

Author: Malcolm

Date: Thursday, August 10th, 2017 at 2:36 AM

Title: Re: Mahāvairocana etymology?

Content:

Coëmgenu said:

I know that Mahāvairocana is 大日如來 in Chinese, "Great Sun Tathāgata".

However, the Sanskrit escapes me, due to my lack of familiarity with that language.

One etymology I read said it meant "Great Shining Sun Buddha". Another said it meant "Great One Who Comes from the Sun".

What is the etymology?

Malcolm wrote:

Vairocana: vi means aspects, here it means "to emanate"; rocana means the sun. So, the term is a word for the sun which means "to illuminate."

Author: Malcolm

Date: Thursday, August 10th, 2017 at 12:15 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.

Author: Malcolm

Date: Thursday, August 10th, 2017 at 12:04 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

pael said:

Why did we born in the age of the five degenerations?

Malcolm wrote:

1) Because this time is part of the Kali Yuga,
Why we live in the age of the five degenerations?
See number 1.

pael said:

Are beings born nowadays more defiled than former ages?

Malcolm wrote:

Yes.

pael said:

Or is this age more defiling than former ages?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 11:18 PM

Title: Re: Dharma Fellowship

Content:

methar said:

I could be wrong so please check "Vijayapath" with the headquarters of Namgyal Rinpoche at the Dharma Centre of Canada.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 10:04 PM

Title: Update on Chögyal Namkhai Norbu's Program

Content:

Malcolm wrote:

Dear All,

Our dear Maestro Chögyal Namkhai Norbu is continuing his convalescence and his health is steadily improving.

He has decided not to undertake the journey planned for Asia and to remain at Merigar. This is for various reasons and various obstacles that are manifesting in connection with this journey.

The Gakyil of Merigar

<http://melong.com/chogyal-namkhai-norbu-program-update/>

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 9:57 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

crazy-man said:

Dans l'attente qu'une évolution heureuse soit établie, l'Union Bouddhiste de France suspend la qualité de membre de Rigpa Lérab Ling et Rigpa France.

<http://www.bouddhisme-france.org/espace-presse/article/communique-suite-au-scandale-lie-a-sogyal-rinpoche.html>

Malcolm wrote:

According to Google Translate, this means:

The master of Tibetan Nyingmapa Buddhism, Sogyal Rinpoche, is subject to concordant accusations, which, as we know it and as they are stated, do not in any way correspond to Buddhist ethics and prove unjustifiable at all points of views.

In anticipation of a successful outcome, the Union Bouddhiste de France suspends the membership of Rigpa Lérab Ling and Rigpa France.

The UBF expresses with sincerity and compassion all its spiritual support to the people concerned by this affair and to the international community of this school.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 9:12 PM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

I am glad you are all in with Orton. Just drop your attachment to the word "socialism" and we won't have anything argue about, and much to discuss.

Grigoris said:

You would probably gain a lot from dropping your aversion to the word "socialism". The McCarthy era is long gone, praise Stalin!

Malcolm wrote:

It is not an aversion, it just isn't the solution the present ecological crisis.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 8:44 PM

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

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 11:11 AM

Title: Re: Question re Nagas

Content:

jkarlins said:

Ok, thanks Malcolm.

Malcolm wrote:

This does not mean one remains passive, there are many remedial things one can do such as klu bsangs, sgrib bsangs, bsnol bsangs (sang offerings to nagas, for removing obscuration, and for removing contamination), certain kinds of chöd practices, prayer flags, treasure vases, stupas building, placing stones carved with the Guru Rinpoche mantra in the water, and so on. Also First Nations peoples have many methods, one can collaborate with them for this common purpose.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 7:37 AM

Title: Re: Tibetan Zen

Content:

CedarTree said:

And thank you for sharing your understanding

Malcolm wrote:

\

There is no living tradition of the sTon mun (Chan) tradition which has survived in Tibet, though perhaps there is a vestigial remnant of it in the Kagyu Mahāmudra tradition.

However, the clearest explanation of these traditions as they existed in Tibet may be found in the *The Lamp of the Eye of Dhyāna* by Nubchen Sangye Yeshe. Here it is clearly explained with respect to sūtrayāna systems, the Chan tradition's view and practice is much superior to the Indian system of view and practice brought to Tibet as presented to the Tibetans by Kamalashila. Without this background, I am afraid Tibetan Zen will be rather obtuse.

As evidenced by the preservation of a debate in an 11th century text by Mañjusfīkirti, there was a serious debate in the mid 8th century between Indian exponents of the tradition we now term "The Great Perfection" (Śrī Singha being mentioned by name) and a more gradualist style of Vajrayāna which came to be the normative position. However, echoes of the earlier Indian nongradual tradition may be found in some of the Mahāmudra dohas, especially those of Saraha. Klaus Dieter Mathis has done some remarkable work in this area.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 7:22 AM

Title: Re: Question re Nagas

Content:

jkarlins said:

Anyone have suggestions for practical household issues relating to nagas and spirits?

I wonder about things like this, do folks run afoul of nagas by doing things like this, dumping the wrong stuff down the drain, and so on.

Jake

Sahajaya said:

According to my teachers, yes, avoid polluting your environment and angering nagas as much as possible. YMMV, of course.

sarva mangalam

Malcolm wrote:

Nāgas lash out indiscriminately. It might be your neighbor dumping toxic shit down the drain, but your family winds up with the horrible skin diseases, not his.

This merely points to the fact that apart from the clear stupidity of pissing in ponds and streams, problems with Nāgās and other nonhumans is systemic and pervasive, as the First Nations have been warning us for centuries.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 7:17 AM

Title: Re: Socialism & Communism

Content:

treehuggingoctopus said:

Hear, hear, btw. The one and only problem here is exactly what I said: a very narrow definition of socialism. That aside, I am, and have been for years, all with Orton.

Malcolm wrote:

I am glad you are all in with Orton. Just drop your attachment to the word "socialism" and we won't have anything argue about, and much to discuss.

Unfortunately, like the swastika, it is too late to rehabilitate socialism. As Orton writes in his essay above (*italics mine*):

— The Declaration assumes that it is capitalism, not industrialism, which is the main problem. Left biocentrists see industrial society's social and technological formation as the main problem, and it can have a capitalist or a socialist face...

— I feel that generally the Declaration underplays the primary contribution of the environmental and green movements, which have not, in the main, been driven by a socialist consciousness. Socialists have mainly been in the wings, not in the activist vanguard.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 2:40 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

Bookchin self-identified as an anarchist.

treehuggingoctopus said:

Anarchism is libertarian socialism.

No, socialism is too bound up with class hierarchy to even approach anarchism.

Socialism is also a product of patriarchy, and bears the faults of it as well.

Again, depends on how you construe the label. Orton was right, in his time, to distance himself from the neoliberal atrocity that was then trying to pass for the socialist alternative.

I don't really agree with this assessment. Orton distanced himself from socialism for this reason, among others:

It seems to me that "socialism" or "ecosocialism", as a description of a future deep

ecology-inspired and socially just post-capitalist society, is not adequate or inspirational. The type of future ecocentric and socially just social formations is up for discussion. There are no worked out social models that can be simply adopted. Socialism is in many ways an expression of the industrial proletariat, and while its legacy of social justice remains valid, and indeed needed for a future ecocentric society, it is not correct to say that “ecosocialism” will describe the future post-industrial ecocentric society. The features of such a society are a work in progress for all of us to engage with.

Malcolm wrote:

<http://climateandcapitalism.com/2011/06/23/deep-ecology-versus-ecosocialism-part-two/>

more later.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 1:07 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

yet his methods of reproof could use polishing.

Malcolm wrote:

You ever heard of a mirror, buddy?

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 1:02 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

Mélenchon is just an old school leftist. The old left is precisely what Orton is criticizing. Even Bookchin departed from his old left roots in the formation of his libertarian municipalism (with which I am sympathetic, but think it is too anthropocentric), despite his trenchant materialism. Frankly, I have not seen an ecosocialist analysis that goes beyond Saral Sarkar's ecological dictatorship of the proletariat.

treehuggingoctopus said:

I have seen quite a few. It seems to me that your definition of socialism is much narrower than mine. As far as I am concerned, Bookchin is a socialist -- a libertarian socialist, libertarian-municipalist socialist, to be exact, but socialist nonetheless.

Malcolm wrote:

Bookchin self-identified as an anarchist.

treehuggingoctopus said:

Orton was one as well -- and it was Orton who created late in the 90s the cornerstone of deep green socialism ("left biocentrism") that, as a living political platform, is still to come.

Malcolm wrote:

Left -biocentrism is also not socialist, from the
<http://home.ca.inter.net/greenweb/lbprimer.htm>:

"Left" as used in left biocentrism, means anti-industrial and anti-capitalist, but not necessarily socialist.

treehuggingoctopus said:

There are few sets of eco-friendly political platforms in the West which might help foster a genuinely left movement that is also really and truly biocentric. One of them is obviously European Greens. Another is the broad array of socialist parties. Yet another is, however surprising it may be, the so-called Catholic Left, rallying around Francis (the green encyclical proves that the Catholic church is presently undergoing a sea-change in this respect: <http://earthministry.org/wp-content/uploads/2015/05/Laudato-Si.pdf>).

Malcolm wrote:

What most people do not understand about deep ecology is that it has room for many different level 1 principles —Buddhist, Taoist, Muslim, Hindu, Christian, Philosophical, Socialist, etc.— which will lead to a deep ecological view, which is level 2 (levels three and four, where social ecology finds it best expression, is pragmatic, as well as and policy/solution oriented, but also necessarily shallow).

What eco-socialists and the Bookchinites fail to grasp and constantly criticize is the diversity of level 1 principles that can lead to a deep ecological perspective. Sarkar, Bookchin, and other materialist thinkers in the ecology movement devote/waste an enormous amount of time criticizing the spiritual and philosophical underpinnings of the deep ecological view, because of traditional left wing dogmatism and intellectual rigidity that continues to infect the materialist left to this day. They completely miss the point that how one arrives at one's ecological view is far less important than the fact that one has arrived at it, and thus they persistently act and behave in ways counterproductive to the ecological movement as a whole — it is for this reason and this reason alone the Green Parties are so ineffective.

Author: Malcolm

Date: Wednesday, August 9th, 2017 at 12:45 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Namdrol

Malcolm wrote:

Please cease from addressing me as Namdrol. Thanks. I do not use that name in my daily life, and have ceased using it as a nym on the internet for a number of years. I do not welcome the assumed familiarity of total strangers on the internet who pretend they know me, when they are not themselves forthcoming with their actual meat space identities.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 11:09 PM

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.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 8:33 PM

Title: Re: Tibetan Zen

Content:

Sherab said:

I guess you would say that the "undifferentiated stage of Samantabhadra the meaning of Dzogchen", is an illusion.

Malcolm wrote:

Of course. You ought to read Rongzom's <http://www.shambhala.com/entering-the-way-of-the-great-vehicle.html>

You might also recall that Nāgārjuna points out that since the conditioned cannot be established, neither can the unconditioned.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 10:17 AM

Title: Re: Socialism & Communism

Content:

Grigoris said:

But the fastest growing jobs sector in the US is in wind and solar installation.

Too little, too late and at too slow a rate... China will continue to lead due to it's central planning.

Malcolm wrote:

In order the three largest carbon producers in the world today:

1. China
2. US
3. EU

The US however is the second largest carbon producer per capita, Saudi Arabia is the the largest.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 10:09 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

HHDL and others have said that present circumstances demand to unveil them and make them public. I agree.

Malcolm wrote:

Publishing books does not negate the need for proper transmissions of the teachings contained in those books from qualified teachers who actually understand those teachings and how to present them properly and to whom.

People who post wildly inaccurate translations on the internet, present their misunderstandings of the same, incapable of actually recognizing the content of the teachings they supposedly are presenting, and then defend their error under the mistaken belief they have been given a mandate to do so by HHDL, are more deluded than deluded.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 10:03 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

I thought the topic was Tibetan Zen. How did this get to the superiority of the dzogchen view?

Malcolm wrote:

You brought it up.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 10:02 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

It's sad that you refuse to get out of your shell a tiny bit...

Malcolm wrote:

It's sad that you have no idea what you are talking about.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 10:00 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Asserting that Samantabhadra is real, while negating the Dharmakaya, is only conceivable (not inconceivable) only if one is hopelessly lost in delusion.

Malcolm wrote:

Someone asserted Samantabhadra was real? Not even Samantabhadra would assert that.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 6:23 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Is that how you read "thams cad nas thams cad du sangs rgyas pa med pa'i che ba"?

Malcolm wrote:

You could read this rendition of the greatness as "the greatness of the nonexistence of buddhahood in toto" or "...in all ways every way."

"Total" however is simpler, and the "du" particle here means that it is the verb being modified and not the noun.

Sherab said:

I have no issue with "thams cad nas thams cad du".

Where I have a problem with is "sangs rgyas pa med pa". It seems to me that treating that as a verb or verbal phrase makes more sense. In other words, it is saying that there is totally no attainment of enlightenment. .

Malcolm wrote:

Well, you can think whatever you like, but the commentarial tradition is pretty clear on

what this greatness means. Rongzom states:

Even this demonstration of “buddhahood” is either a faultless quality which exists or does not exist as such a characteristic. Either everything is buddhahood or is everything free from even the nominal designation “buddhahood.”

And:

To determine the greatness of the total non-existence of buddhahood, if buddhahood and non-buddhahood are non-dual, why is one seeking? Determine there is nothing to seek. The yogins in whom such a meaning is present effortlessly abide on the undifferentiated stage of Samantabhadra. The undifferentiated stage of Samantabhadra is universal stage of all Buddhas. Whatever the meaning of Dzogchen might be, that is it. The verb here is med pa, nonexistence; sangs rgyas is a noun.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 5:28 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Although such comes from a premier Dzogchen master, it does appear to describe anu yoga dzogrim (completion stage).

Malcolm wrote:

No, it has nothing to do with anuyoga. It is 100% man ngag sde.

It requires transmission and explanation.

Sahajaya said:

Such Dharmakaya Buddha does 24/7 if you listen and follow.

Malcolm wrote:

Only buddhas can see and "hear" dharmakāya. If you have not understood this, you have understood nothing.

Sahajaya said:

A needless and may I suggest corrupt closeting of Mahasandhi teachings have become manufactured...Of course, I may be wrong.

Malcolm wrote:

You are definitely wrong. It is proven by your absolute misunderstanding which led you to post the corrupt translations above.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 5:24 AM

Title: Re: Tibetan Zen

Content:

Sherab said:

Are you implying that the state of buddhahood is not real?

Malcolm wrote:

It is totally illusory just like everything else.

Sahajaya said:

In lieu of negating Buddhism, the four noble TRUTHS, the two TRUTHS free from extremes, and Buddhadharma, it is far better to act inclusive. Buddha taught freedom from ignorance and illusion. By contradicting Buddha's fundamental teachings, such teachings no longer become Buddhadharma.

Malcolm wrote:

It is better to rely directly on sutras like the Prajñāpāramitā which states:

Even the unshared Dharmas of a buddha are like a dream, like an illusion.

Or for example, the Ārya-bhadramāyākāra-vyākaraṇa-nāma-mahāyāna-sūtra states

Just as fire spreads outward

in a field with butter or oil,

likewise, Bhadra's illusions

definitely show the Buddha to be an illusion.

And the Ārya-caturdāraka-samādhi-nāma-mahāyāna-sūtra states:

In the same way, all conditioned things

are likewise illusory, without essence;

the buddhas and śrāvakas too

are not different, are just the same.

And since you like Mañjuśrimitra, he states in his Meditation on Bodhicitta:

Since the awakening of the sugata does not exist, his magical apparitions appear to the deluded, similar to an illusion.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 4:14 AM

Title: Re: Socialism & Communism

Content:

Grigoris said:

Just to get things straight: if you think that, for me, Social Ecology vs Deep Ecology is a competition of any interest at all, you are severely mistaken. As far as I am concerned they both have their positive and negative qualities.

Malcolm wrote:

You so frequently deride deep ecology, it is hard to take you seriously on this.

Grigoris said:

If I lean more towards the side of Social Ecology it is for the following reason:

The fact that Burlington, VT runs on 100% renewable

electricity, for example, is a result of Vermonters taking Bookchin's ideas seriously and applying them to a small city.

That's great, but really it is a piss in the ocean. Especially when one looks at the direction things are going at the Federal level in the US, it is quite clear that anti-ecology movement is winning.

Malcolm wrote:

The appointment of a few reactionary bureaucrats does not mean the anti-ecology movement is "winning."

Grigoris said:

And why is it winning? For the very reason that you critique Bookchin: because the power imbalances at the intra-human level do not allow for the expression of ecological consciousness. Even if the majority of people developed a non-anthropocentric view, if the majority that hold power do not agree with this view... Of course the opposite can also occur, but not under a capitalist economic system.

Anyway, if we are going to talk about advances in ecologically (more) sound power production, then the example par excellence is China, not Burlington Va. China, of course, is socialist and quite clearly China has not moved in this direction due to a sudden upsurge in ecological consciousness, but merely because: 1. Solar energy is now the cheapest energy. 2. It has gotten to the point, in China, where nobody living in an urban environment (rich or poor, powerful or powerless) can breath.

Malcolm wrote:

China basically has the advantage of possessing access to large stores of rare earth minerals that are not combined with radioactive isotopes. That is principally why they are leading in solar.

But the fastest growing jobs sector in the US is in wind and solar installation.

Grigoris said:

Like I said: humans are generally self-centred and egotistical at this point in history, if you cannot appeal to this mindset, then essentially any philosophy, no matter how intelligent, is doomed to failure.

Malcolm wrote:

When people's children cannot survive, they will be motivated.

In any case, it is a consciousness raising effort.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 3:59 AM

Title: Re: Yangzab Shitro

Content:

thogme19 said:

I wonder whether anyone here has English Yangzab Shitro text or not.

Malcolm wrote:

Contact Drikung Dzogchen Community in VT. If anyone has one, they will.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 3:39 AM

Title: Re: Sapan Manjushri - Sajam Bagtuk?

Content:

Malcolm wrote:

Whichever one you can obtain the transmission for. They are all the same in intent and meaning. In general you want the Mañjuśrī/Sarasvati yab yum form.

Of course the Sapan Guru Yoga is fantastic too, but it is very specific, and if you are not a Sapan fanatic...

dzogchungpa said:

OK, I understand. I will keep an eye out for that practice.

Malcolm wrote:

As it is not given frequently, since it is not as popular as entrails-chewing demon destroyers, you will probably need to make a special request for it.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 3:26 AM

Title: Re: Buddhist version of Mahavidya Bhairavi?

Content:

crazy-man said:

Bhairavi - Shri Devi (Palden Lhamo)

Malcolm wrote:

not even remotely

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 3:10 AM

Title: Re: Sapan Manjushri - Sajam Bagtuk?

Content:

dzogchungpa said:

OK, thanks for the info. I've been wanting to have a Manjushri practice for a while now, so this sounds quite promising.

Malcolm wrote:

I rarely give advice, but what you really want is 'jam dpal smra ba'i seng ge.

dzogchungpa said:

I think there are several practices by this name. Do you mean the one from Dudjom Lingpa?

Malcolm wrote:

Whichever one you can obtain the transmission for. They are all the same in intent and meaning. In general you want the Mañjuśrī/Sarasvati yab yum form.

Of course the Sapan Guru Yoga is fantastic too, but it is very specific, and if you are not a Sapan fanatic...

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 3:02 AM

Title: Re: Sapan Manjushri - Sajam Bagtuk?

Content:

dzogchungpa said:

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Malcolm wrote:

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Author: Malcolm

Date: Tuesday, August 8th, 2017 at 2:59 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

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Malcolm wrote:

No, it has nothing to do with anuyoga. It is 100% man ngag sde.

It requires transmission and explanation.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 2:57 AM

Title: Re: Sapan Manjushri - Sajam Bagtuk?

Content:

ratna said:

sa 'jam sbag sgrub.

dzogchungpa said:

OK, thanks. I don't see how "sbag sgrub" gets pronounced as "bagtuk" though. What

does 'sbag' mean here?

Malcolm wrote:
Merged.

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 2:56 AM

Title: Re: Sapan Manjushri - Sajam Bagtuk?

Content:

dzogchungpa said:

Can anyone provide some information about <http://www.ewamchoden.org/?p=4397?>
E.g. how is "Sajam Bagtuk" spelled, a link to a Tibetan text and/or a translation, history and significance of this practice etc. Thanks in advance.

Malcolm wrote:

It is a practice based on the pure vision of the famous Sakya scholar, Yagton (gyag ston). It is referred to as the 'jam dpal dang sa paṇ sbags te sgrub, i.e. Mañjuśrī and Sakya Pañḍita Merged and Accomplished.

<http://www.tbrc.org/eBooks/W23681-2417-303-340-any.pdf>

It is an extremely important practice in the Sakya School, one which I did for many years. If you do this practice seriously, you will realize the actual meaning of Mahāmudra.

It also has a supplement, a pure vision of Dilgo Khyentse's where the sbags sgrub serves as the outer sadhana, as well as an inner and secret sadhana as well. This is included in Dilgo Khyentse's collected works.

<http://www.tbrc.org/eBooks/W21809-1847-585-596-any.pdf>

Author: Malcolm

Date: Tuesday, August 8th, 2017 at 1:45 AM

Title: Re: Socialism & Communism

Content:

Grigoris said:

Deep Ecology fizzled socially/politically after a short burst mainly because of it's inability to speak to human suffering directly, given it's main audience was humans, it failed to convince.

Malcolm wrote:

Greg, you are a little isolated on the island of yours.

Deep Ecology is not dead, not even slightly. There is Bill McKibben and the <https://350.org/2016-annual-report/> in the US. If you think they are not a significant force, they have emerged as much more effective than the monkey wrenchers following Edward Abbey's vision. When you read pro-oil blogs and books, they constantly freak out at deep ecologists like McKibben, not social ecologists like Bookchin. Since Bookchin passed, the social ecology movement has faltered. Nevertheless, despite the deep misunderstanding of deep ecology by the socialist left, it is actually THE principle ecological voice today.

Grigoris said:

Social Ecology died in the ass too (especially) after the failed Green Party experiment in Germany and some other parts of the Western world.

Malcolm wrote:

The Green Parties have largely failed in because in the end party politics are, as Bharo, pointed out, blackholes that destroy life. Liberation Municipalism, Bookchin's most valuable contribution, has actually taken off in many (liberal) parts of the US. The fact that Burlington, VT runs on 100% renewable electricity, for example, is a result of Vermonters taking Bookchin's ideas seriously and applying them to a small city.

Grigoris said:

I might add: unfortunately, as they were the only two visions that would have stopped (or slowed) humanity burning itself to death in a hellish fireball.

Malcolm wrote:

Personally, I think what is needed is a broad merging of Deep Ecology and Social Ecology/Libertarian Municipalism. Deep ecology, or rather Naess' ecosophy model specifically, provides the necessary philosophical framework needed for sustaining a broad, intellectually diverse, radical ecology movement; Bookchin's writings show a way out of the patriarchal social systems that have landed us in this mess to begin with.

The difficulty with Naess's writing is that they are not obviously systematic, and really require a lot of thought. If I fault Bookchin for anything, it is his insistence that we first must create a nonhierarchical society, and then deal with the issue of the environment — if only we had so much time! However, I think we can create nonhierarchical communities in an effort to meet his challenge. At the same time however, we must support Al Gore, McKibben, David Graber, and so on. At this point I am a bit loathe to lend my support the Green Party in the US, because they run a top down ship, and there is virtually no room for new leadership. Jill Stein also began to sound like crazy person during the election, repeating Russian agitprop taken from pro-Russian "anti-Atlantacist" right wing nutjobs like Richard Spencer and other Alt-right lunatics.

Author: Malcolm

Date: Monday, August 7th, 2017 at 11:14 PM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

It is totally illusory just like everything else.

For example, one of the five greatnesses of the Great Perfection is the total non existence of buddhahood.

Sherab said:

Is that how you read "thams cad nas thams cad du sangs rgyas pa med pa'i che ba"?

Malcolm wrote:

You could read this rendition of the greatness as "the greatness of the nonexistence of buddhahood in toto" or "...in all ways every way."

"Total" however is simpler, and the "du" particle here means that it is the verb being modified and not the noun.

Author: Malcolm

Date: Monday, August 7th, 2017 at 11:08 PM

Title: Re: Socialism & Communism

Content:

treehuggingoctopus said:

Orton's piece was written a few years ago, and it seems to me that he is familiar mostly with the American scene. Also, he uses a very narrow definition of ecosocialism.

Lots and lots of people within European socialist movements of various stripes have been becoming more and more enthusiastic about degrowth. What might have initially seemed like a momentary "deviation" has turned out to be a steady and lasting tendency. In France for example it is already pretty much part of the mainstream left:

<https://www.thenation.com/article/could-leftist-jean-luc-melenchon-win-the-french-presidency/>

Malcolm wrote:

Mélenchon is just an old school leftist. The old left is precisely what Orton is criticizing. Even Bookchin departed from his old left roots in the formation of his libertarian municipalism (with which I am sympathetic, but think it is too anthropocentric), despite his trenchant materialism. Frankly, I have not seen an ecosocialist analysis that goes beyond Saral Sarkar's ecological dictatorship of the proletariat.

Greg brought up the issue of not romanticizing First Nations. This is a very good point. But he also misses something in the sturm and drung of people freaking out over the Deep Ecological observation that our planet has exceeded our carrying capacity. 1) Wild animal populations plummeted 58% between 1970 and 2002. Only 15% percent of the land mass of the planet has been set aside for reserves.

At population levels circa 1780, human beings still largely lived within nature. This is not to argue that the impact of human being has never been felt before in history. Obviously the desertification of North Africa, the Middle East, up into the Gobi Desert in Central Asia, and so on are a direct impact of human social and economic activity. It is speculated that the epidemics that wiped out indigenous people in the Americas led to a period of global cooling, because there was a marked decrease in slash and burn agriculture. But the point is that we were no where near exceeding the carrying capacity of the planet.

We should also take into consideration that humans have managed our environment for countless millennia. Is any of this inconsistent with Deep Ecology? Of course not. The most distressing fable I hear from its detractors is that ecological management is incompatible with the goals of Deep Ecology (by which I mean the discipline put forth by Arne Naess, and not the Primitivism mentioned by Greg— these two are frequently confused).

The fundamental expression of Naess's thought is the idea that ecological thinking fosters self-realization:

Self-preservation, or in our terminology, self-realization, cannot develop far without sharing joys and sorrows with others or, more fundamentally, without the development of the narrow ego of the small child into the comprehensive structure of a Self that comprises all human beings. The ecological movement—like many earlier philosophical movements—goes a step further and asks for a deep identification of individuals with all life.

Naess, Arne (2009-05-01). *The Ecology of Wisdom: Writings by Arne Naess* (pp. 172-173). Counterpoint. Kindle Edition.

Here, Naess is asking us to extend the boundaries of our self-identification from human beings, or our nation, or our state, neighborhood, or tribe, to all of life in all its diversity. This kind of thinking is completely absent from ecosocialist thought, indeed, Sarkar makes a sustained argument for anthropocentrism.

Bookchin's point of view is much better, he writes:

Thus, unlike most deep ecologists, social ecologists understand that until we undertake the project of liberating human beings from domination and hierarchy — not only economic exploitation and class rule, as orthodox socialists would have it — our chances of saving the wild areas of the planet and wildlife are remote at best.

<http://climateandcapitalism.com/2012/02/15/anthropocentrism-versus-biocentrism-notes-on-a-false-dichotomy/>

Nevertheless, Bookchin unfairly characterizes deep ecologists. Naess writes:

At the end of this century we see a convergence of three areas of self-destructiveness: the self-destructiveness of war, the self-destructiveness of exploitation and suppression among humans, the self-destructiveness of suppression of non-human beings, and of degradation of life conditions in general. The two first gave rise to the global peace movement and the global social justice movement, the third gave rise to

the much younger global movement, that of deep ecology.

<http://trumpeter.athabasca.ca/index.php/trumpet/article/view/431/706>

We see that Naess explicitly acknowledges Bookchin's point:

So far as I can understand, all-round maturity of humans facilitates acts of identification with every kind of living being. This again facilitates negative attitudes towards wanton limitation of the fulfilment of life potentialities of such beings. When manifest exploitation and suppression are performed a reason is demanded: are they necessary for the satisfaction of vital needs of humans? The deepening and widening of the human ecological self results in increasingly limiting its own realization, when exploitation and suppression are applied. Potentialities of self-realization are destroyed. In this sense the third movement seeks to reduce the self-destructiveness of present globally relevant human behavior.

<http://trumpeter.athabasca.ca/index.php/trumpet/article/view/431/706>

In this speech, Naess clearly acknowledges the need for social justice, and the elimination of dominance and hierarchy within human populations. He does not consider this to be the main thrust of the radical ecology movement. But he considers the three movements he mentions— the anti-war movement, the social justice movement, and the radical ecology movement — to be moving in the same direction, ultimately with the same goal. He continues:

The self-destructiveness of present policies seems clear to a great many, and it has been adequately formulated, but 'to turn the tide' seems politically overwhelmingly difficult. The self-destructiveness of wars has been announced clearly since the atomic bomb changed 'everything'. The long range self-destructiveness of large scale exploitation and suppression based on race, sex, or dominant economy are by now gradually seen to undermine the exploiters or suppressors themselves. (The false masculinity has crippled the male sex.)

In short, I argue ecosocialists such as Sarkar have in no way transcended their Marxist roots, that they insist on an economic dictatorship which in the end will only escalate into the kind of situation we had in Soviet Union, where, as McLaughlin writes, "Ecology was also seen as reactionary because it cast doubt on the view that socialism could and should transform nature." (pg. 52, Regarding Nature).

Another problem is that most people, like Greg for example, take Deep Ecology as interpreted by David Forman to truly representative of Deep Ecology in toto. It is not.

Author: Malcolm

Date: Monday, August 7th, 2017 at 11:01 AM

Title: Re: Tibetan Zen

Content:

Malcolm wrote:

There is no ultimate reality.

Sherab said:

Are you implying that the state of buddhahood is not real?

Malcolm wrote:

It is totally illusory just like everything else.

For example, one of the five greatnesses of the Great Perfection is the total non existence of buddhahood.

Author: Malcolm

Date: Monday, August 7th, 2017 at 10:29 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

Socialism, as presently framed in its intellectual history is inherently anthropocentric. It is based on a dialectic of class struggle, etc. It is also based on industrialism.

Bookchin's Social Ecology is a case in point, actually.

treehuggingoctopus said:

The properly, genuinely (i.e., post-anthropocentric, de-growth) eco-socialist theory is already here.

Malcolm wrote:

I thought I was pretty current on ecosocialist thought, frankly I have not seen such a trend.

treehuggingoctopus said:

We do need ecological justice, obviously. We also need social justice. The two must go together, there is no other way.

Malcolm wrote:

The former is the latter, actually.

<http://climateandcapitalism.com/2011/06/23/deep-ecology-versus-ecosocialism-part-two/>

Author: Malcolm

Date: Monday, August 7th, 2017 at 8:51 AM

Title: Re: Socialism & Communism

Content:

treehuggingoctopus said:

It does not take much to reframe socialism in such a way that it accords with

biocentrism. It can be done. It has been done. It is (relatively) easy because, ethically speaking, socialism is about one's responsibility for (and rejoicing in) the (human) Other. Its mythology is that of the collective. One needs only to purge it of its anthropocentrism, and lo and behold, you already have biocentric and degrowth-friendly ecosocialism.

Malcolm wrote:

Socialism, as presently framed in its intellectual history is inherently anthropocentric. It is based on a dialectic of class struggle, etc. It is also based on industrialism. Bookchin's Social Ecology is a case in point, actually.

treehuggingoctopus said:

The properly, genuinely (i.e., post-anthropocentric, de-growth) eco-socialist theory is already here.

Malcolm wrote:

I thought I was pretty current on ecosocialist thought, frankly I have not seen such a trend.

treehuggingoctopus said:

We do need ecological justice, obviously. We also need social justice. The two must go together, there is no other way.

Malcolm wrote:

The former is the latter, actually.

Author: Malcolm

Date: Monday, August 7th, 2017 at 8:41 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

No. But it is a view grounded in a biocentric spiritual impulse, something that makes many Social Ecologists uneasy, and which they too easily conflate with romanticism.

Grigoris said:

Yawn!!! The main point is that we need to transition to a steady state world economy, i.e., a no growth economy. Neither Capitalism nor Socialism can accommodate this. Hogwash. This idealistic trend in the Deep Ecology movement is exactly why it has made no political progress for (at least) the past 30 years.

Malcolm wrote:

I wasn't aware this was about politics, I thought this was about a paradigm shift in how modern humans relate to our world and all the living beings in it.

Author: Malcolm

Date: Monday, August 7th, 2017 at 8:36 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Not to get hung on semantics; but "Body of light" appears to be a description of Dharmakaya Buddha, where vajrakaya may be an aspect of the same. To realize such is noble, and certainly that is what paths are designed to do, more or less. Although the practice to attain the rainbowbody may be noble, is that part and parcel of the same? That is why it is said; that *in essence* there is no difference, when referring to that which is devoid of any referent --- undifferentiated ultimate reality, which calls forth differentiated reality as its witness. Only in the subsumption of empty space and rupa (svabhavikakaya), will such activation of Rainbow Light bodies be recognized in a trans-substantiated Rose Apple world where all sentient beings are welcomed. Aye, more easily said, than done.

Malcolm wrote:

There is no ultimate reality.

Sherab said:

Are you implying that the state of buddhahood is not real?

Malcolm wrote:

It is totally illusory just like everything else.

Author: Malcolm

Date: Monday, August 7th, 2017 at 5:19 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

One might think so, but the book Regarding Nature has a very good argument for why socialist systems subordinate the environment to the political dictates of providing commodities to their citizens.

Grigoris said:

Socialist systems, or socialist rulers/dictators wishing to maintain the status quo?

Socialism is a political system of distribution (as is capitalism) if it can be tethered to ecological politics, well... It is not like capitalism which depends on profit, so it is much more malleable.

The other major problem with Deep Ecology is its romanticised view of an ecological society which does not differ from the ideal of Adam and Eve in the Garden of Eden.

Malcolm wrote:

You've confused Deep Ecology with something else.

Grigoris said:

The Deep Ecological view is basically a Romanticist view.

Malcolm wrote:

No. But it is a view grounded in a biocentric spiritual impulse, something that makes many Social Ecologists uneasy, and which they too easily conflate with romanticism. Actually, Deep Ecology is very inclusive of other ecological movements, as Naess says, "The Front is long."

The main point is that we need to transition to a steady state world economy, i.e., a no growth economy. Neither Capitalism nor Socialism can accommodate this.

Author: Malcolm

Date: Monday, August 7th, 2017 at 4:59 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Another Translation

The Six Meditation Techniques of Acarya Manjusrimitra

"O Noble One, should you wish to experience the Continuum of Awareness (vidya-santana) in all its unveiled nakedness, then:

- (1) focus on absolute Awareness as the object [of Meditation];
- (2) press the points of the body with the mudra;
- (3) retain the coming and going of the breath;
- (4) aim [the arrow] at the target [of the crown bindu];
- (5) rely on the immovability (acala) of body, eyes, consciousness;
- (6) and grasp the Vast Openness [of absolute Awareness].

Colophon

This is the last testament of Sri Manjusrimitra."

Malcolm wrote:

This translation is even worse than the last.

Author: Malcolm

Date: Monday, August 7th, 2017 at 2:20 AM

Title: Re: Socialism & Communism

Content:

Grigoris said:

Yes, but neither one has to be.

Malcolm wrote:

Sorry, but this ecological irrationality is built into each system. In the market distribution of commodities (capitalism) and the social distribution of commodities (socialism), the environment always loses.

treehuggingoctopus said:

It does not take much to reframe socialism in such a way that it accords with biocentrism. It can be done. It has been done. It is (relatively) easy because, ethically speaking, socialism is about one's responsibility for (and rejoicing in) the (human) Other. Its mythology is that of the collective. One needs only to purge it of its anthropocentrism, and lo and behold, you already have biocentric and degrowth-friendly ecosocialism.

Malcolm wrote:

Socialism, as presently framed in its intellectual history is inherently anthropocentric. It is based on a dialectic of class struggle, etc. It is also based on industrialism. Bookchin's Social Ecology is a case in point, actually.

Author: Malcolm

Date: Monday, August 7th, 2017 at 2:07 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Not to get hung on semantics; but "Body of light" appears to be a description of Dharmakaya Buddha, where vajrakaya may be an aspect of the same. To realize such is noble, and certainly that is what paths are designed to do, more or less. Although the practice to attain the rainbowbody may be noble, is that part and parcel of the same? That is why it is said; that *in essence* there is no difference, when referring to that which is devoid of any referent --- undifferentiated ultimate reality, which calls forth differentiated reality as its witness. Only in the subsumption of empty space and rupa (svabhavikakaya), will such activation of Rainbow Light bodies be recognized in a trans-substantiated Rose Apple world where all sentient beings are welcomed. Aye, more easily said, than done.

Malcolm wrote:

There is no ultimate reality.

Sahajaya said:

Malcolm, after a night's rest, here is my response going back to the OP, that in essence, there is no difference in result.

Wholeheartedly recognizing and being absorbed into our innate buddhanature, the nature of mind, mind's essence, or ultimate bodhicitta, etc, is essentially the same, in essence.

Ultimate reality (no-thingness) is incomplete if viewed as *apart from* phenomena in the non-dual context of interdependence by definition. Svabhavikakaya is all inclusive where subsummation heals all apparent rends. Yes, it is through breaking through the veil of illusion that the noble truths are read.

Rainbow Light bodies, wisdom bodies, sambhogakayas, yidams, yogic illusory bodies, cannot manifest independent from Dharmakaya (Dharmabody), just as phenomena are not to be separated from Dharmadhatu (Dharmata) -- such act as buddha's self-radiant vehicles.

It may be worthwhile to contemplate what Vairochana studied in Shang Shung and Khotan, why he was exiled to the region of the "great Chinese mountain", and the lives of Sri Singha, Manjushrimitra, and Vimalamitra in this regard, or not. Perhaps, it seems that you have already done this work? Breaking apart and breaking through, my tea is waiting.

It seems to this ignorant reader that much of history is unclear and that the Dunhuang excavations have brought forward an undiluted syncretism that has been ignored or forgotten in traditional circles. Of course, I may be wrong to speculate.

"O son of good family
If you wish to see the continuity
Of naked awareness
Then focus on absolute awareness as the object
Press the points of the body
Close the way of going and coming
Focus on the target
Rely on the unmoving
And grasp the vast expanse."

~ Manjushrimitra, "Six Experiences"

Malcolm wrote:

What I can tell you is that this translation is pretty bad. You should not rely on it.

The dharmakāya is a path experience— it does not exist in the result.

Author: Malcolm

Date: Monday, August 7th, 2017 at 2:03 AM

Title: Re: Socialism & Communism

Content:

Malcolm wrote:

Sorry, but this ecological irrationality is built into each system. In the market distribution of commodities (capitalism) and the social distribution of commodities (socialism), the environment always loses.

Grigoris said:

I disagree. If one had a socialist system where the citizens have an ecological outlook/consciousness there is no reason for the environment to lose.

Malcolm wrote:

One might think so, but the book Regarding Nature has a very good argument for why socialist systems subordinate the environment to the political dictates of providing commodities to their citizens.

Author: Malcolm

Date: Monday, August 7th, 2017 at 12:38 AM

Title: Re: Dharma Fellowship

Content:

Lingpupa said:

And does anyone know who the "Kunpal Rinpoche" might be, or what the "Vijaya Lineage of the Kagyu School" might be?

Malcolm wrote:

Vijaya is a reference to Namgyal (rnam rgyal = vijaya). Apparently Leslie George Dawson aka Namgyal Rimpoche, or his students, imagine that he spawned an independent Karma Kagyu Ladrang.

Author: Malcolm

Date: Sunday, August 6th, 2017 at 10:54 PM

Title: Re: Socialism & Communism

Content:

Dan74 said:

There's a lovely post on the short lived Spanish anarchy by Dan Mathews, WikiLeaks cofounder, research mathematician and former colleague:

<http://danielmathews.info/blog/2017/01/eighty-years-ago-spanish-people-responded-to-the-far-right-with-social-revolution/>

Incidentally, in some places the majority favour a return to Communism - don't assume that capitalism automatically means a better life for everybody. Especially a capitalism without proper safeguards.

/|

Malcolm wrote:

Both capitalism and socialism are ecologically irrational systems.

Grigoris said:

Yes, but neither one has to be.

Malcolm wrote:

Sorry, but this ecological irrationality is built into each system. In the market distribution of commodities (capitalism) and the social distribution of commodities (socialism), the environment always loses.

Author: Malcolm

Date: Sunday, August 6th, 2017 at 10:01 PM

Title: Re: Socialism & Communism

Content:

Dan74 said:

There's a lovely post on the short lived Spanish anarchy by Dan Mathews, WikiLeaks cofounder, research mathematician and former colleague:

<http://danielmathews.info/blog/2017/01/eighty-years-ago-spanish-people-responded-to-the-far-right-with-social-revolution/>

Incidentally, in some places the majority favour a return to Communism - don't assume that capitalism automatically means a better life for everybody. Especially a capitalism without proper safeguards.

/

Malcolm wrote:

Both capitalism and socialism are ecologically irrational systems.

Author: Malcolm

Date: Sunday, August 6th, 2017 at 9:19 PM

Title: Re: How genetics is settling the Aryan migration debate

Content:

MiphamFan said:

It probably was a diffusion of culture with some genetic component and some conflicts between autochthons and Indo-Aryans.

The people of the Orkney Islands barely have any West Asian DNA, which is the key indicator of proto-Indo-European genetic descent, but they assimilated to PIE culture(s) millennia ago.

Same for various isolated European groups like Basques.

Malcolm wrote:

Genetics, language, and culture are not co-terminus.

Author: Malcolm

Date: Sunday, August 6th, 2017 at 9:20 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Not to get hung on semantics; but "Body of light" appears to be a description of Dharmakaya Buddha, where vajrakaya may be an aspect of the same. To realize such is noble, and certainly that is what paths are designed to do, more or less. Although the practice to attain the rainbowbody may be noble, is that pat and parcel of the same? That is why it is said; that *in essence* there is no difference, when referring to that which is devoid of any referent --- undifferentiated ultimate reality, which calls forth differentiated reality as its witness. Only in the subsummation of empty space and rupa (svabhavikakaya), will such activation of Rainbow Light bodies be recognized in a trans-substantiated Rose Apple world where all sentient beings are welcomed. Aye, more easily said, than done.

Malcolm wrote:

There is no ultimate reality.

Author: Malcolm

Date: Sunday, August 6th, 2017 at 3:04 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Bodies are formations.

Malcolm wrote:

The body of light is free from conditions.

Sahajaya said:

There is no result, ultimately.

Malcolm wrote:

There is no basis, or path, ultimately. The ultimate represents a limit of analysis. It is not some thing out there.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 11:31 PM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Thogal, trechod, rainbowbody, dis and dat are processes...

Malcolm wrote:

Not exactly. Trekcho is the basis, thogal is the path, rainbow body aka body of light is the result of the exhaustion of dharmata.

CedarTree said:

I may be wrong but as I have understood the Rainbow body it is the liberation of the body into a Sambhogakaya that the then deceased master can manifest by their enlightened compassion in numerous places.

Can you maybe broaden that understanding and explain how it ties into the "exhaustion of dharmata".

Thank you Malcolm, we are very appreciative of your understanding.

Malcolm wrote:

"Rainbow body" is the reversion of the physical elements of the body into their original form as the five lights of pristine consciousness. In Dzogchen, the three kāyas are path appearances, they do not exist in the result.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 11:30 PM

Title: Re: How genetics is settling the Aryan migration debate

Content:

Crazywisdom said:

We are Punjabis are Aryans.

Malcolm wrote:

Part Indo-Iranian, you mean. It seems that the migration to India was not an "invasion," but a piecemeal migration by single men over some number of centuries. I imagine, given patrilineal inheritance in the Proto Indo-European community in general, these were young men whose older brothers stood in line of inheritance.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 8:46 PM

Title: Re: How genetics is settling the Aryan migration debate

Content:

The Cicada said:

There's also tenuous evidence of pre-Buddhist Chinese influence on ancient Mesoamerican cultures.

<http://www.ancient-origins.net/news-history-archaeology/scientist-explores-connection-between-china-and-peru-020153>
<http://mexicounexplained.com/chinese-contact-ancient-mexico/>

Malcolm wrote:

There has been contact between the Americas, Asia, and Europe for millennia. Vikings are the first people who left definite archaeological remains confirming the presence of Europeans in the Americas.

While it is certainly reasonable to speculate that Chinese ships may have reached American shores prior to Columbus, there has yet to be any proof of this in either Chinese records or in the archaeological record.

However, Gavin Menzies is a https://en.wikipedia.org/wiki/Gavin_Menzies.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 6:22 PM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

Thogal, trechod, rainbowbody, dis and dat are processes...

Malcolm wrote:

Not exactly. Trekcho is the basis, thogal is the path, rainbow body aka body of light is the result of the exhaustion of dharmata.

Author: Malcolm

Date: Saturday, August 5th, 2017 at 11:17 AM

Title: Re: How genetics is settling the Aryan migration debate

Content:

TharpaChodron said:

I was going to rename myself "Buddhist Barbi" maybe that would be more obvious.

The Cicada said:

Why not go with something très tubular like, "The Modest Matron?"

TharpaChodron said:

There's a minor controversy here with Native Americans who argue against the whole migration from Asia theory, as well. Their legends say that they were born on this land, and didn't come from Asia. it's pretty ridiculous.

The Cicada said:

There are some anatopistic ancient statues of corn and sunflowers that were found in India.

<http://econ.ohio-state.edu/jhm/arch/maize.html>

Pretty much proves that Indians are Mexicans, not the other way around.

Malcolm wrote:
Unlikely.

Author: Malcolm
Date: Saturday, August 5th, 2017 at 9:53 AM
Title: Re: What is your favorite Tantra, Sutra, Etc.
Content:
Malcolm wrote:
ॐ

Author: Malcolm
Date: Saturday, August 5th, 2017 at 9:49 AM
Title: Re: Tibetan Zen
Content:
MalaBeads said:
There is no rainbow body, or thogrol instructions in zen. Is that what you are referring to Malcolm?
So the "realization of rainbow body" would be one difference in realization between the two methods.

Matylda said:
Yes there is nothing like that.. however there is an interesting story about ryokan.. when he died and was cremated his bones had sing of the 5 colors.. trekcho instructions seem to be very close to advanced zen instructions..

CedarTree said:
Matylda, Thank you for sharing that story of Ryokan. He is a very interesting Soto Zen Monk to say the least If anyone may have achieved Rainbow body maybe it was him,

Malcolm wrote:
Relics are common to all traditions. Rainbow body is something very specific and not shared with traditions outside Tibetan Vajrayana.

Author: Malcolm
Date: Saturday, August 5th, 2017 at 12:24 AM
Title: Re: How genetics is settling the Aryan migration debate
Content:
TharpaChodron said:

Hold up a sec. I'm not a dude, for one thing. And another, this isn't about whether is was true, but you don't think people believed it? Didn't people also believe that God created Adam and Eve and the world was created in 7 days (or something) until Darwin? Even if my linguist was full of shite, there is apparently a Biblical linguistic theory that involves the Tower of Babel which is long debunked, but still persists in some Christian people's minds.

Grigoris said:

Sorry about the "dude" thing, it is hard to tell from the picture and the name, though that does not mean I should have assumed you are a "dude". Malcolm is right though: I don't get out much. I find "out" incredibly boring, especially after a week of the tales I hear at work.

Anyway, I was more referring to the "Christian West" thing. Greece was part of the "Christian West" (and East) and I am sure they knew that their language existed well before the "Tower of Babel" story.

Malcolm wrote:

Chodron is basically a women's name, dude. The first Chodron (Chos sgron) was the female arhat, Dhammadipa, a direct disciple of the Buddha. She teaches an entire sutta in the Majjhima Nikaya.

Author: Malcolm

Date: Friday, August 4th, 2017 at 11:09 PM

Title: Re: How genetics is settling the Aryan migration debate

Content:

TharpaChodron said:

Hold up a sec. I'm not a dude, for one thing.

Malcolm wrote:

Don't mind Greg, he doesn't get out much.

Author: Malcolm

Date: Friday, August 4th, 2017 at 10:18 PM

Title: Re: Question re Nagas

Content:

tingdzin said:

The Tibetan naga literature comes from a variety of sources, there is a mass of lore, and there is no Naga Encyclopedia that has all the answers in a consistent way. Furthermore, naga mythology from India, etc. was overlaid onto the pre-existing Tibetan concepts of the klu (lu), which usually referred to ill-defined subterranean powers, not necessarily serpents. The two cannot be seen as simply the same, although they have been running in harness for so long it is difficult to separate the concepts derived from the two

sources.

Malcolm wrote:

There is at least one encyclopedic source in Tibetan: the klu 'bum dkar nag khra gsum. Granted, these volumes, which belong to the Bon school, show considerable evidence of Indian overlay, but they also contain tons of native Tibetan lore.

According to Bon text, the klu 'bum dkar po (White Volume of the Nāgās), the nāgas are the offspring of the union of the king of the Gnyan, Gnyan spar ba Dung mgo g.yu'i thor tshugs (The gNyan Flying Conch Head with Turquoise Topknot) with the Sa bdag bstan ma, Gser mdog gser gyi bum pa can (The Golden One with a Vase of Gold). In this text, nāgās are held to live in springs.

Author: Malcolm

Date: Friday, August 4th, 2017 at 11:33 AM

Title: Re: Satori at a Grateful Dead Show

Content:

Malcolm wrote:

For me it was Zeppelin --> 801 Live --> Pistols --> Throbbing Gristle --> PTV --> Tibetan Buddhism (That is sort of a very general outline). Dub Music in general, from Black Uhuru on. These days fond of Bonobo, etc.

Queequeg said:

Saw in the other thread dzogchungpa linked you confessed to being a skin head... interesting that you went the TB route. That crowd usually goes Zen.

Malcolm wrote:

One does not confess to being a skinhead. One proudly announces it to a properly-shocked audience. I was a skin because of Ska, Oi and because it was a clean-cut postmod style, not because I was a racist. It was also an excellent outfit for working in kitchens, warehouses, construction yards, and so on, which is what I did at the time.

Author: Malcolm

Date: Friday, August 4th, 2017 at 6:38 AM

Title: Re: Question re Nagas

Content:

Grigoris said:

There are also two types of Naga: black and white.

We (mainly) subjugate the black and appease the white.

Malcolm wrote:

There were five castes of nāgas: royal, brahmin, merchant, farmer, and outcasts. It is the outcasts that cause the problems.

Author: Malcolm

Date: Friday, August 4th, 2017 at 6:35 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

The mind and its emptiness together are one entity, inseparable, just as space and the characteristic of space are not two separate entities, whereas cloth and its dye are not one entity and not inseparable. The Mahasiddha Virupa observed, the sole difference between space and the mind is that a mind has the capacity to know. But the emptiness of the mind is part of the entity of the mind and not something separate from the mind itself, just as the capacity for the mind to know is also inseparable from the entity of the mind itself. That empty knowing is the mind essence. That is Buddhahood. There is nothing to realize beyond that.

Bakmoon said:

I'm still confused. The mind and emptiness are a single entity, but that doesn't mean it is the mind's sole characteristic, or that emptiness is equivalent to everything else about the mind. For example, earlier you said that clarity and emptiness are isolates of the mind, so obviously they are a single entity. But emptiness and clarity aren't identical to one another because they refer to different aspects of the mind.

Malcolm wrote:

Clarity and emptiness cannot in truth be differentiated from one another. They are inseparable like fire and heat.

Author: Malcolm

Date: Friday, August 4th, 2017 at 2:16 AM

Title: Re: Question re Nagas

Content:

Proclus said:

I have a question regarding Nagas. In some Sadhanas or apologies, it seems that we are befriending Nagas, but in other Sadhanas, it seems that we are subjugating Nagas, for example, visualizing a Garuda devouring a Naga.

I am confused as to how to maintain both positions - how can I befriend Nagas and also subjugate them.

Thank you

Malcolm wrote:

The Nāga kings are beneficial, in general, though easily angered. The lower class nāgas are the main problem.

Author: Malcolm

Date: Friday, August 4th, 2017 at 1:27 AM

Title: Re: Tibetan Zen

Content:

Sahajaya said:

As a path, there are differences in method. The ultimate realization is the same (no essential difference).

Malcolm wrote:

No, there are differences.

Author: Malcolm

Date: Friday, August 4th, 2017 at 1:27 AM

Title: Re: How genetics is settling the Aryan migration debate

Content:

Queequeg said:

I'm aware this is controversial, but can someone explain exactly why its controversial in contemporary India?

Malcolm wrote:

Indians do not like the way the Max Muller and other characterized the influx of Indo-European speakers into the India, so they pushed back and came up with alternate (and incorrect) counter theories.

Author: Malcolm

Date: Friday, August 4th, 2017 at 1:20 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Grigoris said:

Are you a Nazi sympathiser by any chance?

Malcolm wrote:

Oh, he absolutely is.

Author: Malcolm

Date: Friday, August 4th, 2017 at 1:19 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

The Cicada said:

They often say that "liberals are the real racists." Think about it. They love

environmentalism like Nazis,

Malcolm wrote:

No.

The Cicada said:

are vegetarians like Hitler,

Malcolm wrote:

No.

The Cicada said:

and are deeply authoritarian

Malcolm wrote:

No.

The Cicada said:

and concerned with population control.

Malcolm wrote:

No.

The Cicada said:

Modern liberals are basically the new Hitler.

Malcolm wrote:

Not even remotely.

Author: Malcolm

Date: Friday, August 4th, 2017 at 12:55 AM

Title: How genetics is settling the Aryan migration debate

Content:

Unknown said:

The thorniest, most fought-over question in Indian history is slowly but surely getting answered: did Indo-European language speakers, who called themselves Aryans, stream into India sometime around 2,000 BC – 1,500 BC when the Indus Valley civilisation came to an end, bringing with them Sanskrit and a distinctive set of cultural practices? Genetic research based on an avalanche of new DNA evidence is making scientists around the world converge on an unambiguous answer: yes, they did.

Malcolm wrote:

<http://www.thehindu.com/sci-tech/science/how-genetics-is-settling-the-aryan-migration-debate/article19090301.ece>

The only people who will doubt this are climate science deniers.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 9:48 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

tomamundsen said:

Is the Nyingma view of that shastra closer to the Kagyu or Sakya view?

Malcolm wrote:

It depends on how close to a Sakya, Kagyu or even Gelugpa monastery a given Nyingma scholar was raised.

These days, via Mipham and Khenpo Zhenga, Nyingma view skews Sakya in formal academic studies. But a lot of Nyingmapas, nevertheless, adhere to Kongtrul's ideas. These rose to great prominence in the late nineteenth century in Eastern Tibet and have influenced many very famous masters such as Dudjom Rinpoche and Dilgo Khyentse Rinpoche, among others. On the other hand, we find masters like Jigme Lingpa, Shabkar, and the Drodrukchens whose outlook on formal academic studies are completely influenced by their proximity to Gelug institutions of higher learning.

Sherab said:

I find this disconcerting, if true. I'd rather they espouse an accurated view rather than a view of a school. I won't be disconcerted if they espoused an accurate view but were strawed-men into one category of view or another.

Malcolm wrote:

Everyone thinks their own view is accurate, including you. Most of us are mistaken.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 9:13 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

It can be compassionate to toss someone in jail.

MalaBeads said:

Always good to know what you think, Malcolm.

Malcolm wrote:

Sometimes people need a serious time out. Jail can be good for that. However, do not read that as an endorsement for the penal justice system as its stands in the US today. It is way too racist.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 11:30 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

smcj said:

On other threads you've expressed very, uh, 'interesting' interpretations of that chapter. Now I'll get a chance to run your ideas by a real Kagyu Khenpo.

Malcolm wrote:

He'll just tell you I am a Sakyapa. And it is true, my entire "undergraduate" training is in the Sakya School.

tomamundsen said:

Is the Nyingma view of that shastra closer to the Kagyu or Sakya view?

Malcolm wrote:

It depends on how close to a Sakya, Kagyu or even Gelugpa monastery a given Nyingma scholar was raised.

These days, via Mipham and Khenpo Zhenga, Nyingma view skews Sakya in formal academic studies. But a lot of Nyingmapas, nevertheless, adhere to Kongtrul's ideas. These rose to great prominence in the late nineteenth century in Eastern Tibet and have influenced many very famous masters such as Dudjom Rinpoche and Dilgo Khyentse Rinpoche, among others. On the other hand, we find masters like Jigme Lingpa, Shabkar, and the Drodrukchens whose outlook on formal academic studies are completely influenced by their proximity to Gelug institutions of higher learning.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 11:17 AM

Title: Re: Satori at a Grateful Dead Show

Content:

narhwal90 said:

I never "got" the Dead. I partied with the deadheads for years, listened to the songs lots of times but all the concert tapes sounded pretty much the same to me even the famous ones with various events and solos that people traded recordings of. I do like a few of their songs but the others.... lots of noodling around with no end in sight is mostly how it sounds to me.

lol, I might say the same about Rush and I went to one of their concerts a few years ago which goes on record as the most boring concert I've ever attended and I had a girlfriend drag me to see Journey back in the day.

Now put on some Zeppelin and we're getting somewhere...

TharpaChodron said:

I'd pretty much agree (especially the Rush part). but I admire the Grateful Dead, and the passionate following that they created. Although I'm not old enough to really have ever been too into the Dead, my Buddhist roots do go back to the Beat era. I think it was reading Kerouac that really got me started. And then I had the pleasure as a teen to get in touch with Herbert Huncke while he was living in the Chelsea Hotel and talk to the old junky before he kicked the bucket. Jazz, man, it's all about the Jazzzzz.

Malcolm wrote:

For me it was Zeppelin --> 801 Live --> Pistols --> Throbbing Gristle --> PTV --> Tibetan Buddhism (That is sort of a very general outline). Dub Music in general, from Black Uhuru on. These days fond of Bonobo, etc.

Dead, I went to a show in 1979, dropped some acid, waved a glow stick around for a while, then hitched home at midnight after the show let out. Really, quite an unremarkable experience. However, I saw James White and the Blacks on peyote buttons at Max's Kansas City in 1978, and that was really quite an experience, as was the whole city of New York that night.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 11:04 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Bakmoon said:

I don't understand. From what I understand, Tsongkhapa is saying that emptiness and appearance are two isolates of the same entity rather than being literally identical. I thought that was your position as well.

Malcolm wrote:

The emptiness aspect of the mind is its dharmatā, no more separate from the mind than wetness is from water.

Emptiness is not something separate from the mind.

Tsongkhapa said:

Are you saying that mind and emptiness are the same then?

If you answer "no" then we agree.

Malcolm wrote:

The mind and its emptiness together are one entity, inseparable, just as space and the characteristic of space are not two separate entities, whereas cloth and its dye are not one entity and not inseparable. The Mahasiddha Virupa observed, the sole difference between space and the mind is that a mind has the capacity to know. But the emptiness of the mind is part of the entity of the mind and not something separate from the mind itself, just as the capacity for the mind to know is also inseparable from the entity of the mind itself. That empty knowing is the mind essence. That is Buddhahood. There is

nothing to realize beyond that.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:59 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

???

smcj said:

On other threads you've expressed very, uh, 'interesting' interpretations of that chapter. Now I'll get a chance to run your ideas by a real Kagyu Khenpo.

Malcolm wrote:

He'll just tell you I am a Sakyapa. And it is true, my entire "undergraduate" training is in the Sakya School.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:44 AM

Title: Re: Lama Norha

Content:

Strive said:

so much sex abuse wierd who to trust these days? better to practice alone i think lol

yan kong said:

These I think are exceptions rather than norms. But then there's no reason to publish articles about all the Dharma centres that go about there day to day activities quietly, peacefully and ethically.

Headline: Vancouver Canada Dharma centre has its weekly Tara Puja. Everyone is civil and things go as expected.

Malcolm wrote:

Well, if all news were good news we'd all be completely depressed at how dreadful our lives are compared to everyone else.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:42 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

TharpaChodron said:

A honey pot for fascists, ha. I've met some people I'd lovingly call Buddhist nazis, but not like real fascist Nazi Buddhists. It's a strange world.

The Cicada said:

They often say that "liberals are the real racists." Think about it. They love environmentalism like Nazis, are vegetarians like Hitler, and are deeply authoritarian and concerned with population control. It's almost as if you're looking at what Nazis would have become if they'd been subjected to prolonged exposure of low level intensity metta rays emanating from the Buddha's heart—which consequently has a giant swastika on it...

FB_IMG_1492198300933.jpg

TharpaChodron said:

As I said, you can't argue with crazy.

Malcolm wrote:

However, one can calmly repeat "No" in response to their insanity.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:38 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

robh said:

Malcom,

You wrote: A lot of so called "guru abuse" is a co-created problem where students lose their perspective and feed a guru's ego, the latter in turn begin to feel invincible, and there is kind of snowball effect of ego inflation: the student feels their master is enlightened, the master begins to believe student mythology, and then the master loses perspective.

You refer to such a "guru" as a "master". What has such a "guru" truly mastered in regards to embodying the dharma if he acts in such a manner?

Malcolm wrote:

The term "master" has two connotations: 1) one who has mastered a subject or a body of knowledge and 2) someone who has been given or taken authority of some portion of another person's life choices.

One hopes that someone termed "a master" in Buddhadharma has actually mastered some portion of the Dharma.

Author: Malcolm

Date: Thursday, August 3rd, 2017 at 10:34 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

smcj said:
(I'm sure the very idea of it gives Malcolm the chills.)

Malcolm wrote:
???

Author: Malcolm
Date: Thursday, August 3rd, 2017 at 10:33 AM
Title: Re: How "new atheism" slid into the alt-right
Content:

TharpaChodron said:
A honey pot for fascists, ha. I've met some people I'd lovingly call Buddhist nazis, but not like real fascist Nazi Buddhists. It's a strange world.

The Cicada said:
They often say that "liberals are the real racists." Think about it. They love environmentalism like Nazis,

Malcolm wrote:
No.

The Cicada said:
are vegetarians like Hitler,

Malcolm wrote:
No.

The Cicada said:
and are deeply authoritarian

Malcolm wrote:
No.

The Cicada said:
and concerned with population control.

Malcolm wrote:
No.

Author: Malcolm
Date: Thursday, August 3rd, 2017 at 12:26 AM
Title: Re: Dzogchen Community of Chogyal Namkhai Norbu
Content:
Aryjna said:

Having followed the world wide transmission does one also have the transmission for the song of the vajra?

Malcolm wrote:
Yes.

Aryjna said:
Thanks. One more question: having the transmission, can one read and practice the 21 semdzins, the lojongs, rushens, and semdzins from the other book, and the precious vase? I think the answer is yes again, but I don't think I've seen it mentioned explicitly, for all these.

Malcolm wrote:
Yes, you can.

Author: Malcolm
Date: Thursday, August 3rd, 2017 at 12:04 AM
Title: Re: How "new atheism" slid into the alt-right
Content:

Malcolm wrote:
The problem with Harris and his followers is that they apply double standards because they are blind to their Western privilege.

Dharma Flower said:
Sam Harris, Richard Dawkins, Bill Maher, and others on the left who are critical of Islamic extremism can and do condemn Christian extremism for what it is as well. They are also just as likely to point out violence in the Bible as they are to point out violence in the Koran.

Malcolm wrote:
No, in fact they do not. I watch Maher regularly.

Author: Malcolm
Date: Thursday, August 3rd, 2017 at 12:03 AM
Title: Re: How "new atheism" slid into the alt-right
Content:

Dharma Flower said:
Sam Harris, Richard Dawkins, Bill Maher, and others on the left

Malcolm wrote:
None of these guys are really on the left. Bill Maher may be a pot smoking Democrat, but he is certainly not a leftist. Harris, for all intents and purposes, is a neoconservative.

Dawkins is a neoliberal, hardly a bastion of the left wing.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 10:49 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Aryjna said:

Having followed the world wide transmission does one also have the transmission for the song of the vajra?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 10:34 PM

Title: Re: How "new atheism" slid into the alt-right

Content:

Dharma Flower said:

It's not racist or anti-Muslim to be honest about these atrocities, just as it's not anti-Christian to be honest about the witch trials, the Crusades, the Inquisition, etc.

Someone like Sam Harris tries to be honest about the problems caused in the world by theistic belief and religious fundamentalism, rather than simply singling out Islam. He's said some very important things about Christian extremism and other forms of religious extremism too.

If we do not condemn Islamic extremism for what it is, then we risk allowing all Muslims, including moderate Muslims, being lumped in with the extremists. I fully support the rights and dignity of moderate Muslims, so I don't want them to be lumped in with the extremists. If we don't name Islamic extremism for what it is, we risk allowing moderate Muslims to be lumped in with the extremists.

Malcolm wrote:

We do not label terrorism perpetrated by Christians "Christian extremism," why should we do the same for terrorism perpetrated by Muslims?

We do not attack the Bible because it contains Leviticus and Deuteronomy, why should we attack the Q'uran?

The problem with Harris and his followers is that they apply double standards because they are blind to their Western privilege.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 9:18 PM

Title: Re: How "new atheism" slid into the alt-right

Content:

Malcolm wrote:

He was an inept fool, as well as a murderer.

The Cicada said:

He was trying to save a Buddhist country—and Buddhism itself—from the same force that demolished Tibet.

Malcolm wrote:

No, he wasn't. He was trying to set himself up in a Conradian novel.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 9:17 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

Are you saying that mind and emptiness are the same then?

If you answer "no" then we agree.

conebeckham said:

Where is emptiness, aside from the mind? Can you show me emptiness?

Tsongkhapafan said:

That's right, they are inseparable but not the same, like a cloth and the colour of the cloth.

Malcolm wrote:

The color of the cloth is extraneous to the cloth and can be changed. The emptiness of the mind cannot be changed because emptiness is inherent to the mind. Therefore to the say that the mind and emptiness are two different things is a basic category error.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 9:15 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Bakmoon said:

I don't understand. From what I understand, Tsongkhapafan is saying that emptiness and appearance are two isolates of the same entity rather than being literally identical. I thought that was your position as well.

Malcolm wrote:

The emptiness aspect of the mind is its dharmatā, no more separate from the mind than wetness is from water.

Emptiness is not something separate from the mind.

Tsongkhapa said:

Are you saying that mind and emptiness are the same then?

If you answer "no" then we agree.

Malcolm wrote:

The mind is empty, emptiness is not a thing.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 9:53 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Strive said:

about alabama women that could be so lol but truth be told i wouldnt feel safe. maybe i read too much about kluge klux klan and all the hatred that the black ppl have to go thru there. i dont want to judge tho. maybe i will go there someday n have better feelings about them.

The Cicada said:

I honestly believe that you might. I also get the impression that Muslims you meet in the West are, generally a bit more circumspect than their counterparts back home. The Baptist church lady might just be saying aloud what the Muslim is thinking, bless her heart. I would recommend visiting Alabama before Saudi Arabia—or putting yourself in a box like Nermal the cat and shipping yourself off to Abu Dhabi.

Regarding the OP... I find the source questionable, the author biased, and the remarks of the original poster to be hyperbolic. As Buddhists, we practice compassion. However, if a bunch of white dudes jump onto a movement and discover that, when 3 people are left in the sun, one will get a nice bronzy tan, another will shrug off the exposure with no change, and another will turn crisp and red and develop melanoma skin cancer, I can't see why anyone is rightfully outraged by this. If it angers liberal, rich white women... I can't say that this concerns me, either. There's no "other side of the planet" for innovative men to sail to anymore. If reason offends, society may just have to learn to deal.

All I know is that Baron Ungern-Sternberg is a great man.

Malcolm wrote:

He was an inept fool, as well as a murderer.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 5:03 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

Emptiness is the very nature of the mind itself, but it is not mind, thus there is a non-deluded duality or nominal distinction between mind and emptiness. .

Malcolm wrote:

For as long time as you maintain this idea, you will be as far from Buddhahood as the earth is from the sky.

Bakmoon said:

I don't understand. From what I understand, Tsongkhapafan is saying that emptiness and appearance are two isolates of the same entity rather than being literally identical. I thought that was your position as well.

Malcolm wrote:

The emptiness aspect of the mind is its dharmatā, no more separate from the mind than wetness is from water.

Emptiness is not something separate from the mind.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 4:39 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

Emptiness is the very nature of the mind itself, but it is not mind, thus there is a non-deluded duality or nominal distinction between mind and emptiness. .

Malcolm wrote:

For as long time as you maintain this idea, you will be as far from Buddhahood as the earth is from the sky.

Tsongkhapafan said:

The non-deluded duality of mind and emptiness is simply a fact. Anyone who thinks that emptiness can perceive objects has a wrong view because emptiness is not mind and is in fact unconditioned whereas mind is conditioned.

Malcolm wrote:

As I said...

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 4:05 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

Emptiness is the very nature of the mind itself, but it is not mind, thus there is a non-deluded duality or nominal distinction between mind and emptiness. .

Malcolm wrote:

For as long time as you maintain this idea, you will be as far from Buddhahood as the earth is from the sky.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 3:05 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

CedarTree said:

However I am of the personal view that the Pali Canon is an Authoritative text though I don't assert this on anyone else.

Malcolm wrote:

The Pali canon is the word of the Buddha. So is Mahāyāna. Mahāyāna supercedes the Pali Canon in many instances, where it does, I follow the former and not the latter. The same is true with respect to Vajrayāna and Mahāyāna.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 2:28 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

A for the first, no, the unconditioned cannot be a direct object of the mind. Mind is conditioned. You are confusing conditioned space (space as a cavity) with unconditioned space (space as absence of obstruction). The latter space permeates the hand that is waving. The hands waves in conditioned space. It stops waving as soon as it hits a tree limb, for example.

Tsongkhapafan said:

Unproduced space is the nature of produced space. I experience lack of obstructive contact all the time when I walk around.

Malcolm wrote:

Until you walk into a wall. Unobstructed space, unlike you, is not impeded by the wall.

I thought you would make this error. The absence of inherent existence is not the nonexistence of something (an affirming negation). It is a total negation of essence (a nonaffirming negation).

It's not an error. Absence of inherent existence is the non-existence of inherent existence which is fine because inherent existence has never existed.

Then it cannot be perceived at all, like hair on a tortoise, horns on a rabbit, or the son of a barren woman.

No. At this point the mind, when in equipoise, is in a nondual absorption, completely free of subject and object.

No. the experience of being in equipoise is the apparent freedom from the duality of subject and object but that is not actually the case unless you are asserting that mind is emptiness. Emptiness is always an object of mind because it is not clarity and cognizing. In equipoise on emptiness, there is no separate mind to find that is different from its emptiness at all. According to you, emptiness is something other than the mind. This is a very mistaken idea.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 2:20 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

CedarTree said:

Minobu makes a great point sometimes when we really delve into the depth of certain aspects of practice we have to make sure we don't lose context within the broader dhamma as presented by the Buddhas. Does it mean topics can't be explored and content explained of course not, that is literally what Mahayana is in contract to say the Pali canon which is systematic and extremely well presented but limited on some subjects where Mahayana expands but it has to find itself within the larger context of these authority of works

Malcolm wrote:

If you are saying that the authority of Mahāyāna must bow to that of the Pali Canon, I completely disagree. It is the other way around.

M

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 2:18 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Malcolm wrote:

well, no, it is an alt-right honey pot, it draws people of fascist sympathies from far and wide.

Queequeg said:

Oh, jeez. Is that something to be encouraged?

Malcolm wrote:

It is useful to see who, on this board, has such sympathies.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 2:02 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

The Cicada said:

There are many beautiful women in Alabama.

Queequeg said:

Had a girl from Alabama in one of my classes back in school. My heart skipped a beat when she'd answer a question in class... that debutante Southern accent...

Roll Tide!

Sorry off topic, but this thread is pretty much used up garbage anyway.

Malcolm wrote:

well, no, it is an alt-right honey pot, it draws people of fascist sympathies from far and wide.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 1:56 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

The Cicada said:

But that's just me. I also think Roman von Ungern-Sternberg is an unsung Buddhist hero for protecting the Dharma from the communists—who are the cause of the occupation of Tibet, the Tibetan Exodus to India, and their global diaspora, after all.

Malcolm wrote:

Hahaha, seriously dude you are too funny, but it figures you would admire a murderous <https://seanmunger.com/2016/03/13/the-mad-baron-of-mongolia-the-incredible-story->

of-roman-von-ungern-sternberg/:

Ungern finally achieved his goal of power over Mongolia—but only briefly. After a long and complicated series of wars against various Chinese and Russian armies, he restored the Bogd Khan to the throne of Mongolia on February 22, 1921, but he was just a figurehead ruler. Ungern held power from March 13 until August 20. His short reign was pretty brutal. Ungern hated Jews and had what few Jews he could find in Mongolia rounded up and executed. ...Ungern's number was up when the Reds counterattacked in summer 1921. As it turned out he wasn't as brilliant a military commander as Genghis Khan. An ill-advised foray across the Russian border sapped Ungern's forces, and under the pressure of another Bolshevik attack a revolt by his own men ultimately caused the collapse of his fragile dictatorship. The "Mad Baron" was captured by Soviet forces, interrogated, given the courtesy of a trial that lasted all of six hours, and then faced a firing squad on September 15, 1921.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 1:16 AM

Title: Re: Practicing dharma as a pair

Content:

gyamtsotrinle said:

Hello firends,

I would like to ask (or better to say if you can share) to the topic which I did not find on the DW,..maybe is there somewhere, but anyway. Are you practicing Dharma with your husband or wife? Are you involved both in the Dharma? Is it something which quite rare and precious when both together practising? Especially when you have the same lineage and teacher,...If you do not mind can you share your experiences or opinion? I hope I have asked right and clear way:-)

thank you

P

Malcolm wrote:

It is best to have the same teacher and same lineage.

Author: Malcolm

Date: Wednesday, August 2nd, 2017 at 12:14 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

The absence of inherent existence is not the nonexistence of something (an affirming negation). It is a total negation of essence (a nonaffirming negation).

aflatun said:

Could you illustrate the distinction with an example ?

Malcolm wrote:

An affirming negation is the negation of the presence of an existent, the example used by Asanga, for example, is a forest is empty of a city. The forest exists, but it is empty of something else, that is why we know it is a forest. It is a kind of apoha theory.

A nonaffirming negation is the direct negation of something that does not exist at all, in this case, essences. When we negate essence, we are not affirming the existence of anything else.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 10:55 PM

Title: Re: Lama Norlha

Content:

Grigoris said:

While people are busily trying to deconstruct Tibetan feudal patriarchy (fat chance), I would recommend two easy applicable guidelines for simple solutions to the issue:

Malcolm wrote:

The point is that patriarchal power relations flow seamlessly from one patriarchy (Tibetan) into another (ours).

Adamantine said:

That's a fair point, but power alone should also be noted as a corrupting influence. And according to current studies, actually a literal cause of brain damage:

"The historian Henry Adams was being metaphorical, not medical, when he described power as "a sort of tumor that ends by killing the victim's sympathies." But that's not far from where Dacher Keltner, a psychology professor at UC Berkeley, ended up after years of lab and field experiments. Subjects under the influence of power, he found in studies spanning two decades, acted as if they had suffered a traumatic brain injury—becoming more impulsive, less risk-aware, and, crucially, less adept at seeing things from other people's point of view."

<https://www.google.com/amp/s/www.theatlantic.com/amp/article/528711/>

I would surmise that anyone in the Guru's seat—male or female (let's not gloss over "The Buddha from Brooklyn")—who hasn't truly been able to uproot or transform their afflictions is likely to be corrupted simply by the power the role affords.

Malcolm wrote:

Interesting, and indeed, Catherine Burroughs is a whole other kit and kaboodle.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 10:00 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

The unconditioned is a direct object of mind.

Absence of obstruction can be directly perceived (waves hand through empty space)

Malcolm wrote:

A for the first, no, the unconditioned cannot be a direct object of the mind. Mind is conditioned. You are confusing conditioned space (space as a cavity) with unconditioned space (space as absence of obstruction). The latter space permeates the hand that is waving. The hand waves in conditioned space. It stops waving as soon as it hits a tree limb, for example.

Tsongkhapafan said:

The absence of inherent existence can be directly perceived since it is mere absence of all the phenomena we normally see or perceive

Malcolm wrote:

I thought you would make this error. The absence of inherent existence is not the nonexistence of something (an affirming negation). It is a total negation of essence (a nonaffirming negation).

Tsongkhapafan said:

The emptiness that is meditated upon below the path of seeing is a generic image of emptiness that leads, through familiarity, to the direct non-conceptual experience of emptiness.

Malcolm wrote:

That is the theory.

Tsongkhapafan said:

That meditation from the path of seeing onwards is not a non-meditation but a direct experience of the object emptiness in which experientially the perceiving subject does not appear, however there is still a subject/object relationship between emptiness and the mind realising emptiness.

Malcolm wrote:

No. At this point the mind, when in equipoise, is in a nondual absorption, completely free of subject and object.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 9:54 PM

Title: Re: Lama Norlha

Content:

Grigoris said:

While people are busily trying to deconstruct Tibetan feudal patriarchy (fat chance), I would recommend two easy applicable guidelines for simple solutions to the issue:

Malcolm wrote:

The point is that patriarchal power relations flow seamlessly from one patriarchy (Tibetan) into another (ours).

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 9:50 PM

Title: Re: Lama Norlha

Content:

MiphamFan said:

As I asked previously -- do Tibetan lamas actually do this kind of thing and get away with it in Tibetan cultural areas?

I'm not talking about just taking consorts. Talking about pressuring nuns into sex, and other forms of abuse.

heart said:

You tell us.

/magnus

MiphamFan said:

I don't know, that's why I am asking.

Malcolm wrote:

Yes, this happens. Abuse of women is very high in the Tibetan community, both in Tibet and in India. Abuse of women is also high in the West.

MiphamFan said:

People keep blaming it on patriarchy in Tibetan culture. Yes for sure there is some patriarchy, but if it were completely due to that, then we would find the same behaviour amongst Tibetans themselves.

Malcolm wrote:

We do. It is a complex issue, and the Tibetan herstory is still being written.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 4:45 AM

Title: Re: Lama Norlha

Content:

conebeckham said:

Feudal relations--

Malcolm wrote:

Power dynamics in Tibetan Dharma centers are nothing more nor less than vestiges of a particular kind of feudalism.

conebeckham said:

is that one one calls sexual blackmail, verbal and physical abuse, lust for wealth and status, unbridled hedonism?

Malcolm wrote:

The forms in which they are perpetuated in Tibetan Buddhist Dharma centers are feudal.

conebeckham said:

Or are those simply human failings, potential pitfalls of any human being, but certainly aided and abetted by hierarchical power structures?

Malcolm wrote:

They are human failings, but the extent to which we just suck up Tibetan social patterns without reflection means that a lot of unresolved Tibetan cultural bullshit gets pushed onto Westerners.

conebeckham said:

But I think the only clear way forward is for some sort of explicit discussion about boundaries and expectations. Some folks will disagree.

Malcolm wrote:

First, let's identify the pathology.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 3:58 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

Your words stand on their own.

Grigoris said:

...Your opinions though, well they don't.

Malcolm wrote:

Sure they do, Greg.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 3:57 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

It is my belief that Buddhадharma asserts an "absolute" equality of the sexes, but that relatively it notes wide disparity in power, opportunity, etc. between the sexes precisely because of "circumstances."

No, Buddhism traditionally has never promoted an absolute equality of the sexes. Buddhist sūtras are filled with references to the inferiority of women and so on. Sooner or later we are just going to have to deal with the fact that Buddhism arose in a very sexist, patriarchal culture, and deal with this unpleasant fact, and understand that this traditional background of Buddhism has negative consequences for Buddhадharma in the West, unless we openly acknowledge these issues and confront them honestly.

tiagolps said:

What about the Vimalakīrti Sūtra?

Malcolm wrote:

It is one of those sūtras that is notable because it challenges the sexist status quo in India. But that message of gender irrelevance in terms of awakening may have been given lip service in Vajrayāna, but that is as far as it goes.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 3:56 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

Yes, this is why karma works the way it does. Motivation for a negative action can ameliorate the action, but this is not something easy to ascertain.

There are ten natural nonvirtues in Buddhадharma: killing, stealing, sexual misconduct, lying, harsh speech, calumny, idle speech, greed, malice, and ignorance.

Grigoris said:

Karma is not an ethical force, there is no judge and nobody handing out punishment/reward. We are the ones that project an ethical component onto karma. Karma is a mechanical force whereby "this action" leads to "that outcome".

Malcolm wrote:

These ten nonvirtues and their opposite govern the karmic results of all sentient beings, not just human beings. This is why predators have a more difficult time escaping the animal realm than song birds, for example. All actions are either positive, meaning they correspond with ten virtues; neutral, meaning they have no positive or negative intention behind them, or negative. Negative actions are wholly attended by the six

afflictive mental factors that all beings in the desire realm who have afflictive minds possess. This is not a "projection." This is how the Buddha taught the principles of karma and its retribution.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 3:52 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapa said:

Emptiness is unconditioned as well as being an object of mind and the true nature of all phenomena.

treehuggingoctopus said:

How could the unconditioned be an object of the mind?

Tsongkhapa said:

How could it not? if it is not, it is unknowable and unrealisable.

Malcolm wrote:

The unconditioned cannot be a direct object of the mind. It can only be inferred by the mind. Unconditioned space is an absence of obstruction. It cannot be directly perceived. Cessation is the absence of a cause. It also cannot be perceived directly. Likewise, emptiness—the absence of inherent existence in your preferred parlance—cannot be directly perceived. All three of these types of unconditioned phenomena (there are no others in Buddhist dharma) can only be inferred.

Therefore, the emptiness meditated upon below the path of seeing is merely a conceptual stand in for actual emptiness. The emptiness meditated above the path of seeing is not an object of the mind, since it is actual emptiness. That meditation is a nonmeditation because it is completely free from all objectification.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 3:30 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

Nope. I never maintained that.

You did.

Grigoris said:

No I didn't, so unless you have somehow mastered omniscience, and know what I said, and my motivation for saying it, better than I do; I kindly request you keep your completely mistaken opinion to yourself.

Malcolm wrