna certainly deeply influenced all 13th century expressions of Japanese Buddhism stemming from the Tendai school.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:46 PM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

- suchness is not a state, so is its realization. That's why i told you confuse buddha nature with view.

Malcolm wrote:

I did not say a state of suchness, I said "a state of equipoise..." However, the term "state" is used for suchness in such sutras as the PP in 8000 lines and so on.

Buddhanature is a view. Ordinary people have to take it on faith since they cannot see the dharmakāya of the buddhas for themselves. Only buddhas can see the dharmakāya.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:23 PM

Title: Re: The DJKR Topic

Content:

Grigoris said:

So should the teachers be seen as Buddhas or as fallible human beings? If you say "a bit of both" then you have to clearly outline exactly how much of each in order to avoid future misunderstanding. If you say "neither" then you need to come up with something new coz clearly the current situation is not working.

Malcolm wrote:

If you have to pretend to see your guru as a Buddha, you already have failed to see them as a Buddha. Therefore, you have no choice but to see them as an ordinary person, since in fact you do see them as an ordinary person. So let's not kid ourselves here. Most of us perceive our teachers to be no different than ourselves, other than the fact that they have knowledge and experience we may not possess at the moment, but to which we aspire.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 9:33 PM

Title: Re: Nichiren and Tantra

Content:

Tuybachau said:

The true path is not really a "path" as it does not lead to anywhere in or out of the three spheres.

Coëmgenu said:

...like Tiantai is arbitrarily denied being?

Tuybachau said:

Well, he did not tell you that the sutra also teach

- incalculable eons are but as long as a single thought.
- trichilocosm is but as large as a single pore.
- there is no gradualness, no suddenness as past, present, future are not established.
- there is no body, no mind, no bodhisattva, no bhumi, no buddha, no attainment.

I was reminding those who don't know not to seek anything such as "sudden attainment of buddhahood in this body" in or out of the three spheres.

Malcolm wrote:

All of this is true when in a state of equipoise on suchness. None of it is true from the conventional, deluded point of view. Now, ask yourself, are you a Buddha or are you a sentient being? There is no much difference between the two...but, the difference is a

chasm.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 11:26 AM

Title: Re: Faults of the teacher - what does and what doesn't contaminate the transmission?

Content:

passel said:

Huh. Then who modern day would represent the Nyima Drakpa folks? Anyone teaching the West?

Malcolm wrote:

I am not sure who transmits his terms, but his lineage of karling shitro is also widespread in Kathog and so on.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:52 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

In referring to nagas, or ghosts or whatever, they cannot be determined by deduction.

Malcolm wrote:

Sure they can. Deductions always depend on what assumptions one holds.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:51 AM

Title: Re: Faults of the teacher - what does and what doesn't contaminate the transmission?

Content:

Grigoris said:

In which case both sides were following mad guides?

Malcolm wrote:

No, Nyingmapas who have an opinion about this generally feel that Migyur Dorje was the problem.

You can read about about this conflict in Brian Cuevas's book on Karling Shitro.

Grigoris said:

Yes, well, I am sure the followers of Mingyur Dorje would have a different opinion... But then that's the norm with religious schismatic conflicts. Everybody thinks they are

correct.

Malcolm wrote:

Migyur Dorje is commonly referred to even by his followers as "Ternyon (gter smyon)," i.e., "the mad tertön." His capacity for displaying irrational behavior is legendary.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 10:48 AM

Title: Re: Faults of the teacher - what does and what doesn't contaminate the transmission?

Content:

passel said:

Dumb question but I'm assuming you guys mean the Palyul Mingyur Dorje who was the prodigy teacher/student to Karma Chagme?

(And is there a connection to the current Mingyur Rinpoche, or is that just a coincidence of names?)

Malcolm wrote:

No, Yonge Migyur Dorje, a Karma Kagyu tertön with close ties to the tenth Karmapa. Yes, there is a connection with the present Migyur Rinpoche.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 5:48 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

jmlee369 said:

I respect everyone's choice in not taking initiations within a certain lineage. But there's no reason to imply that the entire Gelug school, by virtue of its core lineages being transmitted through a samaya breaker, is now broken and impotent.

Ayu said:

I have to agree. And it might be good intended, but what is going on in this thread is "anti-gelug sentiment" nevertheless.

Malcolm wrote:

No, I was expressing my opinion about a person who happens to be a Gelugpa, who was engaged in intense sectarianism, not merely in his old age, but in his middle years through his old age, and the fact that I would never take any teaching in which that person was present as a lineage holder.

I would maintain the same attitude towards any Sakyapa, Nyingmapa, or Kagyupa who demonstrated the same behavior.

Author: Malcolm

Date: Saturday, October 21st, 2017 at 4:36 AM

Title: Re: Faults of the teacher - what does and what doesn't contaminate the transmission?

Content:

Malcolm wrote:

For example, there was a conflict between the tertön Nyima Drakpa and the Yonge Tertön, Mingyur Dorje. To this day many Nyingmapas will not receive the transmission of any of Yonge Mingyur Dorje treasures. Likewise, many Kagyus avoid the transmission of Nyima Drakpa's transmission of the Karling Zhitro, etc.

Grigoris said:

In which case both sides were following mad guides?

Malcolm wrote:

No, Nyingmapas who have an opinion about this generally feel that Migyur Dorje was the problem.

You can read about about this conflict in Brian Cuevas's book on Karling Shitro.

Author: Malcolm

Date: Friday, October 20th, 2017 at 9:37 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

This is called "disassembling."

The Cicada said:

One day... when all of my child support obligations have been expiated, I might give up household life to pursue vigorous Buddhist study and argue with you in strenuously pedantic fine detail about seemingly abstruse vectors of Buddhist doctrine until, eventually, like the Mongols declaring war upon the world in a remote yurt on the steppes, a powerful sword of Dharmic wisdom will cut through the Gordian knot of seemingly disparate Buddhist doctrines down to the very atom, unleashing a light from the internet that will usher in a new age of awakening for the Earth in the interim until the next Buddha and transform the karma of the entire world-system.

Malcolm wrote:

You will be reborn as my disciple first.

Author: Malcolm

Date: Friday, October 20th, 2017 at 9:31 PM

Title: Re: Faults of the teacher - what does and what doesn't contaminate the transmission?

Content:

emaho said:

Inspired by the discussion in <https://dharmawheel.net/viewtopic.php?f=40&t=26765> thread:

Nobody's perfect. Suppose you're testing a teacher and notice certain faults in his behaviour. Which kinds of faults of a teacher are harmless and which are actually "contaminating" the transmissions he could possibly give, so that it is not advisable to take initiations from him?

Are there objective rules or is it all just wishy-washy as in "if you see the teacher as perfect anything goes"?

Malcolm wrote:

The rule is, if a teacher's faults outweigh their qualities by a large margin, then that is a teacher to avoid. If a teacher's qualities outweigh their faults by a large margin, then this is a teacher one might consider adopting. If a teacher's faults are in even proportion to their qualities, also this is a teacher to avoid.

If a teacher's activities are largely harmful to the Dharma, such a promulgating mistaken views and practices, engaging in political violence to subdue religious enemies, harming disciples through inappropriate actions and so on, then one can consider this person a mad guide, someone whose very lineage must be avoided.

For example, there was a conflict between the tertön Nyima Drakpa and the Yonge Tertön, Mingyur Dorje. To this day many Nyingmapas will not receive the transmission of any of Yonge Mingyur Dorje treasures. Likewise, many Kagyus avoid the transmission of Nyima Drakpa's transmission of the Karling Zhitro, etc. For many centuries, Ngorpas avoided receiving the transmission of Lamdre and Naro Khacho from the Tshar subschool, and so on. There are in Tibetan history many examples of this kind of thing.

Author: Malcolm

Date: Friday, October 20th, 2017 at 9:45 AM

Title: Re: Tendai and Gelugpa - from Nichiren and Tantra

Content:

Queequeg said:

I don't think it's the same meaning. Might be something lost in my explanation, but the Threefold Separate Truth is distinguished from the Threefold Integrated Truth. It may be a subtle difference, but it's considered very significant in Tientai.

Malcolm wrote:

The two truths are inseparable, no matter which way they are parsed.

Queequeg said:

Yeah, sorry, we're not on the same page. We are talking about different things.

Malcolm wrote:

Not really. Things can only be perceived in two ways, as they seem or as they are. There is no third alternative.

Author: Malcolm

Date: Friday, October 20th, 2017 at 5:37 AM

Title: Re: Tendai and Gelugpa - from Nichiren and Tantra

Content:

Malcolm wrote:

Different words, same meaning — that is exactly how the Gelugpas understand buddhanature. The Gelugpas would merely point out that relative and ultimate are isolates of one entity, but they are unified in that given entity.

Queequeg said:

I don't think it's the same meaning. Might be something lost in my explanation, but the Threefold Separate Truth is distinguished from the Threefold Integrated Truth. It may be a subtle difference, but it's considered very significant in Tiantai.

Malcolm wrote:

The two truths are inseparable, no matter which way they are parsed.

Author: Malcolm

Date: Friday, October 20th, 2017 at 5:08 AM

Title: Re: Tendai and Gelugpa - from Nichiren and Tantra

Content:

Malcolm wrote:

Tendai is not skeptical towards the two truths, they simply reconcile them into a third truth, which is more or less the same as the widespread notion that the two truths are inseparable.

Queequeg said:

That is not wholly correct. That is Three Truths in the Separate Teaching. That is not Three Truths in the Perfect Teaching.

In the Perfect Teaching there is no reconciliation, but rather mutual identification [and intersubsumption - edit added], each with the other two. The Relative and Absolute are very much understood in the Madhyamika sense, but the Middle in the Perfect Teaching is Buddhanature.

Malcolm wrote:

Different words, same meaning — that is exactly how the Gelugpas understand

buddhanature. The Gelugpas would merely point out that relative and ultimate are isolates of one entity, but they are unified in that given entity.

Author: Malcolm

Date: Friday, October 20th, 2017 at 5:01 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Malcolm wrote:

I would never take any teaching that has a lineage through Pabhongkha. But HHDL holds many non-Gelug lineages and I would happily receive any of those from him. Otherwise...

Fortyeightvows said:

Sounds pretty sectarian to me

Malcolm wrote:

It is not sectarian to wish to avoid receiving lineages from a teacher who openly advocated the destruction of Nyingma, Sakya, and Kagyu monasteries, statues of Guru Padmasambhava, as well as Dharma scriptures.

But if you think it is "nonsectarian" to receive lineages through such teachers, go right ahead.

Author: Malcolm

Date: Friday, October 20th, 2017 at 4:57 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Malcolm wrote:

The only thing you really need to ascertain is whether his lineage goes through Pabhongkha or not. I personally would never receive any teaching that comes through this teacher, for obvious historical reasons. It is not good to have negative feelings about any lineage master.

Fortyeightvows said:

So that is really most geluk lamas. So by that you'd be including Lama Zopa, Zong Rinpoche, Khensur Rinpoche Lobsang Tsephel, His Holiness Dalai Lama (whose two teachers were students of pabonkha).....

Malcolm wrote:

I would never take any teaching that has a lineage through Pabhongkha. But HHDL holds many non-Gelug lineages and I would happily receive any of those from him. Otherwise...Pabhongkha aided and abetted the destruction of Dharma in schools he had philosophical differences with.

Author: Malcolm

Date: Friday, October 20th, 2017 at 3:34 AM

Title: Re: Nichiren and Tantra

Content:

Malcolm wrote:

Tientai is a gradual path, even its Perfect teaching is in fact a gradual path.

Queequeg said:

Why do you say so?

Malcolm wrote:

It is pretty clear from the descriptions of the perfect teaching path found in various places. In theory it is nongradual, but in practice it is gradual.

Queequeg said:

But it is like smelting iron: [in the process of smelting,] gross impurities first run off, even though that was not the original purpose of the task. The intent resides in becoming a vessel. Before the vessel is cast, the impurities must first be removed. Even though one sees them being removed, not even a moment of satisfaction is derived from this. Why not? Because he has not yet achieved his purpose. The practitioner of the Perfect Teaching is just like this. Even though [the removal of mental disturbances] is not his original aim, they are naturally removed first.

Malcolm wrote:

<https://web.archive.org/web/20140221125844/http://www.acmuller.net/kor-bud/sagyoui.html>

Author: Malcolm

Date: Friday, October 20th, 2017 at 2:43 AM

Title: Re: Nichiren and Tantra

Content:

Malcolm wrote:

It means in this body one transcends the all the paths and stages.

Queequeg said:

Your comment is short on detail, but this sounds like the Tientai Sudden and Perfect Teaching.

Malcolm wrote:

Tientai is a gradual path, even its Perfect teaching is in fact a gradual path.

Author: Malcolm

Date: Friday, October 20th, 2017 at 1:43 AM

Title: Re: Nichiren and Tantra

Content:

Queequeg said:

Can you explain, briefly, what is meant by "Buddhahood in this body" and how this differs from the Mahayana view?

Malcolm wrote:

General Mahāyāna view holds that one needs to traverse the path for 3 incalculable eons. There is no "buddhahood in this body" doctrine in sūtra, any sūtra.

Queequeg said:

I get that. What I am asking is more substantive. What does it mean to attain "Buddhahood in this body"?

Malcolm wrote:

It means in this body one transcends the all the paths and stages.

Author: Malcolm

Date: Friday, October 20th, 2017 at 1:42 AM

Title: Re: Tendai and Gelugpa - from Nichiren and Tantra

Content:

Malcolm wrote:

The point of view on the relationship of Sūtra and Mantrayāna in Tendai is a little similar to the Gelugpa school in that both schools subordinate Vajrayāna practices to a sūtrayāna view. Needless to say, there is much dissent from this perspective both in Japan and Tibet.

DGA said:

That's OK as far as it goes, but it seems to me (and I'm not 100% clear on what the Gelugpa party standard is) that the Gelug and Tendai views depart significantly. The Tientai/Tendai skepticism toward the two truths* would likely be objectionable to both Gelugpas and Zhentongpas for exactly the opposite reasons. But that's a topic for a separate thread in a different subforum.

Malcolm wrote:

Tendai is not skeptical towards the two truths, they simply reconcile them into a third truth, which is more or less the same as the widespread notion that the two truths are inseparable.

Author: Malcolm

Date: Friday, October 20th, 2017 at 1:13 AM

Title: Re: Nichiren and Tantra

Content:

Queequeg said:

Can you explain, briefly, what is meant by "Buddhahood in this body" and how this differs from the Mahayana view?

Malcolm wrote:

General Mahāyāna view holds that one needs to traverse the path for 3 incalculable eons. There is no "buddhahood in this body" doctrine in sūtra, any sūtra.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 11:40 PM

Title: Re: Nichiren and Tantra - Split from Shakyamuni as the Eternal Buddha

Content:

narhwal90 said:

Theres an article online about the role of "kaji-kito" rituals and talismans in the Nichiren tradition, generally centered around Nichiren Shu but relates some of Nichiren's as well. Its unclear to me how much of that is cultural vs part of doctrine. IIRC its written by Dolce.

Queequeg said:

Yes. Lucia Dolce's dissertation is on the esoteric aspects of Nichiren's teachings, as well as some articles available online. Still trying to get a hold of Dolce's dissertation.

Jacqueline Stone also writes about some of these aspects.

It just occurred to me, the two Western scholars working on Nichiren are both women. Hm.

Malcolm wrote:

Then there is Jan Nattier.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 11:39 PM

Title: Re: Nichiren and Tantra

Content:

Queequeg said:

I think there are some different ideas at play to an extent.

Malcolm wrote:

Not in Mahāyana, really. Once one accepts the commonly held Mahāyāna ideal that Śākyamuni Buddha in fact attained buddhahood countless eons ago, any hope of maintaining the idea that he actually attained buddhahood under the bodhitree, rather than merely displayed such an attainment, flies out of the window.

Bodhisattvas on the pure stages dwell in Akaniṣṭha. When they are ready to mount the stage of buddhahood, they receive an abhisheka of light from all the tathāgatas in the ten directions.

Queequeg said:

There is on one hand the supreme buddhahood, and then there is buddhahood in this body. I defer to you on this subject.

Malcolm wrote:

"Buddhahood in this body" is a Mantrayāna slogan introduced to Japan by Kukai. The very notion of it is grounded in Mantrayāna. It is not a common Mahāyāna idea. The common Mahāyāna idea is the very opposite.

The point of view on the relationship of Sūtra and Mantrayāna in Tendai is a little similar to the Gelugpa school in that both schools subordinate Vajrayāna practices to a sūtrayāna view. Needless to say, there is much dissent from this perspective both in Japan and Tibet.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 11:21 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

This Saha World is the mandala in which the struggle for enlightenment plays out.

Malcolm wrote:

Buddhahood does not happen in this Sahaloka, though the nirmanakāya generates appearance of the attainment of buddhahood under the bodhitree as play to give people confidence that they can attain buddhahood. Actual buddhahood is attained in Akaniṣṭha.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 11:10 PM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

It is not necessary to believe that nagas exist in order to realize the true nature of one's mind.

Malcolm wrote:

Who said you had to believe in Nāgās? I mean, if you don't you are more likely to disturb them and cause problems for yourself and others, but you are not required to believe in them.

As a Dharma practitioner, however, you will never realize the true nature of your mind if you negate rebirth and karma.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 11:08 PM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

paël said:

How about reading Pabhongkha's book Liberation in the Palm of Your Hand? Should we avoid places where they talk about him?

Ayu said:

HHDL divides Phabongkha's life into two: the early and the older Phabongkha. He performed great work when he was younger and he was a great practitioner as well. Later in his life he became sectarian and very offending against Nyingmas. So, HHDL condemns this, but he says Phabongkha's whole life was more than only this sectarianism in his old age.

Malcolm wrote:

This is HHDL's cross to bear.

Pabhongkha acted harmfully against the Dharma because his intense sectarianism was clearly motivated by his relationship with the Gyalpo and inflamed by it. It was not a minor thing.

No one talks about the fact that Devadatta was a pure monk in the beginning, with devotion to the Buddha; we only discuss the fact that later he tried to harm the Buddha.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 10:24 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

illaraza said:

Here is what Nichiren teaches about men such as Malcolm...

Malcolm wrote:

These kinds of polemics are not only cheap, but excessively parochial, not to mention completely anachronistic.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 10:22 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

The Cicada said:

I don't remember what I ate for lunch the day before yesterday. In fact, after I started keeping a serious journal, I was amazed at how many very important details I'm apt to forget. Sometimes even major events I put behind me and move on without thinking about them in depth for quite some time. Sometimes we forget to visit our father in this life and more so Shakyamuni on Eagle Peak. Sometimes we forget the arrows we drove through solid rock. Sometimes we forget eternity. But I have it on good authority that, in a way, I never left, and there are times during my practice when I've genuinely felt like it, and times when the positive results of sincere practice were too concrete to deny.

Malcolm wrote:

This is called "disassembling."

But perhaps if you actually travel to India, and climb up Vulture Peak, you will have a pure vision. I sincerely hope so.

Author: Malcolm

Date: Thursday, October 19th, 2017 at 3:49 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

The Cicada said:

Lord Buddha is the parent, teacher, and sovereign of sentient beings in this world. He is the Hero of the World who has proclaimed, "Only I can save sentient beings from suffering," and preaches forever above mount Eagle Peak as heavenly beings beat drums and sing songs of praise. Read the Lotus Sutra and Nichiren's venerable epistles.

Malcolm wrote:

Uh huh, and when is the last time you were at Vulture Peak Mountain and saw the Buddha teaching there?

Not in this lifetime, I wager.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 9:16 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

This discussion has long gone down a rabbit hole.

Malcolm wrote:

All discussions on Dharmawheel are rabbit holes.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 11:32 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

The Cicada said:

We should revere ours: Shakyamuni Buddha.

Malcolm wrote:

We should revere buddhahood itself, and not its various epithets.

The Cicada said:

Buddhas are not restricted by time and space. Buddhas also do not "reach out." Their compassion is spontaneous, like a wishfulfilling gem that satisfies all wishes.

Buddhas do not appear. Malcolm does not "speak" online, or "write," or "type," or "exist."

Buddhas do "reach out," in a way.

Malcolm wrote:

No, buddhas do not reach out in any way whatsoever. Buddhas never saved anyone from anything. That's not their job.

Once the Buddha sat above Kapilavastu and watched the Śākya Tribe, all of his relatives, be slaughtered and taken captive by the Kosalians.

The Cicada said:

This Sahaloka is an impure buddhafiield because the experience of the various sufferings of this world system are unthinkable. Of course the Buddha was kind to prepare this buddhafiield, but don't kid yourself into thinking there aren't better places to be.

Things only appear this way due to your ontological misapprehensions. There is no "place" beyond "here" and no "here." There is no other place and time and this place and time are shunyata.

Malcolm wrote:

You must think the Buddha had ontological misapprehensions, he constantly spoke of places, both here and beyond here, and in time as well. To deny this is foolish, and to try and explain it away, trite. The emptiness of things in no way contradicts their appearance and order.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 4:48 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

conebeckham said:

Well.....not meaning to but HHDL's lineage also comes through Pabhongkha, no?

Malcolm wrote:

For Vajrabhairava, yes. And for that reason I would not receive that empowerment from HHDL. I would not be able to recite the lineage prayer.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 2:26 AM

Title: Re: Lotus Sutra: Buddha Prabhutaratna

Content:

narhwal90 said:

I have misplaced the reference, but IIRC the interplay between Sakyamuni and Prabhutaratna is foundational to the development of the eternal vs distant past vs present manifestation, related to the guest/host roles.

Malcolm wrote:

This discussion is beginning to sound like film school.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 2:12 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Miroku said:

I just said what would be my first thing to do in case I considered taking teachings from him. You probably understand that it is a reasonable step for someone like me who has never heard of Jhado Rinpoche and only knows that he is from gelug school.

emaho said:

Ah, sorry, misunderstanding. I thought you were alluding to something. I've received teachings from Jhado Rinpoche in a local Gelug center that is highly critical in this regard, if there was the slightest doubt that Jhado Rinpoche might be involved in obscure practices they would have never invited him. And I think the same can be said about the FPMT. Also, Jhado is connected very closely to the Dalai Lama and the Namgyal Monastery.

https://fpmt.org/wp-content/uploads/teachers/touring/pdf/Jhado_Rinpoche.pdf

Miroku said:

I is okay, it is me who is sorry after all this is a sensitive topic. I looked up some info about Jhado Rinpoche and he seems to be a great master. You are very lucky.

Malcolm wrote:

The only thing you really need to ascertain is whether his lineage goes through

Pabhongkha or not. I personally would never receive any teaching that comes through this teacher, for obvious historical reasons. It is not good to have negative feelings about any lineage master.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 1:53 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

MRK is not merely the title of the sutra - its the Lotus Sutra itself, as well as the Buddha of the Lotus Sutra. In the latter respect, its similar to chanting refuge in Amitabha - namuamidabutsu, or, Namo Buddhaya, and Nichiren says as much.

Malcolm wrote:

The idea that the title essentializes a text is not unknown in Indian exegesis. The idea however that the words of a title are the actual Buddha indicated in the sutra is a novelty.

There is nothing novel about a given sūtra or tantra existing in many forms, short to long, which are in essence the same text. But of course, are there really texts in Dharma? In fact what there are is artifacts representing the realization of the Buddha which exist in many forms throughout the eons.

Queequeg said:

True. True. Text are srarira. So in that sense, they are the Buddha... Anyway there's no argument from me about the precedent.

Malcolm wrote:

Basically, all sūtras and tantras are the reverberation of the intrinsic sound of dharmatā, heard differently according to differences in capacity and inclinations.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 1:30 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

MRK is not merely the title of the sutra - its the Lotus Sutra itself, as well as the Buddha of the Lotus Sutra. In the latter respect, its similar to chanting refuge in Amitabha - namuamidabutsu, or, Namo Buddhaya, and Nichiren says as much.

Malcolm wrote:

The idea that the title essentializes a text is not unknown in Indian exegesis. The idea however that the words of a title are the actual Buddha indicated in the sutra is a novelty.

There is nothing novel about a given sūtra or tantra existing in many forms, short to long, which are in essence the same text. But of course, are there really texts in Dharma? In

fact what there are is artifacts representing the realization of the Buddha which exist in many forms throughout the eons.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 1:03 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Minobu said:

also like to point out...my Teacher is this practice...it serves me well .

Malcolm wrote:

I have no problem with chanting the title of a sūtra. Classical textual exegesis indicates that people of very high caliber are able to understand the meaning of an entire text merely from the title.

Author: Malcolm

Date: Wednesday, October 18th, 2017 at 12:45 AM

Title: Re: logic behind NMRK?

Content:

Queequeg said:

This is why Nichiren could refer to Sadaparibhuta's twenty-four character Lotus Sutra. Alternatively, he could entertain, somewhat skeptically, the notion that the Mahavairocana Sutra is the Lotus with mudras and mantras. That in some places, the Lotus Sutra is taught in fragrances. In other places it is billions of volumes long, and why for him, it was only 5 or 7 characters.

There is a collection of essays on the Lotus Sutra called "The Buddhist Kaleidoscope." The title itself invokes this idea that the Lotus is ever adaptive. In there is an essay suggesting that the structure of the text itself lends itself to the reader reading themselves into the text... I picture it something like the little boy in Never Ending Story getting to the point in the book where he is reading about himself reading the book. The text does not remain on the page, but pours forth, bleeding into the world in which it is found. And that's how the text actually describes itself.

From a literature perspective, its brilliant story telling. As a dharma text, its the embodiment of the very upaya it describes.

Malcolm wrote:

Again, very standard Mahāyāna.

Author: Malcolm
Date: Wednesday, October 18th, 2017 at 12:33 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Minobu said:
I guess that first Nirmanakaya is Samantabhadra Buddha ...who is not Lord Sakyamuni Buddha

Malcolm wrote:
In Dzogchen teachings it gets a little complicated with nine kāyas, dharma of dharma, sambhoga of dharma, and so on.

Author: Malcolm
Date: Wednesday, October 18th, 2017 at 12:20 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:
Queequeg said:
I would say most East Asian Buddhists rely on commentaries also...

Malcolm wrote:
But not Indian commentaries, for the most part. For example, there is no precedent in Indian Buddhism for taking the title of a sūtra and turning it into a chanting practice in Indian Buddhism at all (actually, there is no precedent for it in Sino-Japanese Buddhism either).

Author: Malcolm
Date: Wednesday, October 18th, 2017 at 12:08 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Queequeg said:
It should be pointed out here, though, that Thubten is not reacting to a Chinese interpretation of the sutra, but the sutra itself. In fact he had to go back and check the Tibetan translation to be sure what he was reading in English, presumably translated from the Chinese, was accurate.

Malcolm wrote:
My point is that the later (post Yogacara) Indian tradition took a synthetic and systematic view where the sūtras were viewed as raw material out of which systemic approaches to the Dharma were elaborated, and sūtra exegesis became subordinate to these Indian philosophical schools. For example, take the disregard with which

Madhyamaka would treat Yogacara sūtra sources, etc.

I have also observed Tibetans being quite surprised at what is actually stated in this or that tantra, because Tibetans in general depend on scholastic manuals for everything, rather than primary materials. It is only the expert senior scholars who work with primary materials.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 9:53 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

There is only one Teacher.

paël said:

Could you explain this, please?

Malcolm wrote:

The dharmakāya, the mind of all the buddhas, is the teacher.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 9:52 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

Might be relevant:

<https://tricycle.org/magazine/greater-awakening/>

Coëmgenu said:

Quite brilliant article! Although it certainly has it's 'angle' in how it frames the Tibetan monk and his tradition, I must say.

Malcolm wrote:

Thubten's lack of familiarity with the Lotus Sūtra is normal. However the assumptions of the one yāna teaching presented in the Lotus Sūtra is very much present in Tibetan Buddhism, explicitly based on that sūtra.

The reason why such a monk might be surprised by such a teaching has to do with the fact that for the most part Tibetan and Indian Buddhist scholars tended to rely on commentaries; whereas Chinese Buddhists preferred to rely on sūtras directly. Since the latter did so, various forms of Buddhism arose unique to China, with assumptions about Dharma Indians, and later Tibetans, apparently never would hold.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 9:45 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

I guess it all comes down to the belief that the LS is the definitive teaching of the Buddhas, who are all, in this framework, conceived of as identical to Śākyamuni Buddha.

Because of this differing perspective of Lotus Buddhism, all Buddhas (I still can't bring myself to type 'sarvabuddhāḥ' for some reason, I suppose there is a limit to even my own pretentiousness), and all Buddha-nature, are not only referred to as, but are also conceived of as, identical completely to Śākyamuni Buddha & Śākyamuni Buddha's respectively, who, in this context, is not a (normal Mahāyāna) nirmāṇakāya because of the constraints and limitations applied to such nirmāṇakāyāḥ. The LS differently presents the nirmāṇakāya. If one approaches Śākyamuni Buddha under the presumptions normative for a nirmāṇakāya in non-LS Buddhism, than one basically gets a huge Buddhist heresy.

Thoughts? Is this off the mark completely?

Malcolm wrote:

There is only one Teacher. This the normative Mahāyāna view. There is only one yāna, this is also the normative Mahāyāna view.

Śākyamuni Buddha is a normal supreme nirmanakāya, fourth in a sequence of 1001.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 11:48 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

The Cicada said:

You could also just call these Buddhas Vajrasattva, Vajradhara, Samantabhadra, Amitabha, Akshobhya, Adibuddha, our Lord Shakyamuni Buddha, since he actually appeared in this world to teach us. This takes us back to Nichiren's teaching: Why revere other Buddhas when this one is close by and reaching out to us?

Malcolm wrote:

Several buddhas have appeared in this world to teach us, and many more will appear (another 997).

Buddhas are not restricted by time and space. Buddhas also do not "reach out." Their

compassion is spontaneous, like a wishfulfilling gem that satisfies all wishes.

This Sahaloka is an impure buddhafiield because the experience of the various sufferings of this world system are unthinkable. Of course the Buddha was kind to prepare this buddhafiield, but don't kid yourself into thinking there aren't better places to be.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 4:48 AM

Title: Re: lotus sutra - lifespan of the tathagata..???

Content:

Queequeg said:

It cannot be a reference to the rūpakāya.

Malcolm wrote:

I misspoke, I meant nirmanakāya.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 4:23 AM

Title: Re: lotus sutra - lifespan of the tathagata..???

Content:

Queequeg said:

It has to be rupakaya. Only rupakaya appear to living beings.

Malcolm wrote:

We have been over this before. There are two divisions in the rupakāya.

Queequeg said:

In any event, I assume you're referring to these lines?

Malcolm wrote:

Yes, and they way they are interpreted by some.

Queequeg said:

Śākyamuni Buddha was indeed kind to emanate in this world system. My guru however is even more kind.

Can there be kindness more kind than limitless kindness of the Buddha? Well, all I can say is, blessed.

Malcolm wrote:

Yes, one's guru is even more kind than the buddhas of the three times all together.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 4:20 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

As Shakespeare said:

'Tis but thy name that is my enemy;

Thou art thyself though, not a Montague.

What's Montague? it is nor hand, nor foot,

Nor arm, nor face, nor any other part

Belonging to a man. O! be some other name:

What's in a name? that which we call a rose

By any other name would smell as sweet;

Queequeg said:

Some of my fellows may call me a slanderer for agreeing with this.

Malcolm wrote:

That's their problem, not yours.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 3:56 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

If there are living beings, then the Buddha in Three Bodies are arisen in perfect complement. Since there is no beginning to living beings, there is no beginning to Buddha. We call this timeless Buddha Shakyamuni. We also call this Buddha Myohorengekyo. We also call this Buddha the Original Buddha. We also call this Buddha the Eternal Buddha.

Malcolm wrote:

You can also call this buddha Vajrasattva, Vajradhara, Samantabhadra, Amitabha, Akshobhya, Adibuddha, etc.

However, "who obtained the three bodies more than numberless major world system dust particle kalpas ago" is standard Mahāyāna. The Buddha attained buddhahood at some point in the distant past and did not start out as an awakened being.

Queequeg said:

Yep, I just responded to this point in the thread in the Mahayana forum, along these lines. In this forum, I refer only to Shakyamuni or Myohorengekyo.

Malcolm wrote:
As Shakespeare said:
'Tis but thy name that is my enemy;
Thou art thyself though, not a Montague.
What's Montague? it is nor hand, nor foot,
Nor arm, nor face, nor any other part
Belonging to a man. O! be some other name:
What's in a name? that which we call a rose
By any other name would smell as sweet;

Author: Malcolm
Date: Tuesday, October 17th, 2017 at 3:48 AM
Title: Re: lotus sutra - lifespan of the tathagata..???
Content:

Queequeg said:
True, true, true. Zhiyi would agree with this, with caveats that are significant in his system.

Malcolm wrote:
...and only in his system.

Queequeg said:
When Shakyamuni in the Lotus says that he is "nitya", I understand it as speaking from the perspective of the waves in general, not the specific wave that rose and crashed on the Saha world 2500, nor exclusive of it.

Malcolm wrote:
It cannot be a reference to the rūpakāya. For example, it makes no sense whatever to take literally the statement that Vulture Peak will still be there after the world has been pulverized into smithereens during the death of this universe, or the destroyed by some other conditions. I mean, you can take it literally if you choose to, but in my opinion that statement cannot be taken literally.

Queequeg said:
But we, deluded little beings of this world, refer to Shakyamuni because Shakyamuni takes up the entire visible field; when you surf, the only wave is the wave you're on - it dominates the entire sensual sphere. Other waves surely are out there, but they have no immediacy, and to the extent that those other waves can be conceived and even perceived, they are understood in the context of the present wave.

Malcolm wrote:

Śākyamuni Buddha was indeed kind to emanate in this world system. My guru however is even more kind.

But more importantly, Śākyamuni passed into parinirvana and is not physically present on this planet, other than some bones, ash, and teeth of questionable provenance, and the next Buddha will be Maitreya. So it is written, so shall it be.

M

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 3:39 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

Malcolm wrote:

Through this merit, may all living beings
perfect the accumulations of merit and wisdom,
and obtain the two sublime kāyas
that arise from merit and wisdom.

Minobu said:

thank you...

ok so what are the two sublime kaya bodies Lord Nagarjuna is talking about.

i'm guessing..the Dharmakaya and the Sambhogakaya .

Nirmanakaya being not sublime but conventional?

Malcolm wrote:

The sublime kāyas are the dharmakāya and the rūpakāya; the rūpakāya is further subdivided into the sambhogakāya, which is a permanent rūpakāya, and the nirmanakāya, whose instantiations are transient.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 3:20 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

If there are living beings, then the Buddha in Three Bodies are arisen in perfect complement. Since there is no beginning to living beings, there is no beginning to Buddha. We call this timeless Buddha Shakyamuni. We also call this Buddha Myohorengekyo. We also call this Buddha the Original Buddha. We also call this Buddha the Eternal Buddha.

Malcolm wrote:

You can also call this buddha Vajrasattva, Vajradhara, Samantabhadra, Amitabha, Akshobhya, Adibuddha, etc.

However, "who obtained the three bodies more than numberless major world system dust particle kalpas ago" is standard Mahāyāna. The Buddha attained buddhahood at some point in the distant past and did not start out as an awakened being.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 2:59 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

Malcolm wrote:

Nirmanakāyas are like the waves one sees in the ocean. A wave is transient phenomena, but its nature is water. Likewise, nirmanakāyas are transient phenomena, but they arise and subside into the ocean of the dharmakāya and do not have a nature that is different than the dharmakāya.

Minobu said:

So was there a time when then the Nirmanakaya never was?

Malcolm wrote:

No, since the activity of buddhahood is ceaseless, and has no beginning. But it is the case that nirmanakāyas are not always present everywhere all the time, but they are always present somewhere all the time. And remember, nirmanakāyas are born out of the realization we call "dharmakāya." Without that realization there is no dharmakāya to speak of. This is why in the Ratnavali Nāgārjuna wrote:

Through this merit, may all living beings
perfect the accumulations of merit and wisdom,
and obtain the two sublime kāyas
that arise from merit and wisdom.

The nirmanakāya's principle function is to encourage sentient beings that they too can attain buddhahood and teach them the way to do so. The nirmanakāya serves no other purpose than that. When there are no more sentient beings, there will be no more nirmanakāyas.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 2:01 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

DGA said:

The super long but still finite nirmanakaya is the form body he takes.

Queequeg said:

The Nirmanakaya in most cases is thought to be Gotama. In the Lotus, Shakyamuni explains that his birth, awakening, teaching, and parinirvana are expedients.

Malcolm wrote:

Not only in the Lotus Sūtra, in many Mahāyāna Sūtras.

Queequeg said:

This means that the Nirmanakaya is not what everyone thinks it is. He, Shakyamuni, also says in the Lotus that he is nitya - timeless. Its not clear that Shakyamuni is describing a finite lifespan.

Malcolm wrote:

Nirmanakāyas are like the waves one sees in the ocean. A wave is transient phenomena, but its nature is water. Likewise, nirmanakāyas are transient phenomena, but they arise and subside into the ocean of the dharmakāya and do not have a nature that is different than the dharmakāya.

Author: Malcolm

Date: Tuesday, October 17th, 2017 at 1:29 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

thomaslaw said:

The origin of the essential Mahayana doctrines (such as the middle way of emptiness, conditioned arising) is found in Samyutta/Samyukta-Nikaya/Agama. See The Fundamental Teachings of Early Buddhism: A comparative study based on the Sutra-anga portion of the Pali Samyutta-Nikaya and the Chinese Samyukta-agama (by Choong Mun-keat, Harrassowitz Verlag, 2000).

Malcolm wrote:

No, the origin of the essential Mahāyāna doctrines is the Buddha's realization of the dependently originated nature, and therefore nonarising nature, of all conditioned phenomena.

It does not come from books. It comes from realization.

thomaslaw said:

It certainly first comes from the Buddha's 'realization' of 'conditioned arising' and also 'ceasing' nature, indicated in the books, Samyukta/Samyutta.

Malcolm wrote:

Why scare quotes?

And why site the Samyukta Agama as being particularly relevant to Mahāyāna Doctrines?

The record of Buddha's Mahāyāna teachings are found Mahāyāna Sūtras.

Author: Malcolm

Date: Monday, October 16th, 2017 at 9:21 PM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Ayu said:

Doesn't Guru Yoga mean to connect oneself with this certain lineage? Shouldn't one be convinced to be part of this lineage before taking any such commitments?

Malcolm wrote:

The lineage is the line of masters of the deity which comes from India, not this or that Tibetan institution.

Guru Yoga means integrating with the state of knowledge of the teacher, it is not a political affiliation.

Ayu said:

Good to know. So, one can practice the six session Guru Yoga visualising the own root guru disregarding the lineage.

This is not self-evident. I mean: it has to be explained.

Malcolm wrote:

In Sakya and Gelug, any master from whom one receives a major empowerment is one of your root gurus.

When it comes to guru yoga, one unifies all gurus into one. Thus, one does not need to practice a separate guru yoga for each lineage one has received. One only needs to practice a single guru yoga, and this covers all.

Author: Malcolm

Date: Monday, October 16th, 2017 at 8:42 PM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Ayu said:

Doesn't Guru Yoga mean to connect oneself with this certain lineage? Shouldn't one be convinced to be part of this lineage before taking any such commitments?

Malcolm wrote:

The lineage is the line of masters of the deity which comes from India, not this or that Tibetan institution.

Guru Yoga means integrating with the state of knowledge of the teacher, it is not a political affiliation.

Author: Malcolm

Date: Monday, October 16th, 2017 at 8:28 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

paël said:

Such as?

Malcolm wrote:

Such as some beings who are so contaminated by afflictions they will never get out of samsara even though everyone has the potential to become awakened.

kirtu said:

But to what extent is this valid in our time? Almost everyone has seen a picture of a stupa or a Buddha and therefore a seed has been planted.

Kirt

Malcolm wrote:

Completely valid. Think ISIS.

Author: Malcolm

Date: Monday, October 16th, 2017 at 11:07 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

Dharmadhātu though is just emptiness is it not? Since that is the (only?) universal principle/characterization of the dharmāḥ in their totality? Yes? No? If so, what can "come from" or be arisen from emptiness?

EDIT: Malcom beat me to it. Either way, Ven Nāgārjuna's MMK addresses this.

Malcolm wrote:

The dharmakāya comes from the accumulation of jñāna, that is, the cultivation of the nonconceptual equipoise of a yogic direct perception of emptiness.

Coëmgenu said:

Interestingly, it is specified that the teaching of the Lifespan chapter comes to us from

abhiññā ("direct-knowing").

「汝等諦聽，如來祕密神通之力。

"You all listen carefully, to the Tathāgata's mysterious hidden abhiññāyāḥ ("direct-knowing's") power.

If my pretentious declension is correct.

Malcolm wrote:

The six abhiññā's are part of a buddha's qualities.

Author: Malcolm

Date: Monday, October 16th, 2017 at 10:41 AM

Title: Re: Advice need - pondering whether to receive Yamantaka empowerment

Content:

Vasana said:

If you don't think you can keep the commitments, best not to get the empowerment imo...especially if you're still working out which path to take. If you haven't done much extensive sadhana already and worked out which schools and teachers you have an affinity for, a daily commitment could be a bit too much?

There will always be other opportunities to receive the Yidam if you want it enough. And if not, there will always be another Yidam capable of helping you realize the same accomplishments.

liuzg150181 said:

Keeping commitment from now to the very end is doable for me, and I don't mean I will give up my commitment should I opt for other school. Just that it narrows down as to what other commitments I could take in future given the time constraint, esp for non-Gelug commitments.

Apart from which Yidam to accomplish the same, the other issue is accessibility of teaching, since it can be quite frustrating to have empowerment and not much explanation of the practice. At least for Gelug, there are centres which give such teachings every now and then.

Malcolm wrote:

Six session guru yoga in its shortest form is merely a few lines long, like 8 or 12.

Author: Malcolm

Date: Monday, October 16th, 2017 at 10:35 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

Secular buddhism simply rejects what cannot be verified.

Malcolm wrote:
Their means of verification are faulty.

liuzg150181 said:
So how do one verify,through meditative equipoise?

Malcolm wrote:
One must verify the Buddha's teaching through one's own realization. Until that point, one must accept on faith the testimony of others who have realized those teachings. Hence the necessity for a qualified teacher in Buddhadharma in general.

The Buddha clearly discusses this, in among other places, the (inconvenient) Eastern Gatehouse Sutta.

Author: Malcolm
Date: Monday, October 16th, 2017 at 10:04 AM
Title: Re: What would Buddha have thought of Mahayana?
Content:

thomaslaw said:
The origin of the essential Mahayana doctrines (such as the middle way of emptiness, conditioned arising) is found in Samyutta/Samyukta-Nikaya/Agama. See The Fundamental Teachings of Early Buddhism: A comparative study based on the Sutra-anga portion of the Pali Samyutta-Nikaya and the Chinese Samyukta-agama (by Choong Mun-keat, Harrassowitz Verlag, 2000).

Malcolm wrote:
No, the origin of the essential Mahāyāna doctrines is the Buddha's realization of the dependently originated nature, and therefore nonarising nature, of all conditioned phenomena.

It does not come from books. It comes from realization.

Author: Malcolm
Date: Monday, October 16th, 2017 at 10:02 AM
Title: Re: What would Buddha have thought of Mahayana?
Content:

PadmaVonSamba said:
Secular buddhism simply rejects what cannot be verified.

Malcolm wrote:
Their means of verification are faulty.

Author: Malcolm

Date: Monday, October 16th, 2017 at 10:01 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

Here is a pedantic and overly cosmologically oriented question that I am sure will get no one anywhere.

Is dharmadhātu sufficient for dharmakāya or is 'contact' with a Buddha's realization required?

Oh the scholasticism.

I also think it might be a redundant and self-answering question, but this could suddenly turn interesting. Or not.

Minobu said:

i think the dharmakaya body is won when one is awakened to the DharmaDhatu...or it just happens when one awakens.

i'm starting to think all comes from dharmadhatu ???

Coëmgenu said:

Dharmadhātu though is just emptiness is it not? Since that is the (only?) universal principle/characterization of the dharmāḥ in their totality? Yes? No? If so, what can "come from" or be arisen from emptiness?

EDIT: Malcom beat me to it. Either way, Ven Nāgārjuna's MMK addresses this.

Malcolm wrote:

The dharmakāya comes from the accumulation of jñāna, that is, the cultivation of the nonconceptual equipoise of a yogic direct perception of emptiness.

Author: Malcolm

Date: Monday, October 16th, 2017 at 9:29 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Minobu said:

i'm starting to think all comes from dharmadhatu ???

Malcolm wrote:

Dharmadhātu is a collective name for the emptiness of all phenomena.

Author: Malcolm
Date: Monday, October 16th, 2017 at 9:28 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Coëmgenu said:
Is dharmadhātu sufficient for dharmakāya or is 'contact' with a Buddha's realization required?

Malcolm wrote:
Dharmakāya is the omniscience that comprehends the emptiness of all phenomena (dharmadhātu).

Author: Malcolm
Date: Monday, October 16th, 2017 at 9:26 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Coëmgenu said:
pick Akṣobhya Buddha as a random choice, had delivered this sūtra, and said the exact same things, or said them differently, it wouldn't have made Śākyamuni Buddha any less the 'True Buddha'/dharmakāya and it wouldn't make Akṣobhya Buddha any more the 'True Buddha'/dharmakāya. That's how I see it at least.

Malcolm wrote:
Correct. There is only one teacher since the dharmakāya of all buddhas is the same. And it does not matter if you name that buddha Samantabhadra, Vajradhara, Śākyamuni, Amitabha, Mañjuśrī, Vajrasattva, Mahāvairocana, Akshobhya, Tāra, Vajravārāhī, etc.

Author: Malcolm
Date: Monday, October 16th, 2017 at 4:14 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Minobu said:
No. The dharmakāya is the definitive buddha. The other kāyas are provisional, or conditional.
could be what i am trying to understand..
how can there be a buddha without first being a common mortal.?

Malcolm wrote:
There cannot be. All buddhas started out as ordinary sentient beings. Śākyamuni's

career began in the hell realms, in fact.

The dharmakāya is the definitive buddha because dharmakāya is a buddha's realization of the dharmadhātu.

Buddhahood, in other word, is the realization that produces the qualities we associated with Buddhas.

Author: Malcolm

Date: Monday, October 16th, 2017 at 1:41 AM

Title: Re: lotus sutra - lifespan of the tathagata..???

Content:

Coëmgenu said:

Is there such a time as when a Buddha does not have dharmakāya?

Malcolm wrote:

No. The dharmakāya is the definitive buddha. The other kāyas are provisional, or conditional.

Author: Malcolm

Date: Sunday, October 15th, 2017 at 10:24 PM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

It won't happen. One cannot practice with wrong view and expect anything other than error as a result.

That's simply didactic. If one can, then one can.

Why is it "wrong view" not to accept on faith alone, or simply because someone has said it, or simply because someone told you that the Buddha taught it, concepts such as hell realms and nagas, certain concepts of rebirth, and other things one cannot verify through one's personal experience?

Malcolm wrote:

Simply put, it is wrong view to reject rebirth and karma because by doing so one rejects the dependent origination of the mind. Also, these things can be personally verified. You just have to do the work.

Author: Malcolm

Date: Sunday, October 15th, 2017 at 1:20 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Minobu said:

this is a finite number. It shows He did not first attain enlightenment under the Bodhi Tree.

Malcolm wrote:

The idea that Buddha first attained awakening under the Bodhitree is a Hinayāna idea. It is not shared by any Mahāyāna school. All Mahāyāna schools understand the Buddha attained buddhahood infinite eons ago.

Author: Malcolm

Date: Saturday, October 14th, 2017 at 10:10 PM

Title: Re: Can buddha nature be proved?

Content:

Monlam Tharchin said:

I'll ask a different way: why is "proper" a more correct term than "possible" in that verse? I'm hoping Malcolm, in the not-24/7/365 time he is on here, could explain some of his thinking behind that. Thanks

Malcolm wrote:

It has to do with the difference between the Tibetan translation and the Sanskrit original. The Tibetan term is rung ba, which means suitable, proper, but also possible, in the sense of one can do this or that. The Sanskrit term here is more restrictive. The first time I wrote down the quote, I wrote it down hastily based on my memory of the Tibetan verse; but Sherab is correct, if everything were possible because of emptiness, then buddhahood could revert, etc., corn could become wheat, and that is not what the verse intends. So I went back to the Sanskrit and looked at Buddhapalita's commentary for clarification.

Author: Malcolm

Date: Saturday, October 14th, 2017 at 7:31 AM

Title: Re: Can buddha nature be proved?

Content:

Sherab said:

Monlam Tharchin asked what is the meaning of proper in this context.

Malcolm wrote:

I know it seems like all I do is sit in front of a computer 24/7/365...but it is not true.

Author: Malcolm

Date: Saturday, October 14th, 2017 at 3:12 AM

Title: Re: Lotus Sutra: Buddha Prabhutaratna

Content:

Queequeg said:

Personally, I think Prabhutaratna, Shakyamuni, and the emanation Buddhas are all mutually identified. We can distinguish them because they embody different upaya, but fundamentally, they are iterations of Dharmakaya in response to conditions, and that Dharmakaya can only appear to beings in response to their conditions. To try and identify them as distinct entities is frustrating because Buddhas are beyond those sorts of distinctions...

Malcolm wrote:

The dharmakāya cannot directly appear to beings at all. Only buddhas can see the dharmakāya. However, the dharmakāya manifests the rūpakāya to beings, and those rūpakāyas appear in various forms suited to the inclinations of various sentient beings in the six realms (hells through devas).

Coëmgenu said:

Perhaps this is some 'folksy Buddhism', but I swear that I had heard it explained that, since the dharmakāya does not 'appear', we 'see' sambhogakāya when 'looking at' dharmakāya, assuming attainment.

Is this right at all?

Malcolm wrote:

Not unless you are an eighth stage bodhisattva or up. Below that, beings can only perceive a nirmanakāya. Why? Because only nirmanakāyas appear in the three realms. The sambhogakāya cannot appear in the desire realm, but it can appear to the mind of bodhisattva in the pure stages in a samadhi or Akanishtha, for example.

Author: Malcolm

Date: Saturday, October 14th, 2017 at 2:14 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Minobu said:

i would suggest you try doing what Lord Buddha Sakyamuni said is called for in this defiled age of degeneration..

Malcolm wrote:

The Buddha said many things. It is up to each of us to decide which thing he said is the most important. This is why I am a follower of Secret Mantra, then among Secret Mantra, Ati Yoga, since I think this is the most profound teaching the Buddha taught for sentient beings in this degenerate age. YMMV.

Author: Malcolm

Date: Saturday, October 14th, 2017 at 12:14 AM

Title: Re: Lotus Sutra: Buddha Prabhutaratna

Content:

Queequeg said:

Personally, I think Prabhutaratna, Shakyamuni, and the emanation Buddhas are all mutually identified. We can distinguish them because they embody different upaya, but fundamentally, they are iterations of Dharmakaya in response to conditions, and that Dharmakaya can only appear to beings in response to their conditions. To try and identify them as distinct entities is frustrating because Buddhas are beyond those sorts of distinctions...

Malcolm wrote:

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Author: Malcolm

Date: Friday, October 13th, 2017 at 11:50 PM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Minobu said:

so would you recommend putting your apples in which basket?

Malcolm wrote:

I prefer to hedge my bets, rather than placing all my apples in one basket.

Minobu said:

The best is attaining full buddhahood in this life.

so if you don't do it here then why would the Bardo with all its confusion multiplying every seven days be a place to attain buddhahood.

Malcolm wrote:

One has seven times more clarity in the bardo than in this life because one is not encumbered with a physical body.

Minobu said:

in a buddhfield in the next life

am i wrong in assuming that this is really really hard to get to.

Malcolm wrote:

Yup.

Minobu said:

Do you believe some totally afflicted person with a daily practice that shows no fruition in their daily lives of the practitioner will instantly transport the person and the afflictions to a pure place such as a Pure Land .

Malcolm wrote:

It depends on what their daily practice is.

Author: Malcolm

Date: Friday, October 13th, 2017 at 9:09 PM

Title: Re: Can buddha nature be proved?

Content:

Malcolm wrote:

Nāgārjuna again:

For those whom emptiness possible, everything is possible;
for those whom emptiness is impossible, everything is impossible.

Sherab said:

I think this cannot be taken as an absolutely true statement. Why? Because that would mean that it is possible for a Buddha to become a deluded sentient being again. In other words, the recognition of things-as-they-are can unravel and be lost.

Malcolm wrote:

Yes, it really should read:

For those whom emptiness proper, everything is proper;
for those whom emptiness is not proper, for them nothing is proper.

Buddhapalita comments on this:

Those for whom emptiness is proper as an intrinsic nature, everything mundane and supermundane is proper. Those for whom emptiness is not proper as an intrinsic nature, for them everything mundane and supermundane is improper.

Author: Malcolm

Date: Friday, October 13th, 2017 at 10:28 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

PadmaVonSamba said:

If you can practice secular Buddhism and attain realization, then it's authentic.

Malcolm wrote:

It won't happen. One cannot practice with wrong view and expect anything other than error as a result.

Author: Malcolm

Date: Friday, October 13th, 2017 at 10:26 AM

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

Content:

Mkoll said:

We're talking about the "American people" here...

Malcolm wrote:

No such thing, by design.

Author: Malcolm

Date: Friday, October 13th, 2017 at 4:53 AM

Title: Re: No self (and no non-self)

Content:

rachMiel said:

When you say "it really should be" do you mean you have access to Nagarjuna's original text (in Pali? Sanskrit?) and you have the expertise to say, with certainty, that the "true and false" translation is more accurate than Garfield's?

Malcolm wrote:

Yes.

sarvaṃ tathyaṃ na vā tathyaṃ tathyaṃ cātathyaṃ eva ca
naivātathyaṃ naiva tathyaṃ etad buddhānuśāsaṃ|

Tathya means "true."

rachmiel said:

On <https://www.quora.com/What-is-difference-between-satya-and-tathya> (the first answer especially) they say tathya means fact and satya means truth. Based on that and on the following quote from the linked page I can see why Garfield chose real/unreal instead of true/false:

"Etymologically, Satya has its roots in the sanskrit root 'sat' meaning the essence of. It also forms the basis of sattva, which is equivalent of existence or reality. Tathya has the equivalent base in tattva which means matter."

Malcolm wrote:

He was translating from Tibetan. Even so when looking at traditional Indian commentaries true and false are the correct readings.

Author: Malcolm

Date: Friday, October 13th, 2017 at 3:11 AM

Title: Re: No self (and no non-self)

Content:

rachmiel said:

A bit of a tangent:

If the "actual ultimate" (as opposed to "approximate ultimate") truth is unfathomable, inconceivable, inexpressible, etc. ... how can one know it is not just a fairy tale?

Malcolm wrote:

The actual ultimate truth is a direct perception which is inexpressible since there is no entity within it that can be discussed in conventional terms.

It is approximated by Shantideva:

When neither an entity nor a nonentity remain before the mind,
since there is no other alternative, the mind is pacified.

Author: Malcolm

Date: Friday, October 13th, 2017 at 3:06 AM

Title: Re: No self (and no non-self)

Content:

Malcolm wrote:

But this is quite a different use than what you originally advanced: self, no self, both, and neither.

rachmiel said:

Yes. I'm learning. Anyway, it really should be:

8. Everything is true, false,
both true and false,
and neither true nor false.

This is Lord Buddha's teaching.

When you say "it really should be" do you mean you have access to Nagarjuna's original text (in Pali? Sanskrit?) and you have the expertise to say, with certainty, that the "true and false" translation is more accurate than Garfield's?

Malcolm wrote:

Yes.

sarvaṃ tathyaṃ na vā tathyaṃ tathyaṃ cātathyaṃ eva ca
naivātathyaṃ naiva tathyaṃ etad buddhānuśāsanam|

Tathya means "true."

Author: Malcolm

Date: Friday, October 13th, 2017 at 2:36 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

treehuggingoctopus said:

There is no retreat scheduled for November. I would not assume anybody can turn up there in person and be admitted. For all we know, there may be no WWT event with Rinpoche in person at all.

Malcolm wrote:

Any member of the DC can go to any gar any time.

Author: Malcolm

Date: Friday, October 13th, 2017 at 2:23 AM

Title: Re: No self (and no non-self)

Content:

rachmiel said:

Just worked through Chapter 18 (in Garfield's Fundamental Wisdom of the Middle Way).
This verse seems to get at what I'm exploring here:

8. Everything is real and is not real,
Both real and not real.
Neither real nor not real.
This is Lord Buddha's teaching.

Here is (part of) Garfield's commentary on the verse. I included it because, without understanding the two senses (Two Truths) that underlie the verse, it's easy to misunderstand what Nagarjuna meant.

This is the positive tetralemma regarding existence.

Everything is conventionally real. Everything is ultimately unreal.

Everything has both characteristics — that is, everything is both conventionally real and ultimately unreal.

Nothing is ultimately real or completely nonexistent. That is, everything is neither real in one sense nor not-real in another sense.

Applying this to self yields:

Self is conventionally real. Self is ultimately unreal.

Self is both conventionally real and ultimately unreal.

Self is neither ultimately real, nor conventionally unreal.

The same logic can be applied to all objects: aggregates, teachings (karma, dependent arising, rebirth), things (trees, rocks, ideas).

Malcolm wrote:

But this is quite a different use than what you originally advanced: self, no self, both, and neither.

Anyway, it really should be:

8. Everything is true, false,
both true and false,
and neither true nor false.

This is Lord Buddha's teaching.

However, the traditional understanding is that the first term, "everything is true and false," means that the Buddha follows mundane convention and proclaims it to be true. If something is not true according to worldly convention, the Buddha proclaims it to be false. If the world says that something is both true and false, also the Buddha agrees. And if the world says something is neither true nor false, again Buddha agrees.

Buddhapalita then uses the example of pictures on a wall. Let's use the Buddha. There is a picture on the wall of Buddha, so we agree it is Buddha. But it is false if one says this is the real Buddha. It is both true and false in that it is true it is picture and it is false in that it is not the real Buddha. It is not a real buddha, hence not true, but it is also not not a representation of someone other than Buddha, hence not false. This is the sense in which that statement should be understood.

Author: Malcolm

Date: Friday, October 13th, 2017 at 1:58 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:

Do you really believe the best you can do is die and go to pure land...and do you really think it is that easy as some claim...and do you believe that when some totally affiliated being just does the required criteria and dies ...he gets all cleaned up and goes to pure land...

you do realize people are saying this is what Buddhism is all about...at the very least when you die you get to know...and live happy ever after ...

Malcolm wrote:

The best is attaining full buddhahood in this life. If not that, then attaining buddhahood

in the bardo, and if not that, in a buddhafield in the next life.

There are plenty of options.

Author: Malcolm

Date: Friday, October 13th, 2017 at 1:13 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:

Now now , play nice... i would not go that far as referring to people who believe Nichiren is an emanation of the Primordial Buddha as wack jobs.

Malcolm wrote:

It is one thing to claim Nichirin is an emanation of the Buddha, that claim I have no problem, though of course I do not believe it. I was referring to the claim of some Nicherinistas that Nicherin is really the supreme buddha. That claim, if made by an ordained monk, is a sanghabheda, a schism in the Sangha. If made by a lay person, it is simply ignorant foolishness.

Author: Malcolm

Date: Friday, October 13th, 2017 at 12:52 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Queequeg said:

Shakyamuni's Perfect teaching is suited for all beings in the Saha world now.

Malcolm wrote:

Yes, and all Buddhists follow Śākyamuni Buddha's teachings now because this is his dispensational era. Who ever said otherwise?

Queequeg said:

Some have.

Malcolm wrote:

We are not referring to cultists and whack jobs like those idiots who think Nicherin is the "true buddha."

Queequeg said:

However, are you asserting that in all one billion worlds in the Sahaloka, that the present Buddha's teachings are spread there?

Yes, and no.

Yes, since dharmakaya is the same for all worlds. No, because upaya arise in response to causes and conditions and are therefore different.

Malcolm wrote:

So you mean some buddhas have five deeds, the others have 20? I don't think so.

Author: Malcolm

Date: Friday, October 13th, 2017 at 12:49 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Queequeg said:

I wrote "only imperfectly appeared in this Saha world".

Malcolm wrote:

What does this even mean? How does a buddha imperfectly appear? Do you mean he is lacking arms and legs, a head, is blind in one eye?

Author: Malcolm

Date: Friday, October 13th, 2017 at 12:48 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Queequeg said:

Shakyamuni appeared in this Saha world in perfect complement to the us beings here. He is the perfect upaya for us. Amitabha, Mahavairocana and other buddhas of the ten directions, all of which are emanation bodies of this same Buddha, have only imperfectly appeared in this Saha world, and most only when summoned to testify to the veracity of Shakyamuni's most profound teachings.

Malcolm wrote:

Mahavairocana does not appear in this world at all, well, he does in a sense because Shakyamuni (nirmanakāya) is an emanation of Mahavairocana (sambhogakāya), and as stated in several sūtras, actual buddhahood is not attained here, but rather, in Akaniṣṭha. This also is course the reason eighth stage bodhisattvas and so in general do not take birth in the desire realm birth prior to manifesting the play of the twelve deeds of a supreme nirmanakāya buddha.

And as far as appearing in this world, Śakyamuni is but the fourth buddha who will appear on this Jambudvīpa, there are another 997 to go, until the Bhadrakalpa runs its course.

Queequeg said:

In comparison, in this world, for the causes and conditions of the beings in this world, they can only offer incomplete or at best, mixed benefit..

Malcolm wrote:

You absolutely cannot assert this with a straight face. The idea that the teaching of any

buddha offers inferior or incomplete benefits to any beings in any world system is absolutely ludicrous.

Queequeg said:

We honor Shakyamuni as the supreme buddha...

Malcolm wrote:

Correction, as the supreme nirmanakāya buddha...

Queequeg said:

he is our teacher in this world.

Malcolm wrote:

Correct, Śākyamuni is our teacher, and all Buddhists here on this Jambudvipa recognize this.

Author: Malcolm

Date: Friday, October 13th, 2017 at 12:22 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Queequeg said:

Shakyamuni's Perfect teaching is suited for all beings in the Saha world now.

Malcolm wrote:

Yes, and all Buddhists follow Śākyamuni Buddha's teachings now because this is his dispensational era. Who ever said otherwise?

However, are you asserting that in all one billion worlds in the Sahaloka, that the present Buddha's teachings are spread there?

Author: Malcolm

Date: Friday, October 13th, 2017 at 12:07 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

narhwal90 said:

There may be several disjoint "3 Realms"- Tientai ichinen-sanzen proposes the 3 Realms of Existence;

The five components, a living being as their temporary combination, and that being's environment all manifest the same one of the Ten Worlds at any given point in time.

<http://www.nichirenlibrary.org/en/dic/Content/T/165>

Malcolm wrote:

I am referring to the traidhātuka of classical Indian cosmology

Author: Malcolm

Date: Thursday, October 12th, 2017 at 11:22 PM

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

Content:

Malcolm wrote:

...This is much more of a Mason/Dixon line issue than anyone is willing to admit.

Quay said:

Oh there are plenty of people especially in the South who not only admit this but also wish to talk about it. However in the current climate anyone trying to do so is shouted down, the idea being that if the opposition simply talks loud enough and long enough the "pansy," "libtard" people who want to "take away our guns" will just shut up. Or move to Massachusetts or some other "God-forsaken hellhole, like Sweden." Or even "get right with God and stock up on some good, traditional 1911's."

(Words in quotation marks directly overheard by this writer.)

Malcolm wrote:

Well, I for one definitely want to take away all of their semi-automatic weapons. They can keep their single shots, flintlocks, and even winchesters.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 11:20 PM

Title: Re: Deity outside of sadhana

Content:

Miroku said:

Hello,

I would like to ask whether it is possible to practice a deity outside of sadhana, by which I mean just visualizing yourself as the deity (after refuge and bodhicita ofcourse) then doing mantra, then dissolve and dedicate, without having any specific sadhana.

For example today I received via webcast a white tara empowerment from Garchen rinpoche and would very much like to practice it, however I don't know if I can practice according to the sadhana called "refined drop of immortality" and there was no lung of any sadhana, so can I just visualize myself as white tara? Or was some sadhana transmitted with the empowerment?

Malcolm wrote:

usually the lung comes with the jenang.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 10:42 PM

Title: Re: No self (and no non-self)

Content:

rachmiel said:

The Madhyamaka asserts that phenomena have neither self, nor non-self, nor both, nor neither.

Malcolm wrote:

This not a usage of the negation of self found in Madhyamaka texts.

rachmiel said:

According to Garfield

(https://jaygarfield.files.wordpress.com/2014/01/garfield_nihilism1.pdf) Nagarjuna does just that (without using the term 'self' explicitly) in Verse 11 from Chapter 12 of the MMK (Examination of the Tathagata):

11. We do not assert “empty.”

We do not assert “nonempty.”

We neither assert both nor neither.

They are asserted only for the purpose of designation. [Ocean 447]

Malcolm wrote:

Correct. But a self is always posited on the basis of a composite entity, whereas existence, emptiness, and so forth are not necessarily posited on the basis of a composite entity. But don't you think it is better to look at chapter 18, the examination of self?

Author: Malcolm

Date: Thursday, October 12th, 2017 at 10:35 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

If you will forgive me more questions, how is the above this contextualized in light of us being considered 'in the body' of Vairocana in some Buddhist discourses I am poorly exposed to? Is his body different than his Pure Land?

Having only bodhisattvāḥ of X attainment be able to see the "Akaniṣṭha Gandavyuha-ness" of Akaniṣṭha Gandavyuha makes sense, having it outside and apart from the three realms seems contrary to the entire framework of Tiantāi, possibly Madhyamaka? Then again, these are only my own understandings likely producing these dissonances.

Malcolm wrote:

Sukhavati is also outside the three realms.

Coëmgenu said:

Hmmm. I am thinking of "the three realms" in a different way then. I will return a reform my question better, from a more informed perspective as to what I mean.

Malcolm wrote:

The three realms are the desire realm, the form realm, and the formless realm. They are all places of afflictive rebirth.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 10:09 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

But is akaniṣṭha, the Pure Land of Mahāvairocana, not also understood in exactly the same way?

.

Malcolm wrote:

Akaniṣṭha Gandavyuha is outside of the three realms completely. It can only be accessed by bodhisattvas of the eighth bhumi and beyond.

Coëmgenu said:

If you will forgive me more questions, how is the above this contextualized in light of us being considered 'in the body' of Vairocana in some Buddhist discourses I am poorly exposed to? Is his body different than his Pure Land?

Having only bodhisattvāḥ of X attainment be able to see the "Akaniṣṭha Gandavyuhanness" of Akaniṣṭha Gandavyuha makes sense, having it outside and apart from the three realms seems contrary to the entire framework of Tiāntāi, possibly Madhyamaka? Then again, these are only my own understandings likely producing these dissonances.

Malcolm wrote:

Sukhavati is also outside the three realms.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 10:09 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

The identification of Prthivibandhu with Kuiji -

Looking up Kuiji, I am finding that he was born in Chang'an. This does not mean he was ethnically Chinese, but, given his importance in Chinese Buddhism, would the compilers of the histories gotten this wrong?

If the Chinese and Tibetan texts can be identified with each other, whether the latter is an earlier version or an incomplete version, then why should we accept the assertion in colophon to the Tibetan version over the Chinese records regarding Kuiji?

Malcolm wrote:

Not a question I can answer. I know what the Tibetan colophon says and I see no reason to dispute it.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 9:19 PM

Title: Re: No self (and no non-self)

Content:

rachmiel said:

The Madhyamaka asserts that phenomena have neither self, nor non-self, nor both, nor neither.

Malcolm wrote:

This not a usage of the negation of self found in Madhyamaka texts.

rachmiel said:

This goes much further than the non-Madhyamaka assertion that phenomena have no self, period.

Malcolm wrote:

Which non-Madhyamakas do you have in mind?

rachmiel said:

The Madhyamaka assertion seems to burn the entire concept of self -- in all of its guises -- to ashes. The non-Madhyamaka assertion leaves open the possibility that phenomena have non-self.

Malcolm wrote:

I am afraid you are not properly understanding the use and limits of the tetralemma.

A self is something designated on an composite existent; when such existents are examined, one cannot find that they exist, do not exist, both or neither. Therefore, there is no where to hang a self.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 9:14 PM

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

Content:

Mkoll said:

Because guns are embedded deeply within our culture, like football and cheeseburgers and movies. People get very defensive about their culture and cherished traditions.

Malcolm wrote:

That does not answer why. If you want the answer, you have to look at pre-Civil war attitudes towards the 2nd amendment (militias) and post Civil war, when the NRA began actively encouraging an understanding of the 2nd Amendment as something for personal gun ownership.

Mkoll said:

Obviously it's not the whole story. Just the most significant and relevant part of it.

Malcolm wrote:

Well, as I pointed out already, we do not have a culture of guns in Massachusetts, and this is shown by the fact that we have among the lowest rates of gun violence in the country. Places where gun violence are highest are also the places in the country where people from South moved after the Civil War. This is much more of a Mason/Dixon line issue than anyone is willing to admit.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 11:12 AM

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

Content:

kirtu said:

Come on Malcolm, that's not an answer. Why is the NRA's lobbying amongst the American people so successful?

Mkoll said:

Because guns are embedded deeply within our culture, like football and cheeseburgers and movies. People get very defensive about their culture and cherished traditions.

Malcolm wrote:

That does not answer why. If you want the answer, you have to look at pre-Civil war attitudes towards the 2nd amendment (militias) and post Civil war, when the NRA began actively encouraging an understanding of the 2nd Amendment as something for personal gun ownership.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 9:58 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Malcolm wrote:

There is ultimately no distinction between fecal matter and a Shinola watch, between

one's backside and a hole in the ground. These distinctions are merely matters of utility based on what is most beneficial to us—and what we perceive to be.

But still, there is no buddha in a buddha, and we come by this knowledge via convention as well. The minute you start believing there is a buddha in a buddha, you begin to make ridiculous distinctions such as claiming this buddha is better than that buddha and so forth, that Śakyamuni is better than Amitabha or Mahāvairocana. Such distinctions are utterly false and deluded.

The Cicada said:

The effectiveness of a teaching is determined by its skillfulness. In the same manner, the best cure for hypochondria is the medicine of placebo, and the best cure for the ailments of sentient beings in the Saha realm during the degenerate age is the example of Shakyamuni Buddha and the teaching of the Lotus Sutra. This is the appropriate medicine that reveals the mystic cintamani jewel hidden within the seams of our vestiges in accordance with our collective karma.

Malcolm wrote:

The Lotus Sūtra is a nice sūtra, like all sūtras. But your hermeneutic is excessively parochial.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 9:28 AM

Title: Re: Can buddha nature be proved?

Content:

nichiren-123 said:

I'm gonna play devil's advocate and ask you how the "eternal Buddhic Essence (svabhava) of all sentient beings." i.e. the source of all phenomena can be emptiness?

Malcolm wrote:

Nāgārjuna again:

For those whom emptiness possible, everything is possible;
for those whom emptiness is impossible, everything is impossible.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 8:23 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

The Cicada said:

To posit sentient beings which can make ontological errors and are distinct from other beings called "Buddhas" who are awakened is to admit conventionality...

Malcolm wrote:
Yes.

The Cicada said:
by using it to explain the point you aren't making. It is only our shared delusion that makes this exchange comprehensible—or incomprehensible, depending on the "delusions" "one" "has."

Malcolm wrote:
Yes.

The Cicada said:
There is ultimately no distinction between fecal matter and a Shinola watch, between one's backside and a hole in the ground. These distinctions are merely matters of utility based on what is most beneficial to us—and what we perceive to be.

Malcolm wrote:
But still, there is no buddha in a buddha, and we come by this knowledge via convention as well. The minute you start believing there is a buddha in a buddha, you begin to make ridiculous distinctions such as claiming this buddha is better than that buddha and so forth, that Śakyamuni is better than Amitabha or Mahāvairocana. Such distinctions are utterly false and deluded.

Author: Malcolm
Date: Thursday, October 12th, 2017 at 8:19 AM
Title: Re: deadliest mass shooting in the U.S.
Content:

kirtu said:
Why is the 2nd Amendment deified especially in light of the massive misuse of the right to bear arms?

Malcolm wrote:
NRA.

kirtu said:
Come on Malcolm, that's not an answer. Why is the NRA's lobbying amongst the American people so successful?

Kirt

Malcolm wrote:
It is the congress they lobby, not the people, and they have been at it since right after

the civil war.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 3:45 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Minobu said:

don't have to wait till tonight...so buddha's of a given eon denotes plural Buddhas.

Malcolm wrote:

Yes, there will be 1001 buddhas, i.e., supreme nirmanakāyas in this Bhadrakalpa, or fortunate eon. They all have the same dharmakāya, or realization, however.

Apart from that, there are infinite buddhas manifesting all the time.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 3:04 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Minobu said:

you are talking plural entities and saying they do not follow or have followed other buddhas to be buddhas..

Malcolm wrote:

Do many buddhas appear or only one?

Minobu said:

for me it has always been ...what exactly is the Primordial Buddha ...for a Buddha is once a common mortal and then awakened.

the primordial buddha is just not fitting into an awakened being.

Malcolm wrote:

The adibuddha, the primordial buddha, has two meanings: one, it refers to the first buddha of a given great eon; two, it refers to the nature of reality which is what one must realized to become a buddha.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 3:01 AM

Title: Re: Authentic?

Content:

Malcolm wrote:

Purification practices removes the conditions for the ripening of the traces of negative karma and improve the conditions for the ripening of traces of conducive karma. Why? Because confession of misdeeds blunts their ripening because the strength of a given misdeed is related to object, intention, the deed, and satisfaction. The expression of regret for negative actions committed in the past counters the strength of intent and satisfaction. If these two are sufficiently weakened, a negative karma may never ripen.

Losal Samten said:

So "this purification practice is superior to others" rhetoric has no basis then, no matter where it comes from, as the other three powers are in actuality mere supports for the power of regret.

Malcolm wrote:

Yes, when we are talking about purification practices which involve the four powers. However, there are Ati purification practices which are based on samadhi, rather than concepts, and these are indeed more powerful, for example, the purification of the five elements, the 25 thigles, etc.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 2:09 AM

Title: Re: No self (and no non-self)

Content:

rachmiel said:

Rather than asserting

The phenomena we perceive have no self.

doesn't the Madhyamaka assert:

The phenomena we perceive have no self and no non-self.

?

So when I look at these words popping up on this computer screen, the words (and the screen (and the looker = me)) have no self, no essence, no ultimate identity. But, that's only half the story. The rest: Neither do the words/screen/looker have non-self, no essence, no ultimate identity.

I'm asking this because "having no self" is a cornerstone of Buddhist teaching. But, again, per the Madhyamaka (and the Heart Sutra, if I'm reading it correctly) it seems like just a half-truth.

Malcolm wrote:

It is a half-truth — ordinary beings do not perceive absence of identity in persons and

phenomena. This is called the relative. But when persons and things are perceived as they truly exist, no identity of persons and things can be perceived at all. Thus "self" is relative, and "no self" is ultimate. In other words, it is perfectly fine to denote composite things with names; but those names do not correspond to anything intrinsically real within that composite entity.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 1:56 AM

Title: Re: Authentic?

Content:

Malcolm wrote:

Supplicating the three roots, etc., accumulates merit. When one's merit outweighs one's negative karma, it seems that one's obstacles diminish. But try supplicating a buddha to free one from death. I don't think it will work out for you very well. Suffering is ripened karma, it cannot be removed, it must be experienced.

Losal Samten said:

Do you believe that relative purificatory practices can lessen the experience of a karma that has yet to ripen, or is in the process of ripening? Or are they just another slant of merit accumulation?

Malcolm wrote:

Purification practices removes the conditions for the ripening of the traces of negative karma and improve the conditions for the ripening of traces of conducive karma. Why? Because confession of misdeeds blunts their ripening because the strength of a given misdeed is related to object, intention, the deed, and satisfaction. The expression of regret for negative actions committed in the past counters the strength of intent and satisfaction. If these two are sufficiently weakened, a negative karma may never ripen.

Author: Malcolm

Date: Thursday, October 12th, 2017 at 1:46 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:

it completely contradicts the teaching you are laying out. I bolded out and underlined to show you are talking about plural Buddhas.

Malcolm wrote:

So you think there is a person in a buddha and thus one buddha can be superior to another?

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 11:09 PM
Title: Re: Authentic?
Content:

Soma999 said:

It's like a spiritual guide : he will not by magic dissolve all your difficulty, but empower you so that you can navigate through them, transform them or dissolve them. And sometime, if he or she is skillful, this guide can even dissolve suffering for you, dissolve obstacles and create many positive circumstances, joy, and opportunities.

Malcolm wrote:

Suffering is ripened karma, it cannot be removed, it must be experienced.

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 10:38 PM
Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"
Content:

Malcolm wrote:

... there is only one dharmakāya, or state of realization, of the buddhas?

pael said:

Do buddhas share it? Is buddha same as dharmakaya?

Malcolm wrote:

All buddhas have the same realization. Hence, there is only one dharmakāya.

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 10:18 PM
Title: Re: Can buddha nature be proved?
Content:

Malcolm wrote:

That is our nature. Nāgārjuna said:

pael said:

What is nature? What does it mean?

nichiren-123 said:

Nature means something unchanging within us. I think what malcolm means is that

nothing has a nature, which, ipso facto, means that no-nature is the nature of all things. However, in the nirvana sutra we hear that the buddha nature is an "uncreated, unbegotten, utterly pure, unconditioned, inviolate, indestructible, steadfast and unshakeable, eternal Buddhic Essence (svabhava) of all sentient beings."

(<http://www.nirvanasutra.net/basic teachings.htm>)

And this seems directly opposed to the no-nature (i.e. emptiness) doctrine???

Malcolm wrote:

Emptiness is all of these things: uncreated, unbegotten, utterly pure, unconditioned, inviolate, indestructible, steadfast and unshakeable, eternal.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 9:39 PM

Title: Re: Authentic?

Content:

Vasana said:

How do you interpret the very literal sounding vows and promises we read of various Buddhas and Bodhisattvas on the Bhumis?

Malcolm wrote:

I think these vows are part of aspirational bodhicitta. For example, Śāntideva raises an objection about the perfection of generosity, wondering how the Buddha could have perfected generosity if in the world there is still poverty. The answer is that the Buddha could not remove all the poverty of the world, but he truly wished to, and thus he perfected the perfection of generosity.

Vasana said:

So then the question remains as to why do we bother supplicating the 3 roots to remove obstacles in the first place ?

Malcolm wrote:

Supplicating the three roots, etc., accumulates merit. When one's merit outweighs one's negative karma, it seems that one's obstacles diminish. But try supplicating a buddha to free one from death. I don't think it will work out for you very well.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 9:12 PM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?"

Content:

Malcolm wrote:

There is no person in buddhahood. So how could any buddha be a follower of any other

buddha?

The Cicada said:

You don't exist, so how could "you" be making a point?

Malcolm wrote:

It is true there is no person in Malcolm. That does not prevent Malcolm from making a point. Buddhas however are unlike malcolm, they have all realized in a definitive sense that there is no person in the aggregates, separate from them, or in one of them alone. While malcolm might erroneously perceive a malcolm in malcolm, while cicada might erroneously percieve a cicada in cicada, buddhas are not subject to such error. So how can one follow another or be subordinate to another in anyway at all, especially since there is only one dharmakāya, or state of realization, of the buddhas?

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 9:06 PM

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

Content:

kirtu said:

Why is the 2nd Amendment deified especially in light of the massive misuse of the right to bear arms?

Malcolm wrote:

NRA.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 9:05 PM

Title: Re: Can buddha nature be proved?

Content:

nichiren-123 said:

Now all of these concepts make sense to me except for buddha nature. After all, how can we have an essential nature if we are ultimately empty and impermanent, with no reality as any single thing?

Malcolm wrote:

That is our nature. Nāgārjuna said:

Whatever is the nature of the tathāgata, that is the nature of the world;
as the tathāgata has no nature, so too the world has no nature.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 12:43 PM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:

so how does one live with oneself then..i mean like what is it like to live knowing you and nothing actually exists ...this is a bit extreme for me...where is the middle path...you seem to have none...you have annihilated everything..to the point it is either a blue pill or a red pill...no yellow pill.

Malcolm wrote:

There is no blue pill, actually, and further, there is no need for one.

Minobu said:

so total annihilation of everything leads to Buddhahood...where this state is totally unconcerned with anything due to being nihilistic by nature...not even nature...nothing...everything and nothing is annihilated...so there is total emptiness and nothing is left to be empty..

Malcolm wrote:

There is no person in buddhahood. Either one can accept this or one has a view of self.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 11:03 AM

Title: Re: Jim Carey experiences no - self

Content:

TharpaChodron said:

Leonard Cohen, Lou Reed, probably a bunch of others have found that running away to a beach house in Malibu isn't going to solve anything.

dzogchungpa said:

Apparently what worked for Cohen was running away to Bombay. I don't know what worked for Lou though.

Malcolm wrote:

Smack, at least for a while.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 11:02 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Minobu said:
are you speaking from an emptiness point of view...?
all conventionalism is out the window for you?

Malcolm wrote:
There is no conventional persons in either buddhas or sentient beings. Why? Because conventions are themselves empty. For this, the whole identity question is a red pill/blue pill question. If one wants to get sucked into false identities, take the blue pill.

Minobu said:
so how does one live with oneself then..i mean like what is it like to live knowing you and nothing actually exists ...this is a bit extreme for me...where is the middle path...you seem to have none...you have annihilated everything..to the point it is either a blue pill or a red pill...no yellow pill.

Malcolm wrote:
There is no blue pill, actually, and further, there is no need for one.

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 10:54 AM
Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?
Content:
Malcolm wrote:
There is no person in sentient beinghood either.

Minobu said:
are you speaking from an emptiness point of view...?
all conventionalism is out the window for you?

Malcolm wrote:
There is no conventional persons in either buddhas or sentient beings. Why? Because conventions are themselves empty. For this, the whole identity question is a red pill/blue pill question. If one wants to get sucked into false identities, take the blue pill.

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 10:38 AM
Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?
Content:
Minobu said:
what about you...like if you attain Buddhahood...malcolm disappears? there never was a malcolm anymore..

Malcolm wrote:
There is no person in sentient beinghood either.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 10:37 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Malcolm wrote:

There is no person in buddhahood. So how could any buddha be a follower of any other buddha?

Minobu said:

what about the nirmana kaya ..historical Buddhas....different times....different planets....different big bangs ... different infinite kalpas...

what about you...like if you attain Buddhahood...malcolm disappears? there never was a malcolm anymore..

Malcolm wrote:

As I said, there is no person in buddhahood, so these kinds of identity questions are a total waste of time.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 10:21 AM

Title: Re: Why Secular Buddhism is Not True

Content:

anjali said:

Hmm. How are you using the word understand here? I think most folks would accept that it is possible to understand what the law of moral causation is, and what Buddha's teachings on it are, but still reject it as a factual claim.

Malcolm wrote:

In fact, karma is more about aesthetics than morals — and this is something that people often do not understand about the Dharma in general.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 10:18 AM

Title: Re: What does it mean, "All other Buddhas are followers of Shakyamuni Buddha?

Content:

Malcolm wrote:

There is no person in buddhahood. So how could any buddha be a follower of any other buddha?

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 5:53 AM

Title: Re: About Alara Kalama

Content:

Malcolm wrote:

We do not in fact know that Alara was a Samkhya teacher. The only source that mentions this is the Buddhacarita, written more than half a millenia after he passed away.

Fortyeightvows said:

I think it is generally accepted that he was...even
mircea eliade calls him a teacher of "pre-classic" samkhya.
Also I take asvasagosa as a good source

Malcolm wrote:

There is no confirmation of this in any source that predates the Buddhacarita.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 4:56 AM

Title: Re: About Alara Kalama

Content:

smcj said:

Which is a good reason to not dismiss out of hand non-Buddhist traditions.

Malcolm wrote:

We do not in fact know that Alara was a Samkhya teacher. The only source that mentions this is the Buddhacarita, written more than half a millenia after he passed away.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 4:22 AM

Title: Re: Why Secular Buddhism is Not True

Content:

anjali said:

I think they understand it just fine.

Malcolm wrote:

If they understood the Dharma, they would just accept rebirth and karma. Their rejection of karma and rebirth is all the proof one needs that they do not understand the Dharma.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 12:58 AM

Title: Re: What would Buddha have thought of Mahayana?

Content:

nichiren-123 said:

So I'm trying to understand how the different teachings relate to each other. I started with tiantai's 5 periods but quickly realised that it wasn't historically accurate. Realizing that the Mahayana doctrines aren't the words of the literal Buddha but later innovations, I wonder what the real Buddha, Sakyamuni would have thought about the Mahayana sutras? Do they hold true to the Buddha's meaning or would he have thought of them as wrong? What do you guys think?

Malcolm wrote:

Of course Mahāyāna is the word of the Buddha.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 12:47 AM

Title: Re: Authentic?

Content:

Malcolm wrote:

But unless one is a very high bodhisattva one cannot encounter a sambhogakāya manifestation like Tāra, etc., so I really have to express my doubt about the so called visions of this or that buddha which ordinary people claim to have.

Losal Samten said:

They still send out nirmanakayas though, traditionally spoken of as bridges, books etc. Could not they arise in an individual's vision too? Or must nirmanakayas by necessity have to be apparent to multiple people?

Malcolm wrote:

Tāra might emanate nirmanakāyas, for example, but how, without clairvoyance, would you know you have encountered one? Same applies to bridges and other such emanations.

Author: Malcolm

Date: Wednesday, October 11th, 2017 at 12:28 AM

Title: Re: Authentic?

Content:

Malcolm wrote:

What is a "blessing?"

Vasana said:

Different people will say different things. Some will say it's essentially inspiration to practice, teachings and empowerment and some will say there are tangible blessings like swift recovery of an otherwise fatal illness, finding wealth, accomplishing certain activities etc

Malcolm wrote:

In other words, it is a vague term that does not have a precise meaning. However, we can find a precise meaning. The Ratnāvalīkā states:

A blessing (byin rlabs, adhiṣṭhāna) is any activity of buddhas that benefits either bodhisattvas or by which the latter benefit sentient beings.

Now the Buddha has, as we have seen, ruled out that he can wash away misdeeds, remove suffering with his hand, give someone liberation, and so on. So what remains? Teaching.

Of course, if your teacher comes to visit you in the hospital, gives you ten bucks, gives you an amulet, a mantra, a ride, and so on, all of these can be called "a blessing," albeit, very temporary. Buddha, having passed away centuries ago, cannot actively give you blessings, other than the teachings he has left behind which we may study and thus edify ourselves, and through the lineage of teachers whom he proclaims are to be understood as his emanations.

But unless one is a very high bodhisattva one cannot encounter a sambhogakāya manifestation like Tāra, etc., so I really have to express my doubt about the so called visions of this or that buddha which ordinary people claim to have.

Vasana said:

Ok, 'power beyond our own' wasn't the best way of phrasing. I meant in the sense that if you ask someone to help you lift a heavy item, when you move that item with them, part of it is being moved by a force which is not rooted in your own physical strength even if your verbal request played a part in them helping. I mentioned the word 'combination' a few sentences before and have spoken on the coemergence of our actions, vows, invocations, merit, karma and their compassionate natures, samaya etc elsewhere in this thread already. The question still remains though; If upon supplication, the Guardians and Dakinis can remove obstacles which have outstayed their karmic visit, then why would it be wrong to think the Buddhas can also do the same?

Malcolm wrote:

[/quote]

Obstacles that have outstayed their karmic potential dissipate without any help. Those that have karmic potential cannot be dissipated by anything, not even Buddha has the power to remove our karma.

Author: Malcolm
Date: Wednesday, October 11th, 2017 at 12:00 AM
Title: Re: Authentic?
Content:

Vasana said:

You've seen the countless recorded experiences of how beings have perceived blessings from a Deity like Tara, Chenrezig or Medicine Buddha. Not all of them were direct teachings and some were more akin to 'miraculous' interventions. Some may be fanatsy but I doubt that can be said for all accounts of them.

Malcolm wrote:

What is a "blessing?"

Vasana said:

My point was that in this case, the obstacles are being removed in combination of what we do and what they do. The retinue may ultimately be non-dual but that activity is rooted in a power beyond your own. You supplicate and they respond.

Malcolm wrote:

Power beyond our own? What happened to dependent origination?

Author: Malcolm
Date: Tuesday, October 10th, 2017 at 11:40 PM
Title: Re: Authentic?
Content:

Vasana said:

Yeah. I have never disagreed that the karma, merit and interest of beings is a factor involved nor do I think they can remove our Karma for us.

Malcolm wrote:

If they cannot remove our karma, they cannot remove the result of that karma, our suffering.

Vasana said:

If the result of our karma is suffering, the source of it is ignorance. If they can work with our minds, then they are by nature working with the basis of our karma and suffering although it's us who ultimately decide how to apply what we're presented with. I.e - If we have merit, they can appear, teach and provide skillfull means to purify or liberate that karma.

Why would Dakinis and Guardians be described as having the capacity for clearing away obstacles if at least a portion of the obstacles they're able to disperse have no enduring relation to our positive karma & merit etc.

Malcolm wrote:

And how would they work with our minds, if not through granting us teachings which we request?

Will Guardians remove obstacles if we do not supplicate them? Why should we have to beg them?

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 11:36 PM

Title: Re: Jim Carey experiences no - self

Content:

Johnny Dangerous said:

<https://www.avclub.com/jim-carrey-explains-weird-metaphysical-fashion-week-in-1817066418>

This got brought up at a teaching I went to, I hadn't heard about it because I don't read stuff like this.

Yeah, he says some funny stuff about tetrahedrons and other new age sounding stuff, but it seems that through acting, Jim Carey had an initial experience of Anatta. Amusingly, to most commentators, he appears to be "crazy", and almost every article I read just dismisses him as such.

For myself at least, it was just such an experience that solidified my interest in Dharma, mine came from working at weddings all the time, one day I just couldn't get over the "this is not real", "this is like a play" feeling when I was watching people dance, hobnob, put on airs, etc.

Anyway, despite being kind of disjointed, I felt like his words actually had some wisdom, and he says some things that are -exactly- what these people need to hear.. and the reaction to them says a lot about our society. Their reaction to his words really makes clear the vapidness of celebrity culture.

Later on someone asks him about the interview and he says:

‘Who’s Jim Carrey? Oh, he doesn’t exist actually.’ There’s just a relative manifestation of consciousness appearing, and someone gave him a name, a religion, a nationality, and he clustered those together into something that’s supposed to be a personality, and it doesn’t actually exist. None of that stuff, if you drill down, is real.”

Malcolm wrote:

Field of energy dancing for itself....hahahaha.

reminds me of that dumb billy idol (also famous circulating STDs) song:

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 11:31 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Vasana said:

There are some people who will say "I'm not religious, I'm spiritual!". Saying, 'I'm not religious or spiritual, I follow the Buddha's Dharma!', might mean something clear for you, but it won't mean anything significant for those in the world who lump it all together.

Malcolm wrote:

Then they need further education.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 11:19 PM

Title: Re: Authentic?

Content:

Vasana said:

Yeah. I have never disagreed that the karma, merit and interest of beings is a factor involved nor do I think they can remove our Karma for us.

Malcolm wrote:

If they cannot remove our karma, they cannot remove the result of that karma, our suffering.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 11:04 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Jeff H said:

I have used religion and spirituality for myself in what I consider useful, but non-academic, senses. Spirituality is the drive to plumb the depths of the experience of life, and religion is a structure intended to facilitate that drive. Unfortunately, religion can at times restrict that drive because it is too much a human creation of the superficial aspects of life. But seeking clarity in life without guidance is all but futile.

As a Christian I distinguished between being “christian” (one who acts like Christ) and being “a Christian” (one who belongs to a church). As a Buddhist my spirituality is seeking liberation, but my religion is the specific teachings and practices I used to enable that effort.

Malcolm wrote:

I just say I practice Dharma. Whose Dharma? Buddha's Dharma. I don't consider myself to be either a particularly religious or spiritual person.

In fact the last Bother Wayne Teasdale warned a friend of mine that I was not a spiritual person (we met at a teaching). He was quite right.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 10:55 PM

Title: Re: Authentic?

Content:

Malcolm wrote:

Bodhisattvas like Tāra, etc., have continuums. But they really cannot do anything to help sentient beings. If they could, they would act without bias for all sentient beings, without respect to their beliefs or merit, and we would not be living in such trying conditions.

All they can do is teach. That is all Buddhas and bodhisattvas can really do to help sentient beings. It is well known that when one does wealth practice for example, one is using up one's own merit of wealth in the process unless one very carefully dedicates one's practice to make the merit of practice inexhaustible.

Vasana said:

So if they have continuums, they are spontaneously active for the benefit of beings. I doubt the continuum of the Bodhisattva Tara is inactive. If even Bodhisattvas on the first bhumi can emanate 100 emanations, then they're already 'doing' a lot to help sentient beings even without grasping at self-natures, persons, lifepsan, self etc.

Malcolm wrote:

Actually, they emanate 100 emanations to go visit buddhas to receive teachings.

Vasana said:

As for beliefs and merit, this is why I said that I personally think that Thugs rje and the blessings of Buddhas is a two way street. Our capacity for liberation, compassionate aspirations, merit, karma, invocations, vows and samayas along with their compassionate nature, previous vows and samayas all serve as necessary co-emergent factors for the ongoing appearance of dreamlike beneficial deeds. So long as beings have merit and interest, they appear.

Malcolm wrote:

So you are basically admitting the compassion of buddhas is obstructed by the lack of merit of hell beings, for example.

I am afraid I find your view very theistic, it seems to me you think of Tāra the same way Catholics think of saints.

Like I said, I can relate to Tara in more ways than one without it really being a problem for me or my practice just as the outer and inner tantras have more or less refined takes on deities and jñanasattvas without there being contradiction in the 9 yānas.

There are lots of contradictions in the nine yānas.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 10:17 PM

Title: Re: Authentic?

Content:

Malcolm wrote:

But they really cannot do anything to help sentient beings. If they could, they would act without bias for all sentient beings, without respect to their beliefs or merit, and we would not be living in such trying conditions.

All they can do is teach. That is all Buddhas and bodhisattvas can really do to help sentient beings. It is well known that when one does wealth practice for example, one is using up one's own merit of wealth in the process unless one very carefully dedicates one's practice to make the merit of practice inexhaustible.

I am afraid I find your view very theistic, it seems to me you think of Tāra the same way Catholics think of saints.

Losal Samten said:

Minds can influence other minds, as in the case of the lady who thought herself a tiger and terrified a village. If the villagers didn't have the karma to be afraid of a tiger or the traces to give rise to the impression of that tiger, they would have a different reaction.

Similarly, a buddha proffers help unconditionally, however it is dependent on an individual's karma etc. to be receptive to it.

Malcolm wrote:

You missed the point of that example. Shabkar, for example, uses it to point out that strong traces in other people's minds can generate perceptions in our own minds.

As to your second statement, this merely proves my point. Buddhas are powerless to help sentient beings in any kind of material way. What Buddhas can do is teach the Dharma. That is all they need to do.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 10:05 PM

Title: Re: Authentic?

Content:

Malcolm wrote:

The Buddha has said very clearly, one cannot wash away misdeeds, he cannot remove suffering with his hand, he cannot give one liberation, but he can teach.

So then, what is the use of praying to Buddhas and bodhisattvas, apart from accumulating merit?

Vasana said:

Merit, purification, blessings, inspiration, direct teachings apt for the individual, assistance with magnetizing or dispersing secondary circumstances, clearing away obstacles, health, wealth, safety, longevity etc I'm sure you would get many different answers to that question based on who you ask. Don't many of the Mahayana sutras and teachings themselves explain the benefits of recalling the Buddhas, their names etc?

Malcolm wrote:

Further, if Tāra represents the state of Dzogchen, whose state is that?

If, in a thogal vision, some master reveals a treasure, from where is that treasure revealed?

Vasana said:

Innermost Tara/Guru as your own state doesn't invalidate any timely intervention any 'outer' Tara may offer, even if her form and actions are illusory appearances governed by non dual wisdom. Until you're unwavering in your own state of Dzogchen/Tara, the outer Tara will still be there. Didn't you also once say that deities like Tara, Manjushri still possess their own mindstreams? How does that tie in to it?

I'm sure you've also read the stories of how a given Deity has manifested very tangible benefit, assistance in people's lives etc.

Maybe my opinions and understanding on all of this may change in time but I personally find more benefit and it rings truer for me personally to relate to Deities like Tara in multiple ways without there needing to be conflict between them.

Malcolm wrote:

Bodhisattvas like Tāra, etc., have continuums. But they really cannot do anything to help sentient beings. If they could, they would act without bias for all sentient beings, without respect to their beliefs or merit, and we would not be living in such trying conditions.

All they can do is teach. That is all Buddhas and bodhisattvas can really do to help sentient beings. It is well known that when one does wealth practice for example, one is using up one's own merit of wealth in the process unless one very carefully dedicates one's practice to make the merit of practice inexhaustible.

I am afraid I find your view very theistic, it seems to me you think of Tāra the same way

Catholics think of saints.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 9:34 PM

Title: Re: Authentic?

Content:

Vasana said:

When great masters converse with Dakinis or Guardians etc, I don't buy that they are having a conversation purely with themselves, with their own clarity and that these appearances are mere 'philosophical zombies'.

Malcolm wrote:

You should read the section on the uncommon nidāna in Buddhahood.

Vasana said:

I can't claim to have perfect understanding of that section but I also don't think that the teacher/retinue non-duality part 'explains away' the 10 powers as taught in common Mahayana and the 8 doors in Dzogchen. (notably thugs rje).

At this point, what I don't know and can't talk about eclipses whatever I do know and can talk about and these topics aren't something I've had much success in understanding their deeper extended contexts since even the commentaries need commentaries for some topics. The quotes I've read on thugs rje from you and elsewhere via the Dra Thalgyur still speak on the connection between beings and the kayas unceasing deeds and emanations etc. I still don't think they're zombies but I get that their deeds are spontaneous and uncontrived.

Malcolm wrote:

The Buddha has said very clearly, one cannot wash away misdeeds, he cannot remove suffering with his hand, he cannot give one liberation, but he can teach.

So then, what is the use of praying to Buddhas and bodhisattvas, apart from accumulating merit?

Further, if Tāra represents the state of Dzogchen, whose state is that?

If, in a thogal vision, some master reveals a treasure, from where is that treasure revealed?

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 8:51 PM

Title: Re: Authentic?

Content:

Vasana said:

When great masters converse with Dakinis or Guardians etc, I don't buy that they are having a conversation purely with themselves, with their own clarity and that these appearances are mere 'philosophical zombies'.

Malcolm wrote:

You should read the section on the uncommon nidāna in Buddhahood.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 8:29 PM

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

Content:

kirtu said:

One of the most obvious solutions to eliminating mass shootings are to confiscate all guns and outlaw the sale of weapons. The justification for this is that no one, or almost no one, hunts for survival anymore. And in the current situation the "well-regulated militia" (the National Guard) has their own weapons.

Kirt

Malcolm wrote:

The 2nd amendment is just an amendment, it can be repealed, but good luck with that.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 8:10 PM

Title: Re: Why Secular Buddhism is Not True

Content:

anjali said:

I wasn't thinking of obligation in its root sense of a formal promise. I was thinking of "obligation" in terms of synonyms such as commitment, requirement, or necessity. In Buddhism, there are many requirements on the path of practice.

Malcolm wrote:

There is only one real obligation if one wishes to be free of samsara — discover one's real state and live in that knowledge.

anjali said:

Indeed. Reverence is a deep respect for someone or something. I've never experienced fear in association with reverence for any of my teachers or their teachings. And time and again, my teachers and the Dharma they embody have shown themselves by their conduct and qualities to be worthy of my deepest respect and gratitude. I just don't see how fear enters into the picture.

Malcolm wrote:

The word reverence has come to mean admiration or deep respect, but it is rooted in a word which means fear.

anjali said:

Karma and rebirth being one. For another example, I doubt a secular Buddhist would commit to developing proficiency in the practice of transfer of consciousness at the time of death. And so on...

Malcolm wrote:

This is because they do not understand the Dharma. It has nothing to with religion or spirituality. One reason why I don't want to lump Dharma in with religion or spirituality is that Voodoo, for example, is a religion and spirituality, one that involves killing animals. For that matter, so is Islam, some forms of Hinduism, etc. These people also have faith, devotion, etc., but it is perverted.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 8:04 PM

Title: Re: Authentic?

Content:

Vasana said:

I get that they're also ultimately only ever arising as appearances in one's experience [rang-snang] mistaken for being solely external [gzhan snang], but like you said, until there is no delusion, those illusions are still present. They can still be instrumental expressions of compassion /vidya even while being perfectly empty. Otherwise, what connection can we say there is between Buddhas and beings if not the outer and innermost meanings of compassion?

No beings, no Buddhas so ultimately no activity and liberating instruction? That only works on the ultimate side.

Malcolm wrote:

You hung up on the two truths. There are no "two truths" in Dzogchen.

Mantrik said:

Does that relate to Tsongkhapa's Eight Difficult Points, as an answer? Things are not real but they still exist, purely in Mind? I always considered whatever Mind believes to be real, is real.

Malcolm wrote:

Everything is absolutely equivalent to an illusion.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 8:03 PM

Title: Re: Authentic?

Content:

Vasana said:

I get that they're also ultimately only ever arising as appearances in one's experience [rang-srang] mistaken for being solely external [gzhan srang], but like you said, until there is no delusion, those illusions are still present. They can still be instrumental expressions of compassion /vidya even while being perfectly empty. Otherwise, what connection can we say there is between Buddhas and beings if not the outer and innermost meanings of compassion?

No beings, no Buddhas so ultimately no activity and liberating instruction? That only works on the ultimate side.

Malcolm wrote:

You hung up on the two truths. There are no "two truths" in Dzogchen.

Vasana said:

Yet there are still nominal designations used to communicate. Even you speak of essence, nature and compassion and the rupakayas ensuring benefit for beings for as long as samsara endures (beyond these dharmas ever being established).

There's no two truths but there are still conventional expressions used to explain the open dynamic and resonance between those that abide in a liberated modality and those whose wisdom is obscured.

Malcolm wrote:

Right, and according to conventional expression, 1) the awakening of the buddha does not exist 2) the illusory appearances of buddhas are false appearances for deluded sentient beings

Somehow you are committed to the idea of conventionally valid, external rūpakāyas hanging around to benefit beings. My point is that you are reifying buddhas and sentient beings as existents, rather than seeing them for what they are, illusions. Once one understands everything is absolutely equivalent to an illusion, one's anxiety about such matters begins to diminish.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 10:05 AM

Title: Re: Why Secular Buddhism is Not True

Content:

smcj said:

In Dharma there are actual blessings, faith and devotion are well founded, etc.

Malcolm wrote:

You sound like a Christian. There are no external blessings, and faith and devotion to external things is the opposite of what it means to be a nang pa, an insider. Liberation is based on one's own realization, not on any external blessings,

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 6:19 AM

Title: Re: Why Secular Buddhism is Not True

Content:

smcj said:

There is no formal promise, no contract, etc.

Uh, "samaya"?

Malcolm wrote:

Samaya is not a contract, though it can be interpreted as such and often is.

Some people think when they receive an empowerment that they are making a commitment in the sense of making a promise to another person. But that is a very catechistic and naive concept of samaya.

The real samaya of a practitioner is to discover their own state, and that is neither a religious nor a spiritual endeavor. It is however what one does if one is a Dharma practitioner. We really need to drop these western religious terms in our reception of Buddhadharma. This is why I seldom use such terms in my own translations.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 5:40 AM

Title: Re: Why Secular Buddhism is Not True

Content:

anjali said:

It's worth noting that "religious" comes from the Latin religiosus, from religio 'reverence, obligation'.

Malcolm wrote:

Religare, the probable origin of the term religion, means "to bind," which is the opposite of what Dharma intends, which is to free.

anjali said:

Perhaps. There are <http://www.etymonline.com/word/religion> for religion. Even if we go with "to bind", I take it in the sense of "place an obligation on". If we wish be free, are we

not obliged to practice the Buddhadharma?

Malcolm wrote:

The necessity of entering the Dharma in order to become free of afflictions, etc., is not an obligation in this sense. There is no formal promise, no contract, etc.

anjali said:

"To consecrate" something means to make or declare something sacred. We decide what is sacred by declaring it so in our hearts. From a practical point of view, what it means for me is that something is deserving of my reverence, and I feel and know it at a deep level. Of all paths, do we not declare the Buddhadharma to be deserving of utmost reverence, and, in a sense, sacred above all other paths--at least for us?

Malcolm wrote:

Not really into fear-based words either. Dharma is something to celebrate, not to be afraid of.

In any case, I personally do not relate to the words "religion" or "spirituality" — I am neither religious nor am I "spiritual." And I am definitely more irreverent than reverent.

Dharma simply means in this context, setting things straight. If one wants to be free of suffering, etc., one must get set straight on a few things.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 4:29 AM

Title: Re: Why Secular Buddhism is Not True

Content:

anjali said:

It's worth nothing that "religious" comes from the Latin religiosus, from religio 'reverence, obligation'.

Malcolm wrote:

Religare, the probable origin of the term religion, means "to bind," which is the opposite of what Dharma intends, which is to free.

anjali said:

The definition of "sacred" which I like is that which is deserving of reverence.

Malcolm wrote:

Really means something consecrated.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 4:26 AM

Title: Re: Why Secular Buddhism is Not True

Content:

smcj said:

Maybe we should agree on definitions for “spiritual” and “religious”.

Malcolm wrote:

Dharma is beyond such things.

smcj said:

Depending on how those terms are defined, plus how “Dharma” is defined, I could either agree or disagree with that statement. Hence the need to clarify what we collectively understand those terms to mean within the context of this thread.

Malcolm wrote:

The two terms, "religion" and "spirituality," really do not have correlative terms in either Tibetan or Sanskrit. In Tibetan, the term chos is the imperative form another term, 'cos, which in one of its meanings, means "to correct." It can also mean a tradition (lugs srol, defined as the continuation of a past custom).

The term "Dharma" in Sanskrit is well defined, but there is nothing in the ten definitions of dharma that corresponds to either terms "religion" or "spirituality."

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 4:17 AM

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

Content:

Malcolm wrote:

There there was the Pop Group. I once hung out of Mark Stewart when I was living in Boston. Odd dude.

dzogchungpa said:

If you were hanging out of him, he must have been a very odd dude indeed...

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 2:37 AM

Title: Re: Authentic?

Content:

Malcolm wrote:

Yes, in fact they are.

Vasana said:

I get that they're also ultimately only ever arising as appearances in one's experience

[rang-srang] mistaken for being solely external [gzhan srang], but like you said, until there is no delusion, those illusions are still present. They can still be instrumental expressions of compassion /vidya even while being perfectly empty. Otherwise, what connection can we say there is between Buddhas and beings if not the outer and innermost meanings of compassion?

No beings, no Buddhas so ultimately no activity and liberating instruction? That only works on the ultimate side.

Malcolm wrote:

You hung up on the two truths. There are no "two truths" in Dzogchen.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 2:35 AM

Title: Re: Why Secular Buddhism is Not True

Content:

smcj said:

Maybe we should agree on definitions for "spiritual" and "religious".

Malcolm wrote:

Dharma is beyond such things.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 2:34 AM

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

Content:

treehuggingoctopus said:

I happen to value Heidegger's thought a lot, flawed as it is (whose isn't?)

Malcolm wrote:

Nāgārjuna, etc.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 2:33 AM

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

Content:

Malcolm wrote:

I don't know, I kind of favor Crass for politics, like this gem released in 1978:

<https://crass.bandcamp.com/track/do-they-owe-us-a-living-6>

TharpaChodron said:

bit too hard core for my delicate ears, but I hear their fold out album sleeves opened up into cool posters.

Malcolm wrote:

Oh sure, they are pretty dissonant. But they were fun.

There there was the Pop Group. I once hung out of Mark Stewart when I was living in Boston. Odd dude.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 1:14 AM

Title: Re: Authentic?

Content:

Vasana said:

...but the point I've been trying to make was in response to Grigoris who said there was no external Sangye Menla and that any appearance of help or assistance from Deities/Buddhas/Dakinis/Guardians with associated mindstreams are purely sourced from the side of the practitioner, disconnected from the nominally designated continuum's and 10 powers of a Buddha , previous vows and the naturally arising rupakayas that ensure benefit for dream-like beings.

Malcolm wrote:

As long as we are deluded, there are external buddhas and so on. But they are false appearances. In removing delusion, one also removes external buddhas.

Vasana said:

Yeah I can accept that. But they are not just false in the same way a rope perceived as a snake is false.

Malcolm wrote:

Yes, in fact they are.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 12:56 AM

Title: Re: Authentic?

Content:

Vasana said:

...but the point I've been trying to make was in response to Grigoris who said there was no external Sangye Menla and that any appearance of help or assistance from Deities/Buddhas/Dakinis/Guardians with associated mindstreams are purely sourced from the side of the practitioner, disconnected from the nominally designated continuum's and 10 powers of a Buddha , previous vows and the naturally arising rupakayas that ensure benefit for dream-like beings.

Malcolm wrote:

As long as we are deluded, there are external buddhas and so on. But they are false appearances. In removing delusion, one also removes external buddhas.

Author: Malcolm

Date: Tuesday, October 10th, 2017 at 12:42 AM

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

Content:

TharpaChodron said:

The Clash did it well.

Malcolm wrote:

I don't know, I kind of favor Crass for politics, like this gem released in 1978:

<https://crass.bandcamp.com/track/do-they-owe-us-a-living-6>

Author: Malcolm

Date: Monday, October 9th, 2017 at 11:59 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Matt J said:

I wonder how the multiple tulku phenomenon fits into the discussion.

Malcolm wrote:

There is no canonical basis for the idea of reincarnations of body, speech, mind, etc.

That said, there is canonical basis for bodhisattvas having exponentially more emanations from the first bhumi onward which increase by powers of ten, thus a tenth stage bodhisattva can have 100,000,000,000,000,000,000, i.e. one hundred septillion emanations.

And every Buddha has an emanation in every world in a given billion-world universe (1000 to the third power).

Author: Malcolm

Date: Monday, October 9th, 2017 at 11:28 PM

Title: Re: Why Secular Buddhism is Not True

Content:

tiagolps said:

I can see that people have had the exact same discussion with boda in 2014, why repeat? Boredom?

Malcolm wrote:

For the same reason we keep taking rebirth — afflictions.

Author: Malcolm

Date: Monday, October 9th, 2017 at 11:17 PM

Title: Re: Authentic?

Content:

Vasana said:

I'm aware of Milarepa's teachings. I still don't follow your reasoning for mentioning your preference for Milarepa in relation to the dialogue between Grigoris, Malcolm and myself...unless you came to that conclusion independently in this thread but replied to my post for some reason.

You can follow and attend teachings from more than one school you know.

Tenma said:

I thought you had to follow only your school! Huh, looks like the Gelugs were wrong on the entire "destruction of other sects" thing and rivalry with the Nyingma and so on.

Malcolm wrote:

Strong adherence to historical schools in Tibet is anachronistic.

Author: Malcolm

Date: Monday, October 9th, 2017 at 11:14 PM

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

Content:

Dan74 said:

Do you even boycott any little shop that supports Trump?

Malcolm wrote:

I do.

Author: Malcolm

Date: Monday, October 9th, 2017 at 10:41 PM

Title: Re: Authentic?

Content:

Malcolm wrote:

That is not what the passage means. Mipham clarifies:

Since the awakening of the sugata does not exist, his magical apparition, while a false appearance, appears to the deluded, similar to an illusion.

Vasana said:

I'm not seeing where what I said was in opposition to that?

The point me and Greg were converging on was whether blessings, for lack of a more precise word, arise purely from the side of the enlightened nature of the individual or a

combination of the compassionate nature and vows of certain Buddhas and Bodhisattvas and the practice, merit and karma of the being. Outer Tara, outer medicine Buddha , inner Tara/ medicine Buddha etc.

Does a Buddha still possess a mind stream? If so they are not passive and inactive but their illusory false appearances still bring benefit to beings.

Malcolm wrote:

"Since the awakening of the sugata does not exist," think about that.

Author: Malcolm

Date: Monday, October 9th, 2017 at 10:22 PM

Title: Re: Authentic?

Content:

Malcolm wrote:

Mañjuśrīmitra wrote:

Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

And:

Therefore, because awakening and nonawakening are the same in terms of absence of characteristics, there is nothing to accept or reject.

In accordance with that meaning, all those explanations of the nominal ultimate, the absence of arising and ceasing, sameness, nonduality, beyond thought, emptiness, the dharmadhātu, freedom from expression and convention, and so on are neither ultimate nor relative. If it is said, "This is the path in accordance with the ultimate," that is relative.

Vasana said:

my point was that these illusion-like emanations spring forth from a liberated continuum that is free of grasping at signs and characteristics.

Malcolm wrote:

That is not what the passage means. Mipham clarifies:

Since the awakening of the sugata does not exist, his magical apparition, while a false appearance, appears to the deluded, similar to an illusion.

Author: Malcolm

Date: Monday, October 9th, 2017 at 12:00 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

Who gives a shit about religion or spirituality? We are supposed to be talking about Dharma which has nothing to do with either.

boda said:

Who gives a shit about talking about Dharma? We are supposed to be practicing the Dharma.

Malcolm wrote:

Discussing the Dharma is practicing the Dharma.

Author: Malcolm

Date: Monday, October 9th, 2017 at 10:45 AM

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

Content:

treehuggingoctopus said:

I have never understood the cult status of Death in June. I mean, all controversies aside, they always sounded so mediocre...

Malcolm wrote:

They were in some respect copying stylistic trends from Psychick TV, though PTV was never fascist in nature. When PTV started the faux '60's folk thing, many people in the Industrial Music scene followed.

Death in June, Boyd Rice, and others, however, apparently did not get the message that Fascism, while worthy of exploration from which to mine themes, was not to be glorified nor taken seriously on its own merits.

Author: Malcolm

Date: Monday, October 9th, 2017 at 10:30 AM

Title: Re: Authentic?

Content:

Tenma said:

...Tilopa who was a prostitute

Malcolm wrote:

??? What ever gave you this idea?

Tenma said:

and Virupa who ended up having excrement germs on him from a mala...

Malcolm wrote:

Excuse me?

Author: Malcolm

Date: Monday, October 9th, 2017 at 10:28 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Wayfarer said:

There was something I was taught when I studied Comparative Religion concerning the definition of the word 'religion'.

The first derivation is from the Latin word 'religio' meaning 'attitude of awe towards the Gods'.

The second derivation is from 'religare', which is rather less straightforward. The 'ligare' in that word is the same root as 'ligament', so 'religare' means 're-joining' or 'binding'.

boda said:

I think this binding is a defining characteristic. Bound in values, purpose, and ultimately meaning. This can be an incredibly powerful and good thing, or it can be an incredibly bad thing. Minus spirituality, it could be an ideology, political movement, or any sort of brand. That's basically how I see it anyway.

Malcolm wrote:

Who gives a shit about religion or spirituality? We are supposed to be talking about Dharma which has nothing to do with either.

Author: Malcolm

Date: Monday, October 9th, 2017 at 4:26 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

Yes. Those who reject rebirth usually reject it on the basis of sutrayāna Buddhists not being able to provide a clear medium of transference between this life and the next, and disagreements over what the Buddha meant with the term ghandharva.

jorden said:

And sutrayana is here used to differentiate from vajrayana? Does the vajrayana in a way by-step the whole question?

Malcolm wrote:

No, it provides a physical basis for the mind in the bardo, the mahāprāṇavāyu.

Author: Malcolm

Date: Monday, October 9th, 2017 at 4:06 AM

Title: Re: Authentic?

Content:

Vasana said:

Greg, If you can believe that sentient beings have distinct mindstreams and distinct karmas then can you believe that Buddha's, Bodhisattvas etc have their own mental continuums distinct from our own? The mental continuums of beings are alike in essence and nature but when you encounter somebody else in the street, that person possesses their own continuum separate from yours even if for you, that other person is an appearance within your mind. How is what you seem to be suggesting not a kind of mind-only take or solipsism?

If you say that the continuums of Buddhas and beings are not distinct, then why are beings not already Buddhas in anything other than unripened seed or potential? If you agree that they are distinguishable in terms of the presence or absence of grasping at signs, then why would it be wrong to suggest that buddhas and emanations manifest in dependence with the needs of beings without having ever left the natural state of wisdom free of grasping? How could we account for the various manifestations of the sambogakaya if there were not some discriminating faculty Buddhas possess in knowing which forms are best suited to guide or subdue particular beings?

Maybe this is all getting lost in translation and is really down to the trouble of balancing conventions with the ultimate?

Malcolm wrote:

Mañjuśrīmitra wrote:

Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

And:

Therefore, because awakening and nonawakening are the same in terms of absence of characteristics, there is nothing to accept or reject.

In accordance with that meaning, all those explanations of the nominal ultimate, the absence of arising and ceasing, sameness, nonduality, beyond thought, emptiness, the dharmadhātu, freedom from expression and convention, and so on are neither ultimate nor relative. If it is said, "This is the path in accordance with the ultimate," that is relative.

Author: Malcolm

Date: Monday, October 9th, 2017 at 3:57 AM

Title: Re: Why Secular Buddhism is Not True

Content:

jorden said:

In the same debate Sujato offers a computer analogy (software/hardware) for rebirth:

<https://youtu.be/NGhoKbzBbEg?t=2890>

Malcolm wrote:

Abhidharmic accounts of rebirth are generally lack coherency. The software/hardware analogy is one such incoherent attempt to explain rebirth completely steeped in cartesian dualism.

jorden said:

What do you mean with 'abhidharmic accounts' in this context?

Malcolm wrote:

Only Abidharma tries to account for rebirth, at the sūtra level.

jorden said:

The fragment ends with Sujato and Batchelor agreeing the precise mechanism of rebirth is not explained very extensively in the sutras. Is this the reason the different abhidharmic solutions are lacking coherency, i.e. the lack of detailed mention in the sutras of the mechanism of rebirth?

Malcolm wrote:

Yes. Those who reject rebirth usually reject it on the basis of sutrayāna Buddhists not being able to provide a clear medium of transference between this life and the next, and disagreements over what the Buddha meant with the term ghandharva.

Author: Malcolm

Date: Monday, October 9th, 2017 at 3:36 AM

Title: Re: Why Secular Buddhism is Not True

Content:

jorden said:

In the same debate Sujato offers a computer analogy (software/hardware) for rebirth:

<https://youtu.be/NGhoKbzBbEg?t=2890>

Malcolm wrote:

Abhidharmic accounts of rebirth are generally lack coherency. The software/hardware analogy is one such incoherent attempt to explain rebirth completely steeped in cartesian dualism.

Author: Malcolm

Date: Monday, October 9th, 2017 at 3:12 AM

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

Content:

treehuggingoctopus said:

Not a bore, contrary to what Malcolm believes, but a brilliant mind

Malcolm wrote:

Being brilliant does not preclude being boring. For example, Herbert Guenther.

Author: Malcolm

Date: Monday, October 9th, 2017 at 12:57 AM

Title: Re: Confrontation with Heidegger

Content:

emaho said:

I couldn't find the english translation of this passage online (and neither the German original, btw.) but since we're discussing a German philosopher here, a German quote by one of his critics is hopefully not out of place:

Daß Heidegger am Wahrheitsbegriff, wenngleich in der angedeuteten schillernden Weise, immerhin festgehalten hat, kann als Indiz dafür gewertet werden, daß, wie ich vorhin behauptet habe, sogar Heideggers entrationalisierte Konzeption noch unbemerkt vom Vernunftbezug lebt. Wohin aber diese entrationalisierte Konzeption von Wahl und der entrationalisierte Wahrheitsbegriff führen kann, läßt sich an einer Rede sehen, die Heidegger im November 1933 zur Unterstützung von Hitler vor dem Volksreferendum zum Austritt aus dem Völkerbund gehalten hat. Sie beginnt so: "Das deutsche Volk ist vom Führer zur Wahl gerufen; der Führer aber erbittet nichts vom Volke, er gibt vielmehr dem Volke die unmittelbare Möglichkeit der höchsten freien Entscheidung, ob das ganze Volk sein Dasein will, oder ob es dieses nicht will. Das Volk wählt morgen nichts Geringeres als seine Zukunft." Und dann heißt es: "Was ist das also für ein Geschehen? Das Volk gewinnt die Wahrheit seines Daseinswillens zurück, denn Wahrheit ist die Offenbarkeit dessen, was ein Volk in seinem Handeln und Wissen sicher, hell und stark macht." [3] Diese Zitate zeigen, daß Heideggers Nazismus keine zufällige Angelegenheit war, sondern daß ein direkter Weg von seiner Philosophie - von seinem entrationalisierten Wahrheitsbegriff und dem von diesem bestimmten Begriff der Selbstbestimmung - zum Nazismus führte. Und doch würden wir auf philosophische Einsichten verzichten, wenn wir deswegen nicht von Heidegger lernen wollten, was wir von ihm lernen können. Es kommt darauf an, die genaue Stelle zu sehen, die zum Irrationalismus führte und nicht das Kind mit dem Bade auszuschütten."

Ernst Tugendhat, Selbstbewußtsein und Selbstbestimmung, Seite 243 (Last paragraph of lecture no 10)

(Maybe somebody has the english edition, Self-consciousness and self-determination?)

Malcolm wrote:

I like Negative Dialectics by Adorno who proves that Heidegger's thought is through going philosophical fascism:

"Existential thinking crawls into a the cave of a long-past mimesis. In the process it is

nevertheless accommodating the most fatal prejudice from the philosophical history which it has laid off like a superfluous employee: the Platonic prejudice that the imperishable must be the good, which is to say no more than that in permanent warfare the stronger is always the right...Of the eternal idea in which the entity was to share, or by which it was to be conditioned, nothing remains but the naked affirmation of what is anyway— the affirmation of power."

Author: Malcolm

Date: Monday, October 9th, 2017 at 12:02 AM

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

Content:

Dan74 said:

That's all cool and I don't excuse Wagner's anti-Semitism, Heidegger's Nazism and Adams' defense of Trump. But that doesn't stop me from giving them credit where credit is due. That's back to the issue of man as a monolith. 'Coz it's not.

emaho said:

I generally agree with you, if a philosophical work or a piece of art has no inherent connection with its authors views or his actions, if you can really isolate somebody's work from his personality, then there's no reason to throw the baby out with the bath water. One infamous example could also be Jean-Jacques Rousseau, who gave his own children to an orphanage and wrote books about love, compassion and education. But on a sidenote, in the case of Heidegger it is highly controversial among philosophers if his philosophical theory can or cannot be seen in isolation from his Nazism. (And that's about all I can say on that topic because I could never really digest Heidegger work because I'm appaled by the way he operates with language, sorry @treehuggingoctopus...)

treehuggingoctopus said:

Having spent quite a few years reading Heidegger, heideggerians, anti-heideggerians and post-heideggerians, I have arrived at the conclusion that poor Martin is no different from Jean-Jacques in this respect. But it is entirely and as the thread addresses pressing issues, perhaps we could all go

Malcolm wrote:

Heidegger was a colossal bore and his Greek, pitiful.

Author: Malcolm

Date: Monday, October 9th, 2017 at 12:00 AM

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

Content:

Dan74 said:

We were talking about individuals with questionable beliefs, now you counter by talking about individuals who committed horrific actions. This is called Category Error , one of

logical fallacies, I believe.

Grigoris said:

The Chicago School economic theorists didn't commit horrific actions.

Ayn Rand didn't commit any atrocities.

The members of the white power skinhead band Skrewdriver didn't kill anybody either.

All of them, in one way or another, contributed to the development of Western culture and society. Credit where credit is due.

kirtu said:

No, two of them contributed to the American POV. Their ideas are marginalized outside of the United States to varying degrees. And we can test the degree of penetration of their ideas in other societies. I doubt if they penetrated much outside of the English speaking world. Ayn Rand and the Chicago School's views are mostly rejected worldwide.

BTW, is Skrewdriver an influential group? I've never heard of them, myself.

Malcolm wrote:

They were an English punk band who had a single on Chiswick Records in 1977, 'I Don't Like You', where the b-side had a cover of the Stones' '19th Nervous Breakdown' off of the record, 'All Skewed Up'.

At this point there were no white supremacy themes in their music.

They later became very involved in the international white supremacy movement. This became evident when they released their second album in 1984, 'Hail the New Dawn'.

Interestingly, Death in June's founder, David P, was in another Chiswick band called Crisis — a hard left punk band. He then became a fellow traveler on the right.

Author: Malcolm

Date: Sunday, October 8th, 2017 at 11:41 PM

Title: Re: are all troma nagmo sadhana's chod sadhanas?

Content:

dzogchungpa said:

Well, http://www.tibetan treasures.com/Empowerment_Required-Concise_T_hroma.html isn't.

Grigoris said:

How can you tell? I can't see shit!

The concise Throma sadhana from the Dudjom Lingpa tradition is a chod.

Malcolm wrote:

No, it the ye shes snying po, which is a creation stage practice. No chod. The four feasts of chod are a completely separate text.

Author: Malcolm

Date: Sunday, October 8th, 2017 at 10:43 PM

Title: Re: Confrontation with Heidegger

Content:

Author: Malcolm

Date: Sunday, October 8th, 2017 at 10:41 PM

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

Content:

emaho said:

One infamous example could also be Jean-Jacques Rousseau, who gave his own children to an orphanage and wrote books about love, compassion and education.

PuerAzelis said:

Or Marx, who occasionally “worked” as an “independent” (cough) journalist but who basically mooched off Engels.

Malcolm wrote:

Well, know, it is more like careened through one meager inheritance after another because he was committed to raising his daughters in a petite bourgeois manner.

Author: Malcolm

Date: Sunday, October 8th, 2017 at 6:23 AM

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

Content:

Malcolm wrote:

You know, Scott Adams is a major Trumpista, so you might not really want Dilbert as your avatar.

Dan74 said:

This is very much off topic but perhaps an interesting tangent.

Scott Adams, the creator of Dilbert (my avatar is actually Wally, but from the same cartoon - look it up especially if you are a techie) is known as something of a defender of Trump. <https://maxnewmanblog.wordpress.com/2017/07/21/scott-adams-and-sam-harris-on-trump/> though I wouldn't call him a "Trumpista" even remotely.

But suppose that we agree that his no matter how tepid, his defence of Trump is morally egregious, is it wrong to love his creative output such as Dilbert?

In maths, we've had some geniuses who were real arseholes, in chess, anyone remember Bobby Fischer? Not to mention the very dodgy Aleksandr Alekhine, etc etc. Wagner was a rabid anti-Semite. Heidegger, a Nazi. So should we avoid brilliant works done by unsavoury characters and even folks with questionable personality traits or unpalatable political views? Has the world become so partisan?

Malcolm wrote:
Sometimes.

Author: Malcolm
Date: Sunday, October 8th, 2017 at 2:45 AM
Title: Re: deadliest mass shooting in the U.S.
Content:

Fa Dao said:
Wow..you make so much sense...youre right...even though I have had extensive training in the past, both civilian and military, I should just let those homeless people that I see every night at work fend for themselves...what was I thinking??

Malcolm wrote:
how many people have you shot defending others?

Fa Dao said:
Fortunately..zero...
just producing it when the threat level allows for it is usually enough. Actually shooting someone is the absolute last resort when everything else has failed and your life or someone elses is in imminent danger. Only psychos like shooting people...

Malcolm wrote:
How many times have you pulled your gun?

Author: Malcolm
Date: Saturday, October 7th, 2017 at 11:50 AM
Title: Re: deadliest mass shooting in the U.S.
Content:

Fa Dao said:

Yes..and a lot of nice innocent people in the meantime will get caught in the crossfire. Which is why I am in the process of getting my concealed weapon permit...somebody has to protect those that cant protect themselves. Not all of us live in nice crime free areas. I really dont like conflict and violence and shy away from it whenever possible but somebody has to do it.

Grigoris said:

Yeah, you're right... Somebody has to perpetuate violence and conflict and who better than a white man with a gun?

Fa Dao said:

Wow..you make so much sense...youre right...even though I have had extensive training in the past, both civilian and military, I should just let those homeless people that I see every night at work fend for themselves...what was I thinking??

Malcolm wrote:

how many people have you shot defending others?

Author: Malcolm

Date: Friday, October 6th, 2017 at 11:16 AM

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

Content:

Wayfarer said:

I think the harsh reality is that American politicians have decided that the so-called 'second amendment freedoms' outweigh the fact of tens of thousands of innocents being killed every year. In other words, they are willing to tolerate a very high rate of murder, for what they think of as 'freedom'. They give pious 'prayers and wishes' whenever it happens, but they won't lift a finger to stop it from happening.

Malcolm wrote:

Correct, and it is deeply misguided. But it is suicide they are willing to tolerate, since suicides are by far the highest numbers in gun violence in all countries apart from war zones. Supposedly the GOP is tough on crime.

Author: Malcolm

Date: Friday, October 6th, 2017 at 11:14 AM

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

Content:

Dan74 said:

I get that and I know that the news tend to paints a caricature of any country (which inevitably contains multitudes), but whether gun homicide, polarisation in politics,

waging wars in distant lands, rhetoric of the its leaders, the US consistently comes across as a bellicose bully at war with itself and half the world. It is an unfair portrayal, of course, but like all caricatures, perhaps there's a smidgeon of truth in it.

Malcolm wrote:

You know, Scott Adams is a major Trumpista, so you might not really want Dilbert as your avatar.

Right now, the US is at war with itself, and the entire world because our president is a bellicose, sociopathic bully.

Author: Malcolm

Date: Friday, October 6th, 2017 at 7:03 AM

Title: Re: Bey-yuls or hidden lands? Is this real in Buddhism?

Content:

M.G. said:

I recently heard an acquaintance who is a fairly serious dharma practitioner made a reference about there being a notion of Bey-Yuls (transliterated, so spelling may not be correct) or hidden lands in Tibetan Buddhism.

Is this authentic or just Western fantasy? And if the first, what can be publically said?

Malcolm wrote:

The idea of Hidden Lands first gained attention in Tibet through the revelations of Rigzin Godem in the 14th century, who among seven hidden lands, identified the upper valley of Sikkim as a hidden land, a safe place for practitioners to find refuge in times of war and strife.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 9:51 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

dzogchungpa said:

Not at all, I prefer to think of myself as something more like the conscience of DW. However, since this is all meta-discussion, perhaps we should leave it at that.

Malcolm wrote:

How modest of you.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 9:51 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Malcolm wrote:

Also, sentient beings cannot be reborn as non-sentient beings such plants.

makewhisper said:

Malcolm, I'm approaching this question of mine from a place of genuine curiosity rather than a need to contradict or debate. I recall a recent(?) topic in which you appeared to argue the possibility of plant sentience with reference to a text that recounts an encounter with the deva "inhabiting" a tree. I believe that you or someone else made the argument that the deva could have even a personification of the tree's hypothetical mind. How does the discussion in that topic square with this statement of yours I'm quoting? Have your views evolved, or did you never hold the opinion that plants are sentient? Thanks for your time!

Dharma blessings,

Eric

Malcolm wrote:

Hi Eric:

Yes, I have entertained the idea of plant sentience because like any living thing, they have life force (prāṇa) and they breath. But I make a clear distinction between my speculative inquiry and what is actually taught in Buddhadharma,

Classical Buddhist doctrine, including Dzogchen does not admit to such an idea; apart from some trends of Sino-Japanese Buddhism.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 9:48 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Malcolm wrote:

With respect to the idea of an awakened master transferring their "mind" (thugs) to a disciple, this is a form of blessing. It does not mean that now the student has all the teachers thoughts and knowledge, memories, experiences, and so on.

Adamantine said:

Well.. a funny claim of that happened here and is an obvious distortion, but they refer to it as an example of drongjuk...

is that the official Tibetan term for transferring thugs to a disciple or it a related but different phenomenon they're referencing?

<https://www.domogeshetruth.com>

Malcolm wrote:

Drong juk (grong 'jug) refers to transferring one's consciousness into a recently deceased corpse.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 9:39 PM

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

Content:

Dan74 said:

I take your point. It is sloppy to generalise about the US since it is a huge and a very diverse country. Nevertheless, it is still one Federal Government and so maybe even folks outside Nevada and those other states that sell assault rifles willy-nilly can do something to rein in the madness.

Malcolm wrote:

It is unlikely. Everytime there is a mass shooting like this, the GOP snowflake declare it is insensitive to bring the issue to congress.

Dan74 said:

And I totally get that Americans don't enjoy folks from other nations butting in and telling you what's wrong with your country. It is an incredible country, home of the best and the worst of humanity, as the cliché goes and we don't really know 'what's best for you' since it is a different place with a different history and mindset. Rules and customs can't just be transplanted. Speaking just for myself, I am simply sad for the loss of life and the continued suffering.

Malcolm wrote:

I have no problem with people from other countries making observations about the US, I am not some zealous patriot ala "USA is the only way!" type.

I just want you to understand that given the low density of population in the US, though it may seem on TV we are glutting ourselves on an orgy of violence, the reality is quite different.

Gun culture in this country is determined at the state level because that is where guns are regulated, apart from automatic weapons, which are illegal for civilians to own according to federal law.

To put it another way, people who really, really like guns are less likely to live in a state like Massachusetts or Hawaii where gun laws are very stringent. You are more likely to find them in Vermont or Nevada where rates of gun deaths are much higher.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 4:11 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

dzogchungpa said:
the Dharma.

Malcolm wrote:

Something it seems you have little interest in discussing, most of the time.

dzogchungpa said:

Actually, I have a great interest in discussing the Dharma and regularly do so but I came to the conclusion long ago that it is essentially impossible on internet forums.

Malcolm wrote:

Oh, so now you admit you are merely a troll.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 4:09 AM

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

Content:

Grigoris said:

Dude: Mexico is not counted as part of the Western World. Just in case you didn't know. That's why Trump wants to build a wall, to stop all the brown people, remember?

Malcolm wrote:

Talk to Mexicans about that. I think they will heartily disagree with you.

Now if Dan has simply said, between the US and the EU, the US has a much higher rate of murder, I would not argue the point because that is true.

But the US is a much larger place than the EU with a much less dense population. So the idea that there are gunfights on every street every day is a TV produced delusion.

I have lived in the US my entire life and apart from TV, I have never once ever seen someone shot, by police or otherwise.

Dan74 said:

Malcolm, I was in Chicago a year ago and had a great time. But like Mantrik, I do believe the stats. Call me naive, if you like.

Malcolm wrote:

Oh the stats are quite real, no question. They just do not apply everywhere in the US.

For example, I live in Massachusetts with among the strictest gun control laws in the country, and one of the lowest gun violence rates as well, comparable to Europe. The gun death rate for Massachusetts in 2015 was 3.13 per 100K, which is comparable with your country, which has an average gun death rate of about 3.01 per 100K per year, and lower than Finland, at 3.25 per 100k in 2013.

For example, it is very difficult to get a concealed carry license here, and in Boston, if you want to take your gun to the range to shoot it, you have to call the police and inform them that you are traveling with your weapon (this does not apply however to nonurban areas where the regulations are slightly looser, but not by much).

Another thing to keep in mind that is that half of the guns in the US are owned by just 3% of the population.

Gun ownership is also declining as hunting is becoming less popular.

So, understanding gun death rates in the US should be done on a state by state basis, not country wide. If you consider the whole country, you will be misled by the stats and make incorrect inferences about the level of violence in one state as opposed to another state.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 1:44 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

"appearance" covers both material appearances as well as mental appearances.

Monlam Tharchin said:

Would you say Secular Buddhism upholds material appearances while denying mental appearances, or at the very least subsumes them as a type of material appearance? Or is your view of what's amiss different?

Malcolm wrote:

The thing that most characterizes Secular Buddhism is its rejection of rebirth and karma.

There are too many different interpretations of consciousness to lock SB's into a specific theory of consciousness.

I am not even sure why they insist on the term Buddhism. They would be better off describing themselves as secular humanists with an interest in meditation. They certainly owe no allegiance to Buddhadharma since they rejects its very basis.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 1:37 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Monlam Tharchin said:

"Form" when I pair it with "emptiness" is appearance, luminosity, the seeming play of phenomena. The form/emptiness dialectic of the Diamond Sutra and deity teachings.

Malcolm wrote:

The form (rūpa) in the Heart Sutra passage refers to matter. It is properly translated as "matter is empty, emptiness is matter," etc. It then lists the other four aggregates, "So too are sensation, perception..."

Then there is form (rūpa) which is the object of the eye. Same word, totally different meaning.

Monlam Tharchin said:

Thanks, Malcolm! That's my bad. What's the technical term for the counterpart to sunyata, when e.g. discussing the nature of Chenrezig as simultaneously "appearance" and emptiness?

Malcolm wrote:

"appearance" covers both material appearances as well as mental appearances.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 1:30 AM

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

Content:

Grigoris said:

Dude: Mexico is not counted as part of the Western World. Just in case you didn't know. That's why Trump wants to build a wall, to stop all the brown people, remember?

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Author: Malcolm

Date: Thursday, October 5th, 2017 at 1:11 AM

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Monlam Tharchin said:

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Then there is form (rūpa) which is the object of the eye. Same word, totally different meaning.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 1:04 AM

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

Content:

Dan74 said:

And maybe more importantly that the US culture is so saturated in violence

Malcolm wrote:

It isn't, actually. People watch too much TV.

Dan74 said:

So the highest rate of homicides in the western world is not indicative of the culture?

Malcolm wrote:

The idea that the US is saturated in violence is ridiculous. Mexico, for example, is a country saturated in violence. It is second to Syria only.

Also, the US does not have the highest murder rate in the Western World. That would be Mexico again.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 12:46 AM

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

Content:

Dan74 said:

And maybe more importantly that the US culture is so saturated in violence

Malcolm wrote:

It isn't, actually. People watch too much TV.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 12:34 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

dzogchungpa said:

the Dharma.

Malcolm wrote:

Something it seems you have little interest in discussing, most of the time.

Author: Malcolm

Date: Thursday, October 5th, 2017 at 12:30 AM

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

Content:

Grigoris said:

And yet... this does not happen.

Malcolm wrote:

It does not happen in Switzerland either, which has a similar system.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 11:43 PM

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

Content:

Grigoris said:

The honky on the motorcycle does half half a point though: Gun control is not going to stop gun killings.

Not by itself, it isn't.

I made the following point in another thread following the Orlando massacre:

Here in rural Greece, the place is crawling with guns. Apart from hunting weapons, the island I live on is full of assault rifles given out to National Guards.

Malcolm wrote:

I am quite sure though there must be precedent for people to pick up their weapons if they are guardsman. In other words, it is not like you can just take your gvt. issued weapon out for a lark.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:57 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

dzogchungpa said:

Well, I'm not sure. Next time perhaps you could try "was assimilated into" or something along those lines.

Malcolm wrote:

Maybe you could stop trying to modify other people's speech.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:47 PM

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

Content:

Fa Dao said:

First off, the man had an automatic not semiautomatic assault weapon. For the average citizen a fully automatic weapon is very difficult to own.

Malcolm wrote:

As pointed out, he had no automatic weapons. Only semiautomatics with extended clips.

Fa Dao said:

For example, France has very strict gun control laws and yet a small group were able to shoot up the bataclan and kill numerous unarmed people.

Malcolm wrote:

And you think that if the French had looser gun control laws this incident would not have happened? Logic please?

Fa Dao said:

The 2nd amendment as envisioned by the founding fathers was not only about hunting or self protection it was also about the general populace being able to defend itself

against a potentially tyrannical government.

Malcolm wrote:

No. This is completely wrong. The Second Amendment was conceived in very much the same way that the Swiss Army exists today. The idea was that communities had to maintain civilian militias in order to muster armies when there was a threat to the United States, either externally or internally.

Fa Dao said:

A well regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms shall not be infringed.

Malcolm wrote:

The framers of the Constitution were not providing a right to bear arms so that the US Govt. itself could be overthrown. They were providing a right to bear arms so that citizens could defend the State. The reason why felons are denied the right to bear arms is that they are a risk to the State.

But now we have a professional Army, professional police. We have no need of militias anymore.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:34 PM

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

Content:

Fa Dao said:

oh Malcolm..tell us all a story about the Buddha and the ship captain...come on, you know the one...

Malcolm wrote:

Oh, you mean the one where the bodhisattva ship captain with clairvoyance killed a thief to protect five hundred merchants, and then went briefly to hell for his action? You mean that one?

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:33 PM

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

Content:

Fa Dao said:

Very disingenuous article..Im surprised Malcolm. Did it ever occur to you that the states listed with the least amount are also some of the highest socio-economic areas in the

US?

Malcolm wrote:

It is not disingenuous at all. It indicates that states that are not run by Republicans have the lowest rates of violence in the country.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:31 PM

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

Content:

Fa Dao said:

And you think gun control laws and taking guns away from law abiding citizens is going to keep criminals from getting them and using them?

Malcolm wrote:

Most definitely, as England, Australia, etc., prove without doubt.

Crime has been steadily decreasing in the US for decades.

So yes, I definitely want to see gun ownership severely restricted in the US. But hey, I am from Massachusetts, with some of most stringent gun control laws in the country and the some of the lowest gun violence stats as well.

It is has become a public health issue. It must stop.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:23 PM

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

Content:

Jeff H said:

Carrying a gun is not bad karma.

Malcolm wrote:

Carrying weapons predisposes one to violence with those weapons. One will not carry a gun or other deadly weapon unless one has some aggressive impulses or fear leading to such impulses.

Karma begins in the mind. Just the act of carrying a gun means that one has already engaged in one of the three mental nonvirtues. If someone is not prepared to kill a human being, they should never carry a gun. If someone is carrying a gun, this means they are prepared to kill another human being, or in the case of hunters, other sentient beings. I would therefore argue that owning and carrying guns and weapons is automatically bad karma.

Buddha taught very clearly that those who die fighting never experience any of the three

higher states of rebirth in their next life, even if the war they are in is a so called "just war."

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:12 PM

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

Content:

Fa Dao said:

Virtue signaling and righteous indignation are so satisfying to the ego...arent they?

Pull your heads out of the clouds..this is samsara..it cant be fixed. Face it..there are bad people in the world who dont care what you think about, well, basically anything...and simply cant be reasoned with and have no problem making you a victim in one way or another. If it is bad karma for me to carry a gun to protect those who cant (or wont) protect themselves, then so be it.

Malcolm wrote:

It is pretty clear, less guns = less deaths by guns.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 10:10 PM

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

Content:

Queequeg said:

I'd rather face a psychopath wielding a knife rather than an AR-15.

Malcolm wrote:

It depends at what range. Seven feet or less, I would prefer the to face the guy with the gun.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 9:31 PM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

It's cool that you read it before deciding which bin it belongs to.

Malcolm wrote:

The bin is determined by what the author says.

boda said:
Which bin does this belong to?

Malcolm wrote:
Politics.

Author: Malcolm
Date: Wednesday, October 4th, 2017 at 9:12 PM
Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?
Content:

Fortyeightvows said:
1)I'm telling you bro, in alot of places, to alot of people, it is a buddhist thing in a buddhist context.
As two people pointed out even Master Hsuan Hua has taught about it.
It surprises me a bit that so many people here have never heard of it or disparage it (not that you have).

Malcolm wrote:
It is a completely wrong view.

The Buddhist teaching about such things is that every sentient being, mosquitos included, has a unique mind stream with its own set of causes and conditions, it's own accumulation of karma and ripening of karma.

With respect to the term bla, today it means more or less vitality. In ancient pre-buddhist traditions in Tibet, it is a rather complicated subject; commonly however today in the Buddhist context, bla is understood to be synonym for consciousness (Tibetan Medicine) or an alternate term for life force. So called "soul retrieval" (bla 'gugs) rites are in reality little more than rites for summoning the vitality of the five elements to reinforce one's own five elements.

There is also a medical condition called bla 'khyams, "wandering bla," which is diagnosed in people who exhibit dissociative disorders, especially from trauma. There is also the idea that provocations, spirits, can steal one's bla, which results in a kind of wasting disease.

With respect to the idea of an awakened master transferring their "mind" (thugs) to a disciple, this is a form of blessing. It does not mean that now the student has all the teachers thoughts and knowledge, memories, experiences, and so on.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 4:16 AM

Title: Re: Why Secular Buddhism is Not True

Content:

boda said:

I'm currently reading Why Buddhism is True, the book that Ajahn Sujato classifies (without reading it) as SB. The author, Robert Wright, explicitly acknowledges the potential for anuttara samyak sambodhi.

Malcolm wrote:

On page 261 the author explicitly states he does not accept rebirth and karma. This automatically means he is subject to wrong view, and can rightly be cast into the bin of the Secular Buddhists.

boda said:

It's cool that you read it before deciding which bin it belongs to.

Malcolm wrote:

The bin is determined by what the author says.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 3:59 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Monlam Tharchin said:

Secularists deny samsara so they deny nirvana as the Buddha meant it, full and complete, anuttara samyak sambodhi. Traditionalists also start as beings in samsara but they eventually become buddhas beyond it because they someday understand samsara is empty, not "all there is". With no beyond, there is no destination and therefore no path out of suffering.

boda said:

I'm currently reading Why Buddhism is True, the book that Ajahn Sujato classifies (without reading it) as SB. The author, Robert Wright, explicitly acknowledges the potential for anuttara samyak sambodhi.

Malcolm wrote:

On page 261 the author explicitly states he does not accept rebirth and karma. This automatically means he is subject to wrong view, and can rightly be cast into the bin of the Secular Buddhists.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 3:30 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Dan74 said:

Some teachers give idiosyncratic teachings that don't square well with what we understand about the Dharma. I think we shouldn't get too hung up on it, unless it is a central element of their teachings. Maybe we don't understand correctly, maybe the translation is wrong, or maybe they were wrong. In any case, it's not necessarily a deal-breaker, or shouldn't be.

Malcolm wrote:

It represents a completely wrong view and should be understood as a false teaching.

Dan74 said:

You're right. I've just interviewed several mosquitoes who happen to have past life recall, and all of them have attested to never having been 1/1000 of a human, though one remarked that after a good meal that's what it mostly is.

Malcolm wrote:

It is a teaching that violates the most basic tenets of karma-vipaka. It contradicts both scripture and reason. It is hard to understand how any properly trained Buddhist could come to believe such rubbish.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 2:51 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

No, what happened was that you encountered authentic teachings, and then abandoned the misconceptions you picked up. Secular Buddhism is nothing other than a thicket of views.

DGA said:

Sure. But would I have had the good fortune to encounter the good stuff...

Malcolm wrote:

Yes, of course, because of your past merit accumulations from studying authentic Dharma.

Basically, if someone accepts Secular Buddhism, it is more or less proof that they have followed a false Dharma in the past.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 1:22 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Vasana said:

Secular-Buddhism can also be a gateway to traditional forms of Buddhism for some.

Malcolm wrote:

Never seen it happen yet.

DGA said:

I went that way. I assume I'm not the only one.

Malcolm wrote:

No, what happened was is that you encountered authentic teachings, and then abandoned the misconceptions you picked up Secular Buddhism is nothing other than a thicket of views.

Author: Malcolm

Date: Wednesday, October 4th, 2017 at 1:20 AM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Dan74 said:

Some teachers give idiosyncratic teachings that don't square well with what we understand about the Dharma. I think we shouldn't get too hung up on it, unless it is a central element of their teachings. Maybe we don't understand correctly, maybe the translation is wrong, or maybe they were wrong. In any case, it's not necessarily a deal-breaker, or shouldn't be.

Malcolm wrote:

It represents a completely wrong view and should understood as a false teaching.

Author: Malcolm

Date: Tuesday, October 3rd, 2017 at 11:31 PM

Title: Re: Soul fragmentation and defragmentation as Buddhism teaching?

Content:

Malcolm wrote:

This is a completely erroneous doctrine, unsupported by any authentic and valid sūtra. It also does not stand up to reasoning in any way at all.

The idea that one person can become millions of mosquitoes simultaneously in their next life is frankly ridiculous.

Mind streams are serial, one birth at a time.

Also, sentient beings cannot be reborn as non-sentient beings such plants.

ydnan321 said:

Well, when I read the article below I was quite bewildered - Master Hsuan Hua basically said that a person would go through rebirth as multiple animals or plants simultaneously due to his 'soul' being fragmented. In some other articles I read, he mentioned that these fragmented souls would need to join together again to take rebirth at a higher forms (e.g. multiple roosters' souls need to be integrated together to reborn as a horse, then multiple horse's souls then integrate to be a human.)

Controversial and contradictory as it sounds to me, I have not been able to convince myself to disregard this notion - being fragmented into multiple animals and even plants - and it's been bothering me. The fact that he mentioned this came from his "Five Eyes" capability. My search to invalidate this to convince and calm my mind has been to no avail. I sure hope someone who is knowledgeable enough could present accounts from the Buddha and/or other masters to help me with this matter. Much appreciated.

<http://www.dharmasite.net/BuddhaRootFarm/>

The Venerable Master Hsuan-Hua comments:

Question: "When you eat one bowl of rice, you take the life of all the grains of rice, whereas eating meat you take only one animal's life.

The Master: On the body of one single animal are a hundred thousand, in fact, sever 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 animals's soul when it split up at death. Although the life force of a large number of plants may appear sizeable, 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 mosquitos.

"At death the nature changes, the soul scatters, and its smallest fragments become plants. Thus, there is a difference between eating plants and eating animals. What is more, plants have very short lifespans. The grass, for example, is born in the spring and dies within months. Animals live a long time. If you don't kill them, they will live for many years. Rice, regardless of conditions, will only live a short time. And so, if you really look into it, there are many factors to consider, and even science hasn't got it all straight."

(Buddha Root Farm, 64)

Top

Post Reply

Author: Malcolm

Date: Tuesday, October 3rd, 2017 at 10:41 PM

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

Content:

justsit said:

Guns won the American West and are deeply ingrained in American culture.

Malcolm wrote:

Actually, they didn't, it was railroads. The gun culture in this country was largely a post-Civil War phenomena created by mail order catalogues such as Sears and Roebucks who helped Smith and Wesson, etc., maintain their wartime production quotas after the war by selling cheap mass produced guns into the civilian market. Prior to the Civil War, most guns were very expensive, handmade items. In 1835, however, Colt began to mass produce revolvers, etc.

The mass production of guns for the civilian market however ramped up under Winchester in 1873, with the repeating rifle.

Combined with penny novels, these catalogues romanticized gun ownership, and along with low prices, guns began to become a very predominant force in American society, in the South and West in particular. Here in the Northeast, we generally have a more civilized attitude towards guns, and for example, this kind of incident could never happen in Massachusetts because assault weapons are banned in this state, and second, all guns that one owns must be registered, and third there are laws about how they are stored and how they can be moved.

However, we clearly need a national gun control law in this country, the Second Amendment does not prohibit gun control laws and never has.

Author: Malcolm

Date: Tuesday, October 3rd, 2017 at 10:07 PM

Title: Re: What is Bon?

Content:

Sādhaka said:

The first Dharma taught at the beginning of the 'universe' is Dzogchen.

Modern Bön (described on this forum by Mutsuk as a Sarma phenomenon; with similarities to Gelug, interestingly enough) may seem to have many teachings copied from Buddhism; but since ShangShung Nyengyud and the Twelve Small Tantras are original Bönpo Dzogchen Teaching...

Malcolm wrote:

You neglected the part where in repeating the opinion of Chogyal Namkhai Norbu, he states clearly that the twelve little tantras, which is the only part of Zhang Zhung Snyan rgyud he considers pre-buddhist, do not form a path. They are oral teachings about the

basis.

His opinion is that modern Bon, so called Yungdrung Bon, is structured on the basis of Buddhism and is for the most part wholly derivative of Buddhism, apart from obviously autochthonic concepts and practice such as Sang, Lungta, etc. We can see this in Ye khrid mtha' sel, for example, which presents a Bon version of Naro Khachodma complete with a version of the triple OM mantra.

The original Bon, according to ChNN, was basically a state religion based on twelve lores (not connected in anyway with the twelve little tantras)

Author: Malcolm

Date: Tuesday, October 3rd, 2017 at 9:58 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

jikai said:

To confirm, I don't read Tibetan so I can't confirm it's the same as the Chinese. However, there is quite a lot of scholarship that suggests this. I have spoken to people who can read Tibetan and Chinese, and they largely agree it is Kuiji's text, not a Sinhalese work. Even if we don't accept that the evidence for the text being Kuiji's is conclusive, the fact that it is a translation from Chinese, and that even if it isn't a Chinese text originally, Sinhalese doesn't necessarily equal Indian.

Malcolm wrote:

The colophon of the Tibetan is pretty clear, the commentary was written by a Sinhalese ācārya named Prthivibandhu, but this does not a) bar him from having written the commentary in China, b) does not bar him from having been a student of Xuanzang, and c) does not bar him from being privy to debates about Mahāyāna sūtras and their Indian interpretation because a) being Sinhalese does not bar one from traveling to India or China and b) does not bar one from having a Chinese Buddhist teacher.

Further, the fact that Tibetan text is shorter than its Chinese sister could very well mean that the Chinese commentary was amended with further chapters after the text was translated into Tibetan, either from Sanskrit or Chinese. There is no indication in the Tibetan colophon of the Dege edition as to whether it was translated from Sanskrit or Chinese.

Author: Malcolm

Date: Tuesday, October 3rd, 2017 at 8:06 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Nemo said:

Weird but didn't Jetsumna do all these things. Banging students half her age, excessive luxuries, smoking weed all the time, casting black magic rituals on her ex-husband, hiding child molesters in her Sangha,.....Maybe she is all better now.

Malcolm wrote:
ancient history...

Author: Malcolm
Date: Tuesday, October 3rd, 2017 at 8:03 AM
Title: Re: Why Secular Buddhism is Not True
Content:

jorden said:

So, steady retreat under pressure of the encounter with the modern world or drawing a line in the sand and proclaiming: nothing goes, this is the tradition as it is handed over to me by my teachers (i.e. nagas and all)? Or is there a third option I'm missing?

Malcolm wrote:

There is no steady retreat under an encounter with the modern world. We live in a degenerate age, proven by nuclear weapons, dying oceans, poisoned atmosphere, infertile soil, etc. In this age there is no wisdom, only materialism and self-interest.

Buddhadharma has no need to retreat from such conditions. If people would simply follow Buddhadharma, the world would not be as sad as it is now.

Author: Malcolm
Date: Monday, October 2nd, 2017 at 10:17 PM
Title: Re: Why Secular Buddhism is Not True
Content:

PuerAzaelis said:

So, to sum up - we should affirm that rebirth and causation exist so then we can negate that they ultimately exist.

Otherwise we'd lose our balance on that raft trying to bow properly.

Makes about as much sense as usual.

Malcolm wrote:
Extreme 1: no rebirth
Extreme 2: permanent, autonomous entity undergoes rebirth

Resolution of extremes: there is rebirth, but there is no permanent, autonomous entity that passes from this life to the next.

Right view involves understanding that there is rebirth, karma, and so on, but that there is no ultimate agent which experiences rebirth, karma and so on.

Author: Malcolm

Date: Monday, October 2nd, 2017 at 8:53 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

I think there's a difference between sticking to a hard-and-fast rule about what is needed for the Right View (doctrinaire) and adopting a flexible approach. The two aren't actually mutually exclusive - one can be firm on some aspects and flexible with others.

Malcolm wrote:

Right view is something very precise and specific. It is not something that can be adjusted to suit pedagogical needs.

Practicing without right view is like driving blindfolded.

Author: Malcolm

Date: Monday, October 2nd, 2017 at 6:28 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Wayfarer said:

So I find myself wondering about the literalistic vs symbolic interpretation of such texts. I actually don't doubt the reality of re-birth. But I do wonder about the literal truth of such expressions as 'recalling a million previous lives' in all their details; I can't see how this could be literally true.

Malcolm wrote:

The knowledge of sentient beings is fragmented. The knowledge of buddhas is seamless and whole. Which one are you?

Author: Malcolm

Date: Sunday, October 1st, 2017 at 11:20 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

OK, I will translate a few key passages from it when I have a chance next.

Malcolm wrote:

It's ok, I google translated it.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 10:18 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

That's cool, Malcolm, I think we are beginning to repeat ourselves. I don't think I can add anything to what I've said already. Thank you for contributing your view.

Malcolm wrote:

The basic problem here Dan, is that you seem to think right view is a) not important, b) not possible for ordinary people.

And you never did answer my question about what pure perception was, you merely claimed that it was a problem for some Tibetan Buddhists you knew without specifying anything further.

Dan74 said:

Not really. Never claimed that 'Right View is not important', just that there is a number of takes on what is essential (which anyway varies due to karmic predispositions), that it starts off inevitably tainted (mundane/with effluents - but is then refined through application of other factors in the path, which all feed into each other) and what is needed is different at different stages of practice.

Of course, the simplicity and certainty of a doctrinaire position is attractive but human beings are messy creatures and nothing ever works so smoothly and mechanically. This is why a teacher is paramount.

Malcolm wrote:

And my point is, that if you do not have right view, beginning with mundane right view, your path, such as it is, will not work at all. And I have seen this over and over again -- people who think they are going to start practicing meditation according to this or that Buddhadharma tradition, who either are not instructed in right view at first or reject it when they hear it.

Dan74 said:

As for the second - I did link a talk in German a few pages ago, did you not see it? There was a discussion about it elsewhere which made it clear that it was a widely misunderstood teaching. The teacher (in the talk) says so too.

Malcolm wrote:
I don't do German.

Author: Malcolm
Date: Sunday, October 1st, 2017 at 9:56 PM
Title: Re: Why Secular Buddhism is Not True
Content:
Dan74 said:

That's cool, Malcolm, I think we are beginning to repeat ourselves. I don't think I can add anything to what I've said already. Thank you for contributing your view.

Malcolm wrote:
The basic problem here Dan, is that you seem to think right view is a) not important, b) not possible for ordinary people.

And you never did answer my question about what pure perception was, you merely claimed that it was a problem for some Tibetan Buddhists you knew without specifying anything further.

Author: Malcolm
Date: Sunday, October 1st, 2017 at 9:40 PM
Title: Re: Why Secular Buddhism is Not True
Content:

Dan74 said:
I'm sorry, James, I didn't intend to cast any accusations. My aim was that we look closer, under the lupe of practice, to see what's really helped, and what's really needed right now. I find that these discussions tend to be scholastic and abstract and I am inclined to a more practical and detailed approach.

Malcolm wrote:
There is nothing scholastic or abstract about it. Right practice comes from right view. This is an entirely practical observation and it applies to everything we do, from cooking to laundry, from driving to sitting down to work at a computer.

Dan74 said:
It is the one of the teacher's roles to see what teachings and practices are right for the student and guide him or her on this path.

Malcolm wrote:
Right view is requisite for right practice.

Dan74 said:

Frankly, rebirth has not been a huge part of my practice, despite some little funny events here and there involving hints that it is in fact true. I just don't see it as such a central teaching and it seems that it wasn't a part of Right View in the early stages.

Malcolm wrote:

Nonsense. The four types of realized people are defined precisely by how many rebirths one undergoes before attaining nirvana.

Dan74 said:

However, I have no issue with folks for whom it is central. For me, this life and this very moment is where we practice (or fail to), nowhere else.

Malcolm wrote:

Rebirth is the central existential problem to Buddha set out to solve. It may not be central for you, but who cares about what is important to you in a discussion such as this? What is important for people to understand is that right view, from the beginning, was about not negating rebirth, karma, and so on.

Dan74 said:

As the Buddha said "knowledge of the arising of vexations and knowledge of the ceasing of vexations." This is the Right View. Not really beliefs and dogmas.

Malcolm wrote:

If one does not accept rebirth and karma, one cannot be said to have right view even if one has been awarded the title of Zen master, etc., one hundred times over.

Dan74 said:

As for the Secular Buddhist folk, well, they are just more sceptical than you and me. They think the Buddha may have been wrong about a thing or two (esp when it clashes with our modern scientific understanding or appears to). It's tougher for them, when they can't be 100% sure of the teachings, they've got to work it all out for themselves. But hey, there is no way of knowing where they'll end up in their practice and where you and I will. If indeed anywhere. All the best to them, I say. Let all flowers bloom.

Malcolm wrote:

Secular "Buddhists" are not practicing Buddhadharma, whatever else they might be practicing.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 9:13 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

It refers to those materialists who assert nothing has a cause, that everything that arises, arises spontaneously.

Fortyeightvows said:

Am I correct that the only things that do not have a cause are the uncompounded (space and two types of cessation) and that everything else has a cause?

Malcolm wrote:

Correct. And space and cessations are not entities.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 5:20 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

No, I am not conflating. I am putting forward that Right View is tainted by ignorance and delusion.

Malcolm wrote:

Then you are simply mistaken in your understanding of what right view entails.

Dan74 said:

The Noble Eightfold Path isn't a linear progression, but each part feeds into all others. As we progress in wisdom, so we progress in the Right View.

Malcolm wrote:

Yes, actually it is a linear progression that starts with right view:

"And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no brahmans or contemplatives who, faring rightly & practicing rightly, proclaim this world & the next after having directly known & realized it for themselves.' This is wrong view...

Dan74 said:

No, Malcolm, it seems to me that you are mistaken. Firstly, what I called "taints" in the Pali literature is called "effluents". The Right View with effluents is a well-known teaching.

Malcolm wrote:

It is not right view that possesses āsravas, it means a person who has āsravas can also have right view. This is what mundane right view is. This simply means that possession mundane right view is not a sign that one has begun the processes of eradicating the

afflictions. But this does not mean that right view is "tainted."

Dan74 said:

Secondly as Mahacattarisaka Sutta shows, Right View runs and circles around Right Resolve, Right Speech, Right Action, etc. Ven Dr Walpola Rahula writes in What the Buddha Taught (p46):

It should not be thought that the eight categories or divisions of the Path should be followed and practised one after the other in the numerical order as given in the usual list above. But they are to be developed more or less simultaneously, as far as possible according to the capacity of each individual. They are all linked together and each helps the cultivation of the others. These

Malcolm wrote:

None of the others can be developed in absence of right view.

Dan74 said:

Bhikkhu Bodhi writes (Ch II of

<http://www.accesstoinsight.org/lib/authors/bodhi/waytoend.html>

):

The eight factors of the Noble Eightfold Path are not steps to be followed in sequence, one after another. They can be more aptly described as components rather than as steps, comparable to the intertwining strands of a single cable that requires the contributions of all the strands for maximum strength.

Malcolm wrote:

[/quote]

It is very clear that the path begins with right view, and cannot begin otherwise. This, in essence, is why Batchelor's Secular Buddhism is impotent and fruitless — it starts out with wrong view.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 5:14 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Monlam Tharchin said:

Malcolm, out of curiosity, could you explain what wrong view the Buddha is talking about with "no mother, no father"? I haven't seen that before. Thank you!

Malcolm wrote:

It refers to those materialists who assert nothing has a cause, that everything that arises, arises spontaneously.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 4:55 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

Again, Right View is a great deal more than what your words seem to suggest.

Malcolm wrote:

Note the "etc." in my comment.

Dan74 said:

This is how we start off with some basics to get going with practice and probably a host of mistaken notions but in time refine them into something resembling the Right View.

Malcolm wrote:

It is better to start with view before one begins meditation. Then one's meditation is sure to move in the right direction, which is of course why right meditation follows after right view.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 4:52 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

No, I am not conflating. I am putting forward that Right View is tainted by ignorance and delusion.

Malcolm wrote:

Then you are simply mistaken in your understanding of what right view entails.

Dan74 said:

The Noble Eightfold Path isn't a linear progression, but each part feeds into all others. As we progress in wisdom, so we progress in the Right View.

Malcolm wrote:

Yes, actually it is a linear progression that starts with right view:

"And how is right view the forerunner? One discerns wrong view as wrong view, and right view as right view. This is one's right view. And what is wrong view? 'There is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no brahmans or contemplatives who, faring rightly & practicing rightly,

proclaim this world & the next after having directly known & realized it for themselves.'
This is wrong view...

Author: Malcolm

Date: Sunday, October 1st, 2017 at 2:51 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

Of course people have tainted "right view", hence not really right. We see them all around Dharma centres, some of them even teachers, folks practicing for years while becoming even more of a selfish arsehole than before.

Malcolm wrote:

No, it is not possible to have "tainted right view." One either has right view — which means accepting karma, rebirth, and so on (even the Buddha has said so) or one does not.

Dan74 said:

I doubt that any of us capable of introspection and retrospection, would not admit to have held very mistaken notions of what Right View entails, though hopefully not as bad as that.

Malcolm wrote:

As long as one holds the proper understanding of cause and effect, karma and rebirth, etc., then one can be said to hold right view.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 2:49 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

Right View as an absolute to be found nowhere.

Malcolm wrote:

You are here conflating ultimate truth with the relative truth. Relative truth does not stand up to ultimate analysis, but relative truth does stand up to conventional analysis, purely on the basis of mundane perception.

But you have created a situation in your own mind where you cannot even accept awakening since according to you all views are contaminated.

Dan74 said:

But... it IS very important to get some things right in order to really get started on that house. That said, we often have to return to the foundations and rebuild them, don't we?

Malcolm wrote:

How can one return to a foundation if one does not in principle accept right view, the first limb of the eightfold path? Right view leads to right realization. It is for this reason that Āryadeva stated that realization arises from the view.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 1:54 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

I was not putting that forward as the Dharma. The scriptures are certainly clear and in agreement with you. I was replying to your saying that dependent origination doesn't make sense without rebirth. Because i think it does just fine.

Malcolm wrote:

Not the pratīyasamutpāda of the Buddha. The Buddha taught dependent origination in three ways: serial (multiple lives), momentary, and simultaneous. All three are complementary, and none may be excluded from one's understanding of the Buddha's teaching.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 1:14 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Malcolm wrote:

A few months ago, in the wake of the recent Rigpa scandal, I was pretty shocked to find out how much confusion exists in the TB community about the key practice of pure perception, even among long-term practitioners. So why do folks keep hammering this old Right View chestnut when they are clueless about their basic practice? I don't know, it just seems wrong-headed on so many levels.

What makes you think Tibetan Buddhists are confused about the practice of pure perception?

Dan74 said:

Conversations with Tibetan Buddhists.

Malcolm wrote:

What do you think pure perception entails?

Dan74 said:

Well, we had this conversation before. In order start building a house, you need concrete and some timber.

Malcolm wrote:

Right view is the ground upon which one's Dharma house is built.

Dan74 said:

My view aligns closer with the Lotus Sutra, ie fake gold leaves to entice the children out of the burning house. Truth is a very dangerous ground to pitch one's tent on. Better not abide, but use appropriately.

Malcolm wrote:

No, you are confusing the parable of the different kinds of carts used to lure children out of the burning house with the notion of right view. There is most certainly right view in Buddhadharma. The Buddha states in the Lalitavistara sūtra:

Right view is an illuminated door of Dharma, which may be entered without fault.

Author: Malcolm

Date: Sunday, October 1st, 2017 at 12:53 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

I think there is much more to delusion than what you describe, Malcolm. How we apprehend the meaning of Dharma, relate it to ourselves, others, grasp on to our understanding as something to possess and fetishise, delusion permeates every aspect of our being. The very way we perceive is imbued with the burdens and obscurations of delusions, so of course any "view" will be tainted. And it cannot, in and of itself, cure anything, it can only help guide us towards insight and release. So at a given time, mistaken views about rebirth may be the least of one's problem.

Malcolm wrote:

You do not distinguish the distinction between the relative and relative truth. When we begin to study Dharma, we first study relative truth, learning to distinguish what to reject and what to accept. For example, we learn to reject the ten nonvirtues, and adopt the ten virtues; we learn to accept a true refuge and reject a false refuge. We learn to accept the authority of āryas and reject the authority of worldlings where they contradict the words of āryas. We learn that we are not undertaking the practice of Dharma solely for our own benefit, but to become buddhas to benefit all sentient beings. Any person who chooses virtue, a true refuge, accepts the words of the Buddha, and is motivated to attain buddhahood for the benefit of all sentient beings cannot be called deluded, even if they are mistaken about this thing and that.

Right view cannot be tainted, because then it would not longer be right view. There is a

mundane right view which is the way an ordinary person sees the four truths: suffering, the cause, cessation, and the path. But there is nothing tainted about maintaining mundane right view. In fact, right view is a path dharma, and among conditioned entities, only path dharmas are uncontaminated. So there is no chance one who has right view has a contaminated view.

Indeed, as Nāgārjuna points out it is by relying on conventional truth that one understands the ultimate. So your portrayal of the hopeless confusion of the common person applies only to those who have not entered the door of Dharma. That door is only entered by seeking refuge in the Buddha, Dharma, and Sangha.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 11:42 PM

Title: Re: Bonpos vs Gelugs?

Content:

Ayu said:

I neither ever heard of any "hate" against any tradition or religion by Gelugpas.

Malcolm wrote:

You need to study Tibetan Religious history. The Gelugpas have a long history of forcibly converting monasteries and suppressing the works of those they consider dangerous. This continued until the present Dalai Lama put a halt to it.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 11:38 PM

Title: Re: Why Secular Buddhism is Not True

Content:

DharmaChakra said:

...

tiagolps said:

No disrespect but... were did you get all this from? just curious

DharmaChakra said:

From living and travelling in circle of sadhus in India from a fairly early age for almost 30 years and belonging and initiated into to oral traditions.

Malcolm wrote:

So basically, you are not a follower of Buddhadharma.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 11:37 PM

Title: Re: Why Secular Buddhism is Not True

Content:

DharmaChakra said:

Yes Siddharta when he realized Buddha, found Sanatana Dharma

tiagolps said:

That's Hinduism buddy.

DharmaChakra said:

Not exactly as I don't know of any isms in Dharma traditions, do you know the Pali, Sanskrit or Tibetan word for ism. They are Sanskrit words, meaning that Dharma is eternal, or ever existing, and no it doesn't have anything to do with eternalism or is unique to any religious order.

Malcolm wrote:

Bauddhadharma is one thing, Sanatanadharma something else. The latter, Sanatanadharma, has always attacked Bauddhadharma since the 10th century.

DharmaChakra said:

Sanatana Dharma and Buddha Dharma are one.

Malcolm wrote:

Not from the point of view of those who follow Bauddhadharma and find many wrong views in the Vedas, Vedanta, the Puranas, and so on.

DharmaChakra said:

How did Buddha discover and continue traditions of Sanatana Dharma

Malcolm wrote:

He didn't.

DharmaChakra said:

He declared that His path is the Sanatan Dharm ("Eso Sanatanno Dhammo").

Malcolm wrote:

No, such a phrase does not exist in the sūtras.

DharmaChakra said:

I can understand why people in the Tibetan Traditions have some issues with Stephen Batchelor.

Malcolm wrote:

He rejects rebirth and karma, he therefore rejects Dharma.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 10:57 PM

Title: Re: Bonpos vs Gelugs?

Content:

Miroku said:

Oh, are they? Didn't know that. Can you show us some more recent instances of this hate?

Malcolm wrote:

Well, when I was in Amdo, driving over this mountain pass, the Bonpos would paint out Om mani padme hum, and paint their own six syllable mantra, Om ma tri mu ye sa le du, over it. The Buddhists would do the same thing to the Bon mantra, and this was repeated over and over again in this part of Amdo.

If you talk to many Tibetan Lamas, their attitude towards Bon is that it is an imitation of Buddhism with a fake history.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 10:51 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

Yeah sure, but what is really meant by "conceives of right view"? What is to "possess the Dharma"? I don't know. To me it seems that a deluded wordling is by definition incapable of "conceiving of right view". In his or her mind, even the words of the Buddha will be chopped down to his own size, beaten into his conceptual framework and twisted by his clinging and aversion. Aye, there's the rub...

Malcolm wrote:

There are two kinds of right view: mundane and supermundane.

You are overextending the notion of "deluded" to mean incapacitated.

When we use the term "deluded," we simply mean that someone is mistaken about whether or not there is a self that can be found, which is either the same as or different from the aggregates, or that someone is mistaken about the consequences of their actions, or is mistaken about what is a real source of refuge. It does not mean that such a person cannot distinguish between cars and chairs.

Mundane right view cures mistaken notions about the self, mistaken notions about causes and effects, as well as mistaken notions about sources of refuge.

It is possible to be an ordinary, unawakened person, and also be undeluded in a conventional sense. This is what the two paths below the path of seeing entail. These two paths are the path of accumulation and the path of application. People who have taken the bodhisattva vow, and are applying themselves to understanding emptiness are not deluded in a conventional sense even if they have not "seen the truth" one sees on the path of seeing.

Basically, when one rejects rebirth (which is a rejection of cause and effect), when one is mistaken about the sources of refuge, or when one is mistaken about the existence of the self, then we can say one is deluded.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 9:14 PM

Title: Re: Bonpos vs Gelugs?

Content:

Miroku said:

Anyway the hate you talk about is long gone and was between shamanistic traditions and buddhism.

Malcolm wrote:

Are you kidding? Bonpos are still the redheaded stepchildren of Tibetan Buddhism.

Author: Malcolm

Date: Saturday, September 30th, 2017 at 9:12 PM

Title: Re: Why Secular Buddhism is Not True

Content:

Dan74 said:

I confess to be puzzled on many levels by this attack on SB. From where I stand, he offers a brand of Dharmic teachings that are easily palatable to many of those folks who are put off by various forms and beliefs of more traditional settings. Thanks to him, these folks have an access to Dharmic teachings and this is a wonderful thing. Tony Packer was another such teacher, though with a much lower profile.

Malcolm wrote:

There is no Buddhadharma without rebirth in samsara as its context. Buddhadharma is specifically a solution to the existential problem of rebirth, and therefore, samsara. If one removes the doctrine of karma and rebirth, one removes the very reason for Buddhadharma's existence. People who do not accept rebirth and karma are not interested in Dharma.

What Batchelor does is try to force some so called "early Buddhist text" into a tortured reading in order to justify his denatured "Buddhism." But as we known, "Buddhism" is one thing, and Buddhadharma, quite another.

Dan74 said:

A few months ago, in the wake of the recent Rigpa scandal, I was pretty shocked to find out how much confusion exists in the TB community about the key practice of pure perception, even among long-term practitioners. So why do folks keep hammering this old Right View chestnut when they are clueless about their basic practice? I don't know, it just seems wrong-headed on so many levels.

Malcolm wrote:

What makes you think Tibetan Buddhists are confused about the practice of pure perception?

With respect to right view, it applies to all followers of Buddhadharma, even if they might be a little confused about Vajrayāna practices such as pure perception. Right view is fundamental to Buddhadharma and all liberation proceeds from cultivating right view and eschewing wrong view.

Dan74 said:

The title of this thread offers a clue, perhaps. "Why Secular Buddhist is Not True". Is Buddhism really about being true?

Malcolm wrote:

I can't speak to "Buddhism," there being so many kinds today. I can speak to Buddhadharma however, and yes, Buddhadharma is about truth: the truth of suffering, its origin, its cessation, and the path (which begins with right view, of course).

Dan74 said:

I thought it was medicine to cure the delusion. It either works for a practitioner, or it doesn't, or (a third possibility) it works up to a point but then brings him or her to a dead end because of the assumptions built into it, like the Buddha's own teachers prior to his enlightenment did. True, per se, got nothing to do with it.

Malcolm wrote:

Truth, per se, has everything to do with it. The reason why Udraka Ramaputra and Alara Kamala's path were incomplete is because they did not understand the four truths that are the bedrock upon which Buddhadharma is based.

Dan74 said:

Whether in this life or next, these folks will have still benefitted from receiving and practicing some Dharmic teachings even if they were somewhat flawed and incomplete, as opposed to receiving none.

Malcolm wrote:

It is questionable how "Dharmic" Batchelor's teachings in fact are. I think the opposite, actually, because his own understanding of the Buddhadharma is so deeply adulterated with his intellectual contrivances.

Secular Buddhism is defective from birth.

Author: Malcolm

Date: Thursday, September 28th, 2017 at 12:40 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

Maybe its a distinction without real significance, but with the exception of certain interpretations within the Japanese Single Practice schools, holding one sutra or another as primary does not equate to holding one sutra or another exclusively. Rather, the primary text is the basis of the school's view through which other texts are interpreted and understood.

Malcolm wrote:

There is no evidence of such a trend in India.

Queequeg said:

It may not be the case that schools in India were organized around particular texts, but there certainly were schools advocating various distinct views.

Malcolm wrote:

Yes, in general, divided into the four siddhanta.

Queequeg said:

And I'm not quite sure that Indian schools were not organized around particular texts, or bodies of texts - aren't the respective collections of texts and commentaries the basis by which schools of Buddhism in India were defined? Hinayana was based on the Agama/Nikaya, Mahayana based on the Mahayana sutras, and within these broad divisions were other sectarian divisions.

Malcolm wrote:

Certainly schools were organized around canons, but it really does not appear that there were systematic schools based around individual sūtras per se. The closest you can come to this is the broad divisions of Indian Mahāyāna sūtras into three categories: Prajñāpāramitā, Yogacāra and Tathāgatagarbha Sūtras.

Queequeg said:

Maybe distinguishing East Asian schools because of their foundation on particular texts is a distinction without real significance.

Malcolm wrote:

I think it is one of the hall marks of East Asian Buddhism, actually.

Author: Malcolm

Date: Wednesday, September 27th, 2017 at 1:13 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

DGA said:

The Lotus Sutra makes particular claims on those persons who are said to uphold the sutra. In Japanese Buddhism especially, it is not unusual to find persons who describe themselves as "upholders of the Lotus Sutra" or similar. In contrast, from the perspective of classical Indian Mahayana, would the meaning of an "upholder" of this sutra differ significantly? Specifically, if the Lotus Sutra is seen as part of a continuous canon of teachings and not as a singular event, then what could it mean to "uphold" the sutra?

Malcolm wrote:

All claims have a context. No substantial evidence has ever been put forward suggest Indians formed schools around individual sūtras, suggesting that the context of such claims found in Saddhammapundarika Sūtra are extremely different in India than they grew to be in China and later, Japan. So yes, the meaning of an "upholder" of this sutra differs in significant ways.

Author: Malcolm

Date: Saturday, September 23rd, 2017 at 4:04 AM

Title: Re: Why Secular Buddhism is Not True

Content:

Vasana said:

Secular-Buddhism can also be a gateway to traditional forms of Buddhism for some.

Malcolm wrote:

Never seen it happen yet.

Author: Malcolm

Date: Saturday, September 23rd, 2017 at 4:01 AM

Title: Re: enlightenment in one life

Content:

ilaria said:

i am a very practical person, i don't like doctrin...so i was asking you (and myself) HOW we can reach enlightenment...

i know the theory ...etc etc but which is the way?

Malcolm wrote:

Relying on a realized master is in fact the only way to attain awakening in a single lifetime.

Author: Malcolm

Date: Saturday, September 23rd, 2017 at 1:13 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Minobu said:

I apologize Malcolm for deciding something about you...that being you don't believe in Mahayana.

.

Malcolm wrote:

No worries.

Author: Malcolm

Date: Friday, September 22nd, 2017 at 5:22 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

The nirmanakāya, being an emanation (hence the appellation, nirmana) can come, go or stay forever — it has nothing to do with durability. If there is no Sahaloka, for example, Buddha can hang out in space, but if there are no sentient beings there to teach, what is the point?

Queequeg said:

And in the Lotus, the Buddha says, I stay forever, always have been here and and always will. All of this goes without saying that there are sentient beings. To posit a circumstance in which there are no living beings is... moot.

Malcolm wrote:

The rūpakāyas are basically illusions. They are not substantial entities.

Queequeg said:

"The trikaya teaching appeared after the Lotus appeared." If you accept the three kāyas, such a statement makes no sense.

Sure it does - Buddha taught different teachings in different contexts, which is why he appears to contradict himself. Such as when he says, "Tomorrow I enter parinirvana." "I don't really enter parinirvana." As you admit, you have to take into account context.

Malcolm wrote:

According to your own tradition, the Saddharmapundarika was taught towards the end

of the Buddha's life. How can it possibly make sense that the trikāya and five certainties "appear later?"

It is one thing to reconcile seemingly contradictory statements, it is another thing to compound an already complicated situation by introducing such Western historical notions into your understanding such as Lotus appears in 100 BCE; but trikāya starts with Maitreyanath , and so on.

Queequeg said:

My conclusion is not in contradiction to the text of the sūtra itself. Buddha's words are not just simple exhortations to be taken literally. For example, in some places the Buddha says we should kill, lie, cheat, and steal. But one cannot take such pronouncements literally. The Buddha's words must be taken as a whole, not in isolation from one another.

Your point is that Shakyamuni attributes aspects of Sambhogakaya to himself, but that this is just upaya to generate faith.

Malcolm wrote:

I did not say that. I said that Prithvibandu made this assessment. This is how Indians understood the passage in question. We are unfortunately stuck with only a single subcontinental commentary. However, the influence of the Saddharmapundarika was very great, and was a key sūtra in Indian and post Indian Mahāyāna everywhere. Indians read these sūtras together, as a whole, and unlike the Chinese and Japanese, did not elaborate schools based on this or that sūtra.

Author: Malcolm

Date: Friday, September 22nd, 2017 at 4:12 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

The only point I disagree with is the distinction drawn between nirmanakaya and sambhogakaya in the Lotus. The whole point of the life span chapter is to explain to the assembly that their perception that the Buddha is born and enters parinirvana is upaya. He is talking about himself as the Buddha that ordinary beings see - the nirmanakaya. He says that he is constantly dwelling in the Saha world leading beings, whether as Shakyamuni or in some other appearance. The point is that the nirmanakaya is durable.

Malcolm wrote:

The point is that ordinary beings can only see a nirmanakāya, if they are lucky.

Queequeg said:

What you are claiming as the Indian view can only prevail if all that business about constantly abiding in the Saha world is upaya - and indeed that is your claim. This is our

impasse.

Malcolm wrote:

The nirmanakāya, being an emanation (hence the appellation, nirmana) can come, go or stay forever — it has nothing to do with durability. If there is no Saḥaloka, for example, Buddha can hang out in space, but if there are no sentient beings there to teach, what is the point?

Queequeg said:

The trikaya teaching appeared after the Lotus appeared. To the extent that later Lotus proponents labored to find the trikaya in the Lotus, its because they were resolving distinctions that came up later and were then used to analyze the sutras. We use more words to resolve the breaches that words created in the first place.

This apparently means you do not accept the teachings of the three kāyas as the Buddha's teaching.

Where do you get that I do not accept trikaya teaching?

Malcolm wrote:

"The trikaya teaching appeared after the Lotus appeared." If you accept the three kāyas, such a statement makes no sense.

Queequeg said:

Trikaya and 5 Certainties are teachings that emerged at a time later than the Lotus.

Malcolm wrote:

This is a Western text critical claim.

Queequeg said:

Perhaps if Trikaya and 5 certainties were part of the vocabulary at the time that the Lotus emerged, the teaching would have taken a slightly different appearance. But they weren't. This does not mean Trikaya and 5 certainties are to be rejected. However, care is necessary to apply them in other contexts.

Malcolm wrote:

Again, this way of looking at things is rooted in Western text criticism.

Queequeg said:

Why? It appears in many sūtras. This is why I chided you for relying on text critical scholarship when it suits you, and ignoring it when it doesn't.

That is one way to look at it. Another is to take into account the nature of upaya and understand that context matters - that a teaching which is illuminating in one context may create confusion in another. I don't think that this is a controversial statement.

Malcolm wrote:

You are dressing up your devotion to Western text criticism in "upayic clothing." If you try

to mix text critical scholarship with Buddhadharma, you get a very strange result.

Queequeg said:

I am always grateful to discuss Dharma matters with you, Malcolm. I treasure you as a good (virtual) dharma friend, and no doubt you have given me plenty to think about. You can insist that you are right as much as you want, but unless you address the actual text of the sutra where the Buddha makes statements that are incompatible with your conclusion, I'm at a loss as to where we can go from here.

Malcolm wrote:

My conclusion is not in contradiction to the text of the sūtra itself. Buddha's words are not just simple exhortations to be taken literally. For example, in some places the Buddha says we should kill, lie, cheat, and steal. But one cannot take such pronouncements literally. The Buddha's words must be taken as a whole, not in isolation from one another.

Queequeg said:

At this point, it would be very interesting to me to see this commentary myself. Do you have a citation for the French translation that I've seen referenced online?

Malcolm wrote:

Sorry, I read the text directly in Tibetan, so do not have a handy reference.

Author: Malcolm

Date: Friday, September 22nd, 2017 at 1:23 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

Akaniṣṭha Gandavyuha is outside of the three realms completely. It can only be accessed by bodhisattvas of the eighth bhumi and beyond.

Coëmgenu said:

I must be confused. I'm not really exposed to discourses or teachings surrounding Akaniṣṭha Gandavyuha, since that mode of expression of the dharma isn't really a part of anything I practice, so its likely that I have some misconceptions as a result of not educating myself on the matter.

I had (mis)understood Akaniṣṭha Gandavyuha as the Pure Land of Vairocana, and I had thought that in, at least some(?) Buddhist cosmologies "we" (within a 'smaller' Pure Land) are (mis?)understood to be 'within' this Akaniṣṭha Gandavyuha, whatever that spatialized language means in this context. How absurd is it to have thought that?

Malcolm wrote:

The Ghanavyūha Sūtra states:

The buddhas abiding in that place
praise Ghanavyūha.

Ghanavyūha has existed from beginningless time.
A self-originated emanation is there,
the stainless Buddha.
Dwelling beyond the three elements (fire, air, and water),
that place is without grasping to bliss,
it is free from the experience of I and mine,
it is unchanging, ultimately permanent, and stable.
Ghanavyūha is unconditioned.
The perfect buddhas awaken [there]
but without buddhahood in the supreme place, Akaniṣṭha,
the deeds of the buddha will not be performed in the desire realm.
Once they depart Ghanavyūha
ten million emanations of the Buddha
will always remain in yogic equipoise.
And:
The Ghanavyūha buddhafield exists beyond the subtle particle nature of the other
buddhafields. The Ghanavyūha buddhafield is without the sun, planets, and the moon.
Because it's nature is unconditioned, it does not appear as the most subtle of subtle
particles.
Thus the Buddha teaches that all buddhas attain buddhahood in Ghanavyūha.

And, it is really not a place within time or space:
When consciousness transforms,
it is Ghanavyūha free from mind.
It is not the domain of those with concepts.
The palace of the Tathāgata, Ghanavyūha,
did not arise in the past and has no end;
it arises from the power of natural perfection;
without a cause, does not arise from karma;
it is not created by Išvara;
it exists truly beyond
the desire, form, and formless realms.
As it is beyond the desire realm,
beyond the form realm, the formless realm,
the unconscious beings, and the cause of darkness—
this beautiful Ghanavyūha buddhafield
formed from space,
is not the domain of those with causes,
free from existence and nonexistence,
free from sameness and difference.

Author: Malcolm

Date: Friday, September 22nd, 2017 at 12:20 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

In Dzogchen, the tathāgatagarbha is not the ālayavijñāna. The ālayavijñāna is a product of the delusion of the imputing ignorance. Tathāgatagarbha is the gzhi. When it is recognized, there is nirvana, when it is not recognized, there is samsara. Tathāgatagarbha does not prevent delusion nor does it stimulate awakening.

Grigoris said:

This is the Dzogchen view then. Fair enough. The basis of liberation is right view. I get your point now. Thank you.

Malcolm wrote:

Phew!

Author: Malcolm

Date: Thursday, September 21st, 2017 at 11:26 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

I quote the Buddha's words from the sutra without caveat. It is the Buddha's teaching. How it came to be written, some time in the 1st c. BCE ~ 1st c. CE, I have no idea.

Malcolm wrote:

It's good that you have no idea. You also have no idea when it was committed to writing. So why waste your time assuming that things like the five certainties are "younger" than the Saddharmapundarika Sūtra? If we follow your text based logic, also the sambhogakāya is "younger" than the Saddharmapundarika Sūtra.

Queequeg said:

Cut the games.

Malcolm wrote:

Even when it seems like I am playing games, the purpose is serious.

illaraza said:

Hello Old Pal Malcolm. Here is my take:

Malcolm wrote:

Thanks for your input.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 11:25 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Coëmgenu said:

[...]

One might consider akaniṣṭha in light of the Buddha's Pure Land in specifically described in Chapter 16.

[...]

Queequeg said:

This analysis can certainly be applied. What is poignant is that Shakyamuni's Pure Land is the Saha World. Ordinary beings see it aflame, but is actually tranquil.

Coëmgenu said:

But is akaniṣṭha, the Pure Land of Mahāvairocana, not also understood in exactly the same way?

.

Malcolm wrote:

Akaniṣṭha Gandavyuha is outside of the three realms completely. It can only be accessed by bodhisattvas of the eighth bhumi and beyond.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 11:14 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Madhyamaka categorically rejects the Yogacara doctrine of icchantikas, still they admit that there are some sentient beings who may never attain buddhahood.

paël said:

Such as?

Malcolm wrote:

Such as some beings who are so contaminated by afflictions they will never get out of samsara even though everyone has the potential to become awakened.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 9:24 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Grigoris said:

You hear that?

That's the sound of a Bodhisattva vow breaking...

Malcolm wrote:

No, a bodhisattva has to understand whom they can help, and whom they do not have the capacity to help. Just because I may leave you to your misconceptions does not mean I cease wishing you to be free of them.

Grigoris said:

Chill out dude, I am joking!

These Bodhisattvas are just too serious for their own good!

Malcolm wrote:

I understood that you were joking, but it is also a serious point as well.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 8:23 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

What do you mean by 'text based logic'?...

I do have a bias in favor of the sutra. If that is 'text based logic', then that is an accurate characterization.

Malcolm wrote:

Your hermeneutical criteria has been overdetermined by Western text critical scholarship.

Can you imagine any traditional scholar arguing about the five certainties in the Saddharmapundarika Sūtra based on some idea that it was written down between 100 BCE — 100 CE? I can't.

Queequeg said:

Now you're just dancing.

Our exchange is published above. The outstanding issues are there.

It would not be outrageous for someone to conclude you don't want to deal with the sutra.

Malcolm wrote:

You reject the five certainties because according to you they are a later Mahāyāna

teaching. But it is not actually the case that they are a later Mahāyāna teaching. All sūtras present the five perfections: a perfect place, perfect teacher, perfect retinue, perfect teaching, and a perfect time, including Hinayāna sūtras. The distinction between the nirmanakāya and the sambhogakāya is that the five perfections are constant in the case of the latter, but in the case of the former, the place is different, the teacher may be different, a different retinue, a different teaching, or a different time.

For the sambhogakāya, the place is always Akaniṣṭha, the teacher is always the sambhogakāya of the Buddha, the retinue is always not-retrogressing bodhisattvas as well as buddha-emanations, the teaching is always Mahāyāna, or Ekayāna, whichever term you like, and the time is always.

Further you claim:

The trikaya teaching appeared after the Lotus appeared. To the extent that later Lotus proponents labored to find the trikaya in the Lotus, its because they were resolving distinctions that came up later and were then used to analyze the sutras. We use more words to resolve the breaches that words created in the first place.

This apparently means you do not accept the teachings of the three kāyas as the Buddha's teaching. Why? It appears in many sūtras. This is why I chided you for relying on text critical scholarship when it suits you, and ignoring it when it doesn't.

The Buddha is quite clearly stating that Rajagriha is a sambhogakāya buddhafield since it will not perish when the Saḥaloka perishes. He states he will always be present there. He states the Dharma he will teach there, etc. He states that its continuous presence cannot be observed by everyone. It is really quite clear.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 8:08 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

It seems to me that the Tathagatagarbha is the "cause" of Nirvana and samsara in the same way that the Dharmata or the gzhi is the cause of...

Malcolm wrote:

In Dzogchen, the tathāgatagarbha is not the ālayavijñāna. The ālayavijñāna is a product of the delusion of the imputing ignorance. Tathāgatagarbha is the gzhi. When it is recognized, there is nirvana, when it is not recognized, there is samsara.

Tathāgatagarbha does not prevent delusion nor does it stimulate awakening.

Grigoris said:

If the Tathagatagarbha is not the basis of liberation, then what is? Are you implying that not all sentient beings possess Tathagatagarbha? Only Buddhists? Only Buddhists have the ever-present potential for enlightenment?

Malcolm wrote:

The basis of liberation is right view. We have covered this already. The rest of your questions are inapplicable.

Grigoris said:

Well, all I can say then is you seem not to understand the difference between following the Vajrayāna path and the common sūtra path.

I didn't know they were separate, I thought they were complimentary.

Malcolm wrote:

They have the same goal. But the common sūtra path is for those of less capacity and intelligence who imagine it is necessary to practice in a very external way to gather the two accumulations. The Vajrayāna path is for those who are intelligent and highly motivated to attain buddhahood.

Grigoris said:

Is there a sentient being out there that will not achieve Buddhahood?

Malcolm wrote:

Madhyamaka categorically rejects the Yogacara doctrine of icchantikas, still they admit that there are some sentient beings who may never attain buddhahood.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 7:55 PM

Title: Re: Vegetarian and Tibetan Buddhism

Content:

thomaslaw said:

Hi everyone,

Are Tibetan monks vegetarian? If not, any meats they are not allowed to eat, or they are allowed to any meats?

Malcolm wrote:

No. The standard meats classes (humans, carnivores) that Buddha forbade monks apply.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 7:53 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

amanitamusc said:

Sad.

Grigoris said:
You hear that?

That's the sound of a Bodhisattva vow breaking...

Malcolm wrote:
No, a bodhisattva has to understand whom they can help, and whom they do not have the capacity to help. Just because I may leave you to your misconceptions does not mean I cease wishing you to be free of them.

Author: Malcolm
Date: Thursday, September 21st, 2017 at 11:18 AM
Title: Re: Shakyamuni as the Eternal Buddha
Content:

Queequeg said:
What do you mean by 'text based logic'?...

I do have a bias in favor of the sutra. If that is 'text based logic', then that is an accurate characterization.

Malcolm wrote:
Your hermeneutical criteria has been overdetermined by Western text critical scholarship.

Can you imagine any traditional scholar arguing about the five certainties in the Saddharmapundarika Sūtra based on some idea that it was written down between 100 BCE — 100 CE? I can't.

Author: Malcolm
Date: Thursday, September 21st, 2017 at 11:13 AM
Title: Re: Did the 84 mahasiddhas practice Ngöndro?
Content:
Malcolm wrote:
...People like Magnus were quite proper to correct him...

yagmort said:
unlike you he didn't present any support to his arrogant remarks...

Malcolm wrote:
The last thing in the world that Magnus is, is arrogant.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 9:33 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

The Buddha's parinivana dates to roughly around 407 BCE if you follow the dates put forward by Cousins, etc, much earlier if you follow more traditional dates. Yet you claim that Lotus itself dates to a period 300—500 years later. So, is it 1) the Buddha's teaching or 2) merely the work of an inspired Mahāyāni, or 3) do you accept the tradition that the Mahāyāna sūtras were kept hidden for hundreds of years by bodhisattvas and slowly revealed?

Queequeg said:

I quote the Buddha's words from the sutra without caveat. It is the Buddha's teaching. How it came to be written, some time in the 1st c. BCE ~ 1st c. CE, I have no idea.

Malcolm wrote:

It's good that you have no idea. You also have no idea when it was committed to writing. So why waste your time assuming that things like the five certainties are "younger" than the Saddharmapundarika Sūtra? If we follow your text based logic, also the sambhogakāya is "younger" than the Saddharmapundarika Sūtra.

Queequeg said:

Cut the games.

Malcolm wrote:

Even when it seems like I am playing games, the purpose is serious.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 8:41 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

smcj said:

But basically, yeah. Indications of Buddha Nature are expressed in normal life too, although in immature, incomplete, stunted ways--at least as per the Vajra Master of Sherab Ling Monastery.

Malcolm wrote:

I prefer what the Buddha says. Your mileage may vary.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 5:55 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

The Lotus dates from First c. BCE ~ First c. CE.

Malcolm wrote:

So, it is not even the Buddha's teaching. Make it all rather moot then.

Queequeg said:

That's ridiculous. Thanks for the drive by.

Malcolm wrote:

The Buddha's parinivana dates to roughly around 407 BCE if you follow the dates put forward by Cousins, etc, much earlier if you follow more traditional dates. Yet you claim that Lotus itself dates to a period 300—500 years later. So, is it 1) the Buddha's teaching or 2) merely the work of an inspired Mahāyāni, or 3) do you accept the tradition that the Mahāyāna sūtras were kept hidden for hundreds of years by bodhisattvas and slowly revealed?

Author: Malcolm

Date: Thursday, September 21st, 2017 at 5:48 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

The Buddha never taught anything that remotely resembles this.

Grigoris said:

(On the basis of the Buddha's teaching in the Lankavatara Sutra)

Some schools equate the Tathagatagarbha with the Alayavijnana (which they claim is intrinsically pure) and thus the basis, or cause, of all wholesome actions.

Malcolm wrote:

Some schools? Which schools? Can you name some for me?

In fact it is the Lankāvatara which equates tathāgatagarbha with the ālayavijñāna, but not for the reason you present here.

According to this sūtra, tathāgatagarbha was taught in order to convert to Buddhadharma those immature people who were afraid of the teaching of selflessness.

It also teaches that the tathāgatagarbha/ālayavijñāna is the cause of both kusala and akusala, positive and negative actions. The sūtra says that while the tathāgatagarbha/ālayavijñāna is intrinsically pure, since it is afflicted with adventitious afflictions it appears as if it is impure. Finally, the Buddha's last statement about the tathāgatagarbha in the Lanka is that the tathāgatagarbha is the cause of both samsara and nirvana, as well as both happiness and suffering.

It really does not correspond with the picture you paint of the tathāgatagarbha being this engine of bodhi driving everyone to awakening regardless of their religious affiliation.

Grigoris said:

In Vajrayāna it is clearly explained that such bodhisattvas are not fortunate.

Well, from my personal standpoint, caught in the joyful blender known as Samsara (and with no real exit in sight), I consider 8th level Bodhisattvas fortunate.

Malcolm wrote:

Well, all I can say then is you seem not to understand the difference between following the Vajrayāna path and the common sūtra path.

Grigoris said:

And let's clear up an assumption of yours: Do you really believe that all Buddhists are motivated by Bodhicitta? I'm not convinced (again, based on my limited experience).

Malcolm wrote:

Not all Buddhists are followers of Buddhadharma. Many millions of "Buddhists" are culturally "Buddhist" with no understanding of Buddhadharma. Only some so-called "Buddhists" are followers of Buddhadharma.

Those who have taken the bodhisattva vow are motivated by Mahāyāna bodhicitta. Otherwise they would not have taken the vow. And lest, for example you complain that some people may take it without meaning it, the Surangama Samadhi Sūtra teaches that Māra tried to deceive the Buddha by taking the bodhisattva vow; but guess what— even if one takes the bodhisattva vow with the intent to deceive, it still has such force that even Papayin Māra received a prediction for full buddhahood.

There are many people who practice Hinayāna who have no interest in Mahāyāna. But they too are generally motivated by love and compassion.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 2:45 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

smcj said:

I think my pro-Christian postings probably need a disclaimer. I see Christianity as effectively unworkable--for me at least. (For me), being a practicing Christian would be like trying to put on a production of "Hamlet" when the only script you've got has mostly

been put through a paper shredder. I'd know it's all still there, but only bits and pieces are still intelligible.

So I can appreciate those bits and pieces without any intention of investing myself whole heartedly in it. Thus I can have a positive attitude and not feel as if I am in any way taking from my practice of Dharma. I feel no need to be defensive or threatened by a positive attitude towards it. My Refuge in the 3 Jewels is not at risk by doing so.

Not a big deal.

Malcolm wrote:

Recognizing what is good in nonBuddhist religions is easy: love, compassion, and encouragement to behave kindly and virtuous.

But that's it. And of course there is no harm in it.

Otherwise, as the Buddha said:

All tīrthikas are crazy,
proclaiming extremes of existence and nonexistence,
therefore, they will not be liberated.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 2:44 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Malcolm wrote:

Exactly.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 2:30 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

The Lotus dates from First c. BCE ~ First c. CE.

Malcolm wrote:

So, it is not even the Buddha's teaching. Make it all rather moot then.

Minobu said:

all Mahayana sutras as you know start with thus i heard.

Malcolm wrote:

My point was, what is the point of all this arguing about what the Saddharmapundarika Sūtra means if one does not even believe it was taught by the Buddha? If it was not taught by the Buddha, what is the point?

Our friend is trying to reconcile the findings of Buddhologists with traditional Chinese and Japanese doxography. It will never work.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 1:59 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

The Lotus dates from First c. BCE ~ First c. CE.

Malcolm wrote:

So, it is not even the Buddha's teaching. Make it all rather moot then.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 1:02 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

Malcolm, being incorrect is not a problem.

Malcolm wrote:

It is, if like Lay-Man, you hastily proclaim things as fact when you actually do not have all the facts before you. Lay-Man participated actively in spreading his ill-sourced info. He is responsible for that. People like Magnus were quite proper to correct him.

yagmort said:

You did come up with your example of Jatson Nyingpo just recently.

Malcolm wrote:

If I spent all my time doing research to dispel all the misconceptions I see on DW, I would never get any work done. As it is I spend too much time on here anyway.

I suppose it would be better to leave you all to your misconceptions, whatever they may be.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 12:40 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Yes, had you bothered to read the tathāgatagarbha sūtras (try Shri Māla Devi sūtra, for example) or even the Uttaratāntṛa, you would have understood only Buddhas can see tathāgatagarbha, not even 10th stage bodhisattvas can see it. For common people like ourselves, tathāgatagarbha is only something to have faith in, according to sūtra presentation. Dzogchen, of course, is different.

Grigoris said:

I have read them. My understanding is that one's enlightened nature shines through the haze of ignorance constantly and can be seen in all those small acts of generosity, etc... that we engage in on a day-to-day level, since it is the source of all "wholesomeness"

Malcolm wrote:

The Buddha never taught anything that remotely resembles this.

There are two kinds of gotra, the natural capacity that any sentient being has to awaken, and activated gotra, which comes from taking the bodhisattva vow. Without the latter, full buddhahood is not possible. It is not even possible to be a bodhisattva, much less a bodhisattva on the stages. This is all clearly explained by Maitreyanātha.

Grigoris said:

Eighth stage bodhisattvas are still one incalculable eon away from buddhahood. Again, this is very clearly explained in sūtra.

Yeah, but the Bodhisattvas, so it's not like they are tapping their foot waiting for time to pass so they can reach enlightenment. They willingly signed up for the job.

Malcolm wrote:

In Vajrayāna it is clearly explained that such bodhisattvas are not fortunate. You supposedly are a ngakpa, so you should understand things from a Vajrayāna point of view, and not reject it. Otherwise, you are just a guy engaged in cosplay.

Grigoris said:

Luckily my early exposure to ideas like that has inoculated me to them. See, there are benefits to being an ex-Christian too!

Malcolm wrote:

Your ex-Christian background has inoculated you against understanding very basic principles of the Dharma.

You can argue with the Buddha if you choose. These things are very clearly explained in sūtra, the Abhisamayālaṅkāra and elsewhere.

The Buddha states in the Lankāvatara Sūtra:

Though indeed tīrthikas conceive of liberation.
they will not be liberated.

And:

All tīrthikas are crazy,
proclaiming extremes of existence and nonexistence,
therefore, they will not be liberated.

But you seem to be like many people in the West, basically making up your own religion
as you go along.

Author: Malcolm

Date: Thursday, September 21st, 2017 at 12:21 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

I, in my daily life, see plenty of examples of other (non-Buddhist) people that seem to be
doing a much better job of this, so I am in no position to condemn their path.

Malcolm wrote:

Pointing out to someone who imagines they are going to New York when they are
actually headed to LA is not condemning someone's choice of path. One is simply
informing them they have picked the wrong road. They may even make it to LA, but they
will still have to turn around if they really want to go to New York.

Other paths do not lead to Buddhahood. It is really that simple. The Buddha stated this
in unequivocal terms in many places. If you don't believe him, why even call yourself a
follower of the Buddha?

Author: Malcolm

Date: Thursday, September 21st, 2017 at 12:19 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Vipaśyāna is dependent on right view. There is no Dzogchen tantra that states otherwise,
much less any other teaching of the Buddha. Moreover, in Dzogchen, awakening is
dependent on a guru's direct introduction.

Grigoris said:

And all those Sutra Mahayanis staring at their Tathagatagarbha, confused as hell,
waiting for a Dzogchen guru to point it out to them...

Malcolm wrote:

Yes, had you bothered to read the tathāgatagarbha sūtras (try Shri Māla Devi sūtra, for
example) or even the Uttaratantra, you would have understood only Buddhas can see
tathāgatagarbha, not even 10th stage bodhisattvas can see it. For common people like
ourselves, tathāgatagarbha is only something to have faith in, according to sūtra

presentation. Dzogchen, of course, is different.

Grigoris said:

Eighth stage bodhisattvas who have not had the good fortune to enter into Vajrayāna do not experience things in a "completely Vajrayāna way."

I find it hard to imagine that an 8th stage Bodhisattva would be in need of "good fortune" whether of the Vajrayana variety or not...

Malcolm wrote:

Eighth stage bodhisattvas are still one incalculable eon away from buddhahood. Again, this is very clearly explained in sūtra.

Grigoris said:

PS, all this devil's advocate stuff is really quite boring and wasteful of other people's time.

I am not playing Devil's advocate, I actually disagree with you. I do not think that Buddhism has a monopoly on liberation. I believe that Tirthika can gain insight and achieve liberation because of the innate capacity which exists in all sentient beings: the Tathagatagarbha.

Malcolm wrote:

They can, but they have to take refuge in Buddhadharma first. Then they are no longer tīrthikas.

Grigoris said:

I think all paths (well, not all, not Satanism for example) contain teachings which can lead to the two accumulations.

Malcolm wrote:

This is a mistaken belief. There is no possibility tīrthikas (who are specifically what we term Hindus, actually), much less other nonBuddhists faiths gather the so called merit and wisdom accumulations.

If they practice the four immeasurables, love, compassion, etc., as well as avoid non-virtue, they will remain in higher realms, depending on their past karma.

However, the merit accumulation depends on having developed bodhicitta (the motivation to become a buddha for the benefit of all sentient beings). When one dedicates one's merit free from the three wheels, it becomes inexhaustible. This is the only way to gather the merit accumulation. Otherwise, one always spends whatever merit one has, eventually, and winds up in lower realms. There is no need to even discuss the wisdom accumulation.

M

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 11:59 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

CTR was trying to help people with no experience of Vajrayāna during the seminars from 1973-1980 gain a (very) gross approximation of Vajrayāna view by using examples from European intellectual history. Taking him literally on this point is mistaken. When reading CTR's books, all edited from f-bombs filled transcripts into smooth prose, we have to understand too that he was doing acid and smoking pot with his students because he was trying to relate to them at their level.

dzogchungpa said:

Wait, he used the f-word when he was teaching at the seminars? Well, now I don't know what to think.

Malcolm wrote:

Yes, little one. Indeed he did. Shocking, no?

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 10:02 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Ask yourself how is it possible that a German man with no experience at all of Buddhadharma, let alone Vajrayāna, can understand and experience things in a completely Vajrayāna way?

Grigoris said:

Because true insight is not dependent on "-isms and schisms", but on one's enlightened nature. You, as a Dzogchenpa, should be well aware of that.

Malcolm wrote:

Vipaśyāna is dependent on right view. There is no Dzogchen tantra that states otherwise, much less any other teaching of the Buddha. Moreover, in Dzogchen, awakening is dependent on a guru's direct introduction.

One's "enlightened nature," by which I assume you mean the nature of the mind, is something that one discovers through it being pointed out. Dzogchen teachings make it very clear that without a guru one will never have confidence in the nature of the mind if one discovers it oneself. So as someone who aspires to practice Dzogchen, I understand that a Dzogchen guru is the one thing indispensable for practicing Dzogchen. This is clearly stated in Dzogchen tantras. Not only that, but the need to

follow a guru is clearly explained in Buddhadharma in general, including sūtra.

Grigoris said:

How can you know whose student this "german man" was in previous lives? How do you know if that he was not a non-regressing Bodhisattva that trained at the feet of any number of Buddhas before incarnating here to lead Christians to the Dharma?

Malcolm wrote:

Eighth stage bodhisattvas who have not had the good fortune to enter into Vajrayāna do not experience things in a "completely Vajrayāna way."

And there is no evidence whatsoever that Meister Eckhardt led anyone to the Dharma, much less Christians.

PS, all this devil's advocate stuff is really quite boring and wasteful of other people's time.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 9:26 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

In that regard i am thankful to Lay-Man as he stated both names and dates by naming 18th century and Khyentse, Kongtrul and Wangpo right away in his first reply. .

Malcolm wrote:

And he was incorrect. I am quite certain if one keeps poking at the pile of texts which survived we will find even earlier examples of the five bums. I am quite certain that Rigzin Jatson Nyingpo was not the first person to recommend this.

Text criticism involves a kind of myopia in which if one could not find a tradition in a book somewhere, it must have not existed.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 9:21 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

dzogchungpa said:

I'd like to think it could open a few minds here and there.

Malcolm wrote:

Before people's minds are "open," they actually ought to first understand the subject

matter.

Grigoris said:

And CTR definitely did not know what he was talking about!

Malcolm wrote:

Ask yourself how is it possible that a German man with no experience at all of Buddhadharma, let alone Vajrayāna, can understand and experience things in a completely Vajrayāna way? If you think that it is possible, you have fallen from someone who follows Dharma to someone who has become an all-oner, an advocate of a foolish perennialism.

As far as the comment goes to which you are responding, I was referring to dzogchung's opinion that reading CTR's book might "open minds."

CTR was trying to help people with no experience of Vajrayāna during the seminars from 1973-1980 gain a (very) gross approximation of Vajrayāna view by using examples from European intellectual history. Taking him literally on this point is mistaken. When reading CTR's books, all edited from f-bombs filled transcripts into smooth prose, we have to understand too that he was doing acid and smoking pot with his students because he was trying to relate to them at their level.

M

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 8:48 PM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

I made two points here that are not contradictory.

1. The sutra itself does not support your contention that Shakyamuni's life span is mere upaya to inspire faith. To arrive at that position one must introduce assumptions not found in or supported by the text.

Malcolm wrote:

Everything is interpretable. Your notion that the text must be taken literally is an assumption you are introducing to the text, which is not supported by the text itself and is directly contradicted by the text:

The Buddhas teach the Dharma

With myriads of uncountable skillful means,

According to the capacities of sentient beings;

The inexperienced cannot understand this.

Queequeg said:

2. To the extent that the Five Certainties stand for the eternity of Sambhogakaya, but not Nirmanakaya, it is inapplicable here. Again, because the text itself resists conformity.

Malcolm wrote:

My comment is based on Prthvibandhu's commentary. This is how the sūtra was commonly understood by Indian exegetes. In other words, Śakyamuni, in this sūtra, is attributing to himself the qualities of a sambhogakāya which are commonly understood to the audience of bodhisattvas. Since only eighth through tenth stage bodhisattva are privileged to see the Sambhogakāya in Akaniṣṭha, he is in this passage making a statement about the inseparability of the three kāyas. Further, to understand this passage in question, one must also understand it in reference to the statement about the purity of the Sahaloka in the Vimalakīrti-nirdeśa sūtra.

There are many ways to unpack a sūtra's meaning — the literal meaning of the words is generally the least useful and interesting.

The text does not "resist" conformity, as you put it. The idea of the three wheels, for example, or that sūtras are to be understood in light of when in Buddha's career he supposedly taught them is actually the basis for your entire exegesis of this sūtra — but that idea is also not supported in the sūtra. Where did the Buddha say, "You can disregard everything I have said in the past?"

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 11:13 AM

Title: Re: Shakyamuni as the Eternal Buddha

Content:

Queequeg said:

As a follow up note:

C, you seem to have interpreted the "Word games" comment as directed at you personally. That is not the case.

I do think your prose is difficult to understand, but the "Word games" comment was directed at the substance of your comment. In your comment you appear to describe what amounts to a verbal shell game where meanings are variously ascribed to the particular names of buddhas, or aspects of buddhas, ostensibly to conform to one particular view or another.

As the rest of my comment tries to point out, Shakyamuni as eternal is not an intellectual somersault but the import of the Lotus Sutra text itself. I pointed out that Malcolm suggesting that this message in the Lotus is another upāya in the manner he suggests it is, is not compelling as it is not supported by the text of the sutra, and instead is a complete contradiction.

The Five Certainties, as I can gather, seem to have been a much later development in Indian Buddhist thought. It is, in the very least, awkward to use it to analyze a text that long predates it.

Malcolm wrote:

You are contradicting yourself here. You assume that you can apply someone's traditional exegesis to a text, and discard someone else's traditional exegesis based on some text critical criterion which you merely accept arbitrarily so it won't contradict your prejudices. The five certainties are found within Sūtra.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 10:21 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

dzogchungpa said:

I'd like to think it could open a few minds here and there.

Malcolm wrote:

Before people's minds are "open," they actually ought to first understand the subject matter.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 10:19 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

Malcolm, thank you for the new info on Jatson Nyingpo.

Malcolm wrote:

Ya'll need to understand that more than 80% of all Tibetan literature was destroyed in the cultural revolution. This is why modern Tibetan text critical scholarship is basically bullshit.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 7:10 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

smcj said:

Back in the early '60s Shenpen Hookam asked CTR what she should read to better understand Buddhism and he told her to read Meister Eckhardt. I guess CTR came across him at Oxford.

Malcolm wrote:

No wonder her view of gzhan stong is so strange.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 4:53 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

If indeed this source stems from the 16th C...

Malcolm wrote:

If indeed? Are you completely bereft of your senses?

Lay-Man said:

Ha Ha. Point taken.

Malcolm wrote:

Also, your point about the Sakya Ngondro book is pointless. Ngondro is Ngondro, whether it is part of a sadhana or part of a guru yoga.

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 4:18 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

If indeed this source stems from the 16th C...

Malcolm wrote:

If indeed? Are you completely bereft of your senses?

Author: Malcolm

Date: Wednesday, September 20th, 2017 at 4:17 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

CTR said:

So although Meister Eckhardt understood and experienced things in a completely vajrayana way...

Malcolm wrote:

Oh really? Absolutely not.

Author: Malcolm

Date: Tuesday, September 19th, 2017 at 10:04 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

Take the language used in early translations of the Kungyed Gyalpo as an example.

Malcolm wrote:

What makes you think Neumaier-Dargyay had any experience at all?

Author: Malcolm

Date: Tuesday, September 19th, 2017 at 9:54 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

Sakya is perhaps the easiest. Dezhung Rinpoche' wrote the first Sakya Ngondro that I know of that is codified as an independent or stand-alone practice. Accumulations are there as it was written in the 20th C.

Malcolm wrote:

The first Sakya Ngondro is actually part of the Triple Continuum literature, specifically, the section of meditating the inseparability of samsara and nirvana. One is supposed to practice the preliminaries until one achieves signs.

The first formal text focusing on Sakya Ngondro was inspired by Kun bzang bla ma'i zhal lung, and composed by Nalendra Khenpo Ngalo in the 1940's or thereabouts. I have translated this text. It covers Ngondro for Hevajra, Vajrayogini, Yamantaka, and Tsembupa Chenrezi.

Rigzin Jatson Nyingpo (1585-1656) writes:

From that outer, inner secret and ultimate practice with the final action practice, in brief, no matter what kind of creation or completion practice one is doing, the preliminary of the best is one hundred thousand refuges, intents to awaken and prostrations; one hundred thousand Vajrasattvas. One hundred thousand mandalas, and one hundred thousand supplications. If this done before, in the main practice, the obstacles to practice will naturally non-exist, and the signs will quickly appear, and the result will be able to appear according to what is stated in the sadhanas. That is the instruction of the Guru Rinpoche. I, Jatson, have definitely experienced this
Therefore, you will have to revise this statement:

However, in practice, the codification of Ngondro as practiced today by the most promulgated cycles derive from Longchen Nyingthik. There are no source commentaries of these ngondro practices, or ANY other that I can find from other Terma tradition which predate Jamyang Khyentse Wangpo's works from the 19th century, specifically Illuminating the Path of Omniscience, which denote the 100,000 accumulation requirement.

Author: Malcolm

Date: Tuesday, September 19th, 2017 at 12:22 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Unknown said:

It central to all dharma traditions however you label them to give up dharma when the time is right.

Malcolm wrote:

That is not what "the emptiness of all phenomena" means.

Author: Malcolm

Date: Monday, September 18th, 2017 at 11:54 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Sherab said:

That was why I asked whether non-Buddhist system of practices actually teach the abandonment of all views (which logically should be at the end of the path). As I mentioned before, I don't think they do.

Grigoris said:

I don't think it matters. If one has true insight into the nature of phenomena then somehow I don't think they will be wasting their time with theories, whether Buddhist or non-Buddhist.

Malcolm wrote:

If someone has true insight into the nature of phenomena, they will waste their time with the view to the extent that they are trying to communicate the view to others.

The reason for "wasting one's time" with theories is to eliminate concepts which one may not recognize as being a wrong view or a lower view.

Buddhadharma, despite some people's knownothingism, is not an anti-intellectual tradition. This should be obvious.

Author: Malcolm

Date: Monday, September 18th, 2017 at 7:26 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

I think you may be misunderstanding what I am saying: I am saying that an intellectual understanding of Right View is not enough. Taking Right View as a mental object means that, like all mental objects, it can become yet another means of self identification: I

have Right View, YOU do not have Right View. You see it happening all the time. For me, an intellectual understanding is not enough. Realisation through insight is essential.

Malcolm wrote:

Without an intellectual understanding of right view, realization through insight is impossible.

Grigoris said:

I did not say an intellectual understanding is not necessary, I said it is not sufficient.

Malcolm wrote:

No one said it was sufficient. All that was said is that it was necessary. Thus, you agree with the statement, "liberation is impossible without right view." The next point is, "In what Dharma can one find right view?" Only in Buddhadharma.

Author: Malcolm

Date: Monday, September 18th, 2017 at 10:46 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

I think you may be misunderstanding what I am saying: I am saying that an intellectual understanding of Right View is not enough. Taking Right View as a mental object means that, like all mental objects, it can become yet another means of self identification: I have Right View, YOU do not have Right View. You see it happening all the time. For me, an intellectual understanding is not enough. Realisation through insight is essential.

Malcolm wrote:

Without an intellectual understanding of right view, realization through insight is impossible.

Author: Malcolm

Date: Monday, September 18th, 2017 at 2:22 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

Right view cannot become an object of grasping to a self. It is automatically the recognition of the absence of the self of the person, at minimum.

Someone who has right view is automatically liberated, in comparison to someone who has wrong view. A person with wrong view will never achieve liberation for as long as they hold wrong views.

Grigoris said:

Any idea can be an object of grasping and identification. An intellectual grasp of Right View is not a guarantee of liberation or freedom from attachment and aversion.

Realisation though, that's a different story.

Malcolm wrote:

It states in sūtra:

They abide on this path
though right view.

And:

Having fully understood wrong view,
whoever conceives of right view
they possess the Dharma.

And:

Those who possess right view,
those people go to higher realms.

And:

Entering onto the plain of right view,
the qualities of the buddhas will be increased with water,
an excellent rain of flowers of buddhadharmas will fall...

The Prajñāpāramita states:

Whoever wishes to be established in right view, should train in the perfection of wisdom.

Ratnakuta states:

Right view is the abandonment of the view of that the aggregates are a self (satkāyadr̥ṣṭi).

Dharmakīrti states very clearly:

Well cultivated right view
destroys craving and its companions.

Author: Malcolm

Date: Monday, September 18th, 2017 at 12:22 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

...

Losal Samten said:

Do supreme nirmanakayas always teach both Hinayana and Mahayana dharma? Or
sometimes one and not the other?

Malcolm wrote:

They always teach the three yānas.

Author: Malcolm

Date: Monday, September 18th, 2017 at 12:03 AM

Title: Re: Prayers for my Aunt Gail

Content:

KrisW said:

My Aunt Gail passed away yesterday after a battle with breast cancer.
I am not really quite sure what to do as a practitioner except do Shitro.
So I am doing Shitro practice for my Aunt, but if anyone can do any additional practices
or know a way to connect her to the dharma in some way, I beg of you to please do.

Malcolm wrote:
My condolences.

Author: Malcolm

Date: Sunday, September 17th, 2017 at 11:47 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Sherab said:

Also, if liberation is possible in non-Buddhist Dharma, then in a kalpa where the Buddha
Dharma is not present and a Buddha has yet to turn the wheel of Dharma, then
liberation would be possible in such a kalpa. That would contradict what the Buddha
taught.

Grigoris said:

It is possible. Pratyeka Buddhas do it.

Malcolm wrote:

Pratyekabuddhas are those who achieved the āryamarga in a past life under the
teaching of a samyaksambuddha, and then in a future life, awaken on their own when
there is no samyaksambuddha in the world.

Author: Malcolm

Date: Sunday, September 17th, 2017 at 11:44 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

If liberation is not connected with right view, then even people with wrong view (such as
believing that killing sentient beings is a path of liberation) will attain liberation. I.e.
liberation will have no cause, it will be random, and can arise in anyone at anytime.

Grigoris said:

Anyone can be liberated, because they all possess the "cause" for liberation:
Tathagatagarbha.

Anyway, what I meant is that having (especially an intellectual grasp of) Right View
doesn't not mean that one is liberated. Especially if Right View becomes an object of
grasping and identification (with a self).

Malcolm wrote:

The very fact that you put tathāgatagarbha in scare quotes shows that you recognize that it is merely a formal cause, not an efficient cause.

Mundane right view is necessary for realizing supramundane right view. This is the difference, for example, between the paths of accumulation and application (mundane right view) and the path of seeing (supramundane right view).

Right view cannot become an object of grasping to a self. It is automatically the recognition of the absence of the self of the person, at minimum.

Someone who has right view is automatically liberated, in comparison to someone who has wrong view. A person with wrong view will never achieve liberation for as long as they hold wrong views.

Author: Malcolm

Date: Sunday, September 17th, 2017 at 10:40 AM

Title: Re: Buddhahood in This Life Transmission Webcast: 09/15/17

Content:

KrisW said:

Excellent, is the Guruyoga included in those text or is it something that still has to be translated, inquiring minds want to know.

Norwegian said:

Malcolm said on Vajracakra that the Guru Yoga practices referred to in yesterday's event, are not found in these two books, but that they are specific to the Gongpa Zangthal, and that he and Tulku Dakpa Rinpoche will translate them.

heart said:

The five nails is a part of the Gonpa Zangtal and TDR also gave "lung" for this text yesterday. The guru yogas are, if I understood correctly, not a part of the "five nails" Ngöndro practice. So it seems he gave "lung" for four texts yesterday.

/magnus

Malcolm wrote:

What Tulku Dakpa explained to me was that in Northern Treasures, there are several different guru yoga for different cycles that get swapped in and out of the five nails depending on what cycle you are practicing.

Author: Malcolm

Date: Sunday, September 17th, 2017 at 5:58 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Grigoris said:

The other thing that discussions like this make crystal clear, is the fact that having a conceptual grasp of right view does not necessarily lead to any sort of liberation. Mainly due to the grasping to (right) view.

Actually, I dare somebody to show me how this logic:

Without Buddhist Right View you cannot be liberated.

Differs from the Evangelical Baptist idea:

Without Baptism one is condemned to Hell.

Because to me there seems to be no discernible difference between these two attitudes, nor in the "reasoning" behind them.

Malcolm wrote:

If liberation is not connected with right view, then even people with wrong view (such as believing that killing sentient beings is a path of liberation) will attain liberation. I.e. liberation will have no cause, it will be random, and can arise in anyone at anytime.

Author: Malcolm

Date: Saturday, September 16th, 2017 at 5:16 AM

Title: Re: Buddhahood in This Life Transmission Webcast: 09/15/17

Content:

Malcolm wrote:

Working on it

Author: Malcolm

Date: Thursday, September 14th, 2017 at 7:29 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

Understood. I guess from my POV, Tantra is indeed itself an evolution of Buddhism.

Malcolm wrote:

And from our POV, Vajrayāna is a revelation of the profound methods of Buddhadharma. The source of all teachings is the Realms and Transformations of Sound Tantra, which was taught in the first eon by Nangba Dampa.

Lay-Man said:

My statement was in response to Heart's remark that there is no substantiation that

Ngondro had evolved over time, which simply is not true.

Malcolm wrote:

Ngondro is means of purification and gathering the two accumulations. It is the path all buddhas have trod. Therefore, it is absolutely false to call it some kind of Tibetan innovation.

Author: Malcolm

Date: Thursday, September 14th, 2017 at 4:49 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

What is the point? Of doing practices for which one has no lineage?

Grigoris said:

For worldly purposes.

For example: Hanuman is considered the protector of Nak Muay (Muay Thai fighters/practitioners), so every Saturday morning I do some offering practices to garner favour. I know that it is not going to lead me to ultimate liberation, but I do lots of other things on a daily basis that do not lead to liberation, but make my day-to-day life easier. Paying taxes, for example.

Malcolm wrote:

You missed "...for which one has no lineage."

Author: Malcolm

Date: Thursday, September 14th, 2017 at 4:42 AM

Title: Re: Buddha nature vs Soul

Content:

Sherab said:

I allow for the possibility of the unmanifest.

Malcolm wrote:

The Buddha himself never spoke of such a thing.

Author: Malcolm

Date: Thursday, September 14th, 2017 at 4:13 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

With regards to your position that there is no clear evidence of the "evolution of Ngondro" I would only offer this simple point. Buddha Shakyamuni did not teach on the 4 extra-ordinary practices of Ngondro. In-fact there is no Sutric source for the 4 extra-

ordinary practices themselves.

Malcolm wrote:

Why would there be a sūtra source for practices such as Vajrasattva, Maṇḍala and Guru Yoga? The first comes from Yoga Tantra, and the second two are found in the Guhyasamaja Tantra.

The klong gsal 'bar ma nyi ma nyi ma rgyud, revealed by Nyang Ral Nyima Odzer in the late 12th century, explicitly lists the four common foundations, impermanence, death, karma, and suffering of samsara, as well as refuge, bodhicitta, mandala, Vajrasattva, and Guru Yoga. It is almost certain that this pattern of preliminaries dates from this tantra. This tantra itself set the pattern for Nyingma practice up until today.

With respect to Vajrasattva, it explicitly states it should be recited "Recite this one hundred, one thousand, one hundred thousand or countless times."

Author: Malcolm

Date: Thursday, September 14th, 2017 at 3:39 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Javierfv1212 said:

It's not a big deal but I wonder what the tradition would say of it

Malcolm wrote:

What is the point? Of doing practices for which one has no lineage? We are not Sikhs, we are not Hindus. Chanting Namaḥ Shivaya is not wrong, but why bother?

If one wants to do Shiva protector practice one should receive the transmission of Shiva from a qualified Lama so that one's practice actually has blessings of the lineage, and so that Shiva obeys the oaths to protect the Dharma to which he was bound by Guru Padmasambhava.

Author: Malcolm

Date: Wednesday, September 13th, 2017 at 9:09 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

DharmaChakra said:

eternalism (whatever that is supposed to mean) its a coined phrase by western academics and philosophers.

Malcolm wrote:

No, the term, sāśvata-dṛṣṭi, is a Buddhist term used to for tīrthikas.

Author: Malcolm

Date: Wednesday, September 13th, 2017 at 9:05 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Aryjna said:

A general question about reading transmissions. If you are getting the lung in Tibetan, should you be able to understand it more or less, e.g. by following the original text along with a translation, or is it not necessary?

Malcolm wrote:

Just pay attention to the stream of words.

Author: Malcolm

Date: Wednesday, September 13th, 2017 at 9:05 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Aryjna said:

Is there also going to be a facebook stream? Just asking because a few days ago there was an event with the Dalai Lama on livestream and it was not possible to watch it there, while it was working normally on facebook, apparently this happened to several people.

Malcolm wrote:

Yes, there will be a Facebook stream as well.

Author: Malcolm

Date: Wednesday, September 13th, 2017 at 4:18 AM

Title: Re: Peeling the onion

Content:

Malcolm wrote:

Brahman is not śūnyatā.

rachmiel said:

Nor is it anything else. Hence: attributeless = free from reference/focal points. (Though not as it is often taught.)

Malcolm wrote:

Yes, nirguna Brahman is indeed without qualities. But it is held to be a pure consciousness. Without understanding the three gunas it is impossible to understand the context of what nirguna means. Purusha is also nirguna. Both Brahman and purusha are held to be permanent and true, the main difference between Samkhya and Advaita is whether there are multiple purushas or only one.

Author: Malcolm

Date: Tuesday, September 12th, 2017 at 10:29 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

Well its been an interesting process of trying to explore these other sources that Malcom and Heart have offered.

Related to the texts referred to by Heart, I have not been able to dive into the cited texts without ordering them as I have found no versions online. Both texts are from much earlier time periods than I have found for other texts which is encouraging, however in looking at the index of each, they seem to address preliminary practices associated with the Mahasandhi approach, and I can see no mention of actual numerical accumulations \!

Malcolm wrote:

Cyrus Sterns is of the opinion it is rather late. I am not as certain. For example, Taratnatha mentions doing 100,000 prostastions combined with refuge in this text.

tA ra nA tha , thub bstan dge legs rgya mtsho , tshogs gnyis rgya mtsho , 'jam dbyangs mkhyen rab rgya mtsho . "kha 1) thun mong gi sngon 'gro/." In jo nang mdo sngags rig pa'i dpe tshogs/ . TBRC W1PD95746. 20: 35 - 91. khreng tu'u: si khron dpe skrun tshogs pa / si khron mi rigs dpe skrun khang , 2009.

[http://tbrc.org/link?RID=O1PD95746%7CO1PD957461KG63441\\$W1PD95746](http://tbrc.org/link?RID=O1PD95746%7CO1PD957461KG63441$W1PD95746)

Taranatha is the late 16th-early 17th century, and he certainly did not invent the idea. I did not investigate whether other prelims had similar numbers assigned.

Lay-Man said:

Thanks Malcom. This is certainly a good lead for sure. I will look more thoroughly.

Thanks for the link.

I also explored much of the Drikung Kagyu texts I could find, including Gong Chik, and I didn't seem to find anything codified until around the 17th Century?

Dunno. I don't know why I get on these neurotic tangents, but any how the info is great!

Malcolm wrote:

Looks like I erred -- this text was written in the fifteenth rab 'buying, sometime in the nineteenth century.

Author: Malcolm

Date: Tuesday, September 12th, 2017 at 7:53 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

so does anybody know when did the ngondro the way it is practiced today - that is accumulating 111000 of each - first appear?

Lay-Man said:

Well its been an interesting process of trying to explore these other sources that Malcom and Heart have offered.

Related to the texts referred to by Heart, I have not been able to dive into the cited texts without ordering them as I have found no versions online. Both texts are from much earlier time periods than I have found for other texts which is encouraging, however in looking at the index of each, they seem to address preliminary practices associated with the Mahasandhi approach, and I can see no mention of actual numerical accumulations \!

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Taranatha is the late 16th-early 17th century, and he certainly did not invent the idea. I did not investigate whether other prelims had similar numbers assigned.

Author: Malcolm

Date: Tuesday, September 12th, 2017 at 6:54 AM

Title: Re: Buddha nature vs Soul

Content:

Sherab said:

I surmised therefore that was why the Buddha never explicitly answer the question of whether a self exists or not.

Malcolm wrote:

Nonesense, even in Vinaya it clearly states:

All conditioned entities are impermanent. All phenomena are without self. Nirvana is peace.

These three statements are repeated by the Buddha in countless sūtras.

Author: Malcolm

Date: Tuesday, September 12th, 2017 at 2:23 AM

Title: Re: Thodgal

Content:

Virgo said:

At the moment, since you are a complete beginner, thogal shouldn't even really be on your radar. If it is applied before trechko has been stabilized it can be useless, or even harmful.

tomamundsen said:

I've heard that the Palyul tradition teaches Thogal before Trekcho. Any thoughts on that?

Malcolm wrote:

It's not exactly what you might think.

Author: Malcolm

Date: Tuesday, September 12th, 2017 at 12:10 AM

Title: Re: Peeling the onion

Content:

Malcolm wrote:

Because the dharmadhātu is free from all reference/focal points.

rachmiel said:

So is brahman.

Malcolm wrote:

Brahman is not śūnyatā. Śūnyatā is not a self. "Dharmadhātu" is a name for the collective śūnyatā of all things. Dharmatā is the name for the śūnyatā of a given thing.

Author: Malcolm

Date: Monday, September 11th, 2017 at 10:28 PM

Title: Re: Peeling the onion

Content:

White Lotus said:

Malcolm, why is view wrong to assert a single focus in sunyata sunyata that is the heart of non cognitive awareness/Mind?

Malcolm wrote:

Because the dharmadhātu is free from all reference/focal points. If one's meditation has a reference/focal point, it is limited, extreme, and a proliferation. It will not be space-like and free from extremes. One will not be a yogi of space.

Author: Malcolm

Date: Monday, September 11th, 2017 at 9:16 PM

Title: Re: Peeling the onion

Content:

MiphamFan said:

OK so this is one of the key differences between samkhya and Dzogchen?

From a Dzogchen PoV, samkhya basically:

- takes conditioned mind to be permanent and the origin of all things
- does not recognise primordial consciousness (yeshe) as the basis
- just rests in conditioned mind

Is this right?

So from a Buddhist PoV, is this a cause for rebirth in the arupadhatu?

Malcolm wrote:

The purusha is a passive knower, deluded into thinking the transformations of the three gunas of pradhana/prakriti— sattva, tamas, and rajas— are distinct as the 24 tattvas — from mahat/buddhi down to the earth element. When a purusha recognizes all of this is nonself, it withdraws from all of it and abides in its own permanent, unique effulgence. There are infinite purushas.

The criticism of the Samkhya system of other yogis, is that not recognizing purusha, they mistake the most subtle form of sattva, i.e., mahat, as the self and rest in that state. But prakriti is not sentient, its sentient appearance is a reflection of the effulgence of purusha. So basically, they assert the nirvana of the Buddhists, for example, is simply resting in unmanifest prakriti, in a state where the three gunas are in stasis.

Of course we know the Buddhist criticisms of Samkhya are: they assert a permanent self, they assert identity of cause and effect, and they assert prakriti and purusha as real.

It is important to understand Samkhya well, since it is the foundation for all Hindu thought.

So called Neo-Advaita does not go beyond Samkhya in many respects. The reason why many people think that Advaita and Dzogchen, etc., are the same is that they do not understand Samkhya. All this business about the pure knower, the witness, etc., has its roots in Samkhya tenets.

The main difference between standard Advaita and Samkhya is that Advaita asserts that when purusha does not recognize its own state, it is saguna Brahman, and that purusha

is itself brahman, and there is only one, and third, that the transformations of the three gunas are not real, but are Māya. Therefore, when one recognizes that all the appearances of the 24 tattvas are not self, one recognizes brahman as oneself and one rests in that state.

MiphamFan said:

OK, so in Samkhya:

-In samsara, purusha, pure consciousness, passively "knows" prakriti, which includes all the various physical and mental phenomena (the tattvas).

Malcolm wrote:

Yes.

MiphamFan said:

-To achieve liberation, one must distinguish purusha from prakriti in one's lifetime.

-In the process of achieving liberation, one makes use of intellect (buddhi) to distinguish the lower tattvas from the purusha

Malcolm wrote:

The process actually is balancing the three gunas so that sattva becomes predominant. When one is thoroughly sattvic, then one notices also that buddhi is not the self either, and the jñā aka purusha, becomes embarrassed and turns away from prakriti altogether.

MiphamFan said:

-Upon death, the purusha permanently separates from prakriti, knows itself and is liberated forever.

-Both purusha and prakriti are real and eternal.

Malcolm wrote:

Yes.

MiphamFan said:

So I guess where people confuse samkhya with Dzogchen is that they:

- get tripped up by the similarity in expression of "distinguishing mind from nature of mind" in Dzogchen and "distinguishing purusha from prakriti"

- confuse rigpa as being a permanent purusha that "knows itself"

Malcolm wrote:

Yes, since rigpa is not a purusha, it is knowledge.

Interestingly enough, however, Samkhya also uses the terms vidyā and avidyā in a way very similar to Dzogchen. But the meaning is totally different.

MiphamFan said:

However, they forget the part where samkhya asserts purusha is permanent and separate from prakriti. Whereas in Dzogchen, what samkhya calls "prakriti" is simply the display of five lights, not separate from your own state. So what samkhya calls "prakriti" and "purusha" are both part of your own state. And rang gi rig pa is not something that "knows itself" like (A) knows (A) but simply knowledge that arises from oneself about one's state.

Malcolm wrote:

Yes.

MiphamFan said:

Also, I guess the methods involved in both are quite different.

Malcolm wrote:

Yes.

MiphamFan said:

So in base, path and fruit they are all different. The only similarities are some expressions in translated English texts. If anything, samkhya seems more similar to realist Hinayana schools to me?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, September 11th, 2017 at 8:48 PM

Title: Re: Buddha nature vs Soul

Content:

Malcolm wrote:

The PP in 100,000 Lines, it is said:

If it asked what is the samadhi known as the lamp of pristine consciousness, abiding in that samadhi is clearly explained as the absence of self in phenomena and persons.

Author: Malcolm

Date: Monday, September 11th, 2017 at 7:26 PM

Title: Re: Buddha nature vs Soul

Content:

Wayfarer said:

Behoves us all to remember that when the Buddha was asked 'does the self exist, or not' that he didn't answer.

Malcolm wrote:

Sure he did.

Author: Malcolm

Date: Monday, September 11th, 2017 at 3:22 AM

Title: Re: Peeling the onion

Content:

White Lotus said:

The nature of Mind is emptiness, inseparable clarity, but within that clarity is found emptiness of emptiness and within that appears a point of focus.

Malcolm wrote:

If there is a point of focus, your view is wrong, and your meditation will fall into limitation.

Author: Malcolm

Date: Monday, September 11th, 2017 at 1:00 AM

Title: Re: Tögal for dzogchen beginners?

Content:

Bubbles said:

Am I missing something? Is webcast worldwide transmission on guru yoga sufficient to start the Tögal practice on our own? Thanks.

Malcolm wrote:

Yes. You are missing a teacher who can guide you. No, WWT is not sufficient.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 10:36 PM

Title: Re: Peeling the onion

Content:

Losal Samten said:

Do you know if in Samkhya when the purusha turns back on itself and rests as the Jna it takes itself as an object?

Also do you know if as the result the Perfected Nature takes itself as an object according to Yogacara?

Malcolm wrote:

No, in Samkhya, one simply rests in one's own effulgence, the state known as "kaivalya."

In Yogacara, due to the transformation of the basis, the four mental aggregates express themselves as the four buddha families.

MiphamFan said:

OK so this is one of the key differences between samkhya and Dzogchen?

From a Dzogchen PoV, samkhya basically:

- takes conditioned mind to be permanent and the origin of all things
- does not recognise primordial consciousness (yeshe) as the basis
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So from a Buddhist PoV, is this a cause for rebirth in the arupadhatu?

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The criticism of the Saṃkhya system of other yogis, is that not recognizing purusha, they mistake the most subtle form of sattva, i.e., mahat, as the self and rest in that state. But prakriti is not sentient, its sentient appearance is a reflection of the effulgence of purusha. So basically, they assert the nirvana of the Buddhists, for example, is simply resting in unmanifest prakriti, in a state where the three gunas are in stasis.

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So called Neo-Advaita does not go beyond Saṃkhya in many respects. The reason why many people think that Advaita and Dzogchen, etc., are the same is that they do not understand Saṃkhya. All this business about the pure knower, the witness, etc., has its roots in Saṃkhya tenets.

The main difference between standard Advaita and Saṃkhya is that Advaita asserts that when purusha does not recognize its own state, it is saguna Brahman, and that purusha is itself brahman, and there is only one, and third, that the transformations of the three gunas are not real, but are Māya. Therefore, when one recognizes that all the appearances of the 24 tattvas are notself, one recognizes brahman as oneself and one rests in that state.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 8:54 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:
Malcolm wrote:
Bump

<https://livestream.com/wisdompublications/buddhahoodinthislifetransmission>

Author: Malcolm
Date: Sunday, September 10th, 2017 at 8:03 PM
Title: Re: Thodgal
Content:

chimechodra said:

I'm assuming this is the same as Phakchok Rinpoche? Haven't seen that variation of spelling his name before. I'm wondering, does he teach Dzogchen much actively? I know he is a Nyingma lineage holder, but from the teachings I've seen him give, he seems more focused on Mahamudra/Taklung Kagyu with sometimes dipping into the Barchey Kunsel terma. I've met him a few times and he is quite wonderful, but I've never seen him offer any teachings related to Dzogchen before. Hopefully this is just my karma and that will change soon.

Malcolm wrote:

He is a Dzogchenpa. Barchey Kunsel is based on the three inner tantras. It contains complete Dzogchen teachings.

dharmafirststeps said:

From my experience he is a wonderful teacher. However, from what I know, he is also quite critical of the idea of introducing students to Dzogchen from the beginning, as it "leads to unstable practitioners". Don't take that as gospel, as I'm by no means expert in his approach, but I wouldn't necessarily expect Dzogchen teachings/direct introduction until one has put in a lot of serious study and practice with him.

Malcolm wrote:

A qualified teacher will teach a qualified student, as I said above.

Author: Malcolm
Date: Sunday, September 10th, 2017 at 7:54 PM
Title: Re: Questions on the Mulamadyamaka Karika
Content:

ItsRaining said:

So in the first chapter of the Mulamadyamaka Karika Nagarjuna seems to have refuted the idea that fruits will arise from causes, how fruits are already in the cause, etc. But what are the implications of this? All phenomenon are empty? But if no fruits can arise from causes why do we see a world that's constantly changing? How is it different to the arrow paradox where while it seems to suggest something can never happen but will

happen if you test it out?

Malcolm wrote:

The implication of this is that arising from conditions is merely a convention what does not stand up to analysis.

ItsRaining said:

Thank you! So even dependent origination which the Savakayana would consider an 'ultimate truth' is just an convention in the Mahayana.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 7:48 PM

Title: Re: Buddha nature vs Soul

Content:

Wayfarer said:

But I wasn't actually trying to make an arcane philosophical point. All I had said was 'buddha nature was not found in the early Buddhist texts'. And it wasn't.

Malcolm wrote:

This is quite arguable. For example, Asanga claims that the bhavanga citta (which is pure, according to Buddhaghosha) is the ālayavijñāna, and the Lankāvatara Sūtra maintains that tathāgatagarbha is a name for the ālayavijñāna. Now, it may be argued that the bhavanga citta is not that early, but in any case, it is pretty clear that Mahāyānists understand the luminous citta to be what we are terming buddhadhātu.

Wayfarer said:

So, you can say that actually it was, that was what the 'luminous mind' sutta actually meant, which I guess is true, but it then drags the whole question into arcane interpretive issues.

Malcolm wrote:

What we can say is that Theravadins do not have interpretive authority over the Pali Canon, as much as they may wish to convince everyone this is the case.

Wayfarer said:

I was trying to keep it simple, although experience should tell me that this kind of question always ends up being anything but, on Dharma Wheel. :

Malcolm wrote:

Yes, you should definitely know better.

M

Author: Malcolm

Date: Sunday, September 10th, 2017 at 10:30 AM

Title: Re: Thodgal

Content:

Malcolm wrote:

Qualified teachers like... Pachog Rinpoche...

chimechodra said:

I'm assuming this is the same as Phakchok Rinpoche? Haven't seen that variation of spelling his name before. I'm wondering, does he teach Dzogchen much actively? I know he is a Nyingma lineage holder, but from the teachings I've seen him give, he seems more focused on Mahamudra/Taklung Kagyu with sometimes dipping into the Barchey Kunsel terma. I've met him a few times and he is quite wonderful, but I've never seen him offer any teachings related to Dzogchen before. Hopefully this is just my karma and that will change soon.

Malcolm wrote:

He is a Dzogchenpa. Barchey Kunsel is based on the three inner tantras. It contains complete Dzogchen teachings.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 10:28 AM

Title: Re: Buddha nature vs Soul

Content:

Malcolm in 2017 said:

If you assume that the basis of Advaita and gzhan stong are similar, you have really erred in your view.

Malcolm in 2010 said:

I once forced Khenpo Tsultrim Gyatso to admit.....that there was no substantial difference between Advaita Vedanta and Gzhan stong in terms of how they presented their view

smcj said:

Do you think that post of yours from 2010 was written in disappearing ink? I don't get how you think you can now put forward a different narrative.

Malcolm wrote:

You really don't understand the context of the conversation I had with KTG, nor why I asked the question. I have tried to explain this to you many times, but you refuse to listen.

I will explain it one more time. I noticed a similarity in structure between Advaita and

gzhan stong arguments, not a similarity in content. I asked him about this, and while he allowed there was a structural similarity, there was no similarity in content.

In other words, the basis is different, the path is different, the result is different.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 10:24 AM

Title: Re: Ethics and Morality as Objects of Compassion

Content:

Punya said:

Ok. I'd have to go back to my previous notes, but I thought the second kind of suffering had to do with the impermanent condition nature of all phenomena and the third kind of suffering related to basic dualism.

Malcolm wrote:

No, the second kind of suffering has to do with the unreliable nature of mundane happiness, it is called the suffering of change because even higher realms are impermanent. Kings can become beggars and so forth.

The third kind of suffering is the mere perishability of phenomena. This suffering is not even a feeling.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 6:07 AM

Title: Re: Sampa Lhundrupma

Content:

CicadaCanto said:

Q: I am familiar with the Le'u Dünma and it's 7th Chapter, the Sampa Lhundrupma. One of my teachers, doesn't matter who, it's irrelevant, recently suggested we chant Sampa Lhundrupma in advance of this large hurricane. Makes sense. This seems to be common too. I am curious if there is a long history of this recitation for such disturbances of the elements, or if this is a recent development, and so on. There are the teachings and prayers themselves, but I often don't know the backstories and that takes scholarship and experience far outside my pay grade.

Thanks for your attention.

Malcolm wrote:

We are in the time of the five degenerations. One of those is time, which includes elements being out of balance.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 6:06 AM

Title: Re: Ethics and Morality as Objects of Compassion

Content:

Punya said:

I think DJKR is saying that morality and ethics fall into the lowest class of compassion.

Malcolm wrote:

He very clearly says it is an object of compassion, included in compassion for sentient beings.

If I were to speculate, I would speculate that what he meant is that moral conduct may be a cause of suffering for sentient beings.

Punya said:

Agreed. Morality generally involves the good-bad dichotomy, which is dualistic thinking. This can also be accompanied by an inflexibility, rather than looking at each situation on its merits.

Rinpoche also makes reference to the three kinds of suffering, which I was taught in the Gelugpa tradition are: suffering of suffering, suffering of change and all pervasive suffering.

Is it correct, Malcolm, to understand that the three kinds of compassion are directed at the three kinds of suffering?

Malcolm wrote:

No, because the second kind of compassion is oriented towards the third suffering, which has to do with the impermanent condition nature of all phenomena.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 6:04 AM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

There is no similarity in terms of the basis, path, and result, that was the essence of Khenpo Tsultrim's reply, and I agree with him. There is no buddhahood in Advaita. I'm a Buddhist, not an Advaita Vedantan. We haven't been talking about the similarities in the Path per se. That's a whole other subject which I don't think is very interesting.

Malcolm wrote:

If you assume that the basis of Advaita and gzhan stong are similar, you have really erred in your view.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 4:59 AM

Title: Re: Ethics and Morality as Objects of Compassion

Content:

Punya said:

I think DJKR is saying that morality and ethics fall into the lowest class of compassion.

Malcolm wrote:

He very clearly says it is an object of compassion, included in compassion for sentient beings.

If I were to speculate, I would speculate that what he meant is that moral conduct may be a cause of suffering for sentient beings. For example, there are many types of religious vows people take which just make them miserable and lead to no result.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 4:44 AM

Title: Re: Ethics and Morality as Objects of Compassion

Content:

Vasana said:

I imagine this may be related to 'the compassion which takes dharma practice as its object' / cho la migpai nyinje. It's not to be confused with taking a concept as an object of compassion since concepts don't experience suffering.

Malcolm wrote:

Actually, he said it was related to the first compassion, compassion with reference to sentient beings. It is a strange statement. It is not worth trying to guess what he meant. I am sure he has a reason for his statement, but he did not articulate it particularly well.

In sum, there are three kinds of compassion: compassion with reference to sentient beings, compassion with reference to phenomena, and nonreferential compassion. The first is compassion for the suffering of sentient beings; the second is for the impermanence of all phenomena (which of course is the basis of suffering), and the third is meditating on emptiness.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 4:02 AM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

You know that Shentong posits a universal ground. You know it. I know you know it. You know I know you know it. I know you know I know you know it. Then why do you insist on playing ignorant about it?

Malcolm in [u]2017[/u] said:

I know no such thing.

Malcolm in [u]2010[/u] said:

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:

Ok, well in that case...

Malcolm wrote:

Yes, there are structural similarities, but a similarity does not mean an absolute equivalence. For example, both a pot and cup are structurally similar in that they both have a bottom, a mouth, and are containers, but pots and cups are not the same thing.

You are taking this notion of no "substantial difference" the wrong way. What I mean is that in Advaita, nirguna brahman is empty of saguna brahmin, it is empty of anything you might call a relative entity. Likewise, in gzhan stong, it is argued that the perfected nature is empty of the two relatives natures. In this way there is a structural similarity between the two systems. But it does not mean, nor did I ever assert that Advaita and gzhan stong were equivalent in every respect. After all, it was my question and I assume I have a better memory of asking it than you do.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 1:00 AM

Title: Re: Buddha nature vs Soul

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>

Malcolm wrote:

Correct, there is a structural similarity with respect to how their arguments are framed. There is no similarity in terms of the basis, path, and result, that was the essence of Khenpo Tsultrim's reply, and I agree with him. There is no buddhahood in Advaita.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 12:57 AM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

[You know that Shentong posits a universal ground. You know it.

Malcolm wrote:

I know no such thing. You are completely wrong in your understanding of gzhan stong. Dolbupa is laughing at you right now from whatever Buddhafield he is in.

Honestly, you should just stop playing at philosophy and do another Ngondro to repair the traces of wrong view you have allowed to infect your mind.

Author: Malcolm

Date: Sunday, September 10th, 2017 at 12:54 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

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. His only response was a sectarian polemic "But there is no buddhahood in Vedanta!" Now, mind you, I am not saying that there is such a thing. But when you study these texts, you come to realize, even as Bhavaviveka and Shantaraksita both observed, that language of Advaita and the language of Madhyamaka are more or less identical. Shantaraksita complains in his Tattvasiddhi to the effect "If you accept the nature of things is non-arising, why do you not become Buddhist!?"

Now, again, I am not saying that if you practice Advaita you will become a buddha -- I honestly do not know. But I am saying that when you study these things, philosophically, at any rate, it is very hard to show the difference between Advaita and Madhyamaka. The main difference between them is that Hindus accept the Vedas as self-originated and Buddhists do not.

All conditioned phenomena are impermanent.

All afflicted phenomena are suffering

All phenomena lack identity

Nirvana is bliss.

You can find these four seals in Advaita Vedanta as well. Just substitute brahman for nirvana and you have a perfect match. It is very hard to differentiate brahman from nirvana. Really, go ahead and try.

rachmiel said:

Hold the presses! Did Malcolm **really** say/write these? They sound very un-Malcolm ... Maybe his views have changed since 2010?

Malcolm wrote:

Nope, the distinctions between Advaita and Madhyamaka are very subtle, which is understandable since Advaita philosophers cribbed Madhyamaka, causing no end of confusion for modern students who are unaware of the history of Indian philosophy in general. Nevertheless, the differences are important, and that fact that Advaitans had to

resort to Madhyamaka, in essence, to Buddhists to refute their co-religionists is just one more proof of the superiority of Buddhadharma. (cue: lion's roar).

Author: Malcolm

Date: Saturday, September 9th, 2017 at 11:09 PM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

Ok, then in English I'll say that the 3 natures are imaginary, dependent, and ultimate, with the ultimate as being empty of anything other than its own innate pure qualities and Buddha Nature.

Pretty standard Shentong view and terminology.

Malcolm wrote:

No, the three natures are the imputed (*parikalpita kun brtags*), the dependent (*paratantra, gzhan dbang*), and the perfected nature (*paraniṣpanna, yongs grub*) .

The way the Tibetans who follow *gzhan stong* understand things such as Kongtrul, Khyentse Wangpo, and so on understand things — the perfected nature refers to the luminosity of the mind, which is considered to have infinite, ultimate qualities. It does not however refer something apart from the mind.

Khyentse Wangpo states:

From among the three natures, both the imputed and dependent nature are temporary phenomena, i.e., the intrinsically empty relative. The two aspects of perfected nature are the pristine consciousness of the *dharmadhātu*, the extrinsically empty ultimate meaning.

Among the outer, inner, and alternate; the external container universe and the inhabiting sentient beings are the mutable, temporary *dharmā*, i.e., the intrinsically empty relative. The alternate is the *sugatagarbha*, the unchanging fundamental *dharmatā*, i.e., extrinsically empty ultimate meaning.

In general, among the basis, path, and result, the basis is the *sugatagarbha*, the pristine consciousness of the all-basis, the basis of the transformation of all *samsara* and *nirvana*— 1) the basis of purification of the aspect of faults and 2) the basis of manifesting the aspect of qualities.

The path is the method of exhausting the aspect of faults in that basis, and the method of manifesting the aspect of qualities, accompanied by the two accumulations. The accumulation of pristine consciousness removes the covering obscuration of the qualities of the *dharmakāya* that have always existed as naturally perfected from the beginning. The accumulation of merit gradually develops the qualities of the *rūpakāya* which did not previously exist.

The result is 1) the result of separation, the dharmakāya, the ultimate meaning, the suchness kāya, and 2) the generated result, the rūpakāya, the symbolic, relative kāya, which exist as the abundance of one's own benefit and other's benefit.

This is all a discussion of one's own dharmatā, not a soul, nor an overarching universal pleroma.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 9:19 PM

Title: Re: Questions on the Mulamadyamaka Karika

Content:

Vasana said:

Emptiness refutes existents but doesn't claim complete non-existence. Emptiness and dependently originated appearances are not mutually exclusive.

ItsRaining said:

I mean I know that emptiness isn't non existence, I was wondering more specifically about the first chapter of the Mulmadhyamaka Karika where he says things do not arise from causes and conditions however in reality we see that things do arise from conditions. I thought emptiness meant things are empty of inherent existence as they are only causes and conditiond (which themselves are empty) but if no dharma arises from causes then how can they be empty if emptiness means things arise from conditions?

Thanks

Malcolm wrote:

Nāgārjuna states later:

If there were something subtle that was not empty, there would be something subtle to be empty.

As there is nothing that is not empty, where is there something to be empty?

It means that the analysis of emptiness has no limit. Whatever you perceive is found on analysis to be empty.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 9:16 PM

Title: Re: Questions on the Mulamadyamaka Karika

Content:

ItsRaining said:

So in the first chapter of the Mulamadyamaka Karika nagarjuna seems to have refuted the idea that fruits will arise from causes, how fruits are already in the cause, etc. But what are the implications of this? All phenomenon are empty? But if no fruits can arise from causes why do we see a world that's constantly changing? How is it different to the arrow paradox where while it seems to suggest something can never happen but will happen if you test it out?

Malcolm wrote:

The implication of this is that arising from conditions is merely a convention what does not stand up to analysis.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 9:11 PM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

The point is that there is no point to eternalism if there is no eternal agent or object.

Defining terms:

I'm using "eternalism" to refer to an Ultimate Reality that is unborn or non-manifest.

My understanding of "soul" is an identity or something manifest that is unchanging.

For instance, Kalu R gave the example of a being that is born successively as an elephant, then fish, then bird. Can you say that the true identity of the fish is really that of the elephant? Or say that the bird's identity is really as a fish? No. There is nothing essential and unchanging about any of those successive identities. Nothing about the continuity that goes between lifetimes limits the metamorphosis between lives. Thus there is no essential unchanging identity, no "soul", involved in the continuity. Part of its nature is limitless freedom to be expressed as anything whatsoever.

Malcolm wrote:

The term "ultimate reality" does not exist in Buddhist texts. This is a very misleading English gloss. The terms we have for an "ultimate" are 1) ultimate truth, i.e, paramārtha or don dam, which means "ultimate meaning" or "ultimate sense"; suchness, i.e. tatāta or de bzhin nyid; dharmatā or chos nyid refer to the ultimate essence of relative phenomena. Indeed, these terms, and others like them, are all pointing out something definitive about relative phenomena or beings.

There are terms in Buddhism that mean "reality," like gnas lugs, bhutatā, but there is no need to add the adjective "ultimate" to such terms because what is real is real. There is no relative reality as opposed to an ultimate reality. The first would be contradiction in terms, since the relative is not real, not constant, not unchanging, etc. The second is redundant since the real is constant, unchanging, etc.

There is no separate unmanifest reality which stands apart from manifest phenomena. This "nonarising" you seek is precisely the nonarising nature of dependently originated phenomena, their emptiness of arising, ceasing, and abiding.

Emptiness is the quality of things that allows them to undergo change and transformation.

Nonarising, aka, emptiness is ultimate truth and reality. Emptiness and nonarising are

ultimate truths, veridical cognitions arrived at through an analysis of dependently originated phenomena. Emptiness and non-arising are real because they withstand analysis, i.e., they are the result that one finds upon analysis, they are the content of āryan cognition in equipoise.

But emptiness and nonarising are not ultimate realities because if they were, there would be nothing other than a blank void.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 11:08 AM

Title: Re: Thodgal

Content:

Bubbles said:

Thank you Malcolm. Have you heard of Geshe Chaphur?

Malcolm wrote:

Yes. I know Chapur Rinpoche and received the transmission of the main Bonpo Dzogchen teaching, the Zhang Zhung Nyangyu from him.

He is a very nice person, and is quite generous with his students.

M

Author: Malcolm

Date: Saturday, September 9th, 2017 at 10:08 AM

Title: Re: Buddha nature vs Soul

Content:

Malcolm wrote:

What is the point of eternalism if isn't something to be eternal?

smcj said:

As Shakespeare said, "The play's the thing". Even so, every play needs a stage. No need for an actor to get stuck in a role just because the stage stays the same.

Malcolm wrote:

The point is that there is no point to eternalism if there is no eternal agent or object.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 8:17 AM

Title: Re: Buddha nature vs Soul

Content:

smcj said:

Of course the alayavijnana, the 8th consciousness which goes from life to life, has been accused of being akin to a soul.

krodha said:

You really like souls and Jesus.

smcj said:

And eternalism. You forgot eternalism. Actually souls not so much.

Malcolm wrote:

What is the point of eternalism if isn't something to be eternal?

Author: Malcolm

Date: Saturday, September 9th, 2017 at 8:16 AM

Title: Re: Do Bodhisattvas experience a continuity of identity?

Content:

M.G. said:

Something I've wondered.

How much continuity of identity, if any, do Bodhisattvas experience as between incarnations?

It's hard for me to imagine that almost all of the components of identity - memory, personality, cognition - aren't devastated or obliterated by death, but then again, I'm not any kind of a yogi.

Malcolm wrote:

Depends on how high. 8th stage on up, yes.

Temicco said:

Source?

Malcolm wrote:

This is the stage in which bodhisattvas attain power over birth. Source, Abhisamayalamkāra, etc.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 7:38 AM

Title: Re: Do Bodhisattvas experience a continuity of identity?

Content:

M.G. said:

Something I've wondered.

How much continuity of identity, if any, do Bodhisattvas experience as between incarnations?

It's hard for me to imagine that almost all of the components of identity - memory, personality, cognition - arent devastated or obliterated by death, but then again, I'm not any kind of a yogi.

Malcolm wrote:

Depends on how high. 8th stage on up, yes.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 5:48 AM

Title: Re: Nyingma/Sarma rabbit hole

Content:

smcj said:

the formation of Nyingma was not so much a response to as an extension of the Sarma Renaissance

Sounds like the Nyingma recovery from persecution is being conflated either the introduction of the Sarma to me.

Malcolm wrote:

Nyingma was persecuted? Just when did that happen?

Author: Malcolm

Date: Saturday, September 9th, 2017 at 5:23 AM

Title: Re: Counting mantras

Content:

HandsomeMonkeyking said:

I have not yet understood why the counting is important at all.

Malcolm wrote:

There are three ways to do a deity retreat, the best is to practice until you achieve a sign; the medium is doing some practice for a set period. The inferior is counting. Most people are inferior.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 4:39 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

In book 1 of Kongtrul's T.o.K. titled "Mryiad Worlds" he goes through different cosmologies. The last cosmology is based on the Dzogchen view. He prefaces the chapter by saying he is discussing what Ultimate Reality is like before there are either

sentient beings or buddhas. I don't have the page number handy.

Malcolm wrote:

Kongtrul is talking about the so called spyi gzhi, the generic basis, which is original purity, which is emptiness free from all extremes, which in turn is just talking about the nature of the mind, not some separate ultimate reality.

smcj said:

I've gone through these arguments before. I do not enjoy them. I'm not doing it again.

Malcolm wrote:

That's good, because you have made it clear you do not understand Dolbupa, nor Kongtrul, let alone Dzogchen.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 3:34 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

Lay-Man said:

Again, this is a relatively newer invention, to my knowledge. Likely 200-300 years old.

heart said:

Yes, and your sources for this statement is?

/magnus

Lay-Man said:

Well, I guess I am my own source!

I have yet to see Ngondro Commentary or manual written prior to the 17th/18th century which prescribes the 100,000 recitations as an accumulation requirement for preliminary practices.

If you have something, I would love to see it.

Malcolm wrote:

Look in Drikung Kagyu. This is merely one example.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 3:32 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Ultimate reality is rejected in Buddhadharma, unity is rejected in Buddhadharma, etc.

It used to be rejected before Dolpopa. Now in some quarters it's ok. It depends on who

you talk to.

Just sayin'...

Malcolm wrote:

It is also rejected by Dolpopa.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 12:47 AM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

well i am not questioning benefits of ngöndro, i already done 90k prostrations and doing ~900 each day. my question is about history research of ngöndro.

Malcolm wrote:

Prostrations in the early history of Tibetan Buddhism seem to have been combined with purification practices. Sakya Pandita writes about this. He also points out that their yogic benefit is extraordinary.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 12:34 AM

Title: Re: Buddha nature vs Soul

Content:

Dan74 said:

On the other hand folks over at the other Wheel argued that this luminosity is simply an aspect of contact, and anything else is overreaching. You can have a look at the thread I linked.

/

Malcolm wrote:

Mahāyāna forum, Mahāyāna rules.

Dan74 said:

Sure thing, but the sutta in question is a Pali sutta, hence the relevance of Theravada view on it. But OK, happy to let this rest.

/

Malcolm wrote:

Nagārjuna uses Hinayāna sūtras to illustrate points in Mahāyāna where Hinayāna

practitioners have not understood the import of their own sūtras. This is an example of that.

Mahāyāna accepts both Hinayāna and Mahāyāna sutras, but considers Mahāyāna sūtras to reveal the true meaning of statements found in Hinayāna sūtras, like this Prabhasvara Sūtra, known in the Pali canon as the Pabbhara Sutta.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 12:31 AM

Title: Re: ChNN on Jesus?

Content:

Soma999 said:

Is he a human ? A "god" ? The ultimate reality ? The unity from which everything originates ? The cause of the seed of unity ? What can't be apprehended ? The first visible form of the non manifested ?

Malcolm wrote:

Ultimate reality is rejected in Buddhadharma, unity is rejected in Buddhadharma, etc.

Author: Malcolm

Date: Saturday, September 9th, 2017 at 12:29 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

When one reads the sūtras and tantras taught by the Buddha, one can see very clearly that all these schools are refuted either directly or indirectly as wrong views.

paël said:

Could you say how existence of evil all-mighty god is refuted in texts? Or all-mighty god twins of Zoroastrianism (Ahura Mazda and Ahriman)?

Malcolm wrote:

Ahura Mazda is a creator god. Therefore, axiomatically rejected in Buddhadharma.

Author: Malcolm

Date: Friday, September 8th, 2017 at 11:23 PM

Title: Re: Buddha nature vs Soul

Content:

Dan74 said:

On the other hand folks over at the other Wheel argued that this luminosity is simply an aspect of contact, and anything else is overreaching. You can have a look at the thread I linked.

/|

Malcolm wrote:
Mahāyāna forum, Mahāyāna rules.

Author: Malcolm
Date: Friday, September 8th, 2017 at 11:03 PM
Title: Re: Teacher & Root Guru
Content:
dechenpa said:
In that spirit it would be better to drop the highly dubious Bhavideva/Ashvagosa identification as a historical fact.

Malcolm wrote:
Indeed, it is an attribution error.

There are many such errors and as you note, Tibetans were aware of them and took pains to clean them up. However, being conservative, Tibetans also like to keep things as they are. I heard a famous Tibetan recently at a conference assert that we should keep old translation terms, even if they are inaccurate, because they simply have gained the respect of time and usage. It is too soon for such conservatism in my book.

Author: Malcolm
Date: Friday, September 8th, 2017 at 10:58 PM
Title: Re: ChNN on Jesus?
Content:
Soma999 said:
Hi Malcolm,

I am quiet surprised by your answer.

In the Bhagavad Gita - quiet a major scripture - for exemple, the liberation presented, and which is quiet strongly adopted by many schools, is a freedom from the circle of birth and death.

Malcolm wrote:
Yes, of course, all Indian schools who propose liberation propose that liberation means freedom from the cycles of birth and death.

Buddha disagreed with all of these schools completely, and taught it was only through

adopting right view, i.e., the four truths of nobles, that one could attain freedom from the cycle of birth and death.

He taught that they mistook various types of mental states for liberation, mental states which in some cases last millions and millions of years.

The Bhagavada Gita for example, is an example of an eternalist scripture, and it proposes the best way to achieve liberation is through pure devotion to Krishna as embodiment of Godhead, though it lists other paths as well.

Sāṃkhya is described as an incorrect view because it proposes that causes and effects are merely transformations of one substance. Yoga also suffers from this view.

Jainism is clearly refuted by the Buddha. This is a no brainer. The Buddha thought that Mahathera was a complete fool.

Nyaya and Vaisheshika did not exist during the time of the Buddha, but their eternalist atomism was soundly negated by later Buddhist scholars such as Bhavaviveka and so on.

The Mimamsas do not believe in liberation at all, but rather believe in appeasing the gods through rites in order to assure mundane good fortune.

Advaita also did not exist by name during the time of the Buddha, but it is refuted for proposing that all reality is ultimately one undifferentiated consciousness.

When one reads the sūtras and tantras taught by the Buddha, one can see very clearly that all these schools are refuted either directly or indirectly as wrong views.

Wrong view cannot be lead to liberation.

There is only one right view, and that is the view of dependent origination.

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:32 PM

Title: Re: Thodgal

Content:

Bubbles said:

Dear Friends

I would like to learn Thodgal. I read there are gazing visual and breathing exercises. Which are best books to get instruction? Are there illustrations for the exercises?

Thank you

Kathy

Malcolm wrote:

Dear Kathy:

You need a teacher. There are many qualified Nyingma masters who will teach qualified students the highest teaching of the Buddha, the complete path of Dzogchen, including Thogal.

I suggest you make a connection with such a teacher. Qualified teachers like Chogyal Namkhai Norbu, Chokyi Nyima, Tsoknyi Rinpoche, Pachog Rinpoche, Tulku Sangngag, HH Shenphen Dawa Rinpoche, Tulku Dakpa, and so on can be easily met and studied with. If you want to really practice Dzogchen, true devotion to a qualified guru is a necessary precondition. Following their instructions carefully is the next step. If you do this, you will undoubtedly receive such teachings.

If you like Bonpo teachings, you can study with a number of Bonpo Lamas as well. They also teach a complete path of Dzogchen, and guru devotion is no less important in their school.

M

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:27 PM

Title: Re: Buddha nature vs Soul

Content:

Dan74 said:

Yes, one can argue that, but one can also argue that this is not about Buddha-nature at but a characteristic of the mind. After all, can Buddhanature, or enlightened mind be defiled?

Malcolm wrote:

Buddhanature (buddhadhātu) can be covered with obscurations. This is the purpose for the discussion in the Uttaratantra of the nine examples of how the buddhadhātu is covered with obscurations, which come from the ten tathātagarbha sūtras.

Buddhanature is nothing other than dharmakāya covered with afflictions (Luminous, monks, is the mind.[1] And it is defiled by incoming defilements); dharmakāya is nothing other than one's mind when it is freed from all obscurations (Luminous, monks, is the mind. And it is freed from incoming defilements.).

Wayfarer said:

I'm sure that, from the Mahayana perspective, that verse can be taken to refer to Buddha Nature, but does the actual term 'tathāgatagarbha' appear in the Pali? And do

you think a Theravadin would agree that that is what is meant by it?

Malcolm wrote:

The meaning is what is important. I used the Pali canon for convenience. But this sutta also exists in the Agamas. Statements like it exist in Mahāyāna sūtras as well.

Thus, your question, will a Hinayāna practitioner recognize that this as a reference to tathāgatagarbha, no. But that is not important since we in Mahāyāna understand the meaning of Agamas, etc., from the point of view of Mahāyāna, not from the point of view of Hinayāna.

I cited the Pali text to show a continuity in Buddha's teaching about the luminosity of the mind, which is an important connecting thread between Buddha's Hinayāna teachings and his Mahāyāna teachings.

M

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:16 PM

Title: Re: Buddha nature vs Soul

Content:

takso said:

Awareness is a ground condition that 'supports' consciousness. The nature of awareness is effulgence and it is in a not-knowing state before the appearance of object. Consciousness, on the other hand, is appearance of objects in the mind. When awareness touches on objects, consciousness would arise simultaneously. Consciousness is naturally looking outward to objects and it is flitting all the time.

Malcolm wrote:

No, in fact it is rather the reverse. Awareness is a quality of consciousness.

There is no term for "awareness" the way you are using the word in any Buddhist sūtra, The Buddhist term for "awareness" is samprajana. It accompanies mindfulness.

takso said:

It can be either way. Firstly there is the arising of preliminary awareness, then there is the arising of consciousness cum intermediary awareness, thereafter the arising of consciousness cum advanced awareness, and lastly the arising of ultimate/full awareness - samprajana.

Just like the emptiness of phenomena is both the cause and consequence of the dependent nature of phenomena.

Malcolm wrote:

No, it cannot be either way. There is no word in Sanskrit Buddhist texts, or in Tibetan texts, that corresponds to the way you are using the word "awareness."

Awareness is a mental factor which belong the to the samskara skandha.

Author: Malcolm

Date: Friday, September 8th, 2017 at 9:59 PM

Title: Re: ChNN on Jesus?

Content:

Soma999 said:

Moksha is not liberation ? Just wondering...

Malcolm wrote:

Moksha is a word that means liberation. Most Indian schools— of six orthodox darshanas Mimamsa being the only exception— propose a theory of liberation.

Buddhadharma however rejects all of these as leading to true liberation, asserting the result of these schools is rebirth in a deva realm (at best), rather than the ending of birth in samsara.

Author: Malcolm

Date: Friday, September 8th, 2017 at 9:02 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

If I were in the business of evangelizing Buddhism to nonBuddhists it might, but since I am not, and since I have no interest in doing so, it is no benefit to me at all to raise here arguments I might raise with a nonbuddhist.

Grigoris said:

That is a pretty poor excuse my friend. I am a Buddhist and I still find the intellectual laziness/sloppiness off-putting. If you cannot be bothered making a well thought out point, it may be more useful not to make a point at all. I know: pot, kettle, black... Just sayin'...

Malcolm wrote:

You actually want me to run through the list of anti-theist and anti-nihilist arguments you know perfectly well. What is the point?

The point I am making is that we can see over and over again the Buddhas stating unequivocally that outside his Dharmavinaya there is no liberation. It is not like the Buddha made coherent arguments for his case. He merely stated it was so. One either accepts his statements or not.

The principle reason of course is that the Buddha's view is dependent origination, and it is by seeing the cause of suffering and so on with respect to the three realms he attained buddhahood.

The thing is, we have, most of us, been talking about these same issues for years. I assume, perhaps wrongly, we are for the most part familiar with the Dharma to a sufficient extent that it is not necessary to fully litigate every statement which asserts liberation from samsara is the exclusive domain of Buddhadharma.

Author: Malcolm

Date: Friday, September 8th, 2017 at 8:54 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

The precondition for meeting the Dharma is a human birth with the eight freedoms and ten endowments, nothing else.

paël said:

One of them is freedom from incomplete faculties. What it means? Someone with incomplete faculties can listen Dharma talks. Is it meeting the Dharma for them? I think I have incomplete faculties.

Malcolm wrote:

Generally it means being blind or deaf.

Author: Malcolm

Date: Friday, September 8th, 2017 at 8:53 PM

Title: Re: Did the 84 mahasiddhas practice Ngöndro?

Content:

yagmort said:

but did accumulation of prostrations exist along the practices of guru-yoga, Dorje Sempa and mandala offerings?

Malcolm wrote:

Not in India.

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:10 AM

Title: Re: Buddha nature vs Soul

Content:

takso said:

Awareness is a ground condition that 'supports' consciousness. The nature of awareness is effulgence and it is in a not-knowing state before the appearance of object. Consciousness, on the other hand, is appearance of objects in the mind. When awareness touches on objects, consciousness would arise simultaneously. Consciousness is naturally looking outward to objects and it is flitting all the time.

Malcolm wrote:

No, in fact it is rather the reverse. Awareness is a quality of consciousness.

There is no term for "awareness" the way you are using the word in any Buddhist sūtra, The Buddhist term for "awareness" is samprajana. It accompanies mindfulness.

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:07 AM

Title: Re: Buddha nature vs Soul

Content:

Wayfarer said:

The Buddha Nature teachings developed in much later forms of Buddhism, they are not found in the Pali scriptures.

Malcolm wrote:

Yes, in fact they are:

"Luminous, monks, is the mind.[1] And it is defiled by incoming defilements." {I,v,9}

"Luminous, monks, is the mind. And it is freed from incoming defilements." {I,v,10}

"Luminous, monks, is the mind. And it is defiled by incoming defilements. The uninstructed run-of-the-mill person doesn't discern that as it actually is present, which is why I tell you that — for the uninstructed run-of-the-mill person — there is no development of the mind." {I,vi,1}

"Luminous, monks, is the mind. And it is freed from incoming defilements. The well-instructed disciple of the noble ones discerns that as it actually is present, which is why I tell you that — for the well-instructed disciple of the noble ones — there is development of the mind." {I,vi,2}

<http://www.accesstoinight.org/tipitaka/an/an01/an01.049.than.html>

The above sutta is precisely a teaching on tathāgata-garbha.

M

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:03 AM

Title: Re: Buddha nature vs Soul

Content:

Malcolm wrote:

Thus, buddhas remain in the world for as long as there are sentient beings who require their assistance, manifesting when needed. When there are no more sentient beings, there is no further need for buddhas in the world.

RobbyS said:

If there ever is an end to sentient beings, does that mean there will be nothing left in the world? No earth, no planets? Just a black void?

Malcolm wrote:

There will be only buddhas and buddhafiends.

Author: Malcolm

Date: Friday, September 8th, 2017 at 10:02 AM

Title: Re: Buddha nature vs Soul

Content:

Queequeg said:

Malcolm,

As I understand, Buddha-nature is a translation of Buddha dhatu.

Could you give some color on what "dhatu" means or refers to in the context of Buddha-nature? What is its scope here?

Malcolm wrote:

=

Dhātu means "source." The nature of the mind is the source of buddhahood. There is no buddhahood apart from realizing the nature of one's mind.

Author: Malcolm

Date: Friday, September 8th, 2017 at 6:19 AM

Title: Re: DC Ödzer Chenma practice

Content:

Karinos said:

There is Sutra of Ödzer Chienma (Marici) which you can easily practice without any permissions.

There are also Kriya Tantra empowerments for Marici.

Personally never heard of higher yoga tantra practices but probably there are some.

Not sure how NNR practice is categorized.

Malcolm wrote:

There is also a rdzog chen man ngag sde tantra of Marici.

Author: Malcolm

Date: Friday, September 8th, 2017 at 5:07 AM

Title: Re: Image of Buddha?

Content:

Grigoris said:

but to say they did not bring their philosophy etc... is 100% untrue, especially when you look at the Hellenic influences on the art.

Malcolm wrote:

Not to mention Hellenistic influence on Astrology, logic, and so on.

Author: Malcolm

Date: Friday, September 8th, 2017 at 3:56 AM

Title: Re: ChNN on Jesus?

Content:

Jeff H said:

I have found my vehicle and I'm implementing it to the best of my ability. But a path implies stages of development. I believe that having the causes and conditions to receive buddhadharma implies lifetimes of prior preparation, just as progressing in buddhadharma implies gradual, step-wise changes over time. This position is based on the fact that the practical presentation of Buddhism that convinced me initially was lam rim. My path is evolving. Believing that I have found, what is for me, the exclusive path is quite a different thing than flatly concluding that every other path is utterly futile.

Malcolm wrote:

That really depends on how much confidence one has in sūtra and tantra about the distinction between paths of samsara and paths of nirvana. There is a reason we use the term "tīrthika."

And need I remind everyone again that the Buddha is quite firm about the impossibility of liberation outside of Buddha's Dharmavinaya.

Jeff H said:

I agree that liberation requires buddhadharma. But I believe there are paths that constitute a prelude to Buddha's path.

Malcolm wrote:

But I still think I needed Christianity to bring me to Buddhism.

No, you came to Buddhadharma because of past life accumulations and aspirations to meet the Dharma again in future lives. In other words, you had already met the Dharma.

Jeff H said:

Does this mean there are no conditions for meeting the Dharma initially?

Malcolm wrote:

The precondition for meeting the Dharma is a human birth with the eight freedoms and ten endowments, nothing else. The precondition for that is avoiding the ten nonvirtues and practicing the ten virtues. Other religions have nothing to do with it, beyond the extent to which they encourage virtuous behavior.

Jeff H said:

Do you mean that everyone, in all six realms, who is not liberated now has previously met Dharma, fallen from it, and needs to re-enter by means of aspirations and accumulations? Or are some beings excluded from liberation?

Malcolm wrote:

I don't think implied that.

Jeff H said:

With what I've learned so far, I extrapolate that in previous lives we experience things that are not buddhadharma but nevertheless help prepare the causes and conditions to meet it and accept it.

Malcolm wrote:

See above. If faith in Jesus, Allah, Krishna, and so on help one to be a virtuous and kind person, one might indeed experience the result of a human birth with the eight freedoms and ten endowments. But it has nothing to do with faith in these nonBuddhist teachers and everything to do with practicing the ten virtues. But the practice of the ten virtues and compassion will not by themselves lead to liberation. Liberation requires insight into the nature of reality, emptiness.

Author: Malcolm

Date: Friday, September 8th, 2017 at 3:44 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

it would benefit you to deal with these flaws.

Malcolm wrote:

If I were in the business of evangelizing Buddhism to nonBuddhists it might, but since I am not, and since I have no interest in doing so, it is no benefit to me at all to raise here arguments I might raise with a nonbuddhist.

Author: Malcolm

Date: Friday, September 8th, 2017 at 3:42 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Would you like me to be less "fundamentalist?"

I have said for many, many, many, years, over and over again that there is no liberation outside the Dharma of the Buddha. Not sure why this surprises you.

Grigoris said:

Well, for starters you went through an anti-Buddhist phase for quite a while, but we'll leave that aside for now...

Malcolm wrote:

I was never anti-Buddhist, and I still don't necessarily identify as a Buddhist, since that means too many things to too many different people. I am however and have always claimed to be a follower of Buddhadharma.

Author: Malcolm

Date: Friday, September 8th, 2017 at 3:04 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

I suspect that you are not particularly upset, but I do apologize.

Malcolm wrote:

No apology necessary. And no, the ramblings of people in the internet don't upset me.

Author: Malcolm

Date: Friday, September 8th, 2017 at 3:03 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

Would it surprise you to know that Christians et al say the exact same thing about all other competing religions?

Malcolm wrote:

Indeed, therefore, pick your view — and thus your realization and liberation— carefully. If you are interested in liberation in this lifetime, you would not want to make an error in your choice.

If you are an all-oner, you are lost before you have even begun on a path.

Grigoris said:

I am going to ignore your red herrings and draw attention to the fact that you seem to be avoiding answering to my point that the arguments you make for, and the "logic" you use to support, the validity of your position are no different to the arguments made by

fundamentalists of any religion. As such they are not all that convincing and hardly befitting a person with your level of (Buddhist) education.

Malcolm wrote:

Would you like me to be less "fundamentalist?"

I have said for many, many, many, years, over and over again that there is no liberation outside the Dharma of the Buddha. Not sure why this surprises you.

Author: Malcolm

Date: Friday, September 8th, 2017 at 1:40 AM

Title: Re: ChNN on Jesus?

Content:

joy&peace said:

By the way -- yesterday. . . on this thread -- I know it may seem people are disagreeing and such. . . but reading it. . . I felt a deep sense of peace and bliss.. And a tremendous amount of metta between everyone.. I mean, people are expressing in a kind and heart felt way.. It was really wonderful. Anyway -- just wanted to say.

So, while one person said please close it -- my reaction was quite opposite, quite literally,.... Feeling metta in that discussion.. Quite wonderful.

dzogchungpa said:

It is indeed a marvelous thread. So much joy and passive-aggression on display.

Malcolm wrote:

Not very passive:

And in my own, incredibly witty and hilarious way, I am pointing out some issues I have with some of what he says.

Malcolm has, as always, made many wonderful points and clarifications. He has also been rude, dismissive and (in my humble opinion) very rigid and dogmatic.

I have no problem with his point of view, I have some issues with his style.

I assume it is being presented in good faith. I also assume that (most) fundamentalists deliver their hellfire rhetoric in good faith.

Author: Malcolm

Date: Friday, September 8th, 2017 at 1:17 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Oh, this is old. Krodha trotted this out

<https://dharmawheel.net/viewtopic.php?t=17401&start=60#p251929...>

Author: Malcolm

Date: Friday, September 8th, 2017 at 12:24 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Of course, when there is no supreme nirmanakāya in the world, pratyekabuddhas can arise, but pratyekabuddhas do not teach.

liuzg150181 said:

One question I have in mind, do pratyekabuddhas have refuge before attaining nirvana?

Malcolm wrote:

Pratyekabuddhas are those who have trained under a buddha in a past life, but attain awakening independently on their own in a future lifetime. So yes, at one point, they went for refuge to the Three Jewels.

Author: Malcolm

Date: Friday, September 8th, 2017 at 12:06 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

Would it surprise you to know that Christians et al say the exact same thing about all other competing religions?

Malcolm wrote:

Indeed, therefore, pick your view — and thus your realization and liberation— carefully. If you are interested in liberation in this lifetime, you would not want to make an error in your choice.

If you are an all-oner, you are lost before you have even begun on a path.

Jeff H said:

I have found my vehicle and I'm implementing it to the best of my ability. But a path implies stages of development. I believe that having the causes and conditions to receive buddhadharma implies lifetimes of prior preparation, just as progressing in buddhadharma implies gradual, step-wise changes over time. This position is based on the fact that the practical presentation of Buddhism that convinced me initially was lam rim. My path is evolving. Believing that I have found, what is for me, the exclusive path is quite a different thing than flatly concluding that every other path is utterly futile.

Malcolm wrote:

That really depends on how much confidence one has in sūtra and tantra about the distinction between paths of samsara and paths of nirvana. There is a reason we use the term "tīrthika."

And need I remind everyone again that the Buddha is quite firm about the impossibility of liberation outside of Buddha's Dharmavinaya.

Jeff H said:

But I still think I needed Christianity to bring me to Buddhism.

Malcolm wrote:

No, you came to Buddhadharma because of past life accumulations and aspirations to meet the Dharma again in future lives. In other words, you had already met the Dharma.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 11:15 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Axiomatically, Christians, etc., have wrong view, thus wrong realization, etc.

Grigoris said:

Would it surprise you to know that Christians et al say the exact same thing about all other competing religions?

Malcolm wrote:

Indeed, therefore, pick your view — and thus your realization and liberation— carefully. If you are interested in liberation in this lifetime, you would not want to make an error in your choice.

If you are an all-oner, you are lost before you have even begun on a path.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 11:14 PM

Title: Re: ChNN on Jesus?

Content:

joy&peace said:

Yet there are similarities as well. Seeing a Buddhist / Bodhisattva is said to remove great amount of karma, and so many other benefits.

So this would apply for a guru -- but, it wouldn't have to be under any circumstances..

Malcolm wrote:

And this is what the Buddha said:

Misdeeds cannot be washed away with water,
suffering cannot be taken out with the hand,
I cannot give you liberation in the palm of my hand
but I can teach you the path to liberation.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 10:11 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

There is no wish to become a buddha in Christianity.

Grigoris said:

I am sure Evangelists consider themselves enlightened... Buddhists are not the only religious nutters that think they have a monopoly on liberation.

Malcolm wrote:

As I said above, liberation in Buddhadharma is something quite specific. If you have abandoned that definition, how can you even consider yourself a follower of Buddhadharma? Whatever liberation might be in the eyes of Christians, it certainly is not the liberation understood by those who follow Buddhadharma.

Realization comes from view. Liberation comes from realization. If your view is wrong, your realization is wrong, and liberation is out of the question for you.

Axiomatically, Christians, etc., have wrong view, thus wrong realization, etc.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 10:08 PM

Title: Re: ChNN on Jesus?

Content:

Jeff H said:

I believe universal loving compassion can be attained by many means. And, while recognizing true enlightenment is a topic that's way over my head, I think that exclusivity could only be verified by a fully realized being.

Malcolm wrote:

Compassion is not a means to liberation. It is also not bodhicitta. Many people are confused about this point.

The definition and requirements for liberation are set out very clearly in sūtra, tantra, and śāstra. Maybe people should spend more time studying these than wasting their time on Dharmawheel.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 9:25 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Bodhicitta, the wish to become a Buddha in order to benefit all sentient beings, does not even exist in Hinayāna, much less nonBuddhist traditions.

Grigoris said:

What about Evangelism then? I am sure Evangelists and Baptists believe they are trying to benefit sentient beings.

Malcolm wrote:

Bodhicitta is the wish to become a buddha in order to benefit all sentient beings.

There is no wish to become a buddha in Christianity.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 9:24 PM

Title: Re: Buddha nature vs Soul

Content:

doublerepukken said:

Hey all,

I have been reading more into the concept of Buddha-nature and honestly I am very lost. I was under the impression that in Buddhism all things are subject to change and are impermanent, yet here is a concept of something eternal that is present in all beings... I don't understand how this is different from atman. Also apparently from the Lotus sutra, Buddhas are actually also eternal and everlasting? This is all very confusing lol. If anyone is able to clear this up for me I would greatly appreciate it

Malcolm wrote:

"Buddhanature" is a name for the nature of the mind. It means since the nature of the mind, clarity and emptiness, can be found in all minds, that nature of the mind can be realized by all beings, given the proper causes and conditions.

As to the permanence of Buddhas — when someone frees their mind from the afflictions that cause rebirth in samsara, and attains omniscience, that person is a buddha. Buddhas are permanent in so far as there are no conditions which can inhibit their continuums. Thus, buddhas remain in the world for as long as there are sentient beings who require their assistance, manifesting when needed. When there are no more sentient beings, there is no further need for buddhas in the world.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 8:57 PM

Title: Re: ChNN on Jesus?

Content:

Soma999 said:

Taking refuge is taking the teaching of the Buddha to heart. It has nothing to do with honouring - or not - other traditions. Wake up ! There are enlightened people in every tradition, and in no tradition also, in every place, at all kind of moments !

Malcolm wrote:

Depends on what you mean by "enlightened." If by "enlightened" ones means having overcome basic ignorance into the nature of reality, then no, there are no enlightened people outside of Buddhadharma.

Soma999 said:

If Buddha can manifest only in the context of a "buddhist tradition", it's really nothing. So little.

Malcolm wrote:

Buddhas and high bodhisattvas can manifest in all kinds of ways, but the extent to which they can teach the path of liberation is dependent on whether or not conducive conditions exist for such teachings. When a supreme nirmanakāya has not manifested in the world, than those conditions do not exist. When such a supreme nirmanakāya has manifested in the world, such as Śākyamuni Buddha, only within that supreme nirmanakāya's dispensation can the path of liberation be found.

Of course, when there is no supreme nirmanakāya in the world, pratyekabuddhas can arise, but pratyekabuddhas do not teach.

Soma999 said:

If the spirit of awakening cannot be touched in other context than "buddhist tradition", it's very little...

Malcolm wrote:

Bodhicitta, the wish to become a Buddha in order to benefit all sentient beings, does not even exist in Hinayāna, much less nonBuddhist traditions.

Soma999 said:

Buddha never "took refuge".

Malcolm wrote:

Of course he did. That is how he became a Buddha in the first place. The Buddha,

Śakyamuni Buddha, followed many Buddhas in past lives by his own account.

M

Author: Malcolm

Date: Thursday, September 7th, 2017 at 8:50 PM

Title: Re: ChNN on Jesus?

Content:

Vasana said:

What is the essence of the experience in both cases? I'm not sure it's been properly defined here yet.

Grigoris said:

What is the essence of any experience?...many people treat visits by famous Lamas like they're darshans.

This is exactly why it is wrong to say that there is no darshan in Buddhism, when there quite clearly is. Maybe there is no darshan in Buddhhdharma, but there certainly is in Buddhism.

Malcolm wrote:

In Hinduism, darshan is a systematic religious phenomena. For example, in Tibetan Buddhism, while indeed there is the term mthong lam, darśana marga, there is no religious term which corresponds to the Hindu term darśana, in the sense used with respect to Ama and so on.

The same term has very different meanings in different schools from India. If they are conflated, nothing other than confusion results.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 6:22 AM

Title: Re: ChNN on Jesus?

Content:

Tolya M said:

but there is no place for any religion with the text of Padmasambhava in the beginning.

Malcolm wrote:

???

Tolya M said:

Did I say something wrong?

Malcolm wrote:

I don't understand what this part of your sentence means.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 5:47 AM

Title: Re: ChNN on Jesus?

Content:

Tolya M said:

I did not say anything bad about him. He himself teaches according to the canon and adds his terma to it. I have not read anything above the basic level, but there is no place for any religion with the text of Padmasambhava in the beginning.

Malcolm wrote:

???

Author: Malcolm

Date: Thursday, September 7th, 2017 at 4:28 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

In general, Māra appears in visions and dreams. When one has such visions and dreams, there are ways to test whether or not that vision or dream is a Māra. The point of course is that one needs to be careful about trusting visions and dreams. This is discussed in both the sūtras and the tantras.

Dorje Shedrub said:

In what ways may we test if a dream is a Mara?

Malcolm wrote:

For people who have received secret names, it is a little easier. In your dream, you ask the teacher, etc., who is teaching you to tell you your secret name. If they know, then you can understand this is a trustworthy experience.

I am not sure how people in sūtra deal with visions and ascertain whether they are true or not.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 4:07 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Basically, if you going to practice Dzogchen, you are practicing Buddhadharma. Just deal with it.

dzogchungpa said:

Well, I'm just trying to deal with my boredom here.

Malcolm wrote:

Well, this is what DW is here for.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:59 AM

Title: Re: ChNN on Jesus?

Content:

dzogchungpa said:

Huh, so would, say, being a Christian be a contravention of bodhisattva vows?

Malcolm wrote:

One cannot be a Christian and hold bodhisattva vows because taking bodhisattva vows requires holding pratimokśa vows, and those are obtained by going for refuge to the Three Jewels. One of the precepts of going for refuge to the Buddha is not going for refuge in other teachers and their paths. So it is axiomatic that one who holds bodhisattva vows cannot be a Christian, a Hindu, and so on.

dzogchungpa said:

OK, but one can be a Christian and practice Dzogchen, right?

Malcolm wrote:

If you really believe Jesus is going to save you, no, if you really believe the whole Jesus trip. It won't work because your view is wrong right from the beginning. You can try though, and perhaps in your next life you will be reborn in a Dharma family.

If however you are a "cultural" Christian, someone who observes Christian holidays, goes to church now and again, etc., without any really faith in the Church or its teachings, other than the standard nice Jesus things everyone likes to repeat, then it might work.

Basically, if you going to practice Dzogchen, you are practicing Buddhadharma. Just deal with it.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
```

<https://phpbbex.com/> [video]

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:45 AM

Title: Re: ChNN on Jesus?

Content:

dzogchungpa said:

Huh, how exactly is "too much" defined here?

Malcolm wrote:

To study them at the expense of studying Buddhist teachings. Indeed, the same goes for Hinayāna sūtras; spending too much time with Hinayāna teachings is a contravention of bodhisattva vows as well. It is the principle reason the Hinayāna canon was not translated into Tibetan, apart from representative sūtras.

dzogchungpa said:

Huh, so would, say, being a Christian be a contravention of bodhisattva vows?

Malcolm wrote:

One cannot be a Christian and hold bodhisattva vows because taking bodhisattva vows requires holding pratimokśa vows, and those are obtained by going for refuge to the Three Jewels. One of the precepts of going for refuge to the Buddha is not going for refuge in other teachers and their paths. So it is axiomatic that one who holds bodhisattva vows cannot be a Christian, a Hindu, and so on.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:37 AM

Title: Re: Perplexity

Content:

madhusudan said:

"My father is wisdom and my mother is voidness.

My country is the country of Dharma.

I am of no caste and no creed.

I am sustained by perplexity;

and I am here to destroy lust, anger and sloth."

~Padmasambhava

I would appreciate any comments or explanation on the line, "I am sustained by perplexity."

Is that in reference to the state of being in the Middle Way free from extremes? Or something else...

Thanks

Malcolm wrote:

It is a bad translation. Look at page 34 of the Lotus Born were you will see the same passage as translated by Eric Pema Kunsang.

Erik Pema Kunsang said:

My father is the wisdom of spontaneous awareness.

My mother is the Ever-Excellent Lady, the space of all things.

I belong to the caste of indivisible space and awareness.

I have taken the unborn dharmadhatu as my homeland.

I sustain myself by consuming the concepts of duality.

My purpose is the act of killing disturbing emotions."

Malcolm wrote:

Welcome to the mosh pit, Erik!

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:20 AM

Title: Re: Peeling the onion

Content:

Malcolm wrote:

Yup, that kind of awareness is just a story

Losal Samten said:

Do you know if in Samkhya when the purusha turns back on itself and rests as the Jna it takes itself as an object?

Also do you know if as the result the Perfected Nature takes itself as an object according to Yogacara?

Malcolm wrote:

No, in Samkhya, one simply rests in one's own effulgence, the state known as "kaivalya."

In Yogacara, due to the transformation of the basis, the four mental aggregates express themselves as the four buddha families.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:07 AM

Title: Re: ChNN on Jesus?

Content:

Mantrik said:

I see a lot of this in Vajrayana, whatever name it goes by. Given a statue, treated as an

actual Buddha, I see little difference in the actual practice, however the purists may dress it up - for most people it is worship with a hope of gaining blessings.

Malcolm wrote:

Any image of the Buddha is a nirmanakāya and should be treated with respect.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 3:06 AM

Title: Re: ChNN on Jesus?

Content:

Mantrik said:

When I was in India and went to 'Hindu' temples, people called their visit to the deity and 'eye to eye' contact 'Darshan(a)'. The worshipper gains blessing through such contact. I have never heard anyone refer to it in the context of a living teacher.

Malcolm wrote:

Oh, this practice is huge with living teachers.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 2:45 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Trusting the deluded vision of Ole Nyadhal is a bit too much, quite frankly.

Back in the day he was authorized by HHK 16 to talk about Dharma and give Refuge.

Malcolm wrote:

Big deal.

smcj said:

At the time much of what he spoke about were those shaktipat type blessings.

Malcolm wrote:

So he is spread his confusion around as widely as possible. This is normal.

smcj said:

Also in that time period there was a woman in LA that received such a blessing.

Malcolm wrote:

Uh huh, and so now she is a Buddha in some buddhafield who manifested high realization in one lifetime?

Shaktipat is total bullshit. Jeez, I wish I was a con artist. You people are easy marks.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 2:42 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

You don't understand, Māra can appear in the form of the Buddha, Karmapa, etc.

dzogchungpa said:

Huh, so how do we know that all of our teachers, and all the masters of the lineage etc, even you, Acharya, are not Māra apparitions?

Malcolm wrote:

In general, Māra appears in visions and dreams. When one has such visions and dreams, there are ways to test whether or not that vision or dream is a Māra. The point of course is that one needs to be careful about trusting visions and dreams. This is discussed in both the sūtras and the tantras.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 2:40 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

"liberation through seeing".

Malcolm wrote:

Liberation through seeing is a very specific Dzogchen idea, part of the six liberations: sight, hearing, smell, taste, touch, and thought.

It simply means that some positive cause for meeting the teachings is instilled in the continuum of the sentient being who sees this or that. It certainly does not mean that seeing the Karmapa's black hat causes one to be liberated in this life.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:34 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Ole Nydahl used to get blasts from HHK 16 where he would have a vision of HHK filling the sky, among other transmissions.

Malcolm wrote:

This is convincing just how? Māra also can appear in the form of a buddha, give Dharma teachings, etc.

smcj said:

Evidently it was convincing to Ole. I don't think accusing HHK of being Mara incarnate is a very good idea.

Malcolm wrote:

You don't understand, Māra can appear in the form of the Buddha, Karmapa, etc.

Trusting the deluded vision of Ole Nyadhal is a bit too much, quite frankly.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:28 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Ole Nydahl used to get blasts from HHK 16 where he would have a vision of HHK filling the sky, among other transmissions.

Malcolm wrote:

This is convincing just how? Māra also can appear in the form of a buddha, give Dharma teachings, etc.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:28 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

No.

Grigoris said:

Now that is a convincing argument, I must say.

I guess next you will say: "Because I said so." and send me to bed without dessert?

Malcolm wrote:

Greg, direct introduction does not resemble shaktipat because shaktipat is a form of grace. Direct introduction is not a form of grace. It is a way of imparting knowledge.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:26 AM

Title: Re: Very Serious in Myanmar

Content:

Grigoris said:

I think people are dropping a little too much blame on Aung San Suu Kyi for what is

happening. While it is true that she is not really standing up against what is happening, it is still the military that controls Burma and she could be back under arrest quicker than you could say "Buddhist inspired genocide".

Malcolm wrote:

She denies there is ethnic cleansing in Burma. What else do we need to know?

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:24 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

On the significance of darśana in Mahayana thought, Paul Harrison writes: "By the second century CE... the vision of the Buddha (buddha-darśana) and the accompanying hearing of the Dharma (dharma-śravaṇa) are represented as a transformation experience of decisive importance for practitioners, be they who have renounced (mundane life) "ascetics" or householders."

Malcolm wrote:

Having a vision of the Buddha and hearing his accompanying teaching is hardly what is meant by "darshana," and you know it.

Grigoris said:

Indian Mahayana philosophers Vasubandhu and Asanga acknowledged five paths to liberation, of which the third is darśana-marga, the "path of seeing".

Malcolm wrote:

Yes, the path of seeing is called darshana marga. However, you know this is not what I am talking about.

Grigoris said:

Even going by that definition, if one correctly ascribes/recognises the source of the insight, we find something VERY similar to the pointing-out experience.

Malcolm wrote:

No. It is not at all similar. Not on any level.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 1:08 AM

Title: Re: ChNN on Jesus?

Content:
Grigoris said:
You are joking, right???

Malcolm wrote:
Nope.

Grigoris said:
What is Dudjom Lingpa's "Buddhahood Without Meditation" if not a darshan frenzy?

Malcolm wrote:
A collection of transcribed meetings Dudjom Lingpa has with various masters of the past, guardians, and so on. But it certainly does not resemble this:

When I say "darshana," I am referring the Hindu custom of organized meetings where one goes specifically only to see a holy person, with the belief that the mere sight of them, someone like Sadhu Baba Shri Shri Shri Shri Mangala Trailokya Vijaya Shivarati Bhairava Lakshmi will remove your samskaras.

Grigoris said:
What is the experience of successful pointing out if not a type of (correctly ascribed) shaktipat?

Malcolm wrote:
Shaktipat is a Shaiva practice that has a very specific meaning. This is a good summary of the subject: <https://en.wikipedia.org/wiki/Shaktipat>. This kind of system does not exist in Buddhadharma.

Grigoris said:
I'm sure you will come back with some pedantic nuance-based hair-splitting statement to counter what I am saying.

Malcolm wrote:
Nuance is terrible, isn't it? But it is not necessary here. Darshana and Shaktipat do not exist in our school.

Author: Malcolm
Date: Thursday, September 7th, 2017 at 12:43 AM
Title: Re: ChNN on Jesus?
Content:
Malcolm wrote:
You do realize it is a contravention of bodhisattva vows to take too much interest in NonBuddhist schools?

dzogchungpa said:
Huh, how exactly is "too much" defined here?

Malcolm wrote:

To study them at the expense of studying Buddhist teachings. Indeed, the same goes for Hinayāna sūtras; spending too much time with Hinayāna teachings is a contravention of bodhisattva vows as well. It is the principle reason the Hinayāna canon was not translated into Tibetan, apart from representative sūtras.

Author: Malcolm

Date: Thursday, September 7th, 2017 at 12:22 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

jbaumannmontilla said:

I had a question. I participated in a retreat with Rinpoche where he gave formal empowerment of Medicine Buddha and Orgyen Menla. As part of the empowerment we were given pictures of Medicine Buddha and Padmasambhava that had been empowered with mantra. I wasn't sure how you are supposed to treat these. I framed them and put them on my altar, but not sure if that is the right thing. Also, I'm not focused on that practice right now. I don't keep an elaborate altar with offerings, just a framed A and a picture of Rinpoche. What is the proper respectful way to keep and treat these? many thanks in advance.

Malcolm wrote:

If you do not want to have them up. Keep them properly in a drawer.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:35 PM

Title: Re: What attracted you to Dzogchen?

Content:

Malcolm wrote:

Past life traces.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:34 PM

Title: Re: ChNN on Jesus?

Content:

treehuggingoctopus said:

No Buddha is. You can entirely disregard what Chogyal Namkhai Norbu Rinpoche says if he is not your teacher -- and even if he is, you obviously can disagree with him.

It is not. He has made such statements more than once (I have heard him say such things at least thrice). And the Mirror interview is authorised.

Malcolm wrote:

ChNN also said that when he goes to nonBuddhist religious places, he sings SOV mentally to transform them into places of the Dharma...

treehuggingoctopus said:

"In order to make it possible for the church-goers to develop a connection with Dzogchen teachings," he says.

Malcolm wrote:

Yes, and to transform the place itself he also has said...anywhere SOV is sung becomes a sacred place.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:27 PM

Title: Re: ChNN on Jesus?

Content:

Tolya M said:

ChNN is not Buddhist canon.

treehuggingoctopus said:

No Buddha is. You can entirely disregard what Chogyal Namkhai Norbu Rinpoche says if he is not your teacher -- and even if he is, you obviously can disagree with him.

Tolya M said:

PS In general it is doubtful that NNR said that.

treehuggingoctopus said:

It is not. He has made such statements more than once (I have heard him say such things at least thrice). And the Mirror interview is authorised.

Malcolm wrote:

ChNN also said that when he goes to nonBuddhist religious places, he sings SOV mentally to transform them into places of the Dharma...

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:23 PM

Title: Re: Peeling the onion

Content:

Malcolm wrote:

Right, this kind of awareness that you mention does not exist. It is just someone's conceptual fantasy.

rachmiel said:

Just sharin' stories around the campfire ...

Malcolm wrote:

Yup, that kind of awareness is just a story...oft told in internet nonduality forums.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:20 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

So you see a difference between "an enlightened being" and "an emanation of a bodhisattva"?

Malcolm wrote:

Yes. Emanations can be worldly in nature. For example, Dorje Yudronma is a worldly protector, while at the same time being an emanation of Vajrayogini.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:19 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

And if our practice of Dharma has been poisoned by importing negative attitudes as preconditions and a premise for how we will practice, that is central to everything that follows.

Malcolm wrote:

You do realize it is a contravention of bodhisattva vows to take too much interest in NonBuddhist schools? By the same token, we do not harshly criticize them because they do encourage their followers to generally adopt a path where they cultivate the ten virtues, and hopefully, develop the limited compassion such paths encourage their followers to cultivate.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:07 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

So people either have to open their minds and let go of their negative attachments, or

else they have to rationalize what he says away.

Malcolm wrote:

Such opinions by Buddhist masters for centuries have always been contextualized with the notion of emanations of bodhisattvas that appear to nonBuddhists in order to encourage them to follow virtuous paths so they can take birth in higher realms, and hopefully, eventually meet the true Dharma.

I don't happen to agree with ChNN that Jesus was an enlightened being, but I can understand why he would say so and the context in which it was said.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:00 PM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

I have some issues with his style.

Malcolm wrote:

Get over it.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 10:58 PM

Title: Re: ChNN on Jesus?

Content:

Dorje Shedrub said:

Loppon Malcolm, have you changed your position since you made these comments in 2012 or am I misunderstanding?

Malcolm wrote:

As ChNN says, if you regard god a symbol of your primordial potentiality, then there is no problem. In any event, you can just keep assuming that your point of view is right until you decide differently. For example, last night I had a discussion with an SMS teacher, and he felt there was no problem at all in including Jesus in your refuge tree.

I was reporting someone else's opinion, not my own.

With respect to symbols, if we called Dzogchen "George" and by "George" we understand we are referring to the original basis — essence, nature, and compassion — than there is no problem. The point is understanding essence, nature, and compassion.

In general, what one does in one's own cave is one's own business. But we have to understand the difference between what is a reliable refuge and what is not.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 10:40 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Nope, this isn't Hinduism and we don't do shaktipat or darshans.

Grigoris said:

You are joking, right???

Malcolm wrote:

Nope.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 11:33 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

[

Generally speaking, I think because it's true. Although, I'm not sure it's accurate to say that all Buddhist teachers have taught precisely the same view for the past 2500 years, and especially not in regard to non-Buddhist paths.

Malcolm wrote:

The view of all teachers of Buddhadharma is dependent origination. The view of all teachers of Buddhadharma is that there is no liberation outside the Buddha's Dharmavinaya since only Buddhadharma teaches dependent origination.

M

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 8:12 AM

Title: Re: ChNN on Jesus?

Content:

Dorje Shedrub said:

Years ago during a retreat I remember ChNN saying that you could use Jesus in guru yoga if you understood him to represent the guru that unifies all, but he also commented that he didn't know why someone would do this since Jesus had no connection to Dzogchen.

Malcolm wrote:

I have heard him say on many occasions that you would not do this under any circumstances. Guru Yoga is a teaching which is absolutely restricted to the three inner

tantras; it does not exist in the three lower tantras, much less Mahāyāna or Hinayāna teachings, let alone in nonBuddhist traditions.

Dorje Shedrub said:

I also remember him saying something to the effect that Dzogchen is not necessarily Buddhist as it is beyond concepts and limitations, and was taught in other worlds, but in our world it has been taught in connection with Buddhism.

Malcolm wrote:

Buddhas are beyond concepts and limitations, but strangely enough, only Buddhas teach Dzogchen.

There are many Buddhist schools that do not teach Dzogchen (most in fact) or Vajrayāna in general, but Dzogchen (and Vajrayāna) is only taught by Buddhas and those in their lineage. Dzogchen and Vajrayāna in general are Buddhadharma, and do not exist in other traditions, either on this planet or any other.

The fact that ChNN has said that anyone can come to him and receive Dzogchen teachings has inadvertently lead to a kind of false ecumenicalism on the part of some people who really seem to have neglected important parts of their training in Dharma.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 7:58 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

ChNN can certainly believe that Jesus was an awakened person (an emanation of a bodhisattva since there was no Dharma for him to study — this is the only way.

dzogchungpa said:

I wonder why ChNN would believe that the founder of a tradition that was rubbish from top to bottom was an emanation of a bodhisattva?

Malcolm wrote:

For the same reason many Indian Buddhists believed that Śiva, the founder of a system they thought was rubbish from top to bottom, was an emanation.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 7:03 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

I'm confused about the part that you're saying I have misunderstood.

I think you're saying that I am trying to go for refuge in Jesus. Is that what your saying?

I am certainly not.

Malcolm wrote:

I am saying the question of Jesus being enlightened or not is completely irrelevant and should be of no interest to those who follow the Dharma.

The only way Jesus could be an awakened person is if Jesus was an bodhisattva emanation for nonBuddhists (if they have them in hell, why not Israel?). Even then, there would nothing in his teachings of interest to those who follow Buddhadharma.

Jesus can't even have been a pratyekabuddha, since the latter can only exist when there is no formal Dharma dispensation in the world.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 6:57 AM

Title: Re: ChNN on Jesus?

Content:

tiagolps said:

Lama Jampa thaye speaks about it beautifully in his book "Wisdom in exile". But to explain a bit, both atheist and christians have the same view on time, that it has a beginning and an end, that it is a straight line. Buddhadharma sees it has a circle, with no ending and no beginning.

Malcolm wrote:

Buddhadharma does not picture time as a circle. Time is considered a convention, and as such, is illusory.

tiagolps said:

Samsara is envisioned as an illusory circle right? so time would be an illusory circle, no?

Malcolm wrote:

Samsara is envisioned as this:

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 5:59 AM

Title: Re: ChNN on Jesus?

Content:

tiagolps said:

Lama Jampa thaye speaks about it beautifully in his book "Wisdom in exile". But to explain a bit, both atheist and christians have the same view on time, that it has a beginning and an end, that it is a straight line. Buddhadharma sees it has a circle, with no ending and no beginning.

Malcolm wrote:

Buddhadharma does not picture time as a circle. Time is considered a convention, and as such, is illusory.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 5:58 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

My hopes from this thread were solely to see if ChNN had stated his views on Jesus. These hopes were fulfilled in the very first response.

Malcolm wrote:

What you seem not to have understood is that Buddhists claim, generally, that anything good in nonBuddhist paths is in reality the work of some emanation who emanates in a nonBuddhist form because those beings are too dull and or barbaric to appreciate the Dharma, for which they are not ready.

For example, Śiva, in the Buddhist sūtras (Karandavyuha), is stated to be someone who was tamed by Avalokiteśvara and brought into the Dharma, and attained realization. But Śiva remains a worldly refuge and not one in whom we take refuge. To do so would be to completely misunderstand the meaning of refuge. ChNN can certainly believe that Jesus was an awakened person (an emanation of a bodhisattva since there was no Dharma for him to study — this is the only way. While the dispensation of a Buddha is in the world, there can be no pratyekabuddhas, thus ruling out Ramana Maharshi as an awakened person as well), but his opinion about Jesus as a refuge is clear — not a proper object for guru yoga. Then we have fools like Michael Roach who compose Jesus Sadhanas.

But I see people get all hopeful all the time, and think that when someone like HHDL, TNH, etc., proclaim their notion that Jesus might have been an "enlightened person," this someone means Jesus is on the same level as the Buddha, or even Avalokiteśvara.

This kind of thinking has its roots in the bane of all reason, the source of the New Age movement, and a great deal of racist ideas about history, the Theosophical Society.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 2:15 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

But back to Malcolm's clear point from the quote: why not Confucius?

I have no connection whatsoever to Confucius and don't really have any interest.

Malcolm wrote:

I see, so the one's opinion of whether or not someone is an awakened being is reduced to our personal interest in them. Interesting criteria.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 1:01 AM

Title: Re: ChNN on Jesus?

Content:

paël said:

How about thinking Avalokiteshvara Bodhisattva (Guanshiyin Bodhisattva) comes to save?

The Wonderful Dharma Lotus Flower Sutra Ch25 The Buddha told Inexhaustible Intention Bodhisattva, "Good man, if any of the limitless hundreds of thousands of myriads of kotis of living beings who are undergoing all kinds of sufferings hear of Guanshiyin Bodhisattva and recite his name single-mindedly, Guanshiyin Bodhisattva will immediately hear their voices and rescue them."

<http://www.cttbusa.org/lotus/lotus25.asp>

Malcolm wrote:

This assumes you are taking refuge in the Three Jewels.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:58 AM

Title: Re: ChNN on Jesus?

Content:

dzogchungpa said:

Umm, I was asking about what the game says, since it is apparently an authoritative source regarding ChNN's views on these matters.

Malcolm wrote:

The game says there is no direct route for a Christian to Dzogchen heaven. The only people with sure bets on liberation are āryas on any of the Buddhist pathways. When you hit an āryan pathway (arhat, bodhisattva in the stages, etc.) in the game of liberation, you never return to any of the nonBuddhist rebirths, hells, heavens, etc.

It is a very interesting game. I recommend it.

dzogchungpa said:

So it doesn't explicitly describe the possible destinies of the Christian Dzogchenpas. Is there anything about Dharmawheel in that game?

Malcolm wrote:

If you are an unawakened human being, the Game of Liberation treats you as equally liable to fall into lower realms, move into higher realms (from which you eventually fall)

or enter into a Buddhist path of liberation (the only kind the game permits since there are no nonBuddhist paths of liberation). The only direct access to paths of liberation is through the human realm, if I recall correctly.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:49 AM

Title: Re: Peeling the onion

Content:

rachMiel said:

Essence of mind sounds like pure awareness, no felt subject/object division.

Malcolm wrote:

"Awareness" requires an object. No object, no awareness.

The essence of the mind, the mind essence, sometimes referred to as "the nature of the mind," is inseparable clarity and emptiness. Clarity is beyond awareness, it does not require an object.

rachmiel said:

When I say 'pure awareness' I'm using it in a Direct Path sense: to point to nonduality. Pure awareness has no subject, no object, and clarity doesn't even come up, because it implies an entity which possesses an attribute of being clear.

Awareness is one of those terms that has non-trivial, sometimes even dramatically different meanings in different traditions. I should be really careful how I use it here in a Buddhist forum!

Malcolm wrote:

Right, this kind of awareness that you mention does not exist. It is just someone's conceptual fantasy.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:45 AM

Title: Re: ChNN on Jesus?

Content:

dzogchungpa said:

Hmm, so, if a Christian practices Dzogchen, what does the game say happens to them?

Malcolm wrote:

If a Christian practices Dzogchen, they necessarily must abandon eternalist and annihilationist views, understand the meaning of refuge, etc. I am pretty sure such a person remains a Christian in name only. If they still think Jesus is going to save them, then they are not Dzogchen practitioners at all no matter how many teachings on thogal

they may have had.

dzogchungpa said:

Umm, I was asking about what the game says, since it is apparently an authoritative source regarding ChNN's views on these matters.

Malcolm wrote:

The game says there is no direct route for a Christian to Dzogchen heaven. The only people with sure bets on liberation are āryas on any of the Buddhist pathways. When you hit an āryan pathway (arhat, bodhisattva in the stages, etc.) in the game of liberation, you never return to any of the nonBuddhist rebirths, hells, heavens, etc.

It is a very interesting game. I recommend it.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:39 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

From the OP.

Is this a widely known position of ChNN? Is it being disputed here?

Malcolm wrote:

It is a widely known position and no, it is not being disputed here. Of course, it is also a widely known position that ChNN insists you cannot do Dzogchen Guru yoga with Jesus because Dzogchen does not exist in Christianity.

dzogchungpa said:

Hmm, so, if a Christian practices Dzogchen, what does the game say happens to them?

Malcolm wrote:

If a Christian practices Dzogchen, they necessarily must abandon eternalist and annihilationist views, understand the meaning of refuge, etc. I am pretty sure such a person remains a Christian in name only. If they still think Jesus is going to save them, then they are not Dzogchen practitioners at all no matter how many teachings on thogal they may have had.

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:35 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

I can't speak for smcj, but for me this isn't about "going to Jesus for refuge." It's about

respect for a remarkable spiritual figure and also about skilful means - use whatever helps you unseat bad habits and delusion.

Early on in Dharma practice it can be useful to forcefully reject every other path, to focus 100% on the one you picked. Then, once faith has taken root, I think it can be useful sometimes to delve into other teachings. Not to say 'necessary'. Whatever works.

We all suffer from blinkered narrow views and hubris. But we also know that the heart/mind does not open to the essence with such an approach. At some point, the right point, all this needs to be shed. Hopefully, our precious teachers will encourage us to do that, and that we heed their advice.

/|

Malcolm wrote:

The only thing one needs is right view. The rest follows from there. Realization follows the view, not meditation. This critical point is not well understood by many Western Buddhists.

Dan74 said:

Not sure how your post relates to mine you quoted. Malcolm.

I am not one to diss study and the Right View. It can indeed be very helpful, but it's not anywhere near sufficient. To say it's the only thing one needs is either wrong or a very strange mental contortion (to include everything else under it) That's why it's an Eightfold Noble Path, not a One Fold.

Meditative insight informs the Right View, just as the Right View, the Right Conduct, the Right Resolve and Effort prepare the ground for meditation that leads to insight.

/|

Malcolm wrote:

Right view is the foundation of the Buddhist path:

When a person has right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration, right knowledge, & right release, whatever bodily deeds he undertakes in line with that view, whatever verbal deeds... whatever mental deeds he undertakes in line with that view, whatever intentions, whatever vows, whatever determinations, whatever fabrications, all lead to what is agreeable, pleasing, charming, profitable, & easeful. Why is that? Because the view is auspicious.

"Just as when a sugar cane seed, a rice grain, or a grape seed is placed in moist soil, whatever nutriment it takes from the soil & the water, all conduces to its sweetness, tastiness, & unalloyed delectability. Why is that? Because the seed is auspicious. In the

same way, when a person has right view... right release, whatever bodily deeds he undertakes in line with that view, whatever verbal deeds... whatever mental deeds he undertakes in line with that view, whatever intentions, whatever vows, whatever determinations, whatever fabrications, all lead to what is agreeable, pleasing, charming, profitable, & easeful. Why is that? Because the view is auspicious."

Author: Malcolm

Date: Wednesday, September 6th, 2017 at 12:30 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

From the OP.

climb-up said:

We all know that ChNN says you can be a Christian and practice Dzogchen

smcj said:

Is this a widely known position of ChNN? Is it being disputed here?

Malcolm wrote:

It is a widely known position and no, it is not being disputed here. Of course, it is also a widely known position that ChNN insists you cannot do Dzogchen Guru yoga with Jesus because Dzogchen does not exist in Christianity.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 10:48 PM

Title: Re: Peeling the onion

Content:

Virgo said:

Making stories is the function of mind. In Dzogchen we learn to separate mind from the essence of mind, if you will (rigpa and marigpa). This is the key in the Dzogchen teaching.

rachmiel said:

Essence of mind sounds like pure awareness, no felt subject/object division.

Malcolm wrote:

"Awareness" requires an object. No object, no awareness.

The essence of the mind, the mind essence, sometimes referred to as "the nature of the mind," is inseparable clarity and emptiness. Clarity is beyond awareness, it does not require an object.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 10:41 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

The living tradition of what? Another mistaken path in Samsara?

In ChNN's game of liberation, landing in the Christian Heaven sends you right back to the deva realm, asura realm, or into the human realm, where, if you are lucky, you have to pick up a Buddhist path based on achieving the precious human birth with the eight freedoms and ten endowments if you want achieve liberation. This illustrates ChNN's actual take on Christianity — i.e. it does not lead out of Samsara.

Jyotish said:

Basic buddha dharma, guys. Thanks Malcolm! My understanding was from the heaven you could drop down to even lower realms right? It's not like Christian heaven is a rupa brahma Loka for sure.

Malcolm wrote:

In CNN's game of liberation, from Christian Heaven you go to deva, asura, or human realm, from there you can go anywhere.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 10:23 PM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

I can't speak for smcj, but for me this isn't about "going to Jesus for refuge." It's about respect for a remarkable spiritual figure and also about skilful means - use whatever helps you unseat bad habits and delusion.

Early on in Dharma practice it can be useful to forcefully reject every other path, to focus 100% on the one you picked. Then, once faith has taken root, I think it can be useful sometimes to delve into other teachings. Not to say 'necessary'. Whatever works.

We all suffer from blinkered narrow views and hubris. But we also know that the heart/mind does not open to the essence with such an approach. At some point, the right point, all this needs to be shed. Hopefully, our precious teachers will encourage us to do that, and that we heed their advice.

/

Malcolm wrote:

The only thing one needs is right view. The rest follows from there. Realization follows the view, not meditation. This critical point is not well understood by many Western

Buddhists.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 6:26 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

Ok, dude. I won't presume. I will take your word that he didn't get any Dzogchen. Merely being in the presence of a great master for someone receptive, would not count as a Dzogchen teaching?

Malcolm wrote:

Nope, this isn't Hinduism and we don't do shaktipat or darshans.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 5:42 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

Did he not spend time with Chatral Rinpoche and another teacher too? Granted he may not have received many teachings, but it is not always the length of time one spends with a teacher that matters. For one who is ripe, even a day may suffice. But I may have overstated it. Still he is a good contemporary source on contemplative Christianity.

Malcolm wrote:

Dude, I won't presume to inform you about Zen, don't presume to inform me about what it takes to receive Dzogchen teachings.

Chatral Rinpoche never gave Dzogchen teachings to anyone who had not finished their preliminary practices first.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 5:33 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Many people here were surprised and/or offended by DKR's rant against post modern political correctness in his FB post about Sogyal R.

Malcolm wrote:

No, I just thought his trip about blaming naive students was wrongheaded.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 5:32 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

We had a drink the other night over a pizza, and boy does he think these Christians are a weird bunch.

I could see how He would not approve. The whole "indulgences" thing was really out there.

The gist of all this is that we are (mostly) 1st generation Buddhists.

Malcolm wrote:

No such thing. I have been a Buddhist for many lifetimes. Maybe you are a Buddhist for the first time in this life, but not me.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 5:07 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

Apart from ChNN, a Dzogchen practitioner whose take on Jesus I find of some interest is (Brother) Thomas Merton. In case anyone is interested in the living tradition.

Malcolm wrote:

The living tradition of what? Another mistaken path in Samsara?

In ChNN's game of liberation, landing in the Christian Heaven sends you right back to the deva realm, asura realm, or into the human realm, where, if you are lucky, you have to pick up a Buddhist path based on achieving the precious human birth with the eight freedoms and ten endowments if you want achieve liberation. This illustrates ChNN's actual take on Christianity — i.e. it does not lead out of Samsara.

Merton never practiced Dzogchen and he never received Dzogchen teachings. He did not know Tibetan and Chatral Rinpoche refused to teach through a translator.

Harold Talbot, who was with Merton during this time in India, recounts his memoirs here:

Talbott: The fact is that he told the Dalai Lama that wanted to study Dzogchen so the Dalai Lama spent hours preparing him to find a Dzogchen guru. And he found him in the Chatral Rinpoche. He went down to Sri Lanka where he convinced himself that he had the experience of dhamakaya (emptiness), seeing the status of the Shakyamuni statues and Ananda.

Then he was electrocuted and died and we are left to sit here and talk about how Dzogchen was the final bestowal on Merton by a divinely compassionate savior.
<http://welcomingbuddhist.org/archives/115>

Merton never had time to study or practice Dzogchen. He just heard about it, found someone willing to teach him, and then died.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 4:24 AM

Title: Re: ChNN on Jesus?

Content:

Soma999 said:

Did someone here met Jesus and have personal experience to relate ?

Malcolm wrote:

We had a drink the other night over a pizza, and boy does he think these Christians are a weird bunch.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:55 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

But hey, I'm a Karma Kagyupa. We have issues like Ösel Tendzin and the Karmapa controversy. And I live at Lama Norlha's. So from inside my glass house maybe it is understandable why I'm not going to throw stones at Christianity.

Malcolm wrote:

I could not be bothered to throw stones of Xtianity. Too much effort.

I might shoot spitballs at them now and again, out of boredom.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:54 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

This means his companions heard a voice but did not see anyone. It does not mean that Paul did not see Jesus.

Uh huh.

Malcolm wrote:

Hearing a voice, but seeing no man.—We are told by St. Paul himself (Acts 22:9) that

they “did not hear the voice.” What is meant is clearly that they did not hear the words—could attach no meaning to the sounds which for Saul himself had so profound a significance. So, in like manner, they saw the light, but did not see the form. In Acts 26:14, they also are said to have fallen on the ground in terror.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:36 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

We can see ChNN as the ultimate refuge of the anti-religious, and here not only is he being pro-religious, but he isn't even willing to support our anti-Christianity.

Malcolm wrote:

Whose anti-Christan? In order to be anti-Christian, you have to think Christianity is relevant or important.

dzogchungpa said:

If you don't think Christianity is important, with all due respect, you are tripping.

Malcolm wrote:

Depends on what you mean by "important."

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:29 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

...and a disembodied voice that others heard also. I posted the passage already.

Malcolm wrote:

Not disembodied, sure why you insist on this...

smcj said:

The full quotation is at the top of this page.

ibid:...I am Jesus, whom you are persecuting. But rise and enter the city, and you will be told what you are to do." The men who were traveling with him (Paul) stood speechless, hearing the voice but seeing no one.

Not sure why you insist on this...

Malcolm wrote:

"The men who were traveling with him (Paul) stood speechless, hearing the voice but seeing no one."

This means his companions heard a voice but did not see anyone. It does not mean that Paul did not see Jesus.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:28 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

We can see ChNN as the ultimate refuge of the anti-religious, and here not only is he being pro-religious, but he isn't even willing to support our anti-Christianity.

Malcolm wrote:

Whose anti-Christan? In order to be anti-Christian, you have to think Christianity is relevant or important.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:25 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

There are a few people here that have deep antipathy for Christianity.

Malcolm wrote:

In order to have antipathy, you have to have strong feelings.

smcj said:

And so we come here with huge preconditions, that Dharma not have any of the elements that we find offensive in Christianity. So we downplay or dismiss any religiosity in our approach and understanding of Dharma. Deities, hell realms, faith and the like are either discounted or sidestepped. If someone is adamant about practicing Dharma and keeping all their attachments to their anti-religious attitudes intact, it is likely that they will end up at Dzogchen without a Vajrayana context.

Malcolm wrote:

No, it is more likely they will wind up in Zen or Vipassana.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 3:04 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Yes, which he understood as an actual, physical encounter.

Grigoris said:

A physical encounter with a light...

smcj said:

...and a disembodied voice that others heard also. I posted the passage already.

Malcolm wrote:

Not disembodied, sure why you insist on this...

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 1:53 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Yes, in fact he was, according to his own account:

"For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born."

1 Corinthians 15:3-8

Grigoris said:

His is referring to his "encounter" on the road to Damascus.

Malcolm wrote:

Yes, which he understood as an actual, physical encounter.

Author: Malcolm

Date: Tuesday, September 5th, 2017 at 1:52 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

I don't agree to anything. I don't care about Christianity at all, since I think it is rubbish from top to bottom.

dzogchungpa said:

Well, you could still agree to something about Christianity, even if you don't care about it at all. For example, if someone were to say "Christianity is rubbish from top to bottom." presumably you would agree with that, right?

climb-up said:

As stated, thinking something is rubbish top to bottom says nothing about whether or not you can agree on something. Certainly not whether or not you can agree on the account of something. You could just say: "yes, I agree, that is the account... ...and it's rubbish!"

Of course, if thinking something was rubbish did mean that you couldn't agree on the accounts, then why did the whole discussion of the resurrection, whether it was physical or spiritual (complete with bible verse citations) even come up?

Malcolm wrote:
Boredom.

Author: Malcolm
Date: Monday, September 4th, 2017 at 11:46 PM
Title: Re: ChNN on Jesus?
Content:
Malcolm wrote:

"...Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles...

smcj said:
So we agree on the account of a physical resurrection....and last of all he appeared to me also, as to one abnormally born."
My English Standard Version translates this as, "...as to one untimely born...". I read that as meaning "...too late to have seen Him in the flesh...".

Elsewhere Paul does speak as if he has had conversations with Jesus, but I don't remember it being implied that Jesus was physically present.

Malcolm wrote:
I don't agree to anything. I don't care about Christianity at all, since I think it is rubbish from top to bottom.

Author: Malcolm
Date: Monday, September 4th, 2017 at 10:01 PM
Title: Re: ChNN on Jesus?
Content:
Grigoris said:
You need new reading glasses. PHYSICAL, not personal.

Malcolm wrote:
We have already established that Jesus's post resurrection appearance was physical, flesh and bone.

Grigoris said:
Paul was not amongst the disciples that saw Jesus post-resurrection.

Malcolm wrote:

Yes, in fact he was, according to his own account:

"For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born."

1 Corinthians 15:3-8

Author: Malcolm

Date: Monday, September 4th, 2017 at 9:24 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Since when is a revelation not personal? Also, Paul makes it very clear that he was the last person Jesus met with after the resurrection, prior to the ascension. Jesus and Paul may have never met prior to Jesus's crucifixion, but they were contemporaries. Paul was five years younger than Jesus.

Grigoris said:

You need new reading glasses. PHYSICAL, not personal.

Malcolm wrote:

We have already established that Jesus's post resurrection appearance was physical, flesh and bone.

Author: Malcolm

Date: Monday, September 4th, 2017 at 8:54 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Paul was a post ascension convert. He had no personal contact with Jesus as a physical being, either pre or post crucifixion

Malcolm wrote:

Man, you need to relearn your Christian history. Paul claimed direct revelation from Christ, not from any human intermediary.

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

Grigoris said:

smcj did say: "Jusus(sic) as a physical being..."

Malcolm wrote:

Since when is a revelation not personal? Also, Paul makes it very clear that he was the last person Jesus met with after the resurrection, prior to the ascension. Jesus and Paul may have never met prior to Jesus's crucifixion, but they were contemporaries. Paul was five years younger than Jesus.

Author: Malcolm

Date: Monday, September 4th, 2017 at 8:28 PM

Title: Re: Peeling the onion

Content:

Malcolm wrote:

Cue:

Since there is no onion, there are no peels.

Author: Malcolm

Date: Monday, September 4th, 2017 at 8:26 PM

Title: Re: Surangama Five Great Hearts . Sanskrit

Content:

jmlee369 said:

Interestingly, the Tibetan parallel for the Shurangama mantra has opted to translate the majority of the dharani, leaving only small sections in Sanskrit.

Malcolm wrote:

The Tibetan translation of this sūtra was made from Chinese in the 18th century on the order of the Kunlun Emperor. It never existed in Tibetan prior to this time.

Author: Malcolm

Date: Monday, September 4th, 2017 at 8:24 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

Paul was a post ascension convert. He had no personal contact with Jusus as a physical being, either pre or post crucifixion

Malcolm wrote:

Man, you need to relearn your Christian history. Paul claimed direct revelation from Christ, not from any human intermediary.

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

Author: Malcolm

Date: Monday, September 4th, 2017 at 10:46 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

As for whether he was enlightened or not, there is no point arguing.

Malcolm wrote:

Yes, indeed. The Buddha stated quite clearly:

"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

Sherab said:

Contradiction of what the Buddha clearly stated with your assertion here:

<https://dharmawheel.net/viewtopic.php?f=102&t=25902&p=395964#p395964???>

Malcolm wrote:

In order to make sure that people actually understand what they are saying, it is necessary sometimes to take an opposing position.

Author: Malcolm

Date: Monday, September 4th, 2017 at 6:41 AM

Title: Re: ChNN on Jesus?

Content:

smcj said:

So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. t It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Here Paul is speaking of normal death, not about Jesus.

Malcolm wrote:

You should read the whole passage. Your error will be quite apparent when you do.

Author: Malcolm

Date: Monday, September 4th, 2017 at 3:14 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

Gospel evidence for the bodily resurrection includes the empty tomb. It also includes the words of Jesus, which presumably trump the words of Paul, "“Look at My hands and My feet. It is I Myself! Touch Me and see; a ghost does not have flesh and bones, as you see I have”

Malcolm wrote:

So much for Jesus having rainbow body.

climb-up said:

If he were to have achieved rainbow body it would have been at the ascension, not the resurrection.

Malcolm wrote:

That was sarcasm...

Author: Malcolm

Date: Monday, September 4th, 2017 at 2:34 AM

Title: Re: ChNN on Jesus?

Content:

tiagolps said:

Are we talking about Jesus from the bible or Jesus from the Quran ?

Malcolm wrote:

Good point, no resurrection at all then, just retirement and a quite family life.

Of course the Nestorians rejected the divinity of Jesus altogether.

Author: Malcolm

Date: Monday, September 4th, 2017 at 2:27 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

The teaching to the Corinthians was not given by Christ.

Malcolm wrote:

Paul's epistles are the among the earliest texts in the New Testament. The recorded sayings of Jesus in the gospels are all post-Pauline records.

Grigoris said:

Well... I would say that they are post-Pauline interpretations, not post-Pauline records. .

Malcolm wrote:

They are post-Pauline texts, codified from oral traditions after Paul's death in 67 CE.

Author: Malcolm

Date: Monday, September 4th, 2017 at 2:26 AM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

Gospel evidence for the bodily resurrection includes the empty tomb. It also includes the words of Jesus, which presumably trump the words o Paul, ""Look at My hands and My feet. It is I Myself! Touch Me and see; a ghost does not have flesh and bones, as you see I have"

Malcolm wrote:

So much for Jesus having rainbow body.

Author: Malcolm

Date: Monday, September 4th, 2017 at 2:15 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

1 Corinthians 15:

So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. t It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And:

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

Grigoris said:

The teaching to the Corinthians was not given by Christ.

Malcolm wrote:

Paul's epistles are the among the earliest texts in the New Testament. The recorded sayings of Jesus in the gospels are all post-Pauline records.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 11:40 PM

Title: Re: ChNN on Jesus?

Content:

smcj said:

This is contradicted in the New Testament itself. Paul clearly states that Jesus's resurrection was spiritual, not physical.

Citation?

Malcolm wrote:

1 Corinthians 15:

So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.

And:

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 11:34 PM

Title: Re: ChNN on Jesus?

Content:

climb-up said:

You should absolutely get in touch with ChNN and the Dalai Lama explain the flaws in their view and refuge.

odysseus said:

Hm, the Dalai Lama clearly says that Christ was a bodhisattva. You may disagree, but tread carefully because this is a grey area and Christ means a lot to billions of people. He must be more enlightened than what we say, just because we are not god-believers.

Malcolm wrote:

Yes, and Trump must be making America great again, because millions of Americans voted for him...

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 11:33 PM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

After Stream Entry a person has at most seven more rebirths before Arhatship. The Layperson that is about to attain Arhatship would logically have been a vow-holding monastic up to seven lifetimes before this event.

Malcolm wrote:

There is also Mahāyāna stream entry, i.e., attaining the first bhumi.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 6:05 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

Malcolm, you said there were no stream entrants, once-returners, never-returners or arhats outside of his Dharma and Vinaya
, now you seem to be prevaricating. "even attain merely through following" ain't the same as "no [...] outside of".

Malcolm wrote:

No, "Dharma and Vinaya" is one term in Sanskrit, Dharmavinaya. The point is that there were arhats who attained arhatship merely through following their monastic vows and achieved sufficient insight through this alone to end the ten fetters.

Dan74 said:

And as for the second para, sorry, I won't play.

Malcolm wrote:

I will take this as an admission of ignorance on your part.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 6:03 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Why do we have to imagine Jesus had any realization, probably or otherwise, at all?
Bhumi? Are you kidding?

climb-up said:

Why do you think ChNN considers him enlightened?

Malcolm wrote:

That is not something which I am qualified to speculate upon.

climb-up said:

Any thoughts on Mary and Tara?

Malcolm wrote:

People like mother goddesses that are nurturing, warm, and quick to respond to prayers.

climb-up said:

Any thoughts on Jesus rising bodily to heaven?

Malcolm wrote:

This is contradicted in the New Testament itself. Paul clearly states that Jesus's resurrection was spiritual, not physical.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 5:51 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

Vinaya? Really?? Could you parse that for me, please? So you have to follow the Vinaya to attain stream-entry?

Malcolm wrote:

One can attain even arhatship merely through following Vinaya.

Dan74 said:

Malcolm, there's little doubt in my mind that folks all over the world and in places which have never heard of the Buddha, the Dharma and Vinaya, have attained stream-entry, and it boggles my mind how you can think otherwise, but I will leave it there. No point arguing this.

Malcolm wrote:

Dan, can you tell me what "stream entry" is? How is it defined, who attains it, and why? Based on your comment, I am not all sure you understand the concept.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 5:23 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

As for your first point, I was thinking of arahats, not Buddhas...

Malcolm wrote:

The Buddha said there were no stream entrants, once-returners, never-returners or

arhats outside of his Dharma and Vinaya, in many sūtras, not only the one I cited.

Dan74 said:

...folks like Bahiya or Huineng or many many others, who heard a profound teaching and were enlightened.

Malcolm wrote:

Bahiya heard teachings directly from the mouth of the Buddha. Huineng heard a Buddhist reciting the Vajracchedika Sūtra. It is said he had an "initial awakening" as a result, but this is so vague as to be useless.

Dan74 said:

In such a way, even a teaching by Jesus could lead one to enlightenment.

Malcolm wrote:

According to this standard, hearing something from the late Louise Haye might have the same result...but somehow, I don't think so.

Dan74 said:

But I don't claim that he was a Buddha, but probably a remarkable human being with a deep realisation (which bhumi? I haven't the faintest).

Malcolm wrote:

Why do we have to imagine Jesus had any realization, probably or otherwise, at all? Bhumi? Are you kidding?

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 5:01 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

I never claimed that Jesus taught Buddhadharma complete as we know it. Mind you over the course of millennia, folks were awakened without every aspect of the Noble Eightfold Path spelled out to them, at least in their last rebirth.

Malcolm wrote:

Ummm, every Buddha recalled all of their pasts lives. You think they left out the one's where they were given teachings by the Buddhas of the past? Not likely.

Dan74 said:

And Jesus taught many wonderful teachings. So without even stretching as far as to say that what he taught could have led to awakening, what he taught could have led to a lessening of the vexations and cultivation of Paramitas. And this is already wonderful. If you fail to see such an obvious point, I don't think I could make it any more accessible.

Malcolm wrote:

Confucius also taught many wonderful things that might have led to a lessening of vexation and a cultivation of the perfections — but I don't see many people piling on to claim that Confucius was an "enlightened being." We can say the same thing about Marcus Aurelius and so on.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 3:35 AM

Title: Re: Aung San Suu Kyi denies ethnic cleansing

Content:

Grigoris said:

It is not that complicated: The Burmese are engaging in the ethnic cleansing of Rohingya. It is that simple.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 3:34 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

As for whether he was enlightened or not, there is no point arguing.

Malcolm wrote:

Yes, indeed. The Buddha stated quite clearly:

"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

Dan74 said:

It's all very clear to those it is clear to, Malcolm. Circular reasoning is the best justification of our current beliefs.

What is precisely this Dharma and Discipline? There's more than one definition, more than one understanding of it. Just as there's more than one take on what Jesus had taught.

/

Malcolm wrote:

The Dharma and Vinaya of the Buddha, of course, where the 8-fold path exists. That begins with right view, and continues with the rest.

You claim there is more than one understanding of right view? No. "Right view," according to the Buddha, means understanding the four noble truths: suffering, its cause, its cessation, and knowledge of the path leading to the end of suffering. People who do not understand this and accept it as fundamental are not followers of Buddhadharma.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 3:03 AM

Title: Re: ChNN on Jesus?

Content:

Dan74 said:

As for whether he was enlightened or not, there is no point arguing.

Malcolm wrote:

Yes, indeed. The Buddha stated quite clearly:

"In whatsoever Dhamma and Discipline, Subhadda, there is not found the Noble Eightfold Path, neither is there found a true ascetic of the first, second, third, or fourth degree of saintliness. But in whatsoever Dhamma and Discipline there is found the Noble Eightfold Path, there is found a true ascetic of the first, second, third, and fourth degrees of saintliness.[54] Now in this Dhamma and Discipline, Subhadda, is found the Noble Eightfold Path; and in it alone are also found true ascetics of the first, second, third, and fourth degrees of saintliness. Devoid of true ascetics are the systems of other teachers.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 2:44 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

By whom are they not listed as mahāsiddhas? They certainly are listed as mahāsiddhas in the empowerment text of the 84 mahāsiddhas. This is why they are called the grub chen brgyad bcu rtsa bshi, i.e. 84 Mahāsiddhas.

For example, it is clearly explained in the commentary of the song I quoted that Goraksha attained awakening.

Grigoris said:

In Dowman's book some are listed as Mahasiddha (Nagarjuna, for example), while others are listed as Siddha.

Malcolm wrote:

Does he give a criteria for listing them as such?

Grigoris said:

Just that, for me, it seems that even the attainment of mundane siddhi is something well beyond my capacity so I applaud those that have the tenacity and one-pointed purpose to attain even the most mundane siddhi.

Malcolm wrote:

People with "powers" who are not on the path of Dharma are going nowhere other than lower realms. They do not have precious human births, and as such, are nothing other than objects of compassion.

I would rather obtain one line of Dharma teachings than attain all the mundane siddhis in the universe.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 2:04 AM

Title: Re: ChNN on Jesus?

Content:

Grigoris said:

They are not listed as Mahasiddhas, just Siddhas.

Malcolm wrote:

By whom are they not listed as mahāsiddhas? They certainly are listed as mahāsiddhas in the empowerment text of the 84 mahāsiddhas. This is why they are called the grub chen brgyad bcu rtsa bshi, i.e. 84 Mahāsiddhas.

For example, it is clearly explained in the commentary of the song I quoted that Goraksha attained awakening.

And, sorry, I simply don't believe Jesus was an awakened person, just as I don't think Krishna was an awakened person, nor Mohammed, Appolloneous of Tyana, etc.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 1:49 AM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Mahā siddhas are characterized by their attainment of the first bhumi (aka supreme siddhi), not through their attainment of mundane siddhis.

Grigoris said:

Goraksha? Caurangipa? (both of whom were Nath) Kankaripa? Vinapa? Camaripa? etc... They are included in the list but they are not Mahasiddhas, just plain old Siddhas. They are also not good enough for you either? Do you set the bar that high for yourself too or are you happy enough just to criticise other's attainments?

Malcolm wrote:

As I said, I really see no reason whatsoever to believe that Jesus had any attainments at all.

Gorakshanātha was a mahāsiddha:

Gorakṣa sees nondual suchness,

The cowherd king of the three realms is amazing!

As was Caurangi:

Long ago, Caurangi cut down

that great tree of ignorance

with the axe of the intimate instruction of the sublime guru

and the three discerning wisdoms.

And Vinapa:

Viṇāpa realized selflessness

by practicing nonarising sound.

And Camaripa

The one who makes the boot of the effortless dharmakāya

is Camaripa, the supreme bootmaker.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 1:30 AM

Title: Re: Sentience & Insentience

Content:

CedarTree said:

Subject is more definitely that That is what the headline and subject matter of the post was.

odysseus said:

OK. I take another shot: Sentient beings have volition to distinct themselves from non-sentient properties like trees, plants, rocks which have no consciousness. Hm.

Inanimate objects do not have the 5 skandhas.

Malcolm wrote:

Nor do all sentient beings. For example, formless realm beings have no material aggregate.

In any case, the dividing line between sentient and nonsentient is not very precise.

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 1:19 AM

Title: Re: Buddhahood in This Life Transmission Webcast: 09/15/17

Content:

paël said:

1.Is webcast free? 2.Do I need account?

Malcolm wrote:

1.Yes.

2. No

Author: Malcolm

Date: Sunday, September 3rd, 2017 at 12:36 AM

Title: Buddhahood in This Life Transmission Webcast: 09/15/17

Content:

Malcolm wrote:

Buddhahood in This Life Transmission with Tulku Dakpa

Fri, Sep 15 from 5:00 - 9:30pm EDT

Discover a profound text that has influenced Tibetan teachers for generations. Buddhahood in This Life is a complete translation of the earliest Tibetan commentary on the Dzogchen secret instructions. Zangthal Editions and Wisdom Publications present a conversation between Tulku Dakpa Rinpoche and Daniel Aitken (Publisher, Wisdom Publications) from 5:00-6:00, immediately followed by the Reading Transmission for Buddhahood in This Life (<https://tinyurl.com/yd2xrogd>) from 6:30-9:30.

Tulku Dakpa Rinpoche was educated at Mindroling Monastery and recognized by His Holiness the 11th Mindroling Trichen. Tulku Dakpa Rinpoche is the founder and director of Dhanakosha Dharma Center in Finland (<http://www.danakosha.fi/>). He speaks English fluently and has been teaching students in Europe and America for over 10 years.

Webcast URL:

<https://livestream.com/wisdompublications/buddhahoodinthislifetransmission>

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 11:06 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

I think the Little Prince's world is actually larger than mine.

odysseus said:

Try not to upset the Christians with calling him that. You are entitled to your scepticism, but they keep a keen eye on Buddhists.

Malcolm wrote:

Oh dude, I was talking about this:

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 10:35 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

Siddhis are not representative of the attainment of realization (in the Buddhist sense of the term). The corollary is that those who are realized (in the Buddhist sense of the term) do not necessarily attain siddhis.

Grigoris said:

So the Mahasiddhas were not realised?

Malcolm wrote:

Mahā siddhas are characterized by their attainment of the first bhumi (aka supreme siddhi), not through their attainment of mundane siddhis.

Grigoris said:

So why should we care whether Jesus walked on water or not. There is not one thing we have a record of him saying which would indicate that he was anything other than a charismatic rabbi and a political threat to the Roman occupation of Judea.

Is the idea of Jesus having some degree of realisation so much of a threat to your little world?

Malcolm wrote:

Should it be? After all, my world is really very, very tiny. I think the Little Prince's world is actually larger than mine.

In any case, I see no evidence for Jesus being an awakened person.

M

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 10:07 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

This statement assumes Jesus had any attainment at all. Why should we assume this?

Grigoris said:

Siddhi are a consequence of attainment.

Malcolm wrote:

Siddhis are not representative of the attainment of realization (in the Buddhist sense of the term). The corollary is that those who are realized (in the Buddhist sense of the term) do not necessarily attain siddhis.

So why should we care whether Jesus walked on water or not. There is not one thing we have a record of him saying which would indicate that he was anything other than a charismatic rabbi and a political threat to the Roman occupation of Judea.

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 10:00 PM

Title: Re: Timothy Morton Wants Philosophers to Face Their "Buddhaphobia"

Content:

jkarlins said:

He's trying to mix Western philosophy and the dharma.

Are you interested in this kind of project or direction, Malcolm?

Jake

Malcolm wrote:

It sounds to me like the guy has no understanding of Dharma at all.

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 9:37 PM

Title: Re: ChNN on Jesus?

Content:

Malcolm wrote:

This statement assumes Jesus had any attainment at all. Why should we assume this?

Grigoris said:

Dude, I imagine that if we take the combined attainments of all the critics of Jesus in this thread they would not amount to 1% of those of Jesus. If the accounts are anything to go by, he was quite clearly a siddha.

And as for the simplicity of Jesus's message, one do well to remind oneself of the simplicity of Garchen Rinpoche's message. An essential message is not necessarily a simple message.

How many here can live up to the teaching:

"The second is this: 'Love your neighbor as yourself.' There is no commandment greater than these." Mark 12:31

The question that arises in my mind is: Do any of the detractors here know the context of this statement? I bet they don't.

Author: Malcolm

Date: Saturday, September 2nd, 2017 at 1:55 PM

Title: Re: Timothy Morton Wants Philosophers to Face Their "Buddhaphobia"

Content:

Malcolm wrote:

This guy is a dilettante.

Author: Malcolm

Date: Friday, September 1st, 2017 at 11:12 AM

Title: Re: Why plants don't have citta?

Content:

mutsuk said:

You mean the passage about bem (inert whatever) and rig (awareness) are seen as dual, constituting a wrong view? If yes, it's clear bem is referring here to the body. If not, can you give the quote (in tibetan)?

Malcolm wrote:

Yes, that is the quote. But I do not think bem here strictly refers to only the body. I would have to look at the Tibetan again. It basically states that it seems like like they are different, but that this is not to be believed.

M

mutsuk said:

This is the passage from the KNT I think :

'o na sku dang ye shes ni stong gsal ci'i ngo bor yang ma grub cing skye shi dang bral la rgyus bskyed pa'i phung po 'di 'jig pa: gong gi mtshan nyid dang 'gal lo snyam na de ni ma go ba yin te rig pa stong nyid gsal ba'i gnad de ma shes pas der 'dzin 'byung ba lnga byung zhing de'i dangs ma la rgyu'i thig le: de la lus byung de la ye shes kyi rtsal dbang po sgo lnga byung : de la yul lnga byung de la 'dzin pa lngas nyon mongs pa lnga: de thog ma'i ye shes kyi rtsal gyis bskyed nas: bar du 'byung ba 'dus pa'i dangs ma'i lus kyang ye shes lnga dngos su yod pa ma shes: yid dpyod kyi lta ba las ma rtogs pas bem rig gnyis su snang ste: yid ma ches so: 'dir thog ma yang ye shes lnga dngos: bar du yang ma rig pa der 'dzin gyis 'byung ba 'dus nas lus grub pa'i dus na'ang ye shes lnga dngos: phung po: dbang po: nyon mongs lnga yang ye shes lnga dngos: tha ma yang de nyid dngos su rtogs pas spang blang dgag sgrub kyi mtha' las 'das pas de ltar bla ma'i man ngag gi shes pas bem rig gnyis su med de gcig pa'i gnad kyis zag bcas med par ye shes su yal 'gro ba ni gnyis su med pa'i rtags so:

I will try to translate that back to English from JL's french translation, although I think there is already the version by Erik Fry-Miller which must be readily available (that would save me time!)

Malcolm wrote:

Not necessary, this is passage in question and you are right. On the other hand padmasambhava also makes the point earlier with respect to the conditioned rgyu thig le that all perception of the five elements comes from misperceptions of the five lights.

Author: Malcolm

Date: Friday, September 1st, 2017 at 1:16 AM

Title: Re: FLOODS

Content:

Dan74 said:

What many of us on the Left do, namely label people and speech racist too hastily, in the hope that if we name and shame enough, the problem will just go away, is a wrong approach, I feel. It will just foster resentment and feed these attitudes with people expressing them away from the public eye in increasingly worse ways. It drives the problem underground where it becomes even harder to tackle it. Racism and its much more mildmannered cousin tribalism, are deep human characteristics and have to be dealt with not with violence (whether in act or speech) but in an atmosphere of openness and acceptance, where people can speak out loud about their concerns, share stories, hear each other out and build bridges.

Malcolm wrote:

Sorry, not really into giving White Nationalists, Fascists, Nazis, the KKK, and other right wing creeps an opportunity to speak out loud about their concerns, share their stories, build bridges and so on.

Author: Malcolm

Date: Friday, September 1st, 2017 at 1:03 AM

Title: Re: Election advice from Lama Zopa Rinpoche

Content:

Nicholas Weeks said:

https://www.lamayeshe.com/advice/advice-after-us-election?utm_source=August+2017&utm_campaign=Eletter+August+2017&utm_medium=email

Malcolm wrote:

In the meantime, it is necessary to stem the rising tide of Fascism and environmental devastation ushered in by the Trump Administration.

Author: Malcolm

Date: Friday, September 1st, 2017 at 12:14 AM

Title: Re: Dharma Fellowship

Content:

Lingpupa said:

Web sources say "at Siling", but I have no idea where that is.

Malcolm wrote:

Xining, in Qinghai Province. The Tibetan pronunciation is roughly Siling.

Author: Malcolm

Date: Thursday, August 31st, 2017 at 11:44 PM

Title: Re: Why plants don't have citta?

Content:

mutsuk said:

Insentients having a Buddha Nature is already gone way too far. Far outside Buddhism actually.

Malcolm wrote:

There is however the inconvenient statement by Padmasambhava in the Khandro Nyinthag rgyab chos where he declares that the distinction between the sentient and the insentient is not to be believed, and that it in fact disappears when one attains rainbow body. FWIW.

mutsuk said:

You mean the passage about bem (inert whatever) and rig (awareness) are seen as dual, constituting a wrong view? If yes, it's clear bem is referring here to the body. If not, can you give the quote (in tibetan)?

Malcolm wrote:

Yes, that is the quote. But I do not think bem here strictly refers to only the body. I would have to look at the Tibetan again. It basically states that it seems like like they are different, but that this is not to be believed.

M

Author: Malcolm

Date: Thursday, August 31st, 2017 at 8:35 AM

Title: Re: FLOODS

Content:

Kim O'Hara said:

Here in Oz we're seeing at least four times as much coverage of the US flooding as of the Asian flooding, and it's really hard to see any good reason for that.

Malcolm wrote:

Racism. Who cares what happens to brown people?

Strive said:

smh

if u ever went to houston u will find out it is mostly mexican and black ppl that live there

Malcolm wrote:

Yes, and they are the most impacted by the flooding. I wonder why?

Author: Malcolm

Date: Thursday, August 31st, 2017 at 8:27 AM

Title: Re: Why plants don't have citta?

Content:

Queequeg said:

Hongaku is usually translated into English as "Original Enlightenment" and is a strain of thought that emerged in Japanese Buddhism where it was believed no effort on the path is necessary because we are already enlightened.

Malcolm wrote:

Definitely a wrong view, even in Dzogchen.

Author: Malcolm

Date: Thursday, August 31st, 2017 at 8:25 AM

Title: Re: FLOODS

Content:

Punya said:

... I don't think it only happens in the USA.

Kim O'Hara said:

Here in Oz we're seeing at least four times as much coverage of the US flooding as of the Asian flooding, and it's really hard to see any good reason for that.

Malcolm wrote:

Racism. Who cares what happens to brown people?

Author: Malcolm

Date: Thursday, August 31st, 2017 at 8:24 AM

Title: Re: Why plants don't have citta?

Content:

mutasuk said:

Insentients having a Buddha Nature is already gone way too far. Far outside Buddhism actually.

Malcolm wrote:

There is however the inconvenient statement by Padmasambhava in the Khandro Nyingthig rgyab chos where he declares that the distinction between the sentient and the insentient is not to be believed, and that it in fact disappears when one attains rainbow body. FWIIW.

Author: Malcolm

Date: Wednesday, August 30th, 2017 at 5:14 AM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

It is so sad you do not know what this passage really means.

Anonymous X said:

BUDDHAHOOD IS NOT ATTAINED BY PURPOSEFUL ACTION

If secret rigpa, the actual buddha-dynamic, eludes us,
to attain release by any purposeful action is no option.

“Everything is impermanent and bound to perish”—

how can a tight mesh of body, speech, and mind
reach out to touch its indestructible core?

In the event of failure to intuit intrinsic rigpa, which is pure being there is no chance that we can attain release in this lifetime by any deliberate physical, verbal, or mental act. Religious practice becomes a tense constraining mesh constricting and veiling rigpa, and although some small satisfaction may follow, the product is conditioned and thus certain to fade away, perishing like an earthen pot. Such practice can never attain to the indestructible reality of pure being. Whatever is deliberately created is conditioned and transient, whereas its opposite, the uncreated, is imperishable. Since it is indestructible, pure being can only be seen by nondeliberate, unintended relaxation into the natural state; goal-oriented action is a mesh of constraint

leading us closer to buddhahood by not so much as a hair's breadth.
Such ambition may well be regarded as a futile samsaric trap.

Longchenpa's words seem pretty clear to me.

Author: Malcolm

Date: Tuesday, August 29th, 2017 at 1:38 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

treehuggingoctopus said:

But of course they are not, how could they? Buddhadharma is a religious endeavour which implies an ethical, epistemological and existential commitment, the kind of commitment that leaves little room for anything else in your life: we are religious freaks.

Malcolm wrote:

That means that they are like people who study medicinal plants without any confidence in their curative properties.

treehuggingoctopus said:

Not really. Some of them are as confident as it gets. To belabour your metaphor a bit: they study medicinal plants without necessarily making use of them.

Malcolm wrote:

.

The Buddha had a thing or two to say about such tog ge ba rnam.

Author: Malcolm

Date: Tuesday, August 29th, 2017 at 12:07 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

treehuggingoctopus said:

I would say that amongst buddhologists and tibetologists practitioners are just about as numerous as non-practitioners. In Europe, at the very least.

Malcolm wrote:

My objection is to how Buddhist studies in the West are generally being conducted in Academia, not individuals within Academia, with some notable exceptions who will not be mentioned here.

People are not learning the Dharma in these Universities

treehuggingoctopus said:

But of course they are not, how could they? Buddhadharma is a religious endeavour which implies an ethical, epistemological and existential commitment, the kind of commitment that leaves little room for anything else in your life: we are religious freaks.

Malcolm wrote:

That means that they are like people who study medicinal plants without any confidence in their curative properties.

Author: Malcolm

Date: Tuesday, August 29th, 2017 at 12:00 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

mutsuk said:

Seriously ? Not good indeed...

Malcolm wrote:

Seriously. Sangye was calling him on his lack of respect, not his capacity in Tibetan.

mutsuk said:

I see, I had misunderstood your previous statement.

Malcolm wrote:

No worries. I should emphasize that fewer and fewer highly trained khenpos are willing to work with western scholars, primarily due to a lack of care and respect many western scholars exhibit for the subjects of their study. There are not many people like JLA in the Western Academy.

Author: Malcolm

Date: Monday, August 28th, 2017 at 1:05 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

mutsuk said:

Germano .

Malcolm wrote:

BTW, he declared publicly that samaya, something we all think is important, did not apply to him in anyway whatsoever. This really is the essence of the problem.

mutsuk said:

Seriously ? Not good indeed...

Malcolm wrote:

Seriously. Sangye was calling him on his lack of respect, not his capacity in Tibetan.

Author: Malcolm

Date: Monday, August 28th, 2017 at 11:57 AM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

I think there is a fundamental misinterpretation of what you think enlightenment entails. You are interpreting words with no real experiential change in the way you function.

Malcolm wrote:

And I think you are equally full of shit. So what? You have no idea what I am talking about.

Anonymous X said:

Please don't tell my mom.

Malcolm wrote:

Ok.

Author: Malcolm

Date: Monday, August 28th, 2017 at 11:52 AM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

I'm not arguing that a Buddha is not in possession of knowledge of his own state. It's just that this kind of information has really nothing to do with our own state.

Malcolm wrote:

Of course it does. It allows one who is in possession of knowledge of their own state to understand that it is possible to be possession of the knowledge of one's own state 24/7/365, and that the only difference between a buddha and oneself is whether that knowledge is continuous or interrupted.

Anonymous X said:

I think there is a fundamental misinterpretation of what you think enlightenment entails. You are interpreting words with no real experiential change in the way you function.

Malcolm wrote:

And I think you are equally full of shit. So what? You have no idea what I am talking about.

Author: Malcolm

Date: Monday, August 28th, 2017 at 11:35 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

mutsum said:

Germano .

Malcolm wrote:

BTW, he declared publicly that samaya, something we all think is important, did not apply to him in anyway whatsoever. This really is the essence of the problem.

Author: Malcolm

Date: Monday, August 28th, 2017 at 11:33 AM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

There really is no way to know this. This statement seems metaphysical to me.

Malcolm wrote:

It isn't. It is pragmatic. Sentient beings are not always in possession of knowledge of their own state. Buddhas are always in possession of knowledge of their own state.

Anonymous X said:

I'm not arguing that a Buddha is not in possession of knowledge of his own state. It's just that this kind of information has really nothing to do with our own state.

Malcolm wrote:

Of course it does. It allows one who is in possession of knowledge of their own state to understand that it is possible to be possession of the knowledge of one's own state 24/7/365, and that the only difference between a buddha and oneself is whether that knowledge is continuous or interrupted.

Author: Malcolm

Date: Monday, August 28th, 2017 at 8:08 AM

Title: Re: Weather

Content:

Strive said:

very big claims u making there Malcolm. if all buddhas have that ability why still so much death and destruction from natural disasters?

Malcolm wrote:

Buddhas are omniscient, not omnipotent.

Strive said:

you just said your teachers who i assume are buddhas have the ability to stop

hurricanes and tsunamis. how is that not omnipotence? lol

Malcolm wrote:

Buddhas are not omnipotent. Just trust me on that.

Author: Malcolm

Date: Monday, August 28th, 2017 at 7:24 AM

Title: Re: Weather

Content:

Strive said:

were they able to stop hurricanes, tsunamis, tornadoes etc?

Malcolm wrote:

Kunzang Dechen Lingpa had this ability. Ngagpa Rinpoche was able to stop monsoon rains, droughts, and so on.

Strive said:

very big claims u making there Malcolm. if all buddhas have that ability why still so much death and destruction from natural disasters?

Malcolm wrote:

Buddhas are omniscient, not omnipotent.

Author: Malcolm

Date: Monday, August 28th, 2017 at 7:12 AM

Title: Re: Weather

Content:

Strive said:

Do buddhas have the ability to control the weather?

Malcolm wrote:

My teacher, Kunzang Dechen Lingpa, had this ability, as did my other teacher, Ngakpa Yeshe Dorje, who was the official weather controller for the Tibetan Government in Exile until the mid-1980's.

Strive said:

were they able to stop hurricanes, tsunamis, tornadoes etc?

Malcolm wrote:

Kunzang Dechen Lingpa had this ability. Ngagpa Rinpoche was able to stop monsoon rains, droughts, and so on.

Author: Malcolm

Date: Monday, August 28th, 2017 at 7:01 AM

Title: Re: Weather

Content:

Strive said:

Do buddhas have the ability to control the weather?

Malcolm wrote:

My teacher, Kunzang Dechen Lingpa, had this ability, as did my other teacher, Ngakpa Yeshe Dorje, who was the official weather controller for the Tibetan Government in Exile until the mid-1980's.

Author: Malcolm

Date: Monday, August 28th, 2017 at 6:21 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

As I have mentioned before, it is because you have assumed that dependent arising is identical to temporal causality. I have explained previously that dependent arising is very broad and can encompass more than mere temporal causality.

Malcolm wrote:

There are only three kinds of dependent origination: serial, momentary, and simultaneous. But all three operate within temporal causality. Dependent origination is presented after cause and condition and before karma for this reason.

Sherab said:

Presented by the Buddha himself? If so, where?

Malcolm wrote:

You can understand this from the Ahidharmakosha and its commentaries, especially the one which contains extensive citations from the agamas.

Author: Malcolm

Date: Monday, August 28th, 2017 at 6:19 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Powerful bliss said:

Hi there,

To Malcolm: you know that HHDL doesn't have authority in all the sects and some affirm that his teachings are an evolution and not the tradition. Of course for my part I bow to whatever word he pronounces.

You seem very well learned, can you give some classical sources about my first post:
“I read the whole thread but I can't still figure out whether an inauthentic (or non-qualified) teacher like Sogyal Rinpoche could confer empowerments. The idea here would be that if he has broken completely his samayas, the chain is broken. So for his students there would be no samaya at all from all his empowerments. A solid text of reference other than Shamar Rinpoche on "the meaning of samaya" (quoting the 8th Karmapa) would be very useful”.

Malcolm wrote:

I have already given this source, the Rigpa Rangshar tantra.

Powerful bliss said:

Malcolm, sorry to be so ignorant

If I understood well, you are currently translating the Rigpa Rangshar tantra and Norwegian gave an abstract?

Wouldn't it possible to get a translation of the full chapter about samaya? Or did Norwegian produce the whole thing? What is the relation with Longchenpa?

Malcolm wrote:

The text will be published next year by wisdom. But i have also cited the relevant portions here in a number of threads.

Author: Malcolm

Date: Monday, August 28th, 2017 at 2:44 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Powerful bliss said:

Hi there,

To Malcolm: you know that HHDL doesn't have authority in all the sects and some affirm that his teachings are an evolution and not the tradition. Of course for my part I bow to whatever word he pronounces.

You seem very well learned, can you give some classical sources about my first post:

“I read the whole thread but I can't still figure out whether an inauthentic (or non-qualified) teacher like Sogyal Rinpoche could confer empowerments. The idea here would be that if he has broken completely his samayas, the chain is broken.

So for his students there would be no samaya at all from all his empowerments. A solid text of reference other than Shamar Rinpoche on "the meaning of samaya" (quoting the 8th Karmapa) would be very useful”.

Malcolm wrote:

I have already given this source, the Rigpa Rangshar tantra.

Author: Malcolm

Date: Monday, August 28th, 2017 at 12:58 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Mantrik said:

Having established that samaya can be regarded by the student as not bonding if the Guru goes against the Dharma, my initial question was what creates the 'qualified Vajra Master' in the first place?

Malcolm wrote:

Minimum qualifications are that one has received the empowerment for the mandala or deity which one intends to transmit, and has either done the retreat in a perfect way or has the permission from one's guru to give the empowerment. This is the absolute bare minimum to be a "vajramaster."

Author: Malcolm

Date: Monday, August 28th, 2017 at 12:56 AM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

If vidya/jnana, which is the cessation of ignorance, and supposedly that realization of Buddha, were effected in equipoise, one instant of it would end all circular thinking which it does not as we can see in our own lives. .

Malcolm wrote:

The rigpa of sentient beings is fragmented. The rigpa of buddhas is unfragmented. This is the sole difference between sentient beings and buddhas.

Anonymous X said:

There really is no way to know this. This statement seems metaphysical to me.

Malcolm wrote:

It isn't. It is pragmatic. Sentient beings are not always in possession of knowledge of their own state. Buddhas are always in possession of knowledge of their own state.

Author: Malcolm

Date: Monday, August 28th, 2017 at 12:15 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

HHDL, to quote an unimpeachable authority, is on record stating over and over again that if there is a person posing as a Dharma teacher or even a Vajrayāna guru who is behaving in a manner which is not in accordance with the Dharma, and continues to

persist in such behavior after being rebuked by his or her students, the students have no choice but to expose the conduct of that teacher. What else do you want? Some opinion from the Talmud?

dzogchungpa said:

An opinion from the Talmud would be nice.

In all seriousness, there is a passage in Khenpo Ngachung's commentary on WoMPT that makes me wonder if HHDL's view is actually all that traditional. Anyway, it's not so much for me that I am asking but it seems that this is the kind of thing Powerful bliss is after.

Malcolm wrote:

There are plenty of examples in Tibetan history of people driving away fake lamas.

Author: Malcolm

Date: Monday, August 28th, 2017 at 12:06 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

dzogchungpa said:

OK, I think the following question should be answered definitively, if possible:

Assume a fully qualified guru gives an empowerment in such a way that samaya with a given student is definitely established. Is it possible that such a guru eventually goes off the rails? If that happens, is the student still bound by samaya?

Perhaps the key terms involved, such as "qualified guru", "samaya" and "going off the rails", need to be clarified, but I think this is an important question.

Malcolm wrote:

If the guru in question merely goes insane, harmlessly, yes, the student is still bound by samaya. If the guru begins to break his own samaya by harming others, going against the Dharma, repudiating the Dharma, etc., then the student is free of samaya. For example if some guru starts claiming they have a teaching more profound than the Buddhadharma, this would be a clear sign that it is ok to exit.

dzogchungpa said:

OK, can you provide sources for this? "Harming others" is kind of vague. Just to give a well-known, possibly stupid, example, there is the story of Do Khyentse hunting and so on.

Malcolm wrote:

Do Khyentse, according to legend, was capable to reviving animals he hunted from their butchered remains, so he does not count. In any case killing animals is not grounds for the expulsion of a monk from monastic Sangha, neither is drinking for that matter. But killing a human being constitutes such grounds. I don't think there are any stories of Do

Khyentse killing anyone.

dzogchungpa said:

It seems to me one could easily conclude that a guru is harming others, but actually be mistaken in that assessment. In that case would one break one's samaya by denouncing them, say? Note, I am not saying this with the Sogyal people in mind.

Malcolm wrote:

HHDL, to quote an unimpeachable authority, is on record stating over and over again that if there is a person posing as a Dharma teacher or even a Vajrayāna guru who is behaving in a manner which is not in accordance with the Dharma, and continues to persist in such behavior after being rebuked by his or her students, the students have no choice but to expose the conduct of that teacher. What else do you want? Some opinion from the Talmud?

It is absolutely clear what "Not in accordance with the Dharma" means — taking the life of human beings (including abortions), stealing, sexual misconduct, lying and other verbal non-virtues out of malice, greed, or ignorance. In other words, if a guru has a pattern of behavior which is based on the ten nonvirtues, it is pretty clear that such a guru should be abandoned, and if their behavior warrants it, they should be exposed.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 11:51 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

If vidya/jnana, which is the cessation of ignorance, and supposedly that realization of Buddha, were effected in equipoise, one instant of it would end all circular thinking which it does not as we can see in our own lives. .

Malcolm wrote:

The rigpa of sentient beings is fragmented. The rigpa of buddhas is unfragmented. This is the sole difference between sentient beings and buddhas.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 11:37 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Arnoud said:

[

Malcolm, you have translated either of these texts?

Malcolm wrote:

Buddhahood in This Life covers exactly the same topics as the Tshig Don mDzod.

My job right now is to work on the 17 tantras and their commentaries, so I am devoting my attention to those. I think JLA has translated the whole lot in French, and more.

Mutsuk will have more information on that score.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 11:22 PM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

I cannot tell you the number of obvious errors I see in PhD dissertations on a regular basis, particularly with respect to Vajrayāna topics.

mutsum said:

And I could say the same of all those "dharmic" translations of Vajrayana and Dzogchen texts. For instance, there is not a single translation of the Ye-shes bla-ma available in published form that is worth the price it costs. They are all flawed. And Sangye Khandro "putting Germano in his place" should first start to learn a little bit of classical tibetan before she starts criticizing others. Her Tshig-don mdzod is replete with mistakes, imprecise renderings, misidentifications of the grammatical subject in sentences, incapacities of contextualizing quotations (and therefore, again, misidentifying the grammatical subject) and so forth. On the other hand, with the exception of the lexicon (and I guess everyone has his/her own lexicon), I haven't found any such mistakes in Germano's works so far.

Malcolm wrote:

Whatever one may think of Lama Chonam and Sangye's translations, she would never be so arrogant as to present togal topics in a public setting in which many people had no transmission of Dzogchen. People will be able to listen to the recording of the conference and judge for themselves.

It is a question of respect for the Dharma here that is at issue, not translations. The errors to which I refer are not translations errors per se, but errors in basic knowledge of Dharma which one cannot learn properly in present day academic settings, a point with which I am sure you will agree.

Naturally, those people who have first received a traditional shedra education or some approximation of the same before going into western degree programs are not as likely to make those basic errors.

M

Author: Malcolm

Date: Sunday, August 27th, 2017 at 11:18 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

dzogchungpa said:

OK, I think the following question should be answered definitively, if possible:

Assume a fully qualified guru gives an empowerment in such a way that samaya with a given student is definitely established. Is it possible that such a guru eventually goes off the rails? If that happens, is the student still bound by samaya?

Perhaps the key terms involved, such as "qualified guru", "samaya" and "going off the rails", need to be clarified, but I think this is an important question.

Malcolm wrote:

If the guru in question merely goes insane, harmlessly, yes, the student is still bound by samaya. If the guru begins to break his own samaya by harming others, going against the Dharma, repudiating the Dharma, etc., then the student is free of samaya. For example if some guru starts claiming they have a teaching more profound than the Buddhadharma, this would be a clear sign that it is ok to exit.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 10:32 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Malcolm wrote:

...People are not learning the Dharma in these Universities....

Quay said:

Yup. It all depends on one's priorities and what any one person desires in this life. For me, as a former member of academe, this expresses my thoughts and view clearly:

Knowledge is as infinite as the stars in the sky;
There is no end to all the subjects one could study.
It is better to grasp straight away their very essence--
The unchanging fortress of the Dharmakaya.
--Longchenpa

Author: Malcolm

Date: Sunday, August 27th, 2017 at 9:56 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

treehuggingoctopus said:

I would say that amongst buddhologists and tibetologists practitioners are just about as numerous as non-practitioners. In Europe, at the very least.

Malcolm wrote:

My objection is to how Buddhist studies in the West are generally being conducted in Academia, not individuals within Academia, with some notable exceptions who will not be mentioned here.

People are not learning the Dharma in these Universities. I cannot tell you the number of obvious errors I see in PhD dissertations on a regular basis, particularly with respect to Vajrayāna topics.

The situation with Madhyamaka, and so on is a bit better, but not much.

M

Author: Malcolm

Date: Sunday, August 27th, 2017 at 7:38 AM

Title: Re: Can someone explain the False Aspectarian View vs the True Aspectarian View?

Content:

Losal Samten said:

Therefore, the authentic Chittamatra is the system of the True Aspectarians (who are authors of excellent treatises). On the other hand, in saying that the outer object is not even truly existent as the mind, the False Aspectarians are a little closer to the understanding that things are empty of true existence and thus provide, in a manner of speaking, a bridge to the Madhyamaka. Although in the correct ordering of things the False Aspectarians are, as a result, placed higher on the scale of views, nevertheless, because the system exhibits many inconsistencies on the level of the conventional truth, the conventional should be expounded according to the system of the True Aspectarians.

Malcolm wrote:

This is Mipham following Rongston Sheja Kunrig.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 7:32 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

dzogchungpa said:

[

I especially appreciate that they usually don't say outrageous things and then three

months later say the opposite.

Malcolm wrote:

Yes, they just say outrageous things and refuse to change at all.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 7:18 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

I repeat, you are stating something that I have addressed early in this discussion.

Astus said:

The only place you seem to have addressed this was on <https://dharma.wheel.net/viewtopic.php?p=401570#p401570>. There you state that the ultimate is both functional and impermanent. Such a statement actually turns the ultimate into the relative.

Sherab said:

As I have mentioned before, it is because you have assumed that dependent arising is identical to temporal causality. I have explained previously that dependent arising is very broad and can encompass more than mere temporal causality.

Malcolm wrote:

There are only three kinds of dependent origination: serial, momentary, and simultaneous. But all three operate within temporal causality. Dependent origination is presented after cause and condition and before karma for this reason.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 6:53 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Mantrik said:

Perhaps you mean US academia. Martin Boord, Robert Mayer and Cathy Cantwell appear friends to Buddhadharma in my experience.

Malcolm wrote:

Exceptions prove the rule, though Robert Mayer, who seems a very nice person, has no personal interest in Tibetan Buddhism apart from intellectual curiosity.

treehuggingoctopus said:

Duckworth? Pettit? Wallace? Dahl? Koppl?

I would say that amongst buddhologists and tibetologists practitioners are just about as numerous as non-practitioners. In Europe, at the very least.

Malcolm wrote:

You really have no idea how much the Western Academy has alienated their former informants. It has gotten to the point where many very respected khenpos refuse to admit "researchers" to their teachings at all.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 3:27 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Karma Dorje said:

Yup.

Malcolm wrote:

Ditto. Western academia is no friend to Buddhadharma. At the last Tsadra translation conference, Sangye Khandro very firmly put David Germano in his place. It was truly a sight to behold.

tiagolps said:

That sounds interesting, is there a video of that?

Malcolm wrote:

There will be an online recording. It is was during the contemplative language plenary.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 3:16 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

Karma Dorje said:

Yup.

Malcolm wrote:

Ditto. Western academia is no friend to Buddhadharma. At the last Tsadra translation conference, Sangye Khandro very firmly put David Germano in his place. It was truly a sight to behold.

Mantrik said:

Perhaps you mean US academia. Martin Boord, Robert Mayer and Cathy Cantwell appear friends to Buddhadharma in my experience.

Malcolm wrote:

Exceptions prove the rule, though Robert Mayer, who seems a very nice person, has no personal interest in Tibetan Buddhism apart from intellectual curiosity.

Author: Malcolm

Date: Sunday, August 27th, 2017 at 12:45 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

dzogchungpa said:

So, to sum up, yup.

Karma Dorje said:

Yup.

Malcolm wrote:

Ditto. Western academia is no friend to Buddhadharma. At the last Tsadra translation conference, Sangye Khandro very firmly put David Germano in his place. It was truly a sight to behold.

Author: Malcolm

Date: Saturday, August 26th, 2017 at 11:38 PM

Title: Re: General questions on getting started

Content:

Varis said:

And again, building off the last question, how does one actually begin in the Sakya sect? I know, for example, Gelugpas start first with the Lam Rim, but what do Sakyapas start with? Some centers public classes seem to focus on teaching Shantideva's Bodhicaryavatara, others seem to only hold lessons on basic meditation publically.

Malcolm wrote:

Sakyapas usually start with Vajrayāna practice right away and fill in the graded path as one goes along.

Author: Malcolm

Date: Saturday, August 26th, 2017 at 1:46 PM

Title: Re: Major hurricane hitting Texas

Content:

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 BA 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 BA 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!

Tenma said:

I'm in Texas, so I would like to recite this prayer. However, which form of Padmasambhava is this to and a mantra for this? I'm reciting the Nagesvararaja as the hurricane seems to be more of angry nagas, so I'm using that instead. Though Padmasambhava seems better, so what can I use?

Malcolm wrote:

You just recite this prayer.

Author: Malcolm

Date: Saturday, August 26th, 2017 at 12:12 PM

Title: Re: Major hurricane hitting Texas

Content:

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 BA 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 BA 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: Saturday, August 26th, 2017 at 6:41 AM

Title: Re: The Tantric Age: A comparison of Shaiva and Buddhist Tantra

Content:

tingdzin said:

I haven't had time to read the whole paper yet (if it's worth it, and if the discussion is still continuing next week, I may have more to say), but the "main thesis" in the quote by Grigoris that started the ball, to wit:

Grigoris said:

The main thesis of this paper is that in the medieval period, Tantric Buddhism (mantranaya, vajrayāna) and Tantric Śaivism (mantramārga) were conterminous, coeval, and co-functional.

tingdzin said:

...is wrong right off the bat.

Malcolm wrote:

Yup.

tingdzin said:

Even if one accepts the dependence on certain so-called Yogini tantras were influenced

by or even derived from Shaiva tantras (an assertion which is still being refined -- and bitterly contested -- by those scholars who have the most in-depth knowledge of these two subjects), the author is (to begin with) completely ignoring the whole esoteric tradition within Buddhism that had already been developing in Central and East Asia during the period in question ("medieval" is a loaded word better not used unless defined), relying on, traditionally the Mahavairocana and Vajrasekhara scriptures, but also including a lot of practices and lines that have since died out. These Vajrayana practices were not transgressive (mostly), and were in no way dependent on either the Yogini tantras or Shaiva stuff.

Malcolm wrote:
Yup.

tingdzin said:

This tendency to equate Vajrayana Buddhism with late Indian-tantra-based Buddhism is common among narrow-minded Indic specialists, but it ignores a lot of factual information about the development of what is called Vajrayana. But even if the author had added the qualifier "in India" to the above quote, it still is biased towards those scriptures which happened to make their way into Tibet and provided the main esoteric scriptural authority for the surviving New Transmission schools in Tibet, and is thus still incomplete.

Malcolm wrote:
Yup.

Author: Malcolm

Date: Saturday, August 26th, 2017 at 3:32 AM

Title: Re: We are a Kali Yuga culture

Content:

Strive said:

too much whining going on here. if maybe u ppl spent some time in 3rd world countries then u would feel more grateful. maybe this is one of the reason why theres so much depression and drugs in the west. it is because of ungratefulness

Malcolm wrote:

Yes, we should be grateful to the third world for providing those who live in the West the lifestyle to which we have become accustomed at the expense of the world's environment.

Author: Malcolm

Date: Saturday, August 26th, 2017 at 1:19 AM

Title: Re: We are a Kali Yuga culture

Content:

Nyedrag Yeshe said:

But we can't deny that huge social and cultural advancements do exist!

Malcolm wrote:

Global pollution, cancers, mass extinction, environmental destruction, and global warming hardly deserve to be called "huge social and cultural advancement."

Nyedrag Yeshe said:

Sarcasm, rhetorics and typical Malcolm arrogance! Point out when I said that these things are advancements!? I was very clear in pointing out which things have some positive changes regarding today's world and the ancient one!

You like putting out your expertise, but can you interpret a text proeprly?

Malcolm wrote:

In general, we live in the age of the five degenerations. One can try to paint things in a better light, but I don't think things are better at all.

Author: Malcolm

Date: Friday, August 25th, 2017 at 11:55 PM

Title: Re: We are a Kali Yuga culture

Content:

Nyedrag Yeshe said:

But we can't deny that huge social and cultural advancements do exist!

Malcolm wrote:

Global pollution, cancers, mass extinction, environmental destruction, and global warming hardly deserve to be called "huge social and cultural advancement."

Author: Malcolm

Date: Friday, August 25th, 2017 at 1:32 PM

Title: Re: Semen

Content:

Jyotish said:

Clearly the tibetan medicine treats semen as a waste product.

tingdzin said:

This does not follow from the quote you cite.

Jyotish said:

Their impure part is the stomach phlegm, bile, sebum, grease, teeth and nails, oil of the pores and the anus, reproductive fluid (sa bon).

tingdzin said:

One reason the teachings on thigle are (or were formerly) kept secret is because of

reductionist understandings of the relevant vocabulary that can lead to serious errors in practice.

Malcolm wrote:

Since semen, the reproductive fluid, is instrumental in male bliss, it is supposed to be conserved if one is doing completion stage practice. It is however still a waste product of digestion. Ojas, mdangs, is more important than semen.

Author: Malcolm

Date: Wednesday, August 23rd, 2017 at 9:04 AM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Lhasa said:

Does khrid need to be live in person, or if the Lama says read this book, it's good enough?

Malcolm wrote:

If the guru says read this book it is enough.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 11:15 PM

Title: Re: Rigpa and mindfulness

Content:

CedarTree said:

I am no Dzogchen student or master, but do you think Rigpa is somewhere?

Malcolm wrote:

Rigpa has a location. Ditto about what said above.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 11:14 PM

Title: Re: Rigpa and mindfulness

Content:

Malcolm wrote:

If you want to understand what this means you need to find a Dzogchen master and dedicate yourself to the teachings. Your speculations are way off base. But I cannot correct them because this is not a proper forum for doing so.

Aryjna said:

This quote seems to relate to a question I have had recently but have not had an answer for yet:

da khyed rang rnam rig pa mdun gyi nam mkha' la/ bzo med du ce re/ yengs med du hrig ge/ dmigs med du gsal le ba/ 'od ka'i ngang du zhog cig bya

"Now, you all [meaning the students] should look without artifice at [your] vidyā in the sky in front [of you]; vividly without distraction; clearly without support; resting in the state of radiance.

It is from this thread:

<https://dharmawheel.net/viewtopic.php?f=66&t=23461&start=380#p353991>

Unless it is a figure of speech, it implies that rigpa (at least in the case of someone who is still a beginner) may be found specifically where one applies mindfulness at a given moment. If you are focusing on the eye consciousness for example, you may be able to integrate that and be in rigpa in your eye consciousness. With this idea in mind, one may consider the various methods for recognizing rigpa to work on the same assumption. Then again, the above quote perhaps would be more correctly read as an instruction not to focus on vision but on nothing in particular. But the question still stands.

As I understand, it is not possible to be mindful of everything simultaneously. For example, you may be mindful of your vision, but doesn't that mean that at that moment you are not really mindful of your hearing?

Is there a connection between rigpa and mindfulness in this regard, where rigpa is found in the specific experience only, or is rigpa all-encompassing? I have never seen this discussed before.

I am inclined to think that rigpa is not tied to mindfulness in this way, but that would probably mean that it is possible to fall in a ditch because you did not notice it while being in rigpa.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 11:09 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Grigoris said:

This I can understand. So since the mandala is different one would need to be initiated into the specific mandala. Okay.

As for the practice and mantra, it makes sense that one would need a lung.

But I am talking more from the angle of the essential nature of the Yidam.

Malcolm wrote:

The Nyingma view is that if you receive a Shitro empowerment, then all you really need for any deity is the lung and khrid. Sakya, Kagyu (there is a lot a variation depending on Nyingma influenced), and Gelug will generally maintain that to practice two different lineages of same deity, you need two empowerments.

KrisW said:

Is the tonwang of the namcho shitro sufficient, or are you mentioning a specific shitro

empowerment?

Malcolm wrote:

In ChNN's system Dzogchen transmission is all you need, and then the lung and khrid for a given deity.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 12:33 PM

Title: Re: We are a Kali Yuga culture

Content:

Strive said:

Kali yuga is nonsense. we live in more peaceful time than ever before in human history. and average human age is increasing too.

Malcolm wrote:

Uh huh, sure.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 8:52 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

I could not find your quotation in Sutta Nipata.

Malcolm wrote:

It is in the sutta where someone asks the Buddha what happened to a given arhat who had died.

Sherab said:

The closest I could find is this "For when a person is inwardly quiet, there is no where a self can be found; where then could a non-self be found?" Tuvataka Sutta. It is likely that you made a mistake.

Malcolm wrote:

No, I did not make a mistake.

Author: Malcolm

Date: Tuesday, August 22nd, 2017 at 12:07 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Minobu said:
actually there are three questions.

1)why cannot can one make Buddha Mahavairocana their guru , even though you cannot meet them in person.

2)
so one can never make a Buddha their Guru, or just Buddha Mahavairocana as your guru ?

3)
I heard different Tibetans Lamas met with Buddha goddess Tara, Buddha Manjushri, Buddha Avalokiteshvara and received teachings from Them...so is this myth?

Malcolm wrote:
No, because you cannot meet them in person. There is no way they can give you transmission.

You also cannot make the Buddha your guru, since he passed 2500 years ago.

as to three, these lamas were highly realized, but even they began with human lamas.

Author: Malcolm
Date: Monday, August 21st, 2017 at 11:36 PM
Title: Re: Wangdu prayer flags, and new vs old termas
Content:
pemachophel said:
Loppon,

When you say your teacher (H.H. Kunzang Dechen Dorje?) told you it's better to practice newer terma because there is less chance the lineage has been damaged by broken samaya, are we talking about one's own particular lineage or all existent lineages of a terma cycle?

Malcolm wrote:
He named Longchen Nyinthig, Chetsun Nyinthig, and so on as examples of older termas where the lineage has been weakened by broken samaya.

pemachophel said:
IOW, if one lineage of a particular cycle has been damaged, does that affect all lineages of that cycle?

Malcolm wrote:
Yes, I am pretty certain that is what he meant.

pemachophel said:

Or, if one knows their particular lineage of a particular terma cycle has not been damaged by broken samaya, is one "good to go?" For instance, one's particular lineage of Lonchen Nyingthig since you (or your Teacher) used that as an example.

I ask this because one frequently hears Tibetans say that their particular lineage of this or that terma is "special," "pure," "unbroken," etc.

Malcolm wrote:

He was pretty clear that the shorter the lineage the better.

Of course, this does not mean that these older teachings are worthless, of course not. But if you can receive teachings from an authentic tertön, directly or from someone like Thrinley Norbu, Dzongsar, Chatral Rinpoche, Garab Doje, Khenpo Lodo Tsultrim, Khenpo Namdrol, etc., who received them directly, it is better.

Author: Malcolm

Date: Monday, August 21st, 2017 at 11:27 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

You can't meet Mahavairocana in person.

Losal Samten said:

As an aside, can 8th bhumi bodhisattvas meet the mahasambhogakaya, or only regular sambhogakayas?

Malcolm wrote:

They meet whoever is in Akanistha

Author: Malcolm

Date: Monday, August 21st, 2017 at 11:12 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

heart said:

I never heard anyone, except you, say this. Do you have a source for this?

/magnus

Malcolm wrote:

Well, Ayang Rinpoche mentioned this in a retreat. Bakha Tulku reaffirmed it when he gave us the Guhyagarbha empowerment, since I asked him about it.

heart said:

Maybe I don't understand but are you saying that if you have the Shitro empowerment you don't need a Khrodha Kali empowerment to practice Khrodha Kali, for example in the Dudjom tradition?

/magnus

Malcolm wrote:

According to my understanding, if you have a major Shitro empowerment, it covers all deities because all yidams are included in the 100 peaceful and wrathful deities. Of course it is better to have the wang, but it is not completely necessary.

Author: Malcolm

Date: Monday, August 21st, 2017 at 11:07 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Minobu said:

how does one go about making Buddha Mahavairocana one's guru without any human contact, or human guru?

It would seem like the best option , if it is available.

Malcolm wrote:

You can't.

Minobu said:

why?

Malcolm wrote:

You can't meet Mahavairocana in person.

Author: Malcolm

Date: Monday, August 21st, 2017 at 11:06 PM

Title: Re: Wrathful Black Hayagriva

Content:

Toenail said:

Lung is a tibetan invention.

Malcolm wrote:

No, in fact it is grounded in how Vedic texts were passed on.

Author: Malcolm

Date: Monday, August 21st, 2017 at 11:54 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:
antbird said:
Hello Friends, have some one ordered here recently successfully?
No respond, no book so far...

heart said:
I also ordered and got nothing. Pretty bad.

/magnus

Malcolm wrote:
Some people when through this before with eric.

Author: Malcolm
Date: Monday, August 21st, 2017 at 7:17 AM
Title: Re: Empowerment question Krodha Kali / Dudjom Tersar
Content:
Malcolm wrote:
The Nyingma view is that if you receive a Shitro empowerments, then all you really need for any deity is the lung and khrid.

heart said:
I never heard anyone, except you, say this. Do you have a source for this?

/magnus

Malcolm wrote:
Well, Ayang Rinpoche mentioned this in a retreat. Bakha Tulku reaffirmed it when he gave us the Guhyagarbha empowerment, since I asked him about it.

Author: Malcolm
Date: Monday, August 21st, 2017 at 7:09 AM
Title: Re: Tibetan Zen
Content:
Sherab said:
I see. You are speaking from ultimate truth perspective. That is fine. But it still does not mean that once cessation occurs, there is nothing left. From Cula-sunnata Sutta:

"Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure — superior & unsurpassed."

Malcolm wrote:

There is "no existence in a cessation of which we can describe its nonexistence" (Sutta Nipatta). Thus there is nothing left over, positive or negative.

Sherab said:

I could not find your quotation in Sutta Nipata.

Malcolm wrote:

It is in the sutta where someone asks the Buddha what happened to a given arhat who had died.

Author: Malcolm

Date: Monday, August 21st, 2017 at 6:30 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

antbird said:

Hello Friends, have some one ordered here recently successfully?

No respond, no book so far...

Malcolm wrote:

As far as I know he has been at Tara Mandala translating for their Drupchen.

Author: Malcolm

Date: Monday, August 21st, 2017 at 6:28 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

Everything is included in the guru — this is why one's choice of guru is so crucial, and why the importance of choosing a qualified one is paramount.

Minobu said:

how does one go about making Buddha Mahavairocana one's guru without any human contact, or human guru?

It would seem like the best option , if it is available.

Malcolm wrote:

You can't.

Author: Malcolm

Date: Monday, August 21st, 2017 at 1:56 AM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

michaelb said:

The two main Dudjom Tersar Drolo practices discovered by Dudjom Rinpoche have the same lineage, the same mandala (pretty much), and the same mantra, but require different empowerments. Always wondered why but if it's like that with one Dudjom Tersar yidam, I imagine it would be the same for others. The two tersar Vajrakilaya practices also require separate empowerments, but they are more different than the two Drolo practices.

Malcolm wrote:

With respect to those two Drollo wangs, one is more related to mahāyoga and the other is more related to anuyoga.

When I received this from Ngagwa Yeshe Dorje, however, he combined the two empowerments together.

M

Author: Malcolm

Date: Monday, August 21st, 2017 at 12:46 AM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Grigoris said:

This I can understand. So since the mandala is different one would need to be initiated into the specific mandala. Okay.

As for the practice and mantra, it makes sense that one would need a lung.

But I am talking more from the angle of the essential nature of the Yidam.

Malcolm wrote:

The Nyingma view is that if you receive a Shitro empowerment, then all you really need for any deity is the lung and khrid. Sakya, Kagyu (there is a lot of variation depending on Nyingma influence), and Gelug will generally maintain that to practice two different lineages of same deity, you need two empowerments.

Grigoris said:

Thank you for this clarification.

Malcolm wrote:

Norbu Rinpoche and Kunzang Dechen Lingpa's view (and other Dzogchen masters) is that if you have received Dzogchen transmission, all you need is the lung and khrid, you do not even need a formal wang. Since Dzogchen transmission is the essence of all empowerments.

Author: Malcolm

Date: Monday, August 21st, 2017 at 12:30 AM

Title: Re: Wangdu prayer flags, and new vs old termas

Content:

Malcolm wrote:

With respect to older termas, and traditions, the problem is mainly that accumulation of broken samaya in the lineage overtime. On the other hand, if you receive an older terma or teaching on Lamdre for example, from a highly realized person, then it is the same as receiving a fresh terma. However, it is axiomatic that a tertön is a highly realized person.

paël said:

How to know who is tertön? Is The 41st Sakya Trizin tertön?

Malcolm wrote:

HH Sakya Trizin, I have heard, has revealed some termas. But I have no confirmation of this for sure. He is the reincarnation of Apam Tertön.

Author: Malcolm

Date: Monday, August 21st, 2017 at 12:15 AM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Malcolm wrote:

The mantras are different, the mandalas are different, the lineage is different, and the teaching is different.

Grigoris said:

This I can understand. So since the mandala is different one would need to be initiated into the specific mandala. Okay.

As for the practice and mantra, it makes sense that one would need a lung.

But I am talking more from the angle of the essential nature of the Yidam.

Malcolm wrote:

The Nyingma view is that if you receive a Shitro empowerment, then all you really need for any deity is the lung and khrid. Sakya, Kagyu (there is a lot a variation depending on Nyingma influenced), and Gelug will generally maintain that to practice two different lineages of same deity, you need two empowerments.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 11:39 PM

Title: Re: Wangdu prayer flags, and new vs old termas

Content:

michaelb said:

I was thinking about this in relation to practising a yidam like Vajrakilaya. So, supposing one's yidam is Vajrakilaya, would it be better to practice a recent terma Phurba practice like that of Khenpo Jigme Phuntsok rather than Dudjom Tersar, Putri Regphung, and better to practice Putri Regphung rather than Namchak Pudri, and better to practice Namchak Pudri rather than Longchen Nyingthig's Vajrakilaya, and better to practice Longchen Nyingthig's Vajrakilaya rather than Jigme Lingpa's Phurba Gyu lug or Khon lug Phurba?

Surely, age isn't the only deciding factor? Khenpo Jigme Phuntsok's Phurba Gurkukma is quite short and unelaborate compared to, say, Namchak Pudri. Maybe that would be better as a main practice as it includes lots of other stuff?

Any thoughts would be gratefully received.

Malcolm wrote:

Any teaching you can receive directly from an authentic tertön will have the most blessings, especially if they are still living. Any recent terma which has as short a lineage as possible will have more blessings than a longer one. For example, these days people practice Putri Repung as the sadhana, on the basis of Namchag Putri, which has many instructions.

With respect to older termas, and traditions, the problem is mainly that accumulation of broken samaya in the lineage overtime. On the other hand, if you receive an older terma or teaching on Lamdre for example, from a highly realized person, then it is the same as receiving a fresh terma. However, it is axiomatic that a tertön is a highly realized person.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 11:33 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Malcolm wrote:

No. It does not. The lineage is completely different.

Grigoris said:

Since when are Yidam and their activities lineage specific? Is the Dudjom Tersar Thorma Nagmo a different Thorma Nagmo to the one Pepijn received? Does this hold true just for Thorma Nagmo or for every Yidam empowerment that is not "shared"?

Seems sort of weird to me...

Malcolm wrote:

The mantras are different, the mandalas are different, the lineage is different, and the teaching is different.

For example, on the basis of receiving Hevajra in Sakya, one cannot practice the Ngok lugs tradition from Marpa and vice versa. Same with Vajrayogini. Receiving Vajrayogini in Kagyu, does not qualify you to practice Naro Khachö in Sakya, even though the mantra is identical.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 10:52 PM

Title: Re: Empowerment question Krodha Kali / Dudjom Tersar

Content:

Bodhi Bhadra said:

Hi there,

I got a question: I received the empowerment of Krodha Kali / Troma Nagmo during the Dam NGAG DZO empowerments (CHOD-Zhije) that I received from DKR. Now I am mostly practicing Dudjom Tersar and was thinking does this empowerment also service as a basis for the practice of Troma Nakmo of Dudjom Lingpa?

Thank you,

Pepijn

Malcolm wrote:

No. It does not. The lineage is completely different.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 1:30 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Norwegian said:

Greg, it's really stupid behavior to post a spoiler from an episode that hasn't officially aired yet on HBO. The episode in question was a leak.

Virgo said:

Honestly, you don't have him on ignore? What the FRACK!????!!! Tht is SO CRAZY FRACKIN' BULLSHIT that you don't/ end of the world.

Kevin

Malcolm wrote:

Well it looks like this thread has truly run its course.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 1:26 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Norbu rinpoche is the most criticized teacher in all of Tibetan Buddhism, and his students also. We are used to it.

Calling someone a bore is not an attack, btw, it is an opinion.

Grigoris said:

I am sure you can justify it to yourself in any number of ways, but your "opinion" is a personal attack on Rinpoche's character and personality and, as such, serves no positive purpose. Like I said: if somebody else did the same thing to Norbu Rinpoche...

Malcolm wrote:

You are definitely entitled to your opinion.

Author: Malcolm

Date: Sunday, August 20th, 2017 at 12:44 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

Of course, I'm not disagreeing, but DJKR likes to provoke..

Malcolm wrote:

He is not provocative, he is a tiresome bore, yada yada yada, always going off on the same point, like a scratched cd.

Grigoris said:

Dude, relax, you are talking about the teacher of a number of people here. If somebody launched personal attacks about your teacher's personality and style, you would have a hissy fit. So chill out.

Malcolm wrote:

Norbu rinpoche is the most criticized teacher in all of Tibetan Buddhism, and his students also. We are used to it.

Calling someone a bore is not an attack, btw, it is an opinion.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 11:56 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

dzogchungpa said:

BTW, where is your teacher Namkhai's response?

Malcolm wrote:

Does he need to have one?

dzogchungpa said:

Well, he's kind of a member of the Tibetan Buddhist stratosphere. His guidance would be quite helpful at this time, don't you think?

Malcolm wrote:

Maybe for someone else, I don't need it though. I have my own mind and do not depend on my gurus for my political and social convictions.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 11:23 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

And what about Dzongsar's own preconceived ideas? Or are we to assume he doesn't have any? It's all pure compassion untainted with any ignorance at all?

dzogchungpa said:

Well, you have to admit, he did a little better than:

Malcolm wrote:

Sogyal's realization is a nonissue. All that matters is whether he has any civil or criminal liability. The rest of it is irrelevant.

dzogchungpa said:

BTW, where is your teacher Namkhai's response?

Malcolm wrote:

Does he need to have one? Basically, Dzongsar's students need to understand that if their guru is going to criticize others, he is opening himself up for criticism in return.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 11:22 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

heart said:

I find this relevant: <http://levekunst.com/club-nondualite/>

EPK said:

There is no need for someone else to cut down your ego, since there never was an ego to find anywhere.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 11:06 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

Of course, I'm not disagreeing, but DJKR likes to provoke..

Malcolm wrote:

He is not provocative, he is a tiresome bore, yada yada yada, always going off on the same point, like a scratched cd.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 10:51 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

I don't think DJKR's text was as bad as this makes it out to seem:

I mean, was her faith in the dharma really only dependent on one Rinpoche's words?

Grigoris said:

On the misunderstanding of one Rinpoche's words?

tiagolps said:

Exactly, the way he wrote that text is no different than the way he writes everywhere else. He evens speaks like that, all one has to do is hear one of his free online dharma talks, so it's not like he made the text confusing or long on purpose.

And the funny thing is, he warned that "readers of the New Yorks Times" would "pick and choose the bits and pieces that fit in with their own preconceived ideas". And thats exactly what she did in that one.

Malcolm wrote:

Really, just readers of the NYT? You mean there aren't tons of folks lining up behind Dzongsar, picking and choosing the bits that fit in with their own preconceived ideas. And what about Dzongsar's own preconceived ideas? Or are we to assume he doesn't have any? It's all pure compassion untainted with any ignorance at all?

Author: Malcolm

Date: Saturday, August 19th, 2017 at 9:35 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Vajrayāna fundamentalism is a real problem when people are being physically, sexually, and emotionally abused by their teachers. Fortunately, Migyur Rinpoche and HH Dalai Lama have shown that not everyone in the Tibetan Buddhist stratosphere is more concerned with maintaining appearances than student welfare.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 9:10 AM

Title: Re: Tibetan Zen

Content:

CedarTree said:

How does an Arahant come out of this to continue to Buddhahood?

or

What comes out of this to continue to Buddhahood?

Malcolm wrote:

Let's not conflate Hinayāna with Mahāyāna. I was responding to Sherab using a Hinayāna text to rebut a point he made using a Hinayāna text.

CedarTree said:

Thanks for that clarification Malcolm, I thought you were coming from a Mahayana context.

I would still be interested to know what of an Arahant or how the Arahant comes back from Nirvana in a Mahayana context? I have never seen this discussed much only that it happens on the development towards Buddhahood to which Tibetan Buddhism in particular usually has a great corpus of understanding developed versus Zen (Zen I believe simply has not developed this area of development to nearly the degree of Tibetan understanding).

Malcolm wrote:

Arhats mistaken an absorption of cessation, nirodhasamapati, for nirvana. They remain in this forever unless they aroused by a buddha. This is found in the Lankasūtra, etc.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 7:44 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

I see. You are speaking from ultimate truth perspective. That is fine. But it still does not mean that once cessation occurs, there is nothing left. From Cula-sunnata Sutta:

"Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure — superior & unsurpassed."

Malcolm wrote:

There is "no existence in a cessation of which we can describe its nonexistence" (Sutta Nipatta). Thus there is nothing left over, positive or negative.

CedarTree said:

How does an Arahant come out of this to continue to Buddhahood?

or

What comes out of this to continue to Buddhahood?

Malcolm wrote:

Let's not conflate Hinayāna with Mahāyāna. I was responding to Sherab using a Hinayāna text to rebut a point he made using a Hinayāna text.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 7:09 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Are you saying that there is no annihilation of the causes for the arising of afflictions? That there is no reason whatsoever for the absence of a cause for arising? And that cessation being a mere absence of <whatever> just happens to be?

Malcolm wrote:

Correct. Otherwise cessations would be conditioned, but they are not. When emptiness

is truly seen the causes for samsara just disappear. That is the point.

Sherab said:

I see. You are speaking from ultimate truth perspective. That is fine. But it still does not mean that once cessation occurs, there is nothing left. From Cula-sunnata Sutta:

"Thus he regards it as empty of whatever is not there. Whatever remains, he discerns as present: 'There is this.' And so this, his entry into emptiness, accords with actuality, is undistorted in meaning, pure — superior & unsurpassed."

Malcolm wrote:

There is "no existence in a cessation of which we can describe its nonexistence" (Sutta Nipatta). Thus there is nothing left over, positive or negative.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 4:32 AM

Title: Re: Individuality, Nonduality, Anatta, Nirvana

Content:

Wayfarer said:

As far as there being 'agents' - clearly there are agents, otherwise, there would be no Dharmawheel, as all the entries are written by people. It's the agent's 'wishing to experience enlightenment' which is the issue. So long as there is the thought of 'something to attain', then that is not realising emptiness.

Malcolm wrote:

There are no agents. There are only actions. This is covered in the refutation of moving movers in chapter two of the MMK.

Author: Malcolm

Date: Saturday, August 19th, 2017 at 12:23 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Anonymous X said:

I'm not trying to be rude to you, but you haven't had either realization of Avaita or Dzogchen yet you speak as if you know them intimately. You cannot judge anything using conceptual imagery. Read the poems again, please. There is a message there for you, and all of us!

Malcolm wrote:

Neither have you, as far as I know.

Anonymous X said:

That was the message.

Malcolm wrote:

Ezcellent. So we are all this:

Author: Malcolm

Date: Friday, August 18th, 2017 at 11:34 PM

Title: Re: Newly-translated Patrul Rinpoche Chod text

Content:

Author: Malcolm

Date: Friday, August 18th, 2017 at 11:29 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

dzogchungpa said:

Within the Buddhist Vajrayana context, how can there be a samaya bond to a root guru, if you haven't yet found the true nature of mind?

Malcolm wrote:

This is definitely a Dzogtchen point of view. Dzongsar's point of view seems more informed by Sakya, which means that any major empowerment you take creates that sort of bond.

Author: Malcolm

Date: Friday, August 18th, 2017 at 11:20 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Anonymous X said:

I'm not trying to be rude to you, but you haven't had either realization of Avaita or Dzogchen yet you speak as if you know them intimately. You cannot judge anything using conceptual imagery. Read the poems again, please. There is a message there for you, and all of us!

Malcolm wrote:

Neither have you, as far as I know.

Author: Malcolm

Date: Friday, August 18th, 2017 at 11:13 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

My remark assumes you are following a qualified guru.

Grigoris said:

Need I point out that people believe all sorts of nutcases are qualified gurus because there is n't like a guru university with a guru degree and postgrad that you can check on. A person that is qualified in one lineage may not be considered qualified in another. Etc...

Malcolm wrote:

The qualifications of the guru are mentioned in many tantras.

And in fact there are guru universities, called shedras. Graduates of them are called loppons, khenpos, and geshe.

My advice to beginners is to always seek teachings from lineage heads, and then work out from there.

Author: Malcolm

Date: Friday, August 18th, 2017 at 10:57 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Oh, and BTW, bringing up Naropa and Tilopa, etc. is bullshit. Please stop doing it. The twelve trials are just stories, didactic stories to show what a huge egotist Naropa was. They doubtless have some basis, but they are exaggerated way beyond anything anyone can reasonably accept as anything other than Indian/Tibetan dramatic hyperbole.

tiagolps said:

BTW, aside from his relationship with Naropa, how do you feel about Tilopa's famous stories about him eating live fish and frogs and his ability to liberate the consciousness of each animal?

Malcolm wrote:

This is a common trope about Mahāsiddhas. Is it literal or a didactic story? Don't know, I wasn't there. But I think it can be better understood as a symbol.

Author: Malcolm

Date: Friday, August 18th, 2017 at 10:07 PM

Title: Re: Dharma Fellowship

Content:

Malcolm wrote:

This is bold:

For centuries this simple and direct mode of meditation has been taught within the formal context of traditional Buddhism. Natural Mind Meditation is also known as

Mahamudra or Dzogchen. Certain forms of Chinese Ch'an or Japanese Zen are the same as Natural Mind Meditation.

<http://www.naturalmindmeditation.com/school>

At this point, there is also no direct link to Connie Mitchell's profile anywhere in the site. No direct link to Devenish either.

tiagolps said:

hum Nevertheless, it has been our ambition to extract, repackage and present the essence of these precious teachings in a manner completely free of religious belief or dogma. The religiously unaffiliated and affiliated, alike, benefit equally from this curriculum.

Malcolm wrote:

Yup, new age bullshit.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:59 PM

Title: Re: Dharma Fellowship

Content:

Malcolm wrote:

This is bold:

For centuries this simple and direct mode of meditation has been taught within the formal context of traditional Buddhism. Natural Mind Meditation is also known as Mahamudra or Dzogchen. Certain forms of Chinese Ch'an or Japanese Zen are the same as Natural Mind Meditation.

<http://www.naturalmindmeditation.com/school>

At this point, there is also no direct link to Connie Mitchell's profile anywhere in the site.

No direct link to Devenish either. You have to dig a bit through past

<http://www.naturalmindmeditation.com/who-we-are>.

Seems very new agey, all this talk of octaves,

BTW, you can the first three octaves today for the low, low, price \$999 (Canadian I hope).

Has the best marketing for westerners too, "A Natural Mind Meditation teacher doesn't just decide to teach. She or he is "installed" to teach," the promise of a career path always works for westerners.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:46 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Vasana said:

I really think it's as simple as Malcolm said earlier which was roughly something like 'If you have confidence you've received it, then you did.'

Grigoris said:

I don't think it is that easy: what if the lama did not have the training to give the empowerment? The realisation? What if the empowerment procedure/text was not followed correctly? What if it was not an actual empowerment but something made up by some charlatan? Etc...

Not simple at all.

Malcolm wrote:

My remark assumes you are following a qualified guru.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:43 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

Lamas are not deity impresarios.

smcj said:

Impresarios? No.

Conduit? Eh, maybe.

Embodiment? Supposedly.

Sambogakaya Service Provider? Too cutesy.

How would you put it?

Malcolm wrote:

Everything is included in the guru — this is why one's choice of guru is so crucial, and why the importance of choosing a qualified one is paramount.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:16 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

buddhagirl said:

Thanks i'll look at it tonight/ over the weekend. Though if it's just more preaching, shoving his peculiar, partly medieval world view down our throats, I shan't be impressed.

Punya said:

Entirely up to you. You said you were searching for information. If you start a new thread we can discuss "the peculiar, partly medieval world view" thingy too.

buddhagirl said:

This is off topic, i know. The funny thing is that, while everyone's telling me to start a new thread, I was already entertaining an idea today for a General Dharma subject, 'Dharma Parenting, it's not as easy as you think'. Having recently stumbled across the Instagram posts of the son of a certain lama, today he's posted some rather surprising pics. Think wads of money, a splif (i believe that's the stoner terminology). Ok, i just felt like sharing that -- sometimes the apple does fall quite far from the tree, it seems.

Malcolm wrote:

Link?

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:16 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

buddhagirl said:

Hey Norwegian, i don't "completely misunderstand"!!! Please at least follow the genesis of this sub-topic so that you understand - Malcolm has, quite rightly, mentioned patriarchy a number of times in this thread, while i made a passing reference to feminism and was told i was off topic. And please stop telling me what to do! No wonder there aren't many women around here! Phew!

Malcolm wrote:

I think you misunderstood my point. I was suggesting that a wide ranging discussion of patriarchy was beyond the scope of this thread. I was not suggesting that a focused discussion of how patriarchal tendencies in our global culture are relevant to the Sogyal debacle is off topic.

buddhagirl said:

Yep. OK. For the record, what i wrote re DKR "...and has put down feminists in earlier talks/writings." OK, end of story.

Malcolm wrote:

Yup, he sure has.

Author: Malcolm

Date: Friday, August 18th, 2017 at 10:15 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

buddhagirl said:

In a discussion largely triggered by Sogyal's misogynistic treatment of women there is

nothing off topic about raising the topics of patriarchy/sexism/feminism, as your own frequent mentions of patriarchy in this thread attest. And i barely touched on 'feminism' in any case. So the need to shoo me off seems pretty sexist. Irony much?

Norwegian said:

No, you completely misunderstand.

The creation of a specific dedicated thread to that particular topic can allow one to explore more thoroughly (and in depth) that subject matter, where the space for that issue is 100% dedicated to it, instead of the primary subject matter discussed here, and some of the related ones.

The question then is, if you're really interested in an extended discussion on that topic, why are you not making such a thread? You've had plenty of time to do so, but so far nothing.

Just make a thread with a good title and opening post where you present the issue you want to discuss, and your thoughts on it, and I'm sure it'll gain traction.

buddhagirl said:

Hey Norwegian, i don't "completely misunderstand"!!! Please at least follow the genesis of this sub-topic so that you understand - Malcolm has, quite rightly, mentioned patriarchy a number of times in this thread, while i made a passing reference to feminism and was told i was off topic. And please stop telling me what to do! No wonder there aren't many women around here! Phew!

Malcolm wrote:

I think you misunderstood my point. I was suggesting that a wide ranging discussion of patriarchy was beyond the scope of this thread. I was not suggesting that a focused discussion of how patriarchal tendencies in our global culture are relevant to the Sogyal debacle is off topic.

Author: Malcolm

Date: Friday, August 18th, 2017 at 10:03 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Inge said:

What is the english word for samaya?

Malcolm wrote:

"Samaya" basically means "coming to a mutual understanding , agreement , compact , covenant , treaty , contract , arrangement , engagement , stipulation , conditions of agreement, terms."

It is rooted in a notion of contractual obligation which results when two people agree on something. In this case, before a guru offers an empowerment, the disciple has to agree

to some terms in order to enter the mandala for which the teacher is giving an empowerment. The teacher also has obligations which he or she must fulfill in order to be able to offer than empowerment.

This is the base level definition of samaya. There are much deeper understandings, like the four unbreakable samayas of the Great Perfection.

Lhasa said:

Is refuge with that Lama necessary for truly receiving an empowerment?

Malcolm wrote:

Lamas are not deity impresarios. When one takes any empowerment refuge in the guru comes before refuge in the Three Jewels.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:51 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

dzogchungpa said:

Yes, any more examples? Two instances is not enough to justify the use of 'often'. If you come up with a few more I will downgrade my bullshit rating.

Malcolm wrote:

No one is more blind than a person in love.

dzogchungpa said:

Still waiting for more examples, friend.

Malcolm wrote:

Two are sufficient.

Author: Malcolm

Date: Friday, August 18th, 2017 at 9:28 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Cessation is an annihilation. It is an annihilation of the drivers/causes of samsara in an individual. And only what belongs to the relative can be annihilated.

Malcolm wrote:

Cessation is not annihilation. Analytical cessation is the absence of the arising of afflictions which continued birth in samsara due supermundane insight on the path of seeing and meditation. Nonanalytical cessation is is simple absence of a cause for arising, like a burnt seed.

Neither are annihilation.

Sherab said:

Are you saying that there is no annihilation of the causes for the arising of afflictions? That there is no reason whatsoever for the absence of a cause for arising? And that cessation being a mere absence of <whatever> just happens to be?

Malcolm wrote:

Correct. Otherwise cessations would be conditioned, but they are not. When emptiness is truly seen the causes for samsara just disappear. That is the point.

Author: Malcolm

Date: Friday, August 18th, 2017 at 7:56 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

dzogchungpa said:

Is that actually true? I've listened to and heard a fair amount of his stuff and I don't recall him using that word very often, or even at all. He's certainly not afraid to use 'shit' and its derivatives but I honestly don't think he says "Such and such is bullshit." very often. So, I daresay, this comment of yours is 100% bullshit.

Norwegian said:

Some random Dzongsar Khyentse: [...]If it is an interfaith religious conference, again I have to be hypocritical and I have to sort be careful, oh ya ya all religion are same. You know like everything leads to the heaven and all of that. But that's actually a bullshit. Because it is not.

I'm also very wary of the way too many teachers (even those belonging to Krishnamurti's organization) extract just one aspect of Buddha's teachings, bury the Buddhist jargon, then claim that everything they say is their own revelation. It's complete bullshit! Every word they say can be traced back to the sutras and tantras. So never forget that these 'new age' teachers merely focus on a single point that already exists in Buddhadharma, then present it as their own.

dzogchungpa said:

Yes, any more examples? Two instances is not enough to justify the use of 'often'. If you come up with a few more I will downgrade my bullshit rating.

Malcolm wrote:

No one is more blind than a person in love.

Author: Malcolm

Date: Friday, August 18th, 2017 at 7:51 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Dzongsar likes using the word "bullshit," he does so often to describe this and that.

dzogchungpa said:

Is that actually true? I've listened to and heard a fair amount of his stuff and I don't recall him using that word very often, or even at all. He's certainly not afraid to use 'shit' and its derivatives but I honestly don't think he says "Such and such is bullshit." very often. So, I daresay, this comment of yours is 100% bullshit.

Malcolm wrote:

Google.

Author: Malcolm

Date: Friday, August 18th, 2017 at 7:44 AM

Title: Re: sex with prostitute

Content:

Strive said:

that is horrible. the hookers here where i live charge lots of money and live expensive lifestyle. it seems they would rather have sex for quick cash rather than make honest living for themselves. maybe u want to paint those women as victims cuz of patriarchy or whatever lol but it would seem like an insult to the successful women who thru strong work ethics live honest lives. i feel like most women are smart to be responsible human beings to make their own choices. it is same thing with me as a man. do i want to work hard in construction or factory for 12 hour shifts or take the easy way and start to sell drugs to make cash quickly? the choice and responsibility is mine

Malcolm wrote:

The lack of empathy is palpable.

Strive said:

stop your sexist view telling the women they are all helpless victims

Malcolm wrote:

As I said, the lack of empathy is more than palpable.

Author: Malcolm

Date: Friday, August 18th, 2017 at 5:30 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

If you have to make an effort to have pure vision, you are already screwed.

Adamantine said:

Well DJKR's explanation in his FB post re: pure vision of the Guru as you might see them in his examples "appear to be" drowning or forgetting something seems to require a good amount of effort, and possibly cognitive dissonance. . although that seems standard practice in Vajrayana pre-Atiyoga view.

Malcolm wrote:

It is a misapplication of the principle.

For example, if I am a very mature student, deeply devoted to my teacher, I will see everything that happens to me as the kindness of my guru. I will understand everything he or she does, whether fart, shit, belch, rant, rave, die, and so on, as a Dharma teaching for me personally.

But it is not realistic to expect that anyone is going to develop that kind of devotion to anyone in a day, a year, a decade, or even many lifetimes.

Author: Malcolm

Date: Friday, August 18th, 2017 at 5:21 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Inge said:

What is the english word for samaya?

Malcolm wrote:

"Samaya" basically means "coming to a mutual understanding , agreement , compact , covenant , treaty , contract , arrangement , engagement , stipulation , conditions of agreement, terms."

It is rooted in a notion of contractual obligation which results when two people agree on something. In this case, before a guru offers an empowerment, the disciple has to agree to some terms in order to enter the mandala for which the teacher is giving an empowerment. The teacher also has obligations which he or she must fulfill in order to be able to offer than empowerment.

This is the base level definition of samaya. There are much deeper understandings, like the four unbreakable samayas of the Great Perfection.

Author: Malcolm

Date: Friday, August 18th, 2017 at 5:12 AM

Title: Re: sex with prostitute

Content:

shaunc said:

But I've made a living and supported a family working as a labourer and my wife has helped me working as a shop assistant and cleaner. It's basically just people that

won't/cant accept responsibility for their own poor choices.

Malcolm wrote:

This is incredibly wrong-headed, worthy of being repeated by Fox News.

Most prostitutes are forced into prostitution while young teenagers, this is why it is referred to as "human trafficking." The average age of entry into prostitution in the United States is between 12-14.

Strive said:

that is horrible. the hookers here where i live charge lots of money and live expensive lifestyle. it seems they would rather have sex for quick cash rather than make honest living for themselves. maybe u want to paint those women as victims cuz of patriarchy or whatever lol but it would seem like an insult to the successful women who thru strong work ethics live honest lives. i feel like most women are smart to be responsible human beings to make their own choices. it is same thing with me as a man. do i want to work hard in construction or factory for 12 hour shifts or take the easy way and start to sell drugs to make cash quickly? the choice and responsibility is mine

Malcolm wrote:

The lack of empathy is palpable.

Author: Malcolm

Date: Friday, August 18th, 2017 at 5:06 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Johnny Dangerous said:

Pure/Impure Vision is a Vajrayana thing, and it strikes me as an incongruent model as far as the Dzogchen view goes as taught by ChNN.

tomamundsen said:

That would be interesting. I hadn't thought about it that way before, but I guess perhaps it makes sense.

Malcolm wrote:

Impure vision is trekchö; pure vision is thögal. However, with the latter there is nothing you have to transform. You just have to get really, really, good at integrating with impure vision (trekchö) before you are generally given instructions (thögal) on how to allow pure vision to naturally unfold right before your very eyes without making any effort to transform anything or even entertaining thoughts such as "this is pure."

If you have to make an effort to have pure vision, you are already screwed.

Author: Malcolm

Date: Friday, August 18th, 2017 at 4:14 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Punya said:

Everyone is deserving of respect, regardless of who they are or where they come from. Being a Buddhist teacher certainly does not entitle one to more respect than anyone else.

Yes and no. I guess we'll have to disagree on this one. If I was standing somewhere and a bomb went off I know who I would be protecting first.

Malcolm wrote:

Small children.

Punya said:

So, in my view, Buddhist teachers are more precious than the rest of us (because they carry the thread) and therefore should be treated as such.

Malcolm wrote:

No one is more precious than anyone else. Either we are all precious, or no one is.

Author: Malcolm

Date: Friday, August 18th, 2017 at 3:20 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Punya said:

If you read Aryadeva's 400 verses you will discover there the Madyamaka refutation of family lineages.

Are you making a distinction between lineage and family lineage, Malcolm?

HHDL has said:

Within the context of Tibetan Buddhism, the importance of lineage extends far beyond the ordinary sense of a particular line of inheritance or descent. Lineage is a sacred trust through which the integrity of Buddha's teachings is preserved intact as it is transmitted from one generation to the next. The vital link through which the spiritual tradition is nourished and maintained is the profound connection between an enlightened master and perfectly devoted disciple.

Are you disagreeing with this?

Malcolm wrote:

I think Āryadeva's rebuttal of lineage can apply to Buddhist lineages as well, especially Vajrayāna lineages. The longer the lineage, the more chance that someone in the lineage broke samaya. This is akin to a king being unsure of who fathered his son and heir, which is the example Āryadeva used.

This is why my guru counseled me that it was best to practice new termas, and

discouraged me from practicing older terms like Longchen Nyinthig, etc.

As for HHDL's comment, I don't think there are very many awakened masters or perfectly devoted students at all in this age of the five degenerations.

Punya said:

Some might view it is free speech, but to me describing someone's argument as 'bullshit' is disrespectful regardless of who it's directed to.

Malcolm wrote:

Some people are a little more sensitive than others. Dzongsar likes using the word "bullshit," he does so often to describe this and that.

Punya said:

Personally I think all genuine Buddhist teachers, tulkus or otherwise, and regardless of tradition, should be respected. There are precious few of them.

Malcolm wrote:

Everyone is deserving of respect, regardless of who they are or where they come from. Being a Buddhist teacher certainly does not entitle one to more respect than anyone else.

Author: Malcolm

Date: Friday, August 18th, 2017 at 1:46 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Vasana said:

Cultural artifact or not, it has also become an artifact of dharma since it reflected the dharmic aspirations of the first Karmapa when he decided it was the right thing to do to further establish the Kagyu. For genuine tulkus it's just Skillful means, imo.

Malcolm wrote:

We will agree to disagree. I could give a shit about the tulku system, and I think it has nothing to do with the Dharma.

Author: Malcolm

Date: Friday, August 18th, 2017 at 1:44 AM

Title: Re: Semen

Content:

paël said:

It says in Sky Dancer: The Secret Life and Songs of Lady Yeshe Tsogyel, page [42]: I think it speaks semen. In which initiation this is related? Which of 9 yanas? Is this so hopeless?

Malcolm wrote:

No, it refers to the refined essence, which is called "ojas."

Semen is something that is a waste product.

pael said:

What is ojas? How to know have I losed/leaked it?

Malcolm wrote:

You would only leak/lose it you had a very poor diet.

Author: Malcolm

Date: Friday, August 18th, 2017 at 1:24 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

conebeckham said:

Malcolm previously made a comment regarding "samaya blooming" or "blossoming," or something

Malcolm wrote:

Samaya deepens as one continues on the path. Even if one has a perfect understanding of the empowerment, one gets it, and so on, when one is a beginner one's samaya is weak. One needs to marinade in samaya so it permeates you.

As it is said, if you leave ordinary wood in a sandalwood forest, eventually the wood absorbs the scent of sandalwood.

Author: Malcolm

Date: Friday, August 18th, 2017 at 1:16 AM

Title: Re: Semen

Content:

pael said:

It says in Sky Dancer: The Secret Life and Songs of Lady Yeshe Tsogyel, page [42]: If there is leakage of bodhichitta, the Buddha Unchanging Light is slain, and since there is no superior presence to whom such a crime can be acknowledged and thus atoned, such karma as that of the Avichi Hell results.

I think it speaks semen. In which initiation this is related? Which of 9 yanas? Is this so hopeless?

Malcolm wrote:

No, it refers to the refined essence, which is called "ojas."

Semen is something that is a waste product.

Author: Malcolm

Date: Friday, August 18th, 2017 at 1:14 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Pero said:

Right. However you have somewhat muddled the waters for me in this discussion. Am I getting you - you think that unless one has understood 100% what's going on during the empowerment one has not received the empowerment?

Malcolm wrote:

Pretty much. If you did not understand 100 percent, you did not receive the whole thing.

Vasana said:

What about if you understood it but an hour later...or 5 day later...or a month? But still practiced it in the mean time ? I think intention and level of sincerity must play a part in the cases where it may have only been understood superficially or not as in depth. I'm sure if those who are worried if they receive past empowerments or not would receive positive answers most of the time if they asked those who gave them.

Malcolm wrote:

If you have doubt you received it, you didn't. If you are sure you did, you did.

Author: Malcolm

Date: Friday, August 18th, 2017 at 12:56 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

liuzg150181 said:

So how does one know whether there is samaya and reception of empowerment? And why does it becomes poison?

Malcolm wrote:

One cannot practice Secret Mantra without empowerment.

Pero said:

Right. However you have somewhat muddled the waters for me in this discussion. Am I getting you - you think that unless one has understood 100% what's going on during the empowerment one has not received the empowerment?

Malcolm wrote:

Pretty much. If you did not understand 100 percent, you did not receive the whole thing.

Author: Malcolm

Date: Friday, August 18th, 2017 at 12:25 AM

Title: Re: We are a Kali Yuga culture

Content:

Queequeg said:

Is Kali Yuga an event brought about by collective karma or is there a distinct cause such that we are all more or less just along for the ride?

Malcolm wrote:

It is a measure of degeneration of human culture.

Author: Malcolm

Date: Friday, August 18th, 2017 at 12:23 AM

Title: Re: Chagdud Gonpa's "Feasts of Chöd"

Content:

makewhisper said:

Hello friends,

A vajra sister gifted me the Feasts of Chöd from Dudjom Lingpa's Throma Nagmo cycle.

This is the text I received: http://www.tibetantreasures.com/T_hroma-Feasts_of_Chod_Text.html

This practitioner told me that I could practice this text as no empowerment is required. The website for Tibetan Treasures itself lists the practice under texts not requiring empowerment.

Still I wanted second and third and fourth opinions before undertaking this practice. Is any kind of transmission or permission required before practicing the Feasts of Chöd?

Thanks, and blessings,

Eric

Malcolm wrote:

At the very minimum you need the lung from a lama in the lineage. Best to have the empowerment though.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 10:15 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Vasana said:

Surely if even just 1 out of 5 tulkus are authentic rebirths, this is enough to justify the tulku system, no? If a genuine tulku will be able to fast track their education and inherit various resources to further the teachings and continue where they left off, this is surely

a good thing regardless of whether a lot of them are just regular beings.

Expressing lack of faith in the tulku system is one thing but how to avoid throwing the baby out with the bath water in the case of genuine Tulkus who are in an advantageous and more qualified position for dharma activity?

I'm not sure how easy it is to quantify the benefit to harm ratio.

tiagolps said:

In the words of DJKR, "In the end of the day, buddhism is more important than tulku system. Who cares about tulku? what happens to them..."

Malcolm wrote:

Yes, this is one area I unreservedly applaud DJK's cynicism, i.e., his cynicism about the tulku system. He even said that he fears the tulku system will destroy Buddhism.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 10:14 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Vasana said:

Surely if even just 1 out of 5 tulkus are authentic rebirths, this is enough to justify the tulku system, no? If a genuine tulku will be able to fast track their education and inherit various resources to further the teachings and continue where they left off, this is surely a good thing regardless of whether a lot of them are just regular beings.

Expressing lack of faith in the tulku system is one thing but how to avoid throwing the baby out with the bath water in the case of genuine Tulkus who are in an advantageous and more qualified position for dharma activity?

I'm not sure how easy it is to quantify the benefit to harm ratio.

Malcolm wrote:

Genuine reincarnations of awakened people figured out how to benefit sentient beings in India, China, Korea, Japan, etc., for 1700 years without the tulku system and are still doing so,

The tulku system is a Tibetan cultural artifact. Vajrayāna existed for 800 years before the tulku system got off the ground.

The tulku system is a Tibetan cultural artifact. But it is not needed for the furtherance of the Dharma.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 10:11 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Buddhism identifies 7 different gender orientations. These are a combination of biological and afflictive patterning.

Losal Samten said:

Male/Female/Hermaphrodite and the other 4 pandaka types?

Malcolm wrote:

Yup

Author: Malcolm

Date: Thursday, August 17th, 2017 at 10:07 PM

Title: Re: sex with prostitute

Content:

shaunc said:

But I've made a living and supported a family working as a labourer and my wife has helped me working as a shop assistant and cleaner. It's basically just people that won't/cant accept responsibility for their own poor choices.

Malcolm wrote:

This is incredibly wrong-headed, worthy of being repeated by Fox News.

Most prostitutes are forced into prostitution while young teenagers, this is why it is referred to as "human trafficking." The average age of entry into prostitution in the United States is between 12-14.

Educate yourself:

Journalist Victor Malarek describes prostitution as "the experience of being hunted, dominated, harassed, assaulted and battered ... it is sexual terrorism against women at the hands of men."

http://www.soroptimist.org/trafficking/prostitution_faq.html

shaunc said:

It is a problem in Canada, where 2,000 to 3,000 of these young women are brought in every year. Or it's a problem in the United States, where 20,000 to 40,000 women are trafficked every year. It's a huge problem throughout the European Union, particularly in Germany, the Netherlands, even Great Britain, even Spain, Italy, Turkey, Greece. You find these women everywhere. You find them in Japan, in Hong Kong. You find them in the strangest of places, like Costa Rica and Dominican Republic.

Malcolm wrote:

<http://www.pbs.org/wgbh/pages/frontline/slaves/needs/malarek.html>

Author: Malcolm

Date: Thursday, August 17th, 2017 at 10:02 PM

Title: Re: sex with prostitute

Content:

Karma Dorje said:

How is having consensual sex exploitative?!

Malcolm wrote:

If we are talking about prostitution, it is very questionable whether this can be considered "consensual." There are a whole host of labor issues to be taken into consideration when we discuss sex workers of various kinds. Sex workers are among the most exploited workers there are.

In the case of a young woman marrying an older man for position, money, or comfort -- this is between them.

Strive said:

does this look ok?

Malcolm wrote:

If someone wants to marry Charles Manson, that is their trip. I think it is deluded, but it is pretty clear she had to go to him deliberately.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 9:46 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Sonam Wangchug said:

Though I am sure opinions vary, I have heard from one lineage holder of the Kagyu that for an authentic Nirmanakaya, it is impossible to act out of self interest. Now whether one considers someone an authentic nirmanakaya or not is also another issue.

Malcolm wrote:

I addressed this issue above. Only a buddha is free from error.

Sonam Wangchug said:

For me, the fact that HH Dilgo khyentse rinpoche immediately identified rinpoche the first time seeing him, but kept it on the low, as HH Sakya trizin rinpoche was the agreed one and the only one to do the recognition yet said " If Sakya trizin is omniscient he will

say the same thing." And then later owing to a Dakini dream 7 years later (from JKCLR's passing) in fact said the same exact thing, is sufficient for me.

Malcolm wrote:

I have no faith in the tulku system whatsoever. That said, there are a number of tulkus I do like, and I understand that in its best expression the tulku system can be a means of preserving the continuity of a lineage. But to me it seems mostly a source of corruption in Tibetan Buddhism — just look at the Karmapa debacle.

Sonam Wangchug said:

Anyway, tulku system aside,

Malcolm wrote:

The tulku system is the real sacred cow in Tibet. The tulku system is an artifact of Tibetan culture. Culture is not Dharma. This is not to say that there are no authentic reincarnations, because we are all reincarnated and some of us are reincarnations of realized people. But the system of recognizing tulkus is corrupt, utterly so, and Sogyal proves it.

Sonam Wangchug said:

I have good reason to believe for example, that Sogyal R did not go through this process and never went deep into Tsa lung teachings, (ruling out peoples fantasies of him practicing union practice.) DJKR clearly mentions that Sogyal R was not properly trained, something which for one Rinpoche to say of another is really a huge diss in fact, yet most seem honed in on other parts of the article.

Malcolm wrote:

It was noted. On the other hand, it was embedded in such a huge amount of equivocation...the reason I considered the piece self-indulgent is that it was poorly edited, and could have said succinctly in a thousand words or less what it took DKR 10,000 words to say.

Sonam Wangchug said:

While I am sure the refutations of family lineage are found in the Madhyamaka, As far as at least the Nyingmapa's are concerned, the Bone lineage from the fathers side is considered quite important.

Malcolm wrote:

Another patriarchal idea from Tibetan culture, and not Dharma. Why is the bone lineage more important than the blood lineage? It takes both semen and an ovum to make a human being. Our fathers did not carry us in their bodies, suckle us on their breasts, change our shitty diapers and so on.

Sonam Wangchug said:

While I am sure this idea might also meet some resistance, but it's also said that for example in the case of the Mindroling and Sakya family lineages previous members made aspiration prayers that may bodhisattvas take birth through their family, which is

one reason why people from those families are revered. The Dudjom family has incarnated as an auspicious mandala, and if one goes into deeper detail one can reveal how the members are all connected from their previous lives.

Malcolm wrote:

There are a lot of ideas like this among Tibetan families. They are very nice ideas, and they are even possible. Even in the Pali canon Buddha mentions that people who love each other can aspire to be born near each other in the next life.

Sonam Wangchug said:

The problem with Sogyal Rinpoche, is that I do not believe him to be an authentic Trulku of Terton Sogyal. For me, it's clear that in that regard it is H.H Khenpo jigme phuntsok. Sogyal R has brought shame through association to the name of Terton sogyal, and the many great masters that he has hid behind.

Malcolm wrote:

You will not find me disagreeing with you here. Khenpo Jigphun is one of my important root gurus. Sogyal proves that the tulku system is corrupt and not to be trusted. But it is something ordinary Tibetans find important so they insist that monasteries continue to find and enthrone reincarnations. But it is not Dharma, it is culture.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 9:08 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vasana said:

I'm still not fully understanding this point. Surely if a commoner developed samadhi it would naturally burn away the afflictions in the same way it would for an Arya if the samadhi was exactly the same?

Malcolm wrote:

A commoner is afflicted. An ārya who abides in Vajraopama samadhi is, in Mahāyāna, already on the 10th bhumi. In the Hinayāna, they are on the supermundane path of meditation.

You need to study the samapattis as they are discussed in the Abhidharmakosha, chapter 8.

aflatun said:

Is there a reliable English translation of the Abhidharmakosha available?

Malcolm wrote:

There are two.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 9:06 PM

Title: Re: Successful empowerment and conferral of samaya?

Content:

Malcolm wrote:

And he is just as culpable, really. Without DJK visiting places like Rigpa, knowing what is going on, Sogyal would never have been so successful.

kirtu said:

Ah, no, he addressed exactly this in his statement as well.

Kirt

Malcolm wrote:

He addressed it by equivocating about it.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 9:05 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Gender is determined by afflictive patterning, genetics, but mostly by the mother's conduct in the first three weeks of pregnancy when there is a chance the gender of the fetus can be changed during week three.

liuzg150181 said:

Afaik that totally contradicts how modern science understand the determination of gender, since it is fixed in stone the moment the egg is fertilized by the sperm. Though I prefer to keep my mind open with regards to this.

buddhagirl said:

Some confusion above on terminology - Gender is a construct, a person's sex is biological - that's straight from my psych textbook. When doing research on people, it's sex-male, or sex-female. Of course now there's a lot more permutations but that's another story!

Malcolm wrote:

Buddhism identifies 7 different gender orientations. These are a combination of biological and afflictive patterning.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 9:03 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

buddhagirl said:

DKR...has put down feminists in earlier talks/writings.

.

Malcolm wrote:

The Tibetan establishment, being for the most part patriarchal, takes a dim view of feminist discourse since it threatens their patriarchy. It is really just that simple. The truly delightful <https://tricycle.org/trikedaily/gender-revisited-are-we-there-yet/> wrote: Also, in both Asia and the West, many Buddhist women work very hard for their male teachers. They give their lives. Men are generally the lineage holders and heads of organizations, and often their success is because of the work of women. Should we ignore contributions by women? As liberated as Western Buddhists may be, we may also be influenced by lingering sexist preconceptions. Sad to say, women have been trained to respect the accomplishments of men, but not always the accomplishments of women. It's important to recognize our own internalized sexism. Women support unbalanced institutions. And as we take our places at the table, we must use our power wisely. For example, if there are four speakers on a panel, we can make sure that half are women, and if we give material support, we can make sure it goes to men and women equally.

but this is rather off topic and would be better served discussed elsewhere.

buddhagirl said:

Malcolm you've mentioned the patriarchy a number of times in this thread - so how come when a woman (me) brings up feminism, it's "off topic"? Less off topic than suddenly deviating into a discussion of when one's sex is determined. And by the way, today where i am it's nyichu tsenga - so respect, please!

Malcolm wrote:

The larger topic of patriarchy and Buddhism is off topic in this thread, and if we go down that road it will be split into a different thread anyway.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:47 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Which one was that? There have been many.

Malcolm wrote:

Jane Doe in Connecticut, with whom Sogyal settled out of court for a handsome sum in

return for a nondisclosure agreement.

TRC said:

Well I guess it was not just speaking out publicly in that case, but actually taking it to court. I do recall, that although she received significant compensation she was also wanted acknowledgement of the abuse and an apology as part of the settlement.

Malcolm wrote:

It was likely part of the nondisclosure agreement.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:37 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Lhasa said:

And without samaya, whatever that is, we are trying to go up a creek without a paddle?

Malcolm wrote:

If you do not have samaya, you did not receive the empowerment, you are not qualified to practice Vajrayāna, and so whatever effort you make in practicing Secret Mantra will become poison rather than medicine.

liuzg150181 said:

So how does one know whether there is samaya and reception of empowerment? And why does it becomes poison?

Malcolm wrote:

One cannot practice Secret Mantra without empowerment.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:27 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

buddhagirl said:

DKR...has put down feminists in earlier talks/writings.

.

Malcolm wrote:

The Tibetan establishment, being for the most part patriarchal, takes a dim view of feminist discourse since it threatens their patriarchy. It is really just that simple. The truly delightful <https://tricycle.org/trikedaily/gender-revisited-are-we-there-yet/> wrote: Also, in both Asia and the West, many Buddhist women work very hard for their male teachers. They give their lives. Men are generally the lineage holders and heads of

organizations, and often their success is because of the work of women. Should we ignore contributions by women? As liberated as Western Buddhists may be, we may also be influenced by lingering sexist preconceptions. Sad to say, women have been trained to respect the accomplishments of men, but not always the accomplishments of women. It's important to recognize our own internalized sexism. Women support unbalanced institutions. And as we take our places at the table, we must use our power wisely. For example, if there are four speakers on a panel, we can make sure that half are women, and if we give material support, we can make sure it goes to men and women equally.

but this is rather off topic and would be better served discussed elsewhere.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:25 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

As to upholding the idea of genderlessness— it is true that the mind has no gender. It is equally true that our physical gender is an expression of a) our afflictive patterning and b) our mother's conduct in the womb. The point is not be gender blind, this is like the fantasy that the USA is racially blind. It isn't. We still have deal with the fact that after forty years of the women's movement, women still earn on average \$0.78 to every \$1.00 than a man earns. We live in a society with deep issues with both gender and race. Hoping to smooth it away with gender blindness is just not going to work.

liuzg150181 said:

Our physical gender is an expression of a) our afflictive patterning and b) our mother's conduct in the womb? Point a i understand from Buddhist perspective, but point b seems to contradict modern understanding that gender is determined by father sperm, which contributes the sexual chromosomes that determines gender (X or Y, whereas mother is always X under normal circumstances). Unless you mean by point b during sexual intercourse.

Malcolm wrote:

Gender is determined by afflictive patterning, genetics, but mostly by the mother's conduct in the first three weeks of pregnancy when there is a chance the gender of the fetus can be changed during week three.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:22 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

Justin Whitaker does an excellent job of methodically breaking it down and pointing out

all the fallacies, inconsistencies and ambiguity in DJKR's "arguments".

smcj said:

For me it boils down to this:

DJKR said:

I'm sorry, but we can't bend the rules on this point. When both the giver and receiver of a Vajrayana initiation are fully aware and clear about what has happened, they must then both accept that pure perception is the main view and practice on the Vajrayana path. There is no room whatsoever for even a glimmer of an impure perception.

smcj said:

Contrary to Malcolm's protestations, this is standard Vajrayana orthodoxy. I don't get that all you knowledgeable guys are either surprised or offended.

Malcolm wrote:

The point I addressed was that it is not clear there is any samaya here broken at all since it is not clear there is any samaya to break. Secondly, there is the question of who is qualified to act as a guru. Is it just anyone who knows how to read Tibetan, has done retreat, received permission, and so on? Or is something more required? If one follows what Dzongsar writes above, it seems to be a mere transaction. Well, to me that is a very shallow view of samaya.

Also, conceptual pure vision is impure vision.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:19 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

PeterC said:

Finally - I'm still waiting for Rigpa as an organisation to apologize to the lady who, years ago, publicly spoke out against Sogyal for abuse and was roundly condemned for it. They rallied around their teacher at the time; when they're done with their introspection, they owe her a sincere apology.

TRC said:

Which one was that? There have been many.

Malcolm wrote:

Jane Doe in Connecticut, with whom Sogyal settled out of court for a handsome sum in return for a nondisclosure agreement.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:11 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Sonam Wangchug said:

Again Malcolm's bias against DJKR becomes painfully clear here.

Malcolm wrote:

I am not biased against Dzongsar. I think he is a highly qualified teacher. I have encouraged people to study with him, if they are interested to, and I still would.

Sonam Wangchug said:

Right .. A "Highly qualified teacher." of the Vajrayana, who composes something that is "96 percent bullshit." and acts "Self indulgent." ..

Last time I checked, Highly qualified teachers in the Vajrayana posses wisdom, and therefore their compositions are not delusional.

Malcolm wrote:

We perhaps means different things by "highly qualified." What I means is that he has received valid transmissions from authentic masters, has understood what he has received, has practiced it I expect, has been entrusted to transmit those teachings to those who have faith in him, and over all has had a very good education in Sakya.

I do not however equate "highly qualified" with "highly realized," and I honestly don't at all care what other high lamas have said about his realization. One of the things I have come to learn about Tibetan culture is the gross amount of public hyperbole said about teachers. Dzongsar himself alludes to this when he points out that a) Tibetans do not seek out Sogyal as a teacher and b) that what they say in public is very different from what they say in private. Thus, I don't believe the hype.

Sonam Wangchug said:

Furthermore, genuine teachers of the Buddhadharma do not act from self indulgent motives, but rather to benefit sentient beings.

Malcolm wrote:

This is exactly the kind of hero worship that gets both students as well as teachers into trouble. Unless you are in fact a buddha you can makes errors, even if you are a genuine teacher of the Buddhadharma. Even bodhisattvas on the lower stages can act out of pride (nga rgyal, māna). This fetter is not eradicated entirely until one is a bodhisattva on the eighth bhumi. To repeat, even highly realized teachers on the seven impure bhumis can act out of pride and conceit.

Sonam Wangchug said:

I don't know if you are being diplomatic, or what, however, it appears to be a contradiction.

Malcolm wrote:

Diplomacy, as you may have noticed, is not my strong suit. Being straight forward and

direct however, is.

Sonam Wangchug said:

But, I guess .. (according to the perceptions of some here.) The guy is a bit of a dull-whit, as some people think he doesn't even know what Samaya is, despite the fact of having by very high likelihood received more teachings, then anyone here in their lifetime has or ever will on the topic.

Malcolm wrote:

I think he expresses a rather mechanical view about the subject of samaya, as if samaya is something received from a ritual because you have recited a few words after someone in an empowerment. I think a catechistic approach to three vows is a very limited view. It may not be his real view, but it is a view he has expressed in a number of pieces he has authored.

Sonam Wangchug said:

It's not about absolute authority based on worldly ambitions, it's a matter of respect and devotion for lineage masters.

Malcolm wrote:

I respect Dzongsar, but if he says something I think is poorly spoken, a.k.a. "bullshit," then I will call it as I see it. I do not respect authority for the sake of authority. One has to earn my respect. I don't just hand it out because a bunch of people say, "Oh, this is a really important lama," etc. This is one huge difference I see between Americans and Tibetans. We threw off the shackles of hereditary aristocracies more than 200 hundred years ago (though to be fair, we replaced it with the class inequalities produced by Capitalism), so we do not automatically respect someone merely because they have 1) a good family, 2) a good teacher, and last and least, 3) good personal qualities. If you read Aryadeva's 400 Verse you will discover there the Madhyamaka refutation of family lineages. And if anything, for us, good personal qualities are far more important than family lineage or teacher.

Sonam Wangchug said:

Some people seem to think Rinpoche has nothing better to do with his time then benefit from his position, (Despite the fact that for example at one of his last major events he urged people not to keep offering many things, due to his concern about them being properly used, to not create waste, and to instead donate towards Translating the words of The Buddha, if they were to want to donate.)

You can also find at the back of his most recent book The Guru drinks Bourbon that all the Proceeds were being donated by rinpoche to charity. Enough is enough of unfounded and unsubstantiated claims. Rinpoche is an authentic teacher of the dharma, and while he can have a bewildering air about him at times, if one truly observes, they will see how far reaching his vision is, and how much concern he has for the Dharma, (not just the tibetan tradition either.)

Malcolm wrote:

You are raising objections to sentiments that have not been voiced by me.

You know, it is funny, but just the other day (Saturday) I was talking with some friends about the Sogyal thing, and I pointed out to them that there is a great difference between the activity of Trungpa and Dzongsar when one compares Sogyal to them. In other words, Sogyal's activities are rather paltry by comparison. Just because I voice a criticism of Dzongsar's statement published on Facebook, does not mean I do not recognize or support his other contributions to the Dharma.

But if I see bullshit, I will call it bullshit, even if it was said by the Buddha himself. We do not have sacred cows in Buddhadharma.

I will always reserve my right to speak out whenever I feel the need. As an American, I always reserve the right of free speech. And you can just pity me for my impure vision and wrong-headed insistence on my liberal, individualistic, Western values.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 6:21 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

If you subscribe to the emptiness of emptiness, you will have to conclude that emptiness is conditioned.

Malcolm wrote:

No, you just have to conclude that emptiness also has no nature. This is why I told you, and still tell you, your qualm is a nonissue.

Otherwise, the pervasion follows that the unconditioned is conditioned because of the emptiness of the unconditioned.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 6:14 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

dzogchungpa said:

which says nothing about students going to hell.

Malcolm wrote:

I pointed this out already.

dzogchungpa said:

" and as a result an immature student breaks the most fundamental root samayas. "

Malcolm wrote:

The point is that the student in question has no samaya to break. The student faces only the consequence of having had a fraud as a teacher. That can be truly devastating, as I have personally observed in the fallout resulting from the unethical financial and sexual conduct of the one unqualified teacher I had the displeasure of knowing. And no, I am not going to say who this teacher is.

dzogchungpa said:

I do not claim to really understand samaya, and I also like your POV here. I think that the passages I quote are not so clear, at least to me. My only point is that DJKR nowhere implies that any of Sogyal's students "had broken samaya and were likely hell bound" as far as I can tell.

Malcolm wrote:

No, but he included enough of the standard Vajrayāna machismo warnings to make it pretty clear he does not approve of the student's actions either. And Orgyan Tobgyal was absolutely clear, all those people are samaya breakers with one way tickets to lower realms.

And he is just as culpable, really. Without DJK visiting places like Rigpa, knowing what is going on, Sogyal would never have been so successful. Yes, I understand a valid argument can be made that there are earnest and sincere people in this place who deserve to receive teachings, etc. Much of the Tibetan Buddhist establishment in exile is somewhat culpable in the Sogyal Frankenstein. They permitted and abetted this situation, and did not shut him down in the 90's when he should have been shut down. But the attraction of devoted students, incense, beautiful statues, nice donations which can be used for your monastery and shedra back in India, and so on are powerful fumes which overcome one easily, even if you do not take a penny for yourself.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 6:02 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

This does not mean that it is not there to be directly known...

Malcolm wrote:

Yes, actually it does. This is why it is said in diverse sutras and tantras that there is nothing to see in the middle.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 6:01 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Most physicists would argue that space is not fundamental and that it is an emergent.

Malcolm wrote:

Do not conflate the conditioned space of physics with ākāśa. They do not refer at all to the same thing.

Sherab said:

Yes, they have to be different if you wish to say that ākāśa is unconditioned.

This is another reason why you adopted the position that there is no ultimate.

Malcolm wrote:

I said there was no ultimate reality. Such a thing cannot be found on analysis.

Sherab said:

Yes, the ultimate cannot be found analysis. That is why in relation to the ultimate, it is said to be ineffable because any form of analysis and communication among deluded beings must necessarily involve languages and languages are referenced only to the relative and imputed rightly or wrongly on the ultimate but can never describe it.

Malcolm wrote:

Cessation is considered an extreme in Mahāyāna, an extreme to be avoided.

A cessation is not an annihilation however. A cessation is not annihilation since an annihilation requires an existent to be destroyed. A cessation is simply the absence of a cause for arising.

Sherab said:

Cessation is an annihilation. It is an annihilation of the drivers/causes of samsara in an individual. And only what belongs to the relative can be annihilated.

Malcolm wrote:

Cessation is not annihilation. Analytical cessation is the absence of the arising of afflictions which continued birth in samsara due supermundane insight on the path of seeing and meditation. Nonanalytical cessation is is simple absence of a cause for arising, like a burnt seed.

Neither are annihilation.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 5:54 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

dzogchungpa said:

In fact, if the teacher hasn't laid the proper foundations, if the teacher takes advantage of a student physically, emotionally or financially, and if the teacher gives the highest yoga tantric teachings to those who have not established a proper foundation and as a result an immature student breaks the most fundamental root samayas, then the teacher will also suffer extremely grave consequences – consequences even more serious and terrible than those faced by the student.

which says nothing about students going to hell.

Malcolm wrote:

I pointed this out already.

dzogchungpa said:

" and as a result an immature student breaks the most fundamental root samayas. "

Malcolm wrote:

The point is that the student in question has no samaya to break. The student faces only the consequence of having had a fraud as a teacher. That can be truly devastating, as I have personally observed in the fallout resulting from the unethical financial and sexual conduct of the one unqualified teacher I had the displeasure of knowing. And no, I am not going to say who this teacher is.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 5:49 AM

Title: Re: sex with prostitute

Content:

rory said:

It's amazing in all the millennia of prostitution, with horny men buying women's bodies it's only about now that the widespread idea of making the buyer, the man, get punished is taking hold.

The better answer finally, criminalizing the men who buy prostitutes services:

<https://www.theguardian.com/commentisfree/2014/aug/08/criminsalise-buying-not-selling-sex>

If you think it's okay to buy a prostitute for sex is it okay for a man to buy your daughter for sex. How about your mother selling herself to buy some food for you? Does that make you happy?

As a woman, maybe the only one in this thread, I can tell you the majority of women worldwide want respect, love, intimacy, companionship from men.

They do not want to sell themselves as a hole for men to deposit their sperm.

gassho

Rory

Malcolm wrote:
Exactly.

Author: Malcolm
Date: Thursday, August 17th, 2017 at 5:48 AM
Title: Re: sex with prostitute
Content:
Anders said:
Yes.

It's not a straightforward topic, there are evidently people here who seem to have the straight of it. I'd like to see it properly argued.

Malcolm wrote:
The difference is that when I buy a homeless person's newsletter, I am not exploiting them. When I use the services of a prostitute, I am. This is why, generally speaking, in Buddhist writings, especially in East Asia, it is held that buying the services of prostitutes is a kind of sexual misconduct, but the selling of the same service is not.

Anders said:
I am really not being wilfully stupid here, but assuming no pimping, can you explain in which way it is exploitative? What's the obvious better alternative for the desperate would-be prostitute?

Malcolm wrote:
She does not have an alternative. This is why buying her services is exploitation. She is selling her body, placing herself at risk of pregnancy, beatings, sexually transmitted diseases, and even murder. If you want to give a prostitute her fee without using her services, this is dāna. It may not be the most intelligent dāna, but at least you are not using her to masturbate.

Author: Malcolm
Date: Thursday, August 17th, 2017 at 5:43 AM
Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations
Content:
Malcolm wrote:

Another glaring hole in his presentation was there was no mention of patriarchy, the unequal status of woman in the Dharma, sexist attitudes towards woman that is rampant in Vajrayāna circles (the dakini/whore complex), Tibetan privilege (yes, it is a problem), and so on.

M

dzoki said:
I don't mean to say that those issues are unimportant, they are important, but as it is,

the text by DJKR is quite long, it would be much longer if he were to address everything, so cut him a bit of slack, would you?

Malcolm wrote:

Why? He never cuts anyone any slack.

dzoki said:

I agree that sexist BS is rampant within Tibetan community, but it also partly lies with women, who are too often willing to suppress their sisters in Dharma and prevent them from taking more prominent role.

Malcolm wrote:

This is called patriarchy. Patriarchy has always had female backing. Mothers currying favor for their sons, husbands, etc. There are women who derive a lot of power from patriarchy indirectly.

dzoki said:

Some male teachers are even actively working to alleviate this situation, so while it is far from being satisfactory, there is some improvement, especially if we compare it to the situation say a 100 years ago.

Malcolm wrote:

Yes, there is some improvement. But it seems that this improvement is considered a degeneration of the Dharma by many Tibetans, and their western students.

dzoki said:

As for Tibetan privilege, to be honest I am in no way surprised that it exists...

Malcolm wrote:

"Tibetan privilege" means you can be completely ignorant doofus, and yet you will still have far more students than the western teacher, who is ten times more educated than you.

dzoki said:

for I have not seen many Westerners who have completed a whole "khenpo" course in shedra, or who have completed a retreat longer than 7 years. There are very few, and I would be surprised if there is a single one, who has done both. At least 90% of Western Dharma teachers that I met or heard their teaching, had somewhat if not completely faulty presentation of Dharma, that even I, a person who has not done a great deal of study or practice, could discern. One problem with most of such teachers is that they do not teach from the texts (I strongly doubt that they would have capacity to teach from experience), but they only have a loose lecture based on whatever comes to their mind regarding given topic.

Malcolm wrote:

This is not fair. You have not heard even a fraction of all the Western Dharma teachers out there. Be honest, you are grossly exaggerating.

dzoki said:

Basically many Western teachers (self proclaimed lamas and tulkus, "approved" lamas and tulkus, instructors, "resident teachers", you name it) suck hard - at least most of whom I have seen - from Nyingma and Karma Kagyu, can't speak for Sakya or Gelug, or other traditions.

Malcolm wrote:

If these western teachers "suck hard," it is because they have managed to make a deal, gain recognition, students, aided and abetted by the Tibetan establishment.

dzoki said:

But don't you worry, if we, Westerners, spend our time doing practice and studying Dharma at least as much as we hang out on the internet and write things on forums such as this one, there will be more and more high quality practitioners and eventual teachers.

Malcolm wrote:

I am not worried at all. There are already fine western teachers out there, like Lama Tsultrim Allione, and so on.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 5:35 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Another glaring hole in his presentation was there was no mention of patriarchy, the unequal status of woman in the Dharma, sexist attitudes towards woman that is rampant in Vajrayāna circles (the dakini/whore complex), Tibetan privilege (yes, it is a problem), and so on.

M

Adamantine said:

One positive development in this regard involves DJKR's own uncle, Dungse Shenphen Dawa Norbu Rinpoche, who a few years ago enthroned four female senior disciples as Lamas out of seven Lamas total. So the numbers swayed to the female in that expression of the Dudjom Tersar lineage. Perhaps this was a way of addressing these inequalities through action instead of words. I'm sure it's also because they were the most qualified however, so perhaps there was zero consideration about gender...which would also be significant.

Malcolm wrote:

Buddhadharma generally expresses itself by adapting to the needs of the people who

are to be befitted by it. This does not mean there are not fractious and difficult challenges ahead, especially for Tibetan reactionary conservatives who imagine that the Dharma is going to be destroyed as it slowly adjusts itself to the needs of western liberals, whom it primarily serves in the West.

The question that must be raised is whether a Dharma culture that includes liberal, anti-patriarchal, democratic values is truly all that bad. To read some of DKJ's posts, this seems to be worse than have boiling gold poured down one's throat. How is it that the Dharma is so inflexible, so intellectually moribund, that it cannot meet the needs of a given client population? Well, I do not believe for one second that Dharma is that inflexible and intellectually moribund.

The fact is that there are more women in the Dharma in the West than there are men. This is undoubtedly one reason why Shenphen Rinpoche raised four women to be lamas. He has more female students than male students.

As to upholding the idea of genderlessness—it is true that the mind has no gender. It is equally true that our physical gender is an expression of a) our afflictive patterning and b) our mother's conduct in the womb. The point is not be gender blind, this is like the fantasy that the USA is racially blind. It isn't. We still have deal with the fact that after forty years of the women's movement, women still earn on average \$0.78 to every \$1.00 than a man earns. We live in a society with deep issues with both gender and race. Hoping to smooth it away with gender blindness is just not going to work.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 5:18 AM

Title: Re: sex with prostitute

Content:

Anders said:

He described sexual misconduct as immoral.

Malcolm wrote:

As far as I am concerned, exploiting women through buying their services is sexual misconduct. It generally falls under the category of having sex with those who are not independent.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 5:14 AM

Title: Re: sex with prostitute

Content:

Anders said:

I think it needs to be shown here how selling sex out of desperation is morally different from selling a homeless' newsletter out of despeation.

Malcolm wrote:
Seriously?

Anders said:
Yes.

It's not a straightforward topic, there are evidently people here who seem to have the straight of it. I'd like to see it properly argued.

Malcolm wrote:
The difference is that when I buy a homeless person's newsletter, I am not exploiting them. When I use the services of a prostitute, I am. This is why, generally speaking, in Buddhist writings, especially in East Asia, it is held that buying the services of prostitutes is a kind of sexual misconduct, but the selling of the same service is not.

Author: Malcolm
Date: Thursday, August 17th, 2017 at 5:12 AM
Title: Re: sex with prostitute
Content:
Malcolm wrote:
Since prostitution is rooted in patriarchy,

The Cicada said:
No it isn't. Nothing is rooted in patriarchy. It's a fiction.

Malcolm wrote:
You poor, deluded man. You probably believe there were some good people among the Nazis in Charlottesville too.

Author: Malcolm
Date: Thursday, August 17th, 2017 at 3:07 AM
Title: Re: sex with prostitute
Content:
Malcolm wrote:
Since prostitution is rooted in patriarchy, it is probable that it will never be nonexploitative, since the economy that produces prostitutes is inherently exploitative. In a nonpatriarchal economy prostitution will not exist even though there may be sex workers of various kinds.

Karma Dorje said:
Why the assumption that prostitutes/sex workers are women? The economy is exploitative regardless of your job. We can't escape it at that level. Anyway, I don't think we really disagree.

Malcolm wrote:

Most are. And yes, patriarchy is exploitative of men and women. It's just more exploitive of women.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 2:04 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

I gave up on pretending to be holy a while ago and just decided to be real. Unfortunately my "real" is not as "nice" as my feigned saintliness.

Malcolm wrote:

I don;t know, you might try feigning saintliness again — practice makes perfect, fake it 'till you make it, etc.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 2:02 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

MalaBeads said:

In days ago...the only way to see a lama was to take an empowerment. They would come into town, give an empowerment and then leave without a word. So much for checking them out...let alone for up to 12 years!

Malcolm wrote:

Yes, so one cannot really take any samayas they handed out very seriously, can one?

Seems a very risky thing to give empowerments to a bunch of students you do not know, considering all the rhetoric about it.

MalaBeads said:

Fortunately or not, I never did take the empowerments all that seriously. Certainly not as seriously as is warranted by all discussion. I knew why I was there and also knew that I did not understand a whit of what was happening. I can't say that I still really understand it. That is certainly why I appreciated dzongsar khyentse's long albeit rambling "explanation". If only something like that had been available then! But what can we really say? We are among the first, the pioneers if you will, of dharma coming to the west. So of course there will be things we did not understand. The hazards of the first generation. And the dumb! But then, I shouldn't be quite so hard on myself. I was there for the experience, not for "enlightenment". Live and learn I guess.

Malcolm wrote:

Basically, what happens when unethical teachers breach their commitments with their students is that the establishment resorts to tribal punishment memes. This is what Orgyen Tobgyal did when he accused the students at Rigpa of breaking their samaya.

It is understandable, albeit wrong-headed. It is like claiming, "Well, you took Ramsey Bolton as your guru, and now you are just screwed—your bad."

Tantric commitments are for encouraging harmony in a Vajrayāna Sangha, and the guru is the head of that Sangha. But when a guru's unethical actions threaten that Sangha itself, there is really something for the students to say and something for them to, and they should resist misguided traditionalists who go all Tilopa on them.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:53 AM

Title: Re: sex with prostitute

Content:

Karma Dorje said:

How is having consensual sex exploitative?!

Malcolm wrote:

If we are talking about prostitution, it is very questionable whether this can be considered "consensual." There are a whole host of labor issues to be taken into consideration when we discuss sex workers of various kinds. Sex workers are among the most exploited workers there are.

In the case of a young woman marrying an older man for position, money, or comfort -- this is between them.

Karma Dorje said:

Yes, I agree that the sex industry has a horrible record of exploitation, from trafficking to physical and sexual abuse, stealing of money, etc. What I am saying is that it ain't necessarily so. It's not the selling of sex for money that is exploitative, it's the current industry practice.

Malcolm wrote:

Since prostitution is rooted in patriarchy, it is probable that it will never be nonexploitative, since the economy that produces prostitutes is inherently exploitative. In a nonpatriarchal economy prostitution will not exist even though there may be sex workers of various kinds.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:44 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vasana said:

Ok. That follows if you already subscribe to Buddhist thought but some Advaitans also say that Atman is false/illusory in the sense that only Brahman is true -i.e there is only Brahman. Atman was never Atman and the thought of atman is subsumed within the realization of being Brahman and so on. Some advaitans even use 'unborn' when describing Brahman which muddies the waters even further. I suppose at this point it circles back to discussion from earlier in the thread in that believing in the final realization of Brahman also constitutes a belief in some kind of transcendental super-self.

Malcolm wrote:

It constitutes belief in an ultimate, all pervading, truly existing essence. To say brahman is unborn is to say it is eternal.

Vasana said:

I was hoping to avoid epistemology and ontology and focus on meditation alone but I suppose it's impossible to speak about them when the meditation follows the view.

Malcolm wrote:

Meditation follows view. If your view is wrong, your meditation will be wrong.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:42 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

...my karma does not propel another to act non-virtuously.

Grigoris said:

I didn't say it did. But "why?" their shitty non-virtuous actions come your way and not your neighbours (for example) has to do either with a karmic debt of yours being repaid OR, of course, a new karma debt of theirs being formed. Either way... It is karma all the way down.

Malcolm wrote:

Afflictions generate karma; karma generates suffering, rinse, repeat.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:40 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

The student has to actually know what they are doing — this is the main criteria.

MalaBeads said:

In days ago...the only way to see a lama was to take an empowerment. They would come into town, give an empowerment and then leave without a word. So much for checking them out...let alone for up to 12 years!

Malcolm wrote:

Yes, so one cannot really take any samayas they handed out very seriously, can one?

Seems a very risky thing to give empowerments to a bunch of students you do not know, considering all the rhetoric about it.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:30 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

Karma is not about allocating blame. It is not about punishment and reward. It is not about simple dualistic ideas of victim and perpetrator, it is a little more subtle and complex than that. But I imagine, as a Buddhist, you know this, right?

Malcolm wrote:

Karma is about how our nonvirtuous actions result in physical suffering, and how our virtuous actions result in mental happiness.

Mature practitioners know that most harms which manifest in their vision are the result of *lan chags* (literally "attachment to repayment"). With respect to being beaten, raped, and so on, my karma does not propel another to act non-virtuously.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:21 AM

Title: Re: sex with prostitute

Content:

Karma Dorje said:

How is having consensual sex exploitative?!

Malcolm wrote:

If we are talking about prostitution, it is very questionable whether this can be considered "consensual." There are a whole host of labor issues to be taken into consideration when we discuss sex workers of various kinds. Sex workers are among the most exploited workers there are.

In the case of a young woman marrying an older man for position, money, or comfort -- this is between them.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:18 AM

Title: Re: sex with prostitute

Content:

Anders said:

I think it needs to be shown here how selling sex out of desperation is morally different from selling a homeless' newsletter out of despeation.

Malcolm wrote:

Seriously?

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:14 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vasana said:

So then by that token, An advaitan developing a stable nirvikalpa samadhi is progressing in the same manner as a Dzogchenpa developing a stable vajropama samadhi ? Don't such samadhi's serve to 'scratch the surface' of the obscurations at least?

Malcolm wrote:

Nope. The result of a nonaryan's nirvikalpa samadhi is rebirth in the realm of unconscious devas. Nonbuddhist samadhis merely suppress afflictions, they do not even scratch their surface.

Vajropama samadhi will only come at the end of the path, even if one is a Dzogchen practitioner. In order for Vajropama samadhi to function, one has to be on the verge of buddhahood.

Vasana said:

Right, I suspected this would lead to meditation devas. It still doesn't explain some Advaitan's insistence that the realization of a Jivanmukti is synonymous with the eradication of any more karma coming to fruition in the future.

Swami Sivananda on Nirbija Samadhi:

"Without seeds or Samskaras [...] All the seeds or impressions are burnt by the fire of knowledge [...] all the Samskaras and Vasanas which bring on rebirths are totally freed up. All Vrittis or mental modifications that arise from the mind-lake come under restraint. The five afflictions, viz., Avidya (ignorance), Asmita (egoism), Raga-dvesha (love and hatred) and Abhinivesha (clinging to life) are destroyed and the bonds of Karma are annihilated [...] It gives Moksha (deliverance from the wheel of births and deaths). With the advent of the knowledge of the Self, ignorance vanishes. With the disappearance of the root-cause, viz., ignorance, egoism, etc., also disappear."

Is this assertion correct or are they just hanging out in the meditation realms for eons taking it to be full realization?

Malcolm wrote:

This assertion is not correct since atman is an inherently wrong view. Since their view is wrong, they are mistaken in their meditation, and their conduct and result is also false and samsaric.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:07 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

conebeckham said:

You are still of the opinion that watching a previously-recorded video doesn't confer empowerment, I assume?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:05 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vasana said:

I'm still not fully understanding this point. Surely if a commoner developed samadhi it

would naturally burn away the afflictions in the same way it would for an Arya if the samadhi was exactly the same?

Malcolm wrote:

A commoner is afflicted. An ārya who abides in Vajrapama samadhi is, in Mahāyāna, already on the 10th bhumi. In the Hinayāna, they are on the supermundane path of meditation.

You need to study the samapattis as they are discussed in the Abhidharmakosha, chapter 8.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 1:03 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Anonymous X said:

Yes, there must be. Nirvikalpa Samadhi is not a final resting place, so to speak, per Ramana Maharshi and others.

Malcolm wrote:

There is no difference between nirvikalpa samadhi and vajropama samadhi apart from the person who is experiencing them: an ordinary afflicted being or someone about to enter buddhahood. In the case of the former, such a person has not even scratched the surface of the two obscurations; in the case of the latter, vajropama samadhi eradicates the last vestige of the two obscurations.

Vasana said:

So then by that token, An advaitan developing a stable nirvikalpa samadhi is progressing in the same manner as a Dzogchenpa developing a stable vajropama samadhi ? Don't such samadhi's serve to 'scratch the surface' of the obscurations at least?

Malcolm wrote:

Nope. The result of a nonaryan's nirvikalpa samadhi is rebirth in the realm of unconscious devas. Nonbuddhist samadhis merely suppress afflictions, they do not even scratch their surface.

Vajropama samadhi will only come at the end of the path, even if one is a Dzogchen practitioner. In order for Vajropama samadhi to function, one has to be on the verge of buddhahood.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:56 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Another glaring hole in his presentation was there was no mention of patriarchy, the unequal status of woman in the Dharma, sexist attitudes towards woman that is rampant in Vajrayāna circles (the dakini/whore complex), Tibetan privilege (yes, it is a problem), and so on.

tiagolps said:

In DJKRs Defence, he does glance at that problem some times...just maybe not about buddhist circles exactly.

A Celebrity Falls Sick by Dzongsar Khyentse Rinpoche said:

“So, where is your female form now?” asked the goddess.

“It is no more,” replied Śāriputra, and they discuss what is meant by ‘no more’. As there is no such thing as truly existing gender, they said, how can it change once, let alone twice.

This conversation about gender equality took place near the beautiful and remote north Indian city of Vaiśālī, in the presence of perhaps the most significant and consequential spiritual practitioners alive at that time. And it happened more than two thousand five hundred years ago, centuries before the Christian and Islamic religions were founded, and more than two millennia before the French writer Olympe de Gouges published her Declaration of the Rights of Woman and the Female Citizen in 1791 and the English philosopher Mary Wollstonecraft added her feminist voice with A Vindication of the Rights of Woman in 1792.

Malcolm wrote:

In fact, this is a dodge. It shows how much sexism there is in Buddhism. When you have a story about how a goddess has to call an arhat correct on sexism, this shows there is a deep problem with sexism in Buddhism and there has been since its inception. This is what that story means.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:51 AM

Title: Re: Successful empowerment and conferral of samaya?

Content:

conebeckham said:

On reflection, I will agree with this position, Malcolm.

Malcolm wrote:

Come on, cone, if you agree with me there is nothing to discuss!

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:47 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

I will note the DKR calls attention to the "poor preparation" of students by the Rigpa organization, and I think that's right.

heart said:

No to mention his attention to the training of the teacher.

Malcolm wrote:

I addressed this explicitly.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:45 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

MalaBeads said:

One thing emerges as clear: that orthodox Tibetan teachers and orthodox western practioners differ in their interpretations of the events surrounding Sogyal Rinpoche.

Malcolm wrote:

There is no such thing as orthodoxy in Tibetan Buddhism. Position? Power? Money? Yes. Orthodoxy, nope that does not exist.

MalaBeads said:

No orthodoxy, eh? How so?

Malcolm wrote:

It is summed up in this old Tibetan saying, "Every valley has a different language; every lama has a different Dharma."

Kirt thinks that broad commonalties, largely based in the Kadampa tradition, between the four schools counts for an orthodoxy, or that the goal of all schools is to liberated sentient beings (it is true they all give lip service to this idea).

But we all know that Tibetan culture is extremely brutal to animals (hence Patrul's' long diatribes about meat eating, agriculture practices, shearing of sheep and so on), and we also know that Tibetans were extremely brutal to each other. The aristocrats in Tibet oppressed the shit out of their subjects, all the while mouthing pretty mores about compassion, bodhicitta, and so on. I certainly do not mean to suggest, by the way that Western Capitalist culture is a vast improvement. In 1850 there were 3,204,313 slaves in bondage in the USA.

Quite frankly, so called "orthodoxy" in Tibetan Buddhism merely serves the class

interests of the religious caste in Tibetan society.

This is not to say that Tibetan Buddhism has not produced thousands of awakened people, because it has — but as far as I can tell, most of these people were on the margins, like Milarepa, not connected with institutional Buddhism in Tibet, for the most part.

Author: Malcolm

Date: Thursday, August 17th, 2017 at 12:33 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

I actually think he clarified a lot of issues.

Malcolm wrote:

For example?

Grigoris said:

He talked at length of the Teacher's job to prepare the students. This, to me, does not look like a condemnation of students. Then he talked about how students should assess their teacher before entrusting themselves to them. This, to me, does not look like a condemnation of teachers.

Actually, what this makes clear to me, is that that the relation between student and teacher is not a one way affair, in either direction. It shows me that the relationship is one of mutual dependence, that both sides have to have an intelligent and informed attitude to the teacher-student relationship, otherwise it'll end up as a disaster (or will just be pointless). I fail to see why this is controversial.

Malcolm wrote:

He did indeed discuss this, which I took pains to point out.

However, he still lays blame on the students who have picked a faulty guru and he still insists that if such students criticize that guru or perceives the guru as disqualified or at fault, they have broken samaya with that guru, even if in the end it is the guru's own damn fault because that guru himself broke samaya with his or students, subjecting those students to abuse — physical, sexual, financial, or emotional.

I can understand why people like Dzongsar, who have literally thousands of vajra disciples, might be anxious about the issue of samayas. You have to have a titanium stomach to bear all that broken samaya.

There are a lot of samaya heroes out there who arrogantly proclaim that that "Vajrayāna isn't for pussies." Vajrayāna machismo primarily injures woman— it really does need to end.

Another glaring hole in his presentation was there was no mention of patriarchy, the unequal status of woman in the Dharma, sexist attitudes towards woman that is rampant in Vajrayāna circles (the dakini/whore complex), Tibetan privilege (yes, it is a problem), and so on.

M

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 11:02 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

These are all good suggestions, but they need to take it step further and completely disassociate with Sogyal, as in the Kripalu example I mentioned before.

M

Lucas Oliveira said:

Sogyal Rinpoche Resigns from Rigpa

Rigpa also announced an independent investigation into the abuse allegations, and the creation of a new code of conduct and spiritual advisory group to guide the Rigpa organization:

“The governing boards and management teams of Rigpa, having sought professional and spiritual advice, will assure that the following steps are taken:

1. Set up an independent investigation by a neutral third party into the various allegations that have been made.
2. Launch an international consultation process to establish both a code of conduct and a grievance process for Rigpa.
3. Establish a new spiritual advisory group to guide the Rigpa organization.

These steps are being taken by the boards and management teams of Rigpa worldwide, in a true spirit of collaboration. Channels will be established so that any member of our community has the opportunity to express their wishes, views and concerns.” (Rigpa International)

<https://www.buddhistdoor.net/news/sogyal-rinpoche-resigns-from-rigpa->

Even in Kali Yuga justice is present. Because the truth is immortal.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:43 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

I actually think he clarified a lot of issues.

Malcolm wrote:

For example?

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:06 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vasana said:

I'm trying to understand the difference between these two states in terms of practice rather than the usual dialect of Brahman being taken as an absolute existent . The extinction of subject and object seems to be common to both traditions as does the burning away of Samskaras/vasanas and mental activity as a result of such samādhi/jñāna. So what is the experiential difference between the jñāna In Advaita that results in the extinguishing of karmic traces and conceptualization and the jñāna in Dzogchen that results in the karmic extinguishing of traces and conceptualization?

Is there still some subtle knowledge-obscuration [jneyavarana] that Advaita's Nirvikalpa Samadhi fails to make obsolete?

Anonymous X said:

Yes, there must be. Nirvikalpa Samadhi is not a final resting place, so to speak, per Ramana Maharshi and others.

Malcolm wrote:

There is no difference between nirvikalpa samadhi and vajropama samadhi apart from the person who is experiencing them: an ordinary afflicted being or someone about enter buddhahood. In the case of the former, such a person has not even scratched the surface of the two obscurations; in the case of the latter, vajropama samadhi eradicates the last vestige of the two obscurations.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 9:52 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

A lot of bullshit, not 100%, but a very high percentage of bullshit.

Punya said:

Oh really. You disagree with DJKR? What a surprise!

(Sorry to be late with these comments, but some of us only have time for work, practice and household matters during the week and the other thread got closed down.)

Sonam Wangchug said:

Again Malcolm's bias against DJKR becomes painfully clear here.

Malcolm wrote:

I am not biased against Dzongsar. I think he is a highly qualified teacher. I have encouraged people to study with him, if they are interested to, and I still would.

Nevertheless, I thought much of his spiel on Facebook with respect to the Sogyal debacle was bullshit. It was long winded, repetitive, rambling, self-indulgent and overly blaming of students. That is my opinion of the piece he wrote. I am sure that you, like others, have a different opinion.

Sonam Wangchug said:

Just because you disagree with a Rinpoche doesn't mean you have to be disrespectful, "A lot of bullshit." "Self indulgent babble" .. who are YOU to say such a thing?

Malcolm wrote:

Why should I have to be any particular kind of person at all? Not only that, I do not find that Dzongsar is especially respectful of those who are the object of his oft-voiced criticisms.

Do you maintain a double standard? It's ok for Dzongsar to be rude and cutting because he is a "rinpoche" while ordinary people who do not bear hereditary titles, peons such as myself, need to take a respectful tone with their superiors? Sorry, that is exactly why we Americans kicked out the British. I am not going to bend a knee to anyone merely because they possess a title.

Sonam Wangchug said:

I may not agree with everything CHNN does, but realizing people like YOU and others are his students and have faith in him, I find it pretty arrogant and rude to insult teachers.

Malcolm wrote:

I did not insult him, I found his piece to be wanting, imprecise, and largely unfair and unbalanced.

Sonam Wangchug said:

As a Sakya loppen, there is a bit more weight on you to act with some decency, especially when the head of Sakya says Rinpoche is one of the most learned and

realized rinpoche's of our times .. somehow doesn't really equate with "self indulgent babble."

Malcolm wrote:

Dzongsar takes a lot of opportunity to be a social critic. He delights in it. No one says, "Hey Dzongsar, that's bullshit." Instead everyone just applauds him and tells him how wonderful his words are — as if he is a prince and we are in his court.

If you can dish it out, you have to be able to take it, especially when you dish it out in public. The court of public opinion is a rather different kind of court than a royal court.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:42 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Konchog1 said:

Do this mean the Three Heaps Sutra or something else?

Malcolm wrote:

the footnotes on the tantra refer to a different text.

Konchog1 said:

Any chance of finding this in English?

Malcolm wrote:

In 2018 when my translation of the Rigpa Rangshar will be published by Wisdom.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:40 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

smcj said:

There is no such thing as orthodoxy in Tibetan Buddhism. Position? Power? Money? Yes. Orthodoxy, nope that does not exist.

Although on one level correct, I think I'm going to say this how things look when you completely lack pure view.

Malcolm wrote:

"Pure view" is simply a measure of how much delusion you can stand without getting sucked into it. Buddhas have an infinite capacity to not be sucked in by delusion. Us, not so much. Even our so called "pure vision" is just a conceptual delusion.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:38 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

MalaBeads said:

One thing emerges as clear: that orthodox Tibetan teachers and orthodox western practioners differ in their interpretations of the events surrounding Sogyal Rinpoche.

Malcolm wrote:

There is no such thing as orthodoxy in Tibetan Buddhism. Position? Power? Money? Yes. Orthodoxy, nope that does not exist.

kirtu said:

You are being unnecessarily provocative on this point. There is definitely an orthodoxy and it is reflected in what people and esp. gurus consider normative. In that sense it is a potentially fluid orthodoxy.

Kirt

Malcolm wrote:

There is no orthodoxy. Sakyapa? Gelugs, Kagyus, and Nyingmas disagree with you. Gelug? Kagyus, Nyingmas, and Sakyapas disagree with you and so it goes.

The establishment of orthodoxy is just about when the dry rot of religion sets in.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:21 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

MalaBeads said:

One thing emerges as clear: that orthodox Tibetan teachers and orthodox western practioners differ in their interpretations of the events surrounding Sogyal Rinpoche.

Malcolm wrote:

There is no such thing as orthodoxy in Tibetan Buddhism. Position? Power? Money? Yes. Orthodoxy, nope that does not exist.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:20 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

So, perhaps a clarification of this samaya aspect and how it directly relates to Sogyal Rinpoche would be good, to get this topic back to focus and relevancy?

Malcolm wrote:

I think the assumption that needs to be tested is the assumption that these students

have any samaya at all with Sogyal as a teacher.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:17 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

It also gives warning signs that one has broken samaya:

These are the warning signs of broken samaya:

various misfortunes arise,

diseases are rampant and harmful,

various contagious diseases occur,

and there are also provocations and misguiders.

If one is killed, one becomes a hell being.

One's eyes cannot see form.

One cannot hear and one's work cannot be done.

Leprosy and blistering diseases arise.

Thieves and royal punishments occur.

One contracts contagious diseases others do not get.

One's sons and daughters die.

The whole country arises as one's enemy.

One's activities become completely pointless.

When such warning signs arise,

recite a confession as previously explained.

If confessions are recited, then these signs will be successfully averted.

Konchog1 said:

Do this mean the Three Heaps Sutra or something else?

Malcolm wrote:

the footnotes on the tantra refer to a different text.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:14 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

If you do not have samaya, you did not receive the empowerment, you are not qualified to practice Vajrayāna, and so whatever effort you make in practicing Secret Mantra will become poison rather than medicine.

smcj said:

Malcolm, would you have enough confidence in an online initiation to do a retreat on

that specific practice without having had the initiation duplicated elsewhere?

Malcolm wrote:

If I had confidence in the guru, I would absolutely have that confidence.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 11:08 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

[Some content edited out.]

Just to be clear--Garchen Rinpoche is not wasting anyone's time. That is an extreme interpretation of my words. Connections are established, we just perhaps differ on the extent of those connections.

Malcolm wrote:

It is a logical consequence of asserting that online transmissions do not transmit samaya.

Lhasa said:

And without samaya, whatever that is, we are trying to go up a creek without a paddle?

Malcolm wrote:

If you do not have samaya, you did not receive the empowerment, you are not qualified to practice Vajrayāna, and so whatever effort you make in practicing Secret Mantra will become poison rather than medicine.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 11:04 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

[Some content edited out.]

Just to be clear--Garchen Rinpoche is not wasting anyone's time. That is an extreme interpretation of my words. Connections are established, we just perhaps differ on the extent of those connections.

Malcolm wrote:

It is a logical consequence of asserting that online transmissions do not transmit samaya.

conebeckham said:

Is it your opinion that all on-line transmissions transmit Samaya? For that matter, do Jenangs and Jinlabs transmit the same samayas as Wangkurs and Wangchens? If so, is it not a requirement that such samayas are elucidated, or is merely "maintaining bodhicitta in one's heart" sufficient?

Malcolm wrote:

It is my opinion that if a qualified guru wishes to create samaya bonds with people who are a) tuning in over the internet or b) are present in the room, that is their prerogative. I see no reason at all why refuge ceremonies, monastic ordinations, bodhisattva vow rites, and so on as well as full abhishekas cannot be conferred online. The only difference I see is whether or not some guru feels comfortable with doing so or not. If they feel comfortable with it, that is fine with me and I will respect that their students received the transmission they say they received. Obviously gurus who are not comfortable with giving transmissions and empowerments online will not be online for that reason.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:57 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

Alright.

I am going to say something that may make me unpopular, but if you've only taken teachings or "empowerments" on-line, I think there are no "classic" samayas.

Malcolm wrote:

It is not going to make you unpopular, it just makes you wrong. Samayas in an empowerment come from reciting the vidyādhara vows, etc, after the Guru during the preliminary phase. If you think that the samayas did not take because you did not have a sip of samaya water after that recitation, well...

conebeckham said:

I did not make that argument. Nor do I intend to.

I do, however, not mind being wrong. I do not believe there have been full wangkurs given on-line, where the vidhyadhara vows are recited. If I am wrong, so be it. Someone can correct me with specific examples, and I will eat my proverbial hat. If such full wangkur were in fact given, live via the internet, it would follow that, as is traditional, the explanation regarding the various samayas would also be given, in detail, just as it is, in full wangkurs, in "meat space."

Malcolm wrote:

What is the difference between the internet and sitting in a room watching the whole thing on a big screen with the lama hundreds of feet away being listened too on a local fm radio channel, and the samaya substances just being handed out to 4,000 people at the end? The samaya substances? Is that all? Geographical proximity? As far as I can tell, the only difference between an empowerment given live online and one being given locally is the preference of the lama.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:37 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

[Some content edited out.]

Just to be clear--Garchen Rinpoche is not wasting anyone's time. That is an extreme interpretation of my words. Connections are established, we just perhaps differ on the extent of those connections.

Malcolm wrote:

It is a logical consequence of asserting that online transmissions do not transmit samaya.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:33 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Adamantine said:

actual samaya being able or not being able to be conferred by unqualified or unrealized Gurus? It appeared you had indicated there were passages that covered that territory.

Malcolm wrote:

From chapter nine of the same text:

A master lacking a connection with a lineage of scholars,
who is self-important,
stupid, literal-minded,
who does not understand the meaning of Secret Mantra,
has harsh words for others, is boastful,
has entered false paths, has not seen the mandala of the empowerment, disregards
samaya,
is unable to answer questions,
has little learning, and great pride —
such an unexamined master is a m̄ara for the disciple.
He is not a master who can teach Secret Mantra

and is unable to teach the Great Perfection, Ati.

Adamantine said:

Thank you Malcolm. That's a lot of conditions to meet. The translation has the list end with an AND great pride.. so was the intent of the source text to imply only if a master fulfills all of these negative descriptions they can not teach Secret Mantra? Or is just one or two potentially enough to disqualify them?

Malcolm wrote:

I think a number of different kinds of gurus are included in this list. I do not take it to mean that someone must possess all of these faults in full; but if they have enough of these faults then this passage applies to them. "Enough" means enough of these faults which demonstrate through their conduct that these faults exist in them.

Adamantine said:

It's not clear in this excerpt as it's not addressed: in the case of an unqualified master granting Empowerment that a samaya link is not made in some way, or if a samaya link is made through the temdrel of mutual intent and the ritual enactment of the source tantric texts etc. so I'll assume you have concluded that samaya is not transmitted from your own logical inference?

Malcolm wrote:

It is made very clear: "He is not a master who can teach Secret Mantra and is unable to teach the Great Perfection, Ati." It is an unequivocal statement.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 10:25 AM

Title: Re: Individuality, Nonduality, Anatta, Nirvana

Content:

Queequeg said:

The confusion, it seems to me, arises with the attempt to directly "experience" emptiness, or alternatively anatta - these are more or less similar insights.

Wayfarer said:

'Experience' always implies 'an experiencer'. So you can't 'experience emptiness' - if you have an experience of it, then it's not empty, it contains something, namely 'the experiencer'.

Malcolm wrote:

There is no "experiencer" since there is no agent. There is merely experience, and all experience is empty.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 7:29 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

It is not going to make you unpopular, it just makes you wrong. Samayas in an empowerment come from reciting the vidyādhara vows, etc, after the Guru during the preliminary phase. If you think that the samayas did not take because you did not have a sip of samaya water after that recitation, well...

Grigoris said:

Wait a second there Malcolm... You yourself, in another thread, said that one cannot receive the Vase Empowerment without getting knocked on the head, which means the empowerment would be incomplete. Now you are saying that the samaya water is not necessary to complete the empowerment?

Seems contradictory to me.

Malcolm wrote:

The consequence of maintain our friend Cone's POV is that Garchen is wasting his time.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 7:24 AM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

Just how many unconditioned (saṃskṛita) dharmas do you think there are? By my count, there are only three: space and the two cessations. Space has no function at all, and neither do the two cessations. Space never changes, it is permanent. Cessations never change, they are permanent.

Emptiness also has no "function." Emptiness is also permanent and changeless.

Space, cessation, and emptiness also are not real so their permanence is merely a formal statement.

Only conditioned dharmas have "functions."

Sherab said:

Most physicists would argue that space is not fundamental and that it is an emergent.

Malcolm wrote:

Do not conflate the conditioned space of physics with ākāśa. They do not refer at all to the same thing.

Sherab said:

Space, cessation and emptiness are not real to you because as far as you are concerned, they are merely concepts and nothing else. They have no correspondence

to reality.

Malcolm wrote:

Space, cessation, and emptiness do not arise. Space is a description of absence of obstruction. Cessation is a description of absence of a cause for arising. Emptiness is a description of the absence of nature. These terms describe absences.

Sherab said:

This is another reason why you adopted the position that there is no ultimate.

Malcolm wrote:

I said there was no ultimate reality. Such a thing cannot be found on analysis.

Sherab said:

Correct me if I am wrong. If I am right, then cessation for you is the same as annihilation because nothing is left after cessation. That is an extreme position in my view.

Malcolm wrote:

Cessation is considered an extreme in Mahāyāna, an extreme to be avoided.

A cessation is not an annihilation however. A cessation is not annihilation since an annihilation requires an existent to be destroyed. A cessation is simply the absence of a cause for arising.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 3:49 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Adamantine said:

actual samaya being able or not being able to be conferred by unqualified or unrealized Gurus? It appeared you had indicated there were passages that covered that territory.

Malcolm wrote:

From chapter nine of the same text:

A master lacking a connection with a lineage of scholars,
who is self-important,
stupid, literal-minded,
who does not understand the meaning of Secret Mantra,
has harsh words for others, is boastful,
has entered false paths, has not seen the mandala of the empowerment, disregards
samaya,
is unable to answer questions,
has little learning, and great pride —
such an unexamined master is a mārā for the disciple.
He is not a master who can teach Secret Mantra

and is unable to teach the Great Perfection, Ati.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 3:37 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

conebeckham said:

Honestly? You cannot address this question on an internet forum.

Lhasa said:

Yes, honestly, some of us only have online teachers and no where to ask questions. All I've heard is Garchen Rinpoche say to keep your mind full of love, bodhicitta.

conebeckham said:

Alright.

I am going to say something that may make me unpopular, but if you've only taken teachings or "empowerments" on-line, I think there are no "classic" samayas.

Malcolm wrote:

It is not going to make you unpopular, it just makes you wrong. Samayas in an empowerment come from reciting the vidyādhara vows, etc, after the Guru during the preliminary phase. If you think that the samayas did not take because you did not have a sip of samaya water after that recitation, well...

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 3:35 AM

Title: Re: Tantric Vows after Death

Content:

Minobu said:

I was taught that tantric vows after we die become null in void so to speak.

If this is the case it seems much more compassionate than the hell fire and brimstone that is going on in other threads concerning Tantric vows.

It produces a fear instead of joy..

maybe it's just some sects. it does not make sense that the stopping of a Buddhist practice should cause any harm to the sentient being.

Malcolm wrote:

Yes, they do. They are connected with the physical body. When that perished, so do the samayas.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 2:48 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

Right don't disagree with ye there. where you getting at?

Grigoris said:

That not all Western cultures are purely Kali Yuga cultures.

.

Malcolm wrote:

Yes they are. Why? Because the humans in them are all 100% grade A kali yuga people.

All of the people of the world are 100% Kali Yugins.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 2:31 AM

Title: Re: The Mahamudra of Sakya Pandita, paper by Julia Stenzel

Content:

Malcolm wrote:

This short text has been translated, more than once.

kirtu said:

On Academia.edu, you will have to register to download it.

http://www.academia.edu/10145199/The_Mah%C4%81mudr%C4%81_of_Sakya_Pa%E1%B9%87%E1%B8%8Dita, Julia Stenzel, Indian International

Journal of Buddhist Studies Volume 15 (2014)

Sakya Pandita Kunga Gyaltsen (Sa skya pa[^] ðita kun dga' rgyal mtshan, 1182–1251) of the Sakya school of Tibetan

Buddhism viewed Mahāmudrā practice as being solely a part of the

Tantric practice path—a path to which disciples may be introduced

only after having passed through the initiations and required stages

of the Niruttarayogatantra. He criticised the non-Tantric

Mahāmudrā approaches of Kagyü (Bka' brgyud) masters such as

Gampopa (Sgam po pa, 1079-1153) and Lama Zhang Tsalpa (Bla ma

Zhang tshal pa, 1123-93). The controversy between representatives

of the two schools has been discussed by Roger Jackson (1982) ,

David Jackson (1990, 1994) , and others. Western scholarship has

been less concerned, however, with the positive statements of

Sakya Pandita on Mahāmudrā, i.e. with the question of what a

correct understanding of Mahāmudrā would be in his eyes. This

fact is partly due to the secrecy with which the Sakya School

handles Tantric texts. However, in a dialogue (dris lan) text in the collected works of the Sakya masters (Sa skya bka''bum), Sakya Pandita gives a short account of the topic in response to questions posed by Tokden Gyan (Rtogs ldan rgyan). 1 This text, available from the Tibetan Buddhist Resource Center and as yet untranslated, 2 will serve as the basis for an analysis of Sakya Pandita's Mahāmudrā. His presentation will be supplemented by explanations drawn from A Clear Differentiations of the Three Codes, 3 and Taking the Result as the Path (Stearns 2006) . Since controversies and debates have the advantage of clarifying divergent viewpoints by highlighting crucial differences, I will include a discussion of the Kagyü Mahāmudrā approaches that Sapan criticizes wherever it seems helpful in illuminating Sakya Pandita's standpoint. For this part of the research, I will rely on the Western scholarship mentioned previously. My analysis does not aim at justifying either side of the controversy. Both Sakya and Kagyü Schools have continuously taught their respective meditation systems for nearly a millennium, which I like to see as a proof that a significant number of individuals have found meaning in their divergent approaches. As Western scholars and practitioners explore Tibetan Buddhism, it is important to understand controversial positions as thoroughly as the secret content of the debated material allows, so as not to perpetuate a thousand year-old debate on the basis of partial information. It is my hope that this paper contributes to clarifying the position of Sakya Pandita in the Mahāmudrā controversy.

Kirt

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 2:22 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Grigoris said:

Uuuuummm... I think you are talking about US culture here, coz Greek society, for example, predates the beginning of the Kali Yuga (3012 BCE) and also happens to be Western culture. Greek Neolithic society is kicked off about 7000BC, highly developed Helladic, Minoan and Cycladic societies existed about 100+ years before the beginning of the Kali Yuga.

Malcolm wrote:

Every culture in the world is a kali yuga culture. Your view is excessively synchronic.

Grigoris said:

Ever culture in the world is CURRENTLY a Kali Yuga culture. Pre-3012BCE Indian culture can not be considered Kali Yuga culture.

Malcolm wrote:

Right, I am talking about now, not 3012BCE.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 2:12 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

Completely out of the blue question, you mentioned on a facebook post that "Tibetans were a violent culture, and their ritual preferences reflect this" and "Indians were a more erotic culture, and their ritual preferences reflect this too".

Out of curiosity, what do we westerners reflect?

Malcolm wrote:

We are a Kali Yuga culture, so it is a little too soon to say.

Grigoris said:

Uuuuummm... I think you are talking about US culture here, coz Greek society, for example, predates the beginning of the Kali Yuga (3012 BCE) and also happens to be Western culture. Greek Neolithic society is kicked off about 7000BC, highly developed Helladic, Minoan and Cycladic societies existed about 100+ years before the beginning of the Kali Yuga.

Malcolm wrote:

Every culture in the world is a kali yuga culture. Your view is excessively synchronic.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 1:55 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

...

tiagolps said:

Completely out of the blue question, you mentioned on a facebook post that "Tibetans were a violent culture, and their ritual preferences reflect this" and "Indians were a more erotic culture, and their ritual preferences reflect this too".

Out of curiosity, what do we westerners reflect?

Malcolm wrote:

We are a Kali Yuga culture, so it is a little too soon to say.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 1:32 AM

Title: Re: DJKR on Rigpa Scandal

Content:

Crazywisdom said:

I 100% agree with this,

<https://www.buddhistdoor.net/news/dzongsar-khyentse-rinpoche-issues-public-statement-on-recent-criticism-of-sogyal-rinpoche>

Malcolm wrote:

I don't, for many reasons. Mostly self-indulgent bullshit. There are a few things in it with which I agree. Mostly it is a bunch of irrelevant silliness and posturing.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 1:24 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

In short, people should consult the Rigpa Rangshar's chapter on samaya and cease laying blame on blameless students who have the misfortune of choosing mad guides.

Adamantine said:

Is there an existing English rendition of this chapter? If not, could you give a summary and at least a couple of relevant lines translated for us to consider? Otherwise it is simply not possible for non-lotsawas to consult with the text in a timely way regarding this issue. Thank you.

Not sure if you missed this Malcolm, as you've been since active in the thread.. hope you'll consider helping us look into your reference. Thanks!

Malcolm wrote:

This is with respect to breaking the samayas of the body, from chapter 10 of the Rig pa rang shar:

If the master breaks samaya, there is no method of purification.

Both master and disciple are born in the hell of great wailing.

If the disciple breaks samaya, there is a method of purification.

recite the vast discourses

and turn the vast wheel of the ganacakra.

It is also said that one should completely purify the three wheels.

It also gives warning signs that one has broken samaya:

These are the warning signs of broken samaya:

various misfortunes arise,

diseases are rampant and harmful,

various contagious diseases occur,

and there are also provocations and misguiders.

If one is killed, one becomes a hell being.
One's eyes cannot see form.
One cannot hear and one's work cannot be done.
Leprosy and blistering diseases arise.
Thieves and royal punishments occur.
One contracts contagious diseases others do not get.
One's sons and daughters die.
The whole country arises as one's enemy.
One's activities become completely pointless.
When such warning signs arise,
recite a confession as previously explained.
If confessions are recited, then these signs will be successfully averted.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:49 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

pael said:

I want to know how deep I am in samaya. ChNN manifested sickness after I sent questions to him with e-mail on 11th of May 2017. Is this my fault?

Malcolm wrote:

Oh lord, no. You should not think that way at all.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:30 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

makewhisper said:

Based on your study and practice, what conditions are necessary for a successful empowerment and conferral of samaya?

Malcolm wrote:

The student has to actually know what they are doing — this is the main criteria.

makewhisper said:

As a neophyte, I'm not quite sure what this means.

Malcolm wrote:

It means you have to know what you are doing. You have to understand the Dharma. You have to examine the teacher. You have to understand the commitments you are taking on. For example, if you do not understand the commitments you are taking, you don't have samaya at all. It is really that simple.

If you do understand the commitments, you do know what you are doing, and so on, a teacher's conduct has to be pretty outrageously abusive before you can legitimately say, this teacher has broken samaya and now my commitment to him or her is null and void. If he or she likes fancy cars, too bad; if they like expensive food and wine; too bad. If they have a penchant for gold and silver, and insist that their students pay outrageous fees for teachings, too bad. If they like having multiple partners and are up front about it, too bad. If they are gay, too bad. If they are trans, too bad.

But if they systematically abuse their power, or are dishonest, or are physically and/or sexually abusive, well, then one might have a case that this teacher is bad news. Even here, it is best to just leave their company and move on. However, sometimes it is bad enough to warrant a public outing. In this case, don't worry about your samaya, your obligation to sentient beings is more important.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:14 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

These days, empowerments are handed out as a means of attracting followers to people who no idea what they are doing, even though sometimes they have been "following" Tibetan Buddhism for decades. How can one even imagine that any of these people have actually received samaya? It is only possible to believe this if one thinks that merely attending a ritual and repeating some words has the power to confer samaya. I don't believe this, but you are free to disagree.

makewhisper said:

Based on your study and practice, what conditions are necessary for a successful empowerment and conferral of samaya?

Malcolm wrote:

The student has to actually know what they are doing — this is the main criteria.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:11 AM

Title: Re: Guru Yoga thought experiment

Content:

Grigoris said:

I agree, and I also think that his point of people entering Vajrayana without a grasp of Buddhist basics, is also very important.

MalaBeads said:

Yes.

Miroku said:

Yes exactly. Few days ago my friend and I had a discussion about informing people about samayas when preparing them for di from ChNN. Nobody ever tells them anything about some samayas and preparation is usually done in a matter of few minutes. No wonder Rinpoche's health is bad.

Malcolm wrote:

ChNN never mentions samaya when discussing Direct Introduction, or when he does, he says it is too much to remember and quite relative anyway. He does recommend that if someone is unhappy with someone they discover is an unqualified teacher, they are free to leave. But that they should not slander that teacher in anyway. In this respect, he is quite traditional.

For him, samaya means doing guru yoga, and not causing problems in his boat.

Author: Malcolm

Date: Wednesday, August 16th, 2017 at 12:08 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

paël said:

Can samaya be received, if receiver has incomplete faculties (being cripple or something else)?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 11:45 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

paël said:

Can seed be nonviable, if receiver has incomplete faculties (being cripple or something else)?

Do you need to know exact translation of recited words? Teachers often just say: "repeat these samaya words" Is this enough?

Malcolm wrote:

You need to know what you are doing so that you have no doubt about what you are doing. Repeating "samaya" words you don't understand is not sufficient.

All of these problems come about for three reasons: power, money, and sex.

pael said:

Does this mean knowing how many root vows there is or content of few of them?
All I know is basically from Berzin Archives.

Malcolm wrote:

The problem of course is that, traditionally, one is not allowed to know the contents of samaya prior to receiving it, and after one's receives it, it is held it is too late to give it back or refuse it.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 11:33 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Samaya is a seed that slowly grows into a tree. Sometimes that seed is nonviable, because of 1) the soil in which it is planted is not properly prepared,

pael said:

Can seed be nonviable, if receiver has incomplete faculties (being cripple or something else)?

Malcolm wrote:

One receives by them by reciting some words after a teacher at the beginning of the empowerment, and then at the end saying, "Ok boss, I'll do whatever you say" (btso bo ji ltar bka' bstsal pa, de dag thams cad bdag gi bgyis."

pael said:

Do you need to know exact translation of recited words? Teachers often just say: "repeat these samaya words" Is this enough?

Malcolm wrote:

You need to know what you are doing so that you have no doubt about what you are doing. Repeating "samaya" words you don't understand is not sufficient.

All of these problems come about for three reasons: power, money, and sex.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 11:29 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

DJKR does mention the same thing:

Grigoris said:

I know he does, I was talking about the participants in this thread...

tiagolps said:

In the end our fear of Abrahamic judgement is always projected onto karma, as if both had the same basis, nobody likes to be "blamed". It's very easy to misunderstand karma when talking about abuser-abused situations.

For example I remember DJKR giving the example of how "it's the victims karma to have a human body at that time and place", of course, it's the abusers karma to feel uncontrollable sexual urges.

Malcolm wrote:

This is rather like saying that a raped woman is culpable for being raped because she has a vagina, and just maybe she was wearing a dress that made her look attractive.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 10:30 PM

Title: Re: Tibetan Zen

Content:

Sherab said:

Here is why 'unconditioned' is not a suitable term to describe emptiness and therefore the ultimate:

<https://dharma.wheel.net/viewtopic.php?f=40&t=26142&start=100#p399627>

Malcolm wrote:

Defining emptiness as unconditioned is axiomatic; for example,

Abhisamayālaṃkāravṛtti kīrtikalā:

The conditioned depends on cause and conditions, for example, the desire realm and so on. The unconditioned does not depend on cause and condition, for example, emptiness and so on.

Sherab said:

Yes, the unconditioned does not depend on cause and condition. But that does not automatically mean that the unconditioned cannot function. The unconditioned is only non-functional only if it is taken to be the same as permanent, totally incapable of any change.

Malcolm wrote:

Just how many unconditioned (saṃskṛita) dharmas do you think there are? By my count, there are only three: space and the two cessations. Space has no function at all, and neither do the two cessations. Space never changes, it is permanent. Cessations never change, they are permanent.

Emptiness also has no "function." Emptiness is also permanent and changeless.

Space, cessation, and emptiness also are not real so their permanence is merely a formal statement.

Only conditioned dharmas have "functions."

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 10:28 PM

Title: Re: Tibetan Zen

Content:

Sherab said:

@Malcolm,

I argued previously that: (see

<https://dharmawheel.net/viewtopic.php?f=40&t=26142&start=100#p399627>)

When something is dependently arisen, it implies that the something is not unconditioned. If you assert that emptiness is dependent arising or dependent co-arising, and if you also assert that emptiness is empty as well, then you would be implying that emptiness is not unconditioned. Your reply did not address the logical problem raised.

So far, you have avoided addressing this issue. If you want to resolve the logical conundrum, you have to look more closely at what dependent arising is. If you take dependent arising as strictly a temporal causal chain, you cannot get out of this conundrum. If you cannot get out of this conundrum, you will have to take the view that there cannot be an ultimate because of dependent arising and merely assert that emptiness is unconditioned even when the emptiness of emptiness implies otherwise, which is exactly what you have done. So I am not surprised by your position.

Anyway, I think I have already stated my position and the relevant supporting arguments. Until the above is addressed, the debate will not end. So I am going to leave this discussion until such time you address the logical conundrum that I posed.

Malcolm wrote:

I have not addressed the issue because it is a nonissue. Whatever arises in dependence (relative truth) is empty (ultimate truth). The two truths are inseparable.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 10:23 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

narraboth said:

They are two contradictory statements. Does 'not preparing students properly' automatically make empowerment invalid? If yes, there is no 'so much broken samaya today'. If not, people in Rigpa who have received full empowerments from SR have samaya with SR.

Malcolm wrote:

Only if you believe that attending an any empowerment ritual at all withy any teacher at all creates magic vajra dust that you carry around with you forever because of the magic power of a ritual. HHDL has said on more than one occasion that when he gives these large Kalacakras, he does not feel that most people in attendance have even received the empowerment at all, much less samaya.

narraboth said:

You will need to draw a line on what do you mean for sufficiently preparing students and what is not, thus who is qualified and who is not. There are rules in tradition about the qualification of giving empowerment/ being vajra masters, I don't think 'preparing students properly' is one.

Malcolm wrote:

Dzongsar Khyentse clearly thinks that preparing students is the responsibility of the teacher.

Where I disagree with him is the notion that improperly prepared vessels have any samaya at all to break.

I also think it is quite questionable to believe that reciting words after a teacher in a language one does not understand qualifies as "receiving vows." After all, how does one receive a vow in Vajrayāna. One receives by them by reciting some words after a teacher at the beginning of the empowerment, and then at the end saying, "Ok boss, I'll do whatever you say" (btso bo ji ltar bka' bstsal pa, de dag thams cad bdag gi bgyis."

narraboth said:

'Knowing how to prepare students properly' might be one; if the teacher did not do what they supposed to do, there're consequences, but that doesn't make students have 'no samaya' with him.

Malcolm wrote:

Sure it does, unless you similarly take the position that attending an ordination with an unqualified upādhyāyaḥ confers ordination vows or that someone who is in debt, etc., can take ordination.

These days, empowerments are handed out as a means of attracting followers to people who no idea what they are doing, even though sometimes they have been "following" Tibetan Buddhism for decades. How can one even imagine that any of these people have actually received samaya? It is only possible to believe this if one thinks that merely attending a ritual and repeating some words has the power to confer samaya. I don't believe this, but you are free to disagree.

narraboth said:

Not sure what the Rigpa Rangshar says, I will have a read if you can qoute the full tibetan title. But from the common three-vows commentaries, which translation are available, I don't see Malcom's definition in it.

Malcolm wrote:

Honestly, the three vows literature is filled with nonsense. It is principally polemical in nature, thanks to Sakya Pandita, and there are so many contradictory opinions as to render this whole class of polemical literature basically useless as a guide for what one is to accept and reject unless one should stay in the narrow silo of a particular interpretation. It is a technical literature for scholars with too much time on their hands and who do not practice enough. It is not a literature which will clearly explain to one how one is to practice the three vows. For example, Sapan claims it is ridiculous to expect that someone who has not received full ordination should nevertheless follow all the vows of a fully ordained monk or nun, and at the same time, we see other famous presentations of this literature which insists that this is the case. Sapan claims the three vows do not have one intention; but in Drigung it is clearly held that they do. Thus, there is no common three vows literature. Sapan claims it is absurd to dedicate merit to the dharmadhātu, etc. There are so many points of disagreement and the whole of the three vows literature was spawned by Sapan's polemics.

narraboth said:

I also don't think a person needs to be "realised" (to what degree??) to perform a valid empowerment ritual (pointing out teaching is another issue). At least not in Sakya's view from what I heard. We need to be extremely careful here. If I have chance to meet HHST again I will try to ask.

Malcolm wrote:

If a person who is not realized performs a qualified rite, with all the bells and whistles, in a proper way, that empowerment is valid as far as it goes. It can serve as a basis for someone's practice of this or that sadhana. But the unrealized person giving that empowerment cannot expect that he or she has bestowed much in the way of samaya, especially if their own samaya is not really in perfect order. In any case, the notion of the 22 common samayas is a scholastic construct. There is no tantra that gives a defined list of 14 root and 8 branch samayas.

narraboth said:

To push further, I have been in Rigpa centre limited time listening to other masters' teaching. I don't think the consequences of samaya breakage were not mentioned; I heard Kyabje Trulshik Rinpoche talked about it and it was translated, emphasized and repeated again. If it was mentioned too late or not I don't know. People were already there, bought tickets, paid for the meals and beds.... like almost every major event in other places. You can of course say it was too loose, but again, that doesn't make students free from samaya.

Malcolm wrote:

Were we talking about Trulshik Rinpoche? I don't think so. We were talking about what happens when unrealized teachers give empowerments to poorly prepared students — which has unfortunately become the rule, rather than the exception.

I know of at least one example where a teacher accused his student of completely

breaking samaya, telling others this person was going to hell. This student, understandably upset, went to Tulku Nyima Gyaltzen and explained the situation. Tulku Nyima Gyaltzen's reply was that the Tibetan teacher granting the empowerment was not qualified to give empowerments at all (despite having done three year retreat, being a recognized tulku, etc.) and the student in question had no samaya to break despite being the sponsor for the empowerment in question.

Thus, the picture painted by some within the tradition of an inviolable bond with absolutely strict and mechanical outcomes (the old snake in a tube example) seems to be rather not as hard and fast as some teachers and students imagine.

narraboth said:

The only way I find to get around is, I don't think SR gave full empowerment often.

Malcolm wrote:

I think this class of statement betrays an attachment to rules and rituals. This is a fetter, no matter what level of Buddhadharma we practice. As I mentioned above, attachment to rules and rituals is a huge problem in Vajrayāna in general. It makes people very superstitious, which is why the Buddha identified attachment to rules and rituals as one of the ten fetters to begin with.

narraboth said:

Most of time he invited other lama to do so, or because it's me only go there when my own guru visiting. Actually, when did SR last time gave a full empowerment?? That makes a big difference on the guru-students relationship. Indeed, dzogchen pointing out teaching also counts, but I think that's a different requirement for qualification and that might actually more suit Malcom's definition.

Malcolm wrote:

Thinking the mechanical attendance of an empowerment creates samaya is just superstition. Samaya is a seed that slowly grows into a tree. Sometimes that seed is nonviable, because of 1) the soil in which it is planted is not properly prepared, or 2) because the gardener is inept.

However, promising infernal consequences if someone busts a teacher purporting to teach Vajrayāna and give Vajrayāna teachings when they behave in a manner which proves they are not at all qualified to care for students is fundamentalism of the worst kind. I don't accept that, it does not make common sense, it is not just, it is not right, and should be protested vigorously.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 9:44 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

A lot of bullshit, not 100%, but a very high percentage of bullshit.

tiagolps said:

What parts did you find bullshit?

Quay said:

I'd rather hear about the non-bullshit parts myself.

Malcolm wrote:

Most of the piece was self-indulgent babble. The essence of the bullshit in this piece is that Dzongsar blames students for rejecting and abandoning deluded gurus when those students find out about the delusion of their deluded guru. It is not fair, it is not rational, and it is pure superstition to imagine that attending a ritual, no matter how profound and meaningful when administered by a realized person to a group of well prepared students, creates an irreversible bond when administered by foolish and deluded teachers. No one imagines that attending a monastic ordination lead by a madman would have any force at all. Such thinking represents the worst example of the fetter of attachment to rules and rituals. Indeed, this whole idea comes from such fettered thinking.

Why should we imagine that empowerments administered to poorly educated Western Dharma students by deluded fools who imagine themselves gurus, whether Tibetan or any other ethnicity, would have any binding power via samaya other than through accepting an irrational interpretation of how rites that impart Vajrayāna vows actually function? Most people have no idea what is happening when they attend empowerments. They do not understand the visualizations as they happen, and so on. Even if the gurus in question are realized, if the student does not understand what is going on, no samaya is transmitted.

I would suggest, honestly, that there are probably few people who actually have samaya at all among so called Vajrayāna students—— by and large because they have no idea what is happening during empowerments, direct introductions, and so on. There is no magic bond created by an empowerment, none whatsoever. The only true bond or samaya we have is our understanding of Dharma, how deep it goes, and our appreciation of the teacher and community within which this blossoms.

The other samayas are relative. But it is the relative ones that receive all the attention. Even in terms of relative samaya, samaya is something that gradually builds, matures, and becomes deeper as the student matures in their understanding of profound Secret Mantra.

I would suggest also that there are very few gurus alive today who can actually impart samayas, since they have not realized the meaning of the teachings they are imparting. I will discuss this in the conclusion.

When we think about debacles like Rikpa (as it presently exists), we should not even be

discussing the issue of breaking samaya. First of all it is bad for the students. It demoralizes them. Secondly, we are not sure that they have samaya from Sogyal. It has yet to be determined that he ever was a qualified teacher. If he was never a qualified teacher, they never received samaya. When we read comments such as the one below it is seem very questionable whether Sogyal is a qualified teacher, (the part of the article which is not bullshit, apart from just a little):

I know a little about Sogyal Rinpoche because I have visited several Rigpa centres and have witnessed the Rigpa set-up first hand. To be frank, I didn't see enough evidence to convince me that the appropriate warnings had been given, or that adequate foundations had been laid, or that the fundamental teachings were properly given. On several occasions it seemed to me that some of the students had been Christians until perhaps the day before they attended the teaching, then suddenly, 24-hours later, they were hearing about guru devotion, receiving pointing out instructions and practising Guru Yoga – it was as extreme as that.

If that's how it happened – if no proper warnings and no fundamental training were given prior to the Vajrayana teachings – then Sogyal Rinpoche is even more in the wrong than his critical students. Why? Because it is his responsibility to prepare the ground in accordance with the Vajrayana's prescribed and well-established foundation teachings and practice. There is no question that the person with the greater knowledge, power and therefore responsibility is also more culpable when those obligations are not fulfilled.

If Sogyal is in the wrong, and did not prepare his students properly, this automatically means he is an unqualified teacher and his students have no samaya with him at all, apart from as a Vajra brother. If Sogyal is in the wrong, it is axiomatic that his critical students are not in the wrong at all, from a samaya point of view, and thus this line is bullshit because they have no samaya with him.

Dzongsar also says this, which is 2% bullshit, 96% ok, and 2% requires a little more comment. Ok part in green; bullshit part in red, other part in orange:

If the teacher and student have reached a genuine understanding about the path being practised, and if all the necessary and appropriate foundations have been laid and a clear idea of possible consequences conveyed, but the student still has a wrong view and acts on it by slandering and criticizing the teacher, then, according to tantra, that student will face grave and unimaginable consequences.

But the same also applies to the teacher. In fact, if the teacher hasn't laid the proper foundations, if the teacher takes advantage of a student physically, emotionally or financially, and if the teacher gives the highest yoga tantric teachings to those who have not established a proper foundation and as a result an immature student breaks the most fundamental root samayas, then the teacher will also suffer extremely grave consequences – consequences even more serious and terrible than those faced by the student.

With respect to the section marked in orange: the serious and terrible consequences to a student that has been taken advantage of by a guru or teacher is that their trust in Dharma might be damaged for some time in this life or even multiple lifetimes, and they may suffering secret obstacles which prevent them from applying the Dharma. This is

what renders the broken samaya of a teacher irreparable.

In short, people should consult the Rigpa Rangshar's chapter on samaya and cease laying blame on blameless students who have the misfortune of choosing mad guides. It not fair, it is not just, it is not right, it is not rational, and should not be accepted regardless of what the traditions seems to say on the matter because to take all this literally is merely an expression of the fetter of attachment to rules and rituals. What do I mean by "literally?" By "literal" I mean that empowerments given by gurus who are not truly realized have very little force. They have very little force to produce realization in their disciples, for many, many reasons. Likewise, they also have very little power to impart any real samaya.

The reasons why we see so much broken samaya today is not the fault of students, it is the fault of too many unrealized teachers giving empowerments which they are not qualified to give in the first place.

Oh, and BTW, bringing up Naropa and Tilopa, etc. is bullshit. Please stop doing it. The twelves trials are just stories, didactic stories to show what a huge egotist Naropa was. They doubtless have some basis, but they are exaggerated way beyond anything anyone can reasonably accept as anything other than Indian/Tibetan dramatic hyperbole.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 6:57 AM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

Whatever is unconditioned is permanent; there are no impermanent unconditioned entities. Whatever is conditioned is impermanent; there are no permanent conditioned entities.

Sherab said:

Here is why 'unconditioned' is not a suitable term to describe emptiness and therefore the ultimate:

<https://dharmawheel.net/viewtopic.php?f=40&t=26142&start=100#p399627>

Malcolm wrote:

Defining emptiness as unconditioned is axiomatic; for example,

Abhisamayālaṃkāravṛtti kīrtikalā:

The conditioned depends on cause and conditions, for example, the desire realm and so on. The unconditioned does not depend on cause and condition, for example, emptiness and so on.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 6:09 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Of course the Hindus will claim freedom from the two extremes. They have been assimilating whatever they can assimilate of Buddhism into their religion and philosophy so as to render Buddhism irrelevant. But the ultimate reality of Hinduism is monistic. That contradicts their claim of freedom from the two extremes.

Malcolm wrote:

Any claim at all that there is an ultimate reality is an extreme.

Sherab said:

Try to understand why freedom from the two extremes precludes monistic claim first.

Malcolm wrote:

First, try to understand why dependent origination precludes any possibility of an ultimate reality.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 5:53 AM

Title: Re: Tibetan Zen

Content:

krodha said:

How is your own view different than a non-Buddhist "Hindu" ultimate?

Malcolm wrote:

It isn't. Hindus also claim that Brahmin is free from the four extremes, etc.

The basic difference between Hindu traditions and Madhyamaka on up is that Hindus state there is an ultimate reality. The Buddhist position, Madhyamaka on up, is that there is no ultimate reality.

Sherab said:

Of course the Hindus will claim freedom from the two extremes. They have been assimilating whatever they can assimilate of Buddhism into their religion and philosophy so as to render Buddhism irrelevant. But the ultimate reality of Hinduism is monistic. That contradicts their claim of freedom from the two extremes.

Malcolm wrote:

Any claim at all that there is an ultimate reality is an extreme.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 5:47 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

tiagolps said:

DJKR take on it:

<https://www.facebook.com/djkhyentse/posts/2007833325908805>

Malcolm wrote:

A lot of bullshit, not 100%, but a very high percentage of bullshit.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 3:53 AM

Title: Re: Tibetan Zen

Content:

CedarTree said:

Malcolm, I have been thinking of two things you said and I think it would benefit the community here to have you elaborate on them a bit.

You mentioned "Nirvana being an "undesirable extreme in Mahāyāna"

This for me and I am sure others needs some further explaining.

You also mentioned that in Dzogchen the highest realized masters (Rainbow Body) have the material elements transform into the five pristine lights? Can you elaborate what these Pristine Lights are and how Noumenal World can change like that without destroying casualty for all things?

Thank you.

Malcolm wrote:

Nirvana is the cessation of afflictions, and parinirvana is cessation of birth. The latter is an extreme because if buddhas cease in fact they cannot directly benefit anyone. Mahāyāna nirvana is called "non-abiding." This means though in one's continuum afflictions for rebirth in samsara has ceased, upon attaining buddhahood one continues to benefit sentient beings directly until samsara is emptied.

On the other hand, the Dzogchen view is stated succinctly by Mañjuśrīmitra:

Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

Mipham comments on this line:

Since the awakening of the sugata does not exist, his magical apparition, while a false appearance, appears to the deluded, similar to an illusion.

As for your second question, it is exactly the same as the example of a liquid substance that appears differently for the being of the six realms.

Author: Malcolm

Date: Tuesday, August 15th, 2017 at 1:16 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

It is also easy to understand why many are confused between the Buddhist ultimate and the non-Buddhist ultimate, especially Hindu ultimate.

krodha said:

How is your own view different than a non-Buddhist "Hindu" ultimate?

Malcolm wrote:

It isn't. Hindus also claim that Brahmin is free from the four extremes, etc.

The basic difference between Hindu traditions and Madhyamaka on up is that Hindus state there is an ultimate reality. The Buddhist position, Madhyamaka on up, is that there is no ultimate reality.

Author: Malcolm

Date: Monday, August 14th, 2017 at 11:05 PM

Title: Re: Tibetan Zen

Content:

Sherab said:

I have explained a few times previously that 'unconditioned' is not a suitable word to describe the ultimate. You have conflated 'unconditioned' with 'permanence'.

Malcolm wrote:

Whatever is unconditioned is permanent, whatever is permanent is unconditioned.

Sherab said:

The consequence is the same. When there is no ultimate reality, there is then only the relative reality. If there is only the relative reality, then it is its own ultimate reality.

Malcolm wrote:

Only dependently originated entities are "real" (nondependent entities like space and cessations are not "real," i.e. they have no putative state of being at all), either perceived falsely (relative truth), or correctly (ultimate truth).

The reason why, in Mahāyana, dependently originated entities are likened to space is that they are not actually real; they only appear to be real when essences are imputed to them. The reason that in Mahāyāna it is said that all phenomena are in the state of nirvana from the start is because as Mañjuśrī points out, whatever arises in dependence does not truly arise. Nirvana is a cessation. Nirvana does not arise.

Sherab said:

The ultimate, like the relative, is free from the two extremes. They are functional. That is why when the word 'unconditioned' is applied to the ultimate, one must not assumed immediately that 'unconditioned' means 'permanence'.

Malcolm wrote:

Whatever is unconditioned is permanent; there are no impermanent unconditioned entities. Whatever is conditioned is impermanent; there are no permanent conditioned entities.

Sherab said:

The relative is but an emergent thingy of the ultimate. That is why the relative can be argued as being an illusion. It is also why the relative can never be separated from the ultimate because without the ultimate, there is no possibility of an illusory relative.

Malcolm wrote:

There are no categories in Buddhadharma of relative and ultimate entities (dharmas). There are only conditioned entities (everything belonging to nama and rūpa) and unconditioned entities (space and the two cessations.)

[/quote]It is also easy to understand why many are confused between the Buddhist ultimate and the non-Buddhist ultimate, especially Hindu ultimate.[/quote]

The Buddhist ultimate truth is strictly a veridical perception (either analytical or nonanalytical) of any entity (whether conditioned or unconditioned). The Buddhist relative truth is a nonveridical perception (either analytical or nonanalytical) of any entity (whether conditioned or unconditioned).

Author: Malcolm

Date: Monday, August 14th, 2017 at 2:38 AM

Title: Re: Tibetan Zen

Content:

aflatun said:

When you say "below" do you mean Sautrantika is considered "highest" of the non Mahayana tenet systems? Is this hierarchy based on views of Nibbana specifically?

Malcolm wrote:

Yes, it is the highest tenet system in Hinayana, but this is it specifically related to nirvana.

Author: Malcolm

Date: Sunday, August 13th, 2017 at 8:02 PM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

In short, there is no independent ultimate, or nirvana, etc., other than in the mistaken

view of Hinayāna tenets.

aflatun said:

Don't be silly, everyone knows that in Hinayana, Nirvana=atheist death I wish there wasn't some truth in that actually...

(Are you referring to Vaibhasika, Buddhaghosa, all of the above? The sautrantika were kind of nihilistic as I recall, not really eternalist...)

Malcolm wrote:

There is a range, but in general, everything below Sautrantika has a rather eternalist viewpoint of nirvana. Sautrantikas argue that nirvana is simply nonexistence.

All of these views about nirvana are mistaken. Also, one must understand that nirvana is regarded as an undesirable extreme in Mahāyāna.

Author: Malcolm

Date: Sunday, August 13th, 2017 at 7:59 PM

Title: Re: Tibetan Zen

Content:

Bakmoon said:

it is clearly presented in the Pali Suttas as well where the Kotthita Sutta teaches that to say that there is or isn't something in Nibbana is a mistake because it
<http://www.accesstoinsight.org/tipitaka/an/an04/an04.174.than.html>

Malcolm wrote:

This does not mean that. It is similar to a suuta in the Sutta Nipata where it is pointed out by the Buddha that one cannot speak of the nonexistence of an arhat who has passed away because there is no existence by which his nonexistence may be described.

Similarly, one cannot speak of the nonexistence of a given thing which has ceased because there is no given thing there to talk about. Fundamentally, cessation is the absence of a cause, either through insight, or naturally, like a burnt seed. We cannot speak properly of the nonexistence of a shoot from a burnt seed because such a thing never existed from the start. All we can say is "That seed will not germinate." Likewise, of an arhat one can only say, "He or she will not be born."

Author: Malcolm

Date: Sunday, August 13th, 2017 at 8:24 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

heart said:

Mexican food was treated in USA in places like Taco Bell, it has all the right names but totally lack the taste.

Malcolm wrote:

Mexican food isn't necessarily all that great in Mexico. It can be, but it can also be awesome in the USA.

Author: Malcolm

Date: Sunday, August 13th, 2017 at 8:21 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

What is atemporal, unsupported, unfabricated, unmanifest, ineffable and self-arising, that is the ultimate, the state of buddhahood.

Malcolm wrote:

And the difference between this and Brahmin is? As we have seen, this kind of buddhahood is refuted by Nāgārjuna right at the outset.

Sherab said:

What distinguished a Buddhist ultimate from a non-Buddhist ultimate is freedom from the two extremes of eternalism and annihilation, the two dead zones that I mentioned in an earlier post.

What springs from the ultimate and therefore not separable from the ultimate is the supported, the fabricated, the manifest, the communicable, the causal, i.e., the relative, the realm of both pure and impure phenomena.

Malcolm wrote:

False, a conditioned entity cannot have an unconditioned cause.

Sherab said:

The consequence of saying that there is no ultimate is that the relative becomes the ultimate: the atemporal, the unsupported, the unfabricated, unmanifest, ineffable and self-arising. The relative no longer makes any sense.

Malcolm wrote:

I did not say there was no ultimate truth — there is an ultimate truth. What I said was that there is no ultimate reality. Two entirely different statements altogether.

Sherab said:

Extremes are non-functional. It looks like there is a new extreme, a dysfunctional one, namely, the relative is its own ultimate.

Malcolm wrote:

By declaring there is an ultimate, atemporal, unsupported, unfabricated, unmanifest, ineffable and self-arising, you have already slipped off the other side of the horse into

eternalism.

Neither the atemporal, unsupported, unfabricated, unmanifest, ineffable and self-arising nor the temporal, supported, fabricated, manifest, effable and arising from another can be established in any way. When one understands that nothing can be established in any of the four extremes in anyway whatsoever outside of conventions, then one has a slight glimpse of the wisdom of the Buddha. As long as one insists there is an atemporal, unsupported, unfabricated, unmanifest, ineffable and self-arising in contrast to the the temporal, supported, fabricated, manifest, effable and arising from another one has not escaped from any extreme at all. One is still trapped in the two extremes of permanence (the atemporal, unsupported, unfabricated, unmanifest, ineffable and self-arising) and annihilation (the temporal, supported, fabricated, manifest, effable and arising from another). I am surprised that do not easily see the flaw in your reasoning.

In short, there is no independent ultimate, or nirvana, etc., other than in the mistaken view of Hinayāna tenets.

Author: Malcolm

Date: Sunday, August 13th, 2017 at 12:04 AM

Title: Re: Socialism & Communism

Content:

treehuggingoctopus said:

the challenge of finding a means of controlling population that would be at the same time feasible, effective and ethically sound...

Malcolm wrote:

Birth control, deciding not to procreate, etc. For example, I have no children.

Author: Malcolm

Date: Saturday, August 12th, 2017 at 11:36 PM

Title: Re: Socialism & Communism

Content:

treehuggingoctopus said:

with DG ideas slowly but steadily seeping into left-wing institutions, including those on the left-wing mainstream. Which the article I liked shows.

Malcolm wrote:

Not nearly rapidly enough.

Author: Malcolm

Date: Saturday, August 12th, 2017 at 10:00 PM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Dan74 said:

Many interesting points. Glad to see some practice focused posts here.

Malcolm wrote:

I don't know about that — I observe a lot of griping and disrespect of Buddhadharma, for example:

This is what the Buddha stepped out of. And now, it is being re-created in his name. Just like the rest of the religions of the world attempt to do in the name of their own 'saviours'.

A simple study of Madhayamaka should end all this, but that is not what has happened.

It is turned into a 'system' which misses the whole point.

Anonx's posts are full of this kind of shite.

Anonymous X said:

tsk, tsk, tsk, Malcolm. And what you have just said is not shite? You misunderstand much of what I say because you are so invested in your studies and memorization of Buddhist teachings that become your filter for judging the world around you. It's your way or the highway. Your dismissive attitude has been criticized by many on this board and I fail to see how this is instructive or even compassionate, to use a Buddhist term, that gets bandied about so often. You sound like a spiritual elitist and a snob. This is the Open Dharma thread. If you can't be open, then just stick to your Dzogchen world and receive the praises of those who think like you do.

Malcolm wrote:

It is up to you to clearly express yourself. Blaming others because you are not clear is a copout.

Buddhadharma is something very specific, very precise. Much of what you say does not correspond to Buddhadharma on any level.

There have been 125 generations of awakened masters who have followed in the Buddha's footsteps in Hināyāna, Mahāyāna and Vajrayāna. I am not sure how it is you think you have exceeded their realization. As a consequence, you wind up saying many disrespectful things about Buddhadharma and its various expressions. The corollary of that is that I and others find your stated understanding wanting.

Author: Malcolm

Date: Saturday, August 12th, 2017 at 9:08 PM

Title: Re: Socialism & Communism

Content:
treehuggingoctopus said:
The green turn I had in mind:

<https://www.counterpunch.org/2017/08/11/capitalism-and-its-discontents-what-are-we-living-for/>

The piece's conclusion is as follows:

William Hawes said:
The only democracy possible is an ecological democracy, with a long-term planning, and rational, sustainably-oriented national constitutions, a 90-95% reduction in fossil fuel use within a few decades at most, and an international consensus which will guarantee safeguards against habitat destruction, even in the face of democratic majority opposition. If we don't face up to these facts, and collectively and courageously organize, we may in fact be due for the Kali Yuga, as the Hindus prophesied.

treehuggingoctopus said:
and it is Counterpunch, not the Trumpeter...

Malcolm wrote:
And none of it is possible without a massive reduction in human population to pre-18th century levels. This global need for population reduction is what freaks out the materialist left more than anything else. Present levels of human population can only be sustained with a petroleum based industrial economy, exactly the same economy that got us into the present mess to begin with. That is why socialism is reactionary and not progressive with respect to ecological issues. He points this out very clearly:
Most mainstream socialists (important exceptions being Ian Angus, Paul Burkett, and John Bellamy Foster) have so far been too committed to a flailing, abstract ideology; specifically, wrongly committed to a Eurocentric, technocratic, anthropocentric worldview; to capture people's imaginations. Developing an ecological worldview, one that acknowledges our interdependence and interconnectedness with all species, is crucial.

Author: Malcolm
Date: Saturday, August 12th, 2017 at 11:27 AM
Title: Re: Tibetan Zen
Content:
Malcolm wrote:
Since the conditioned is never established, how can the unconditioned ever be established?[/i]/[list]
M

Sherab said:
Just because the unconditioned cannot be established does not mean that it is not

there.

Malcolm wrote:

Yes, that is what it means. Otherwise, the consequence is that the conditioned is also there, even though it cannot be established. This is a pervasion you must accept if you insist on your point of view. Such a point of view is utterly outside Mahāyāna.

Sherab said:

It simply means that the unconditioned can never be established through conventional reasoning.

Malcolm wrote:

See above, the pervasion of your statement is that conditioned also cannot be established through conventional reasoning.

Sherab said:

Like I argued before, if the unconditioned is not there, statements like there is no arising and ceasing ultimately makes no sense because the statements will end up being circular. In the end, if even the state of buddhahood is not even real, striving for liberation and omniscience also makes no sense. It is a denial of the validity of Udana 8.3.

Malcolm wrote:

You did not make an argument, you made an unproven assertion. I showed that this assertion is unfounded.

Udana 8.3 merely shows that liberation is also a convention, bound up in the dualism of samsara and nirvana, etc. I imagine you also have quite a bit of difficulty with Nāgārjuna's assertion that nirvana and samsara are not even slightly different.

Author: Malcolm

Date: Saturday, August 12th, 2017 at 6:54 AM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

There is no self to cease. Nothing ever arose at any time, any where.

Sherab said:

This only makes sense if there is an ultimate reality. Why? Because if otherwise, the statement has no basis at all. In other words, even "there is no self to cease" is an illusion. "Nothing ever arose at any time, any where" is also an illusion. It is not possible to say that the statements are true because what the statements point to is an illusion and therefore untrue. This is the result of circular reasoning.

Malcolm wrote:

You claim that when statement points to an illusion, if there is no ultimate basis with

which to contrast an illusion the statement is rendered false? This is poor reasoning.

Statements are conventions and do not require any ultimate basis in order to be accepted conventionally, i.e., nonanalytically. Nor does analysis of conventions such as arising require some ultimate basis in order to ascertain they are false. Conventions can be examined and found false without any reference at all to any ultimate basis. To suggest otherwise is fall prey to the kind of pathological, realist substantialism the Buddha's Dharma is meant to cure.

I repeat, conventions require no ultimate basis in order to be conventionally true.

In worldly conventional perception things appear to arise from causes and conditions.

MMK 1:1

No thing arises at any time, anywhere
from itself, from other than itself, or without a cause.

When analyzed it is found there are no causes and no conditions — this analysis forms the entire body of the rest of the MMK -- arising from conditions is merely a convention and when investigated no arising can be found at all (and thus no abiding or perishing either).

You must have real difficulties reading Nāgārjuna:

Since arising, abiding, and perishing are not established, the conditioned is not established.

Since the conditioned is never established, how can the unconditioned ever be established?

In light of the above, I think you may wish to retract your hasty and erroneous critique,

M

Author: Malcolm

Date: Saturday, August 12th, 2017 at 2:52 AM

Title: Re: Justification of killing in Buddhism

Content:

CedarTree said:

Malcolm is there a good site that has English translations available of the Tantric writings for people to view.

Malcolm wrote:

You can read *The Taming of the Demons: Violence and Liberation in Tibetan Buddhism*.

CedarTree said:

I am guessing a lot of Tantric literature is only for those initiated?

Malcolm wrote:
Yes.

Author: Malcolm
Date: Saturday, August 12th, 2017 at 2:50 AM
Title: Re: Lama Norlha
Content:

Minobu said:
It is also does not have anything to do with what i am talking about.

and saying no one ever taught us that tulkus are living buddhas is just propaganda.

Malcolm wrote:
You may have been taught that. I question the quality of the people who taught you that.
They are thieves of the teachings.

Author: Malcolm
Date: Saturday, August 12th, 2017 at 2:25 AM
Title: Re: Lama Norlha
Content:
Minobu said:
But i did not pluck this out of thin air and i know my understanding of Tulku has nothing to do with Chinese anything.

Malcolm wrote:
It is also does not have anything to do with the Tibetan thing either.

For example, there is a famous traditional story. Jamyang Khyentse Wangpo, one of the few famous Tibetan who really attained buddhahood, was pestered by some monks who were unhappy with the newly recognized tulku for their monastery, so they pestered him with their doubts.

After growing a little impatient with them, he said, "Let's go see your lama."

He led to them to the cattle yard, and called out the recently deceased lama's name. A young bull calf trotted over. "There" Khyentse said, "This is your lama."

The Tibetan penchant for devotional hyperbole is hard for westerners to deal with. We tend to take everything so literally.

M

Author: Malcolm

Date: Saturday, August 12th, 2017 at 1:46 AM

Title: Re: Lama Norlha

Content:

Minobu said:

i attended many a medicine buddha initiation with cancer patients hoping and nothing except death from cancer.

i never really saw anything except in Lotus Buddhism..sorry ...thats my eyes...

Malcolm wrote:

You do realize Medicine Buddha has a section in the Lotus Sutra?

Author: Malcolm

Date: Saturday, August 12th, 2017 at 1:30 AM

Title: Re: Justification of killing in Buddhism

Content:

Seeker12 said:

Is there a scriptural basis for this that I can read? I'm not disagreeing, just interested.

Malcolm wrote:

Yes, in the tantras, in fact.

CedarTree said:

Malcolm is there a good site that has English translations available of the Tantric writings for people to view.

Malcolm wrote:

You can read The Taming of the Demons: Violence and Liberation in Tibetan Buddhism.

Author: Malcolm

Date: Saturday, August 12th, 2017 at 1:27 AM

Title: Re: Lama Norlha

Content:

Minobu said:

too many let downs in the Tibetan thing..the one biggy was when i asked a tulku Rinpoche if as a householder i could attain enlightenment through Tantra and the various teachings ...he said no...he was honest.

Malcolm wrote:

He was totally mistaken.

Author: Malcolm

Date: Friday, August 11th, 2017 at 11:19 PM

Title: Re: Lama Norlha

Content:

Minobu said:

a tulku is not a catholic priest or anything near a gakki anything.

A tulku is supposed to be a living Buddha.

Malcolm wrote:

This is a huge misconception that has arisen from a mistaken Chinese translation of the term "sprul sku" as "living buddha."

There are several kinds of tulkus. The kind of tulku we mostly encounter are "blessed" tulkus. The process of enthroning them is virtually identical with consecrating a buddha statue. We find a small boy, with proper signs, maybe they even correctly pick out some of the items of their predecessor. With this done, they are blessed as the incarnation of their predecessor and the rest is history. The process of identifying candidates is an art, not a science, and sometimes great political turmoil arises because of disagreements among senior monastics over who is the "right" choice.

The kind of tulku who is a living buddha is generally a self-proclaimed incarnation, not a recognized incarnation.

Also, the modern Tibetan Buddhist establishment, recognizing the kind of misunderstandings that arise from the use of the term tulku for reincarnations has taken to calling them yang srid, rebirths, rather than tulkus.

M

Author: Malcolm

Date: Friday, August 11th, 2017 at 10:04 PM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Dan74 said:

Many interesting points. Glad to see some practice focused posts here.

Malcolm wrote:

I don't know about that — I observe a lot of griping and disrespect of Buddhadharma, for example:

This is what the Buddha stepped out of. And now, it is being re-created in his name. Just

like the rest of the religions of the world attempt to do in the name of their own 'saviours'.
A simple study of Madhayamaka should end all this, but that is not what has happened.
It is turned into a 'system' which misses the whole point.
Anonx's posts are full of this kind of shite.

Author: Malcolm

Date: Friday, August 11th, 2017 at 9:36 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

[

I can understand your investment in Dzogchen and your continued beliefs that you will achieve realization of something.

Malcolm wrote:

You really don't understand what I am talking about.

Anonymous X said:

It is this very grasping/training that I question deeply. It doesn't seem compatible with what the Buddha and other masters taught about the cessation of self on every level and what I witnessed in my own teacher.

Malcolm wrote:

There is no self to cease. Nothing ever arose at any time, any where.

In any case, attaining buddhahood has two benefits, one's own and others. Of these two benefits, the benefit of others is more important.

Author: Malcolm

Date: Friday, August 11th, 2017 at 4:53 AM

Title: Re: Assisted Suicide/ euthanasia

Content:

Grigoris said:

I remember, in another thread, that you said that nothing can obscure the experience of Clear Light at the time of death, so it was okay for people that are terminally ill to take sedation to dull their pain, as it will not effect the experience and their chances of liberation.

Is my memory unclear on the subject?

Malcolm wrote:

If someone is not buddhist, and has no instructions, then they should be comfortable. But if you are a practitioner, you need to have a clear mind at the time of death.

Grigoris said:

But surely it is not the coarse mind that recognises the Clear Light? So what difference does it make?

Malcolm wrote:

Sedatives obscure the clarity of the mind in toto because of they way the affect the body.

Author: Malcolm

Date: Friday, August 11th, 2017 at 12:51 AM

Title: Re: Justification of killing in Buddhism

Content:

CedarTree said:

Killing fellow living beings is not noble according to Buddhism.

Malcolm wrote:

There are exceptions to this rule. It is fine to kill specially pernicious beings, it is bodhisattva activity, in fact.

Seeker12 said:

Is there a scriptural basis for this that I can read? I'm not disagreeing, just interested.

Malcolm wrote:

Yes, in the tantras, in fact.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 11:32 PM

Title: Re: Tibetan Zen

Content:

liuzg150181 said:

One question that lingers in my mind,how do we tell whether a master is realized?
During empowerment?

Malcolm wrote:

Good question.

No, one can tell a master is realized by observing them for a long while and seeing how their qualities manifest.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 10:18 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

I agree, but I don't agree about your assertion that only through a Dzogchen teacher can someone have this 'intro'. That's a very hard sell, sir.

Malcolm wrote:

Though one can find descriptions of the nature of mind in sūtras, the methods of introducing it do not exist in sūtras. One must find a teacher who has the intimate instructions.

Further, introduction to the nature of the mind is not confined to Dzogchen masters, but it is confined to Vajrayāna. Even here, such introductions as they may be found in Vajrayāna empowerments tend to be overly brief, ritualized, cryptic and obscure.

Though you may find methods of introduction described in some books, for example, some lengthy Mahāmudra manuals come to mind, they must be received from a teacher who has realized the meaning of such instructions in themselves because such methods are experiential, not intellectual.

If someone wishes experiential training in the nature of the mind, one should find an old master who has done many years of retreat and who has also guided many students personally. One must do whatever it is he or she might command. In general, one will not be able to receive such teachings from famous teachers, with a very, very, short list of exceptions.

M

Author: Malcolm

Date: Thursday, August 10th, 2017 at 10:04 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

Knowing how rare true realization is, I remain skeptical of your statement.

Malcolm wrote:

You have not met the teachers to whom I refer. If you had, you would not be skeptical.

Anonymous X said:

Perhaps I have met some, and perhaps I would remain skeptical.

Malcolm wrote:

I don't think so. But even the Buddha had his doubters, like Sunakṣatra.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 9:45 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

You do understand that most gurus ARE unrealized.

Malcolm wrote:

I don't know about most gurus, but I have had the fortune of being in the presence of several realized teachers in my lifetime, one of whom is still alive.

Anonymous X said:

Knowing how rare true realization is, I remain skeptical of your statement.

Malcolm wrote:

You have not met the teachers to whom I refer. If you had, you would not be skeptical.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 9:34 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

As per ultimate truth or ultimate reality, no one can show you this. An ultimate truth is only measured by the conventional which cannot know ultimate anything, just knows it's own appearance.

Malcolm wrote:

An ultimate truth is a) an analytical cognition of the nature of phenomena b) a nonanalytical direct perception of the nature of phenomena. The former is conceptual, and therefore, conventional. The latter is nonconceptual, and burns away misconceptions about how things are.

One can certainly be lead to an understanding of the analytical ultimate truth. The nonanalytical ultimate is your responsibility to discover.

However, neither of these has much bearing on being introduced to the nature of the mind.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 9:15 PM

Title: Re: Assisted Suicide/ euthanasia

Content:

Malcolm wrote:

The problem is that one should be aware when they die.

Grigoris said:

I remember, in another thread, that you said that nothing can obscure the experience of Clear Light at the time of death, so it was okay for people that are terminally ill to take sedation to dull their pain, as it will not effect the experience and their chances of liberation.

Is my memory unclear on the subject?

Malcolm wrote:

If someone is not buddhist, and has no instructions, then they should be comfortable. But if you are a practitioner, you need to have a clear mind at the time of death.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 7:37 PM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

You do understand that most gurus ARE unrealized.

Malcolm wrote:

I don't know about most gurus, but I have had the fortune of being in the presence of several realized teachers in my lifetime, one of whom is still alive.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 7:35 PM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

If the nature of one's own mind were truly a sufficient teacher, we would have all actualized rainbow body by now and there would be no more samsara. So obviously, something a little more is needed in the teacher department.

Anonymous X said:

A truly realized guru can only show you your own illusions, your own grasping, your own mistakes. They do not show you practices of 'how to realize ultimate truth'. As you noted before in an inspired moment of intellectual understanding, there is no ultimate truth. This is the most difficult thing to understand for a seeker, that what you think you're after, simply doesn't exist.

Malcolm wrote:

I said there is no ultimate reality. There is however an ultimate truth. Truths, in Buddhadharma, are cognitions. Emptiness, for example, is not an ultimate reality, but it is an ultimate truth. Even ultimate truths represent limits to cognition and analysis, and are nothing other than measures of them.

On the other hand, helping one discover the nature of one's own mind is a the role of a Buddhist guru, and this is not merely a process of being shown one's illusions, grasping, and mistakes.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 10:13 AM

Title: Re: Assisted Suicide/ euthanasia

Content:

Malcolm wrote:

However, if people used drugs like sublimaze (a curare derivative), which merely stops the heart, painlessly, one can be fully present during the death process.

Fentanyl is not a good way to die.

Meido said:

Malcolm, I read your reference to sublimaze with interest. But then the follow-up confused me: I'm seeing sublimaze described as a brand name for fentanyl, itself described as an opioid (no reference to curare).

Did I miss something?

~ Meido

Malcolm wrote:

Nope, I missed something. Anyway, my primary point is that practitioners need to die as clear as possible. If one is not afflicted, one is clear about why one is choosing to die, and has no regrets, then no problem.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 5:31 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

The key words are "should one choose to inquire". Sadly, the more common condition is external inquiry into the external world for answers only, where the inner world is ignored, is it not. Thus outer, inner, and non-dual realization is implied in realizing the nature of mind; while ignorance (marigpa) is the semi-static condition where the inquiry has failed. For example, meditation.

Malcolm wrote:

People do not even know they should inquire.

Many people seek inwardly for answers too, but not recognizing the right questions to ask, they come up with many incorrect answers.

If you want to know the secret guru, first you must discover the inner guru; and to

discover that inner guru, a realized outer guru is indispensable.

People have a very huge misconception about gurus, particularly in Dzogchen teachings. No guru is going to hand you awakening in their hand, or pick out the perfect yidam for you to practice, or give you a tailor made path to buddhahood. But they can transmit their own knowledge of the teachings, and help you encounter your own state directly. A realized guru is indispensable in this case. In Dzogchen and Mahāmūdra, an unrealized guru, however, is a serial killer of disciples. An unrealized guru can set one back many lifetimes. An unrealized guru breaks their own samaya the minute they open their mouths.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 5:03 AM

Title: Re: Assisted Suicide/ euthanasia

Content:

TharpaChodron said:

Assisted suicide has been legal in California since 2016 and it looks like it will be staying. 111 people died with assisted suicide in the first 6 months of it being legal in the state.

I've personally wondered about this issue. I'm for euthanasia being legal and available, but I've wondered how it's viewed from a Buddhist standpoint. I'm pretty sure it's a no-no. But, is this an issue which, as modern Buddhists, we need to balance modern day reality etc. with view? How do end of life practices come into play when one is choosing to die?

Malcolm wrote:

The problem is that one should be aware when they die. These days, they use a sedative cocktail. However, if people used drugs like sublimaze (a curare derivative), which merely stops the heart, painlessly, one can be fully present during the death process. If one is a practitioner and is relatively free from afflictions, there is no problem with such a death. There are for example arhats of whom it is recorded that they ended their lives when faced with a lot of pain.

TharpaChodron said:

That's the problem I was concerned about. It would be great to be given the option of taking fentanyl, but I have no idea how that works. consciousness at the time of death is important, yet there's many times when I'm sure people die unconscious due to various reasons.

As I have a hard time with all or nothing thinking, the Arhat story is nice. Okay, maybe not "nice," but you get what I'm saying.

Malcolm wrote:

Fentanyl is not a good way to die.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 3:47 AM

Title: Re: Her Eminence Mindrolling Jetsün Khandro Rinpoche

Content:

Toenail said:

What I always wondered: If she is so realized, why does she never give something like Vajrakilaya etc? I know this is wrong view and so on, but I wonder why these female teachers are obviously not green-lighted to give wrathful or major empowerments and every small tulku gives whatever he pleases. It is all chenrezig and talks about karma. Patriarchy?

Malcolm wrote:

Khandro Rinpoche gives all kinds of major empowerments to her students. But you have to be her student and go to places like Lotus Garden if you want to receive such things from her. She follows more of the old Vajradhātu model.

M

Author: Malcolm

Date: Thursday, August 10th, 2017 at 3:45 AM

Title: Re: Is Maya/Mara becoming stronger?

Content:

Supramundane said:

Is Maya becoming more and more powerful?

Malcolm wrote:

No, but we do live in the age of the five degenerations:

degeneration of lifespan, time, afflictions, views, and experience.

http://www.rigpawiki.org/index.php?title=Five_degenerations

Strive said:

lifespan is increasing

Malcolm wrote:

You think "lifespan" only refers to the lifespan of human beings?

Author: Malcolm

Date: Thursday, August 10th, 2017 at 3:37 AM

Title: Re: Question re Nagas

Content:

Grigoris said:

From what I hear <https://www.amazon.com/Naga-Indian-Iconography-R-K->

Sharma/dp/8173055157 has a lot of info (and great pictures) but is somewhat expensive...

Malcolm wrote:

It is a good book, but the Tibetan indigenous cultural understanding of Nagas (klu) expands considerably on the Indian one, and needs to be considered in its own right as well.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 2:38 AM

Title: Re: Tibetan Zen

Content:

Anonymous X said:

Inner wisdom teacher? You mean breath? Heartbeat? The flow of blood? Is there someone inside?

Sahajaya said:

It's the nature of your own mind, should one choose to inquire. The physical parts, are just that, fragments that reflect primordial presence. You know that already.

Malcolm wrote:

If the nature of one's own mind were truly a sufficient teacher, we would have all actualized rainbow body by now and there would be no more samsara. So obviously, something a little more is needed in the teacher department.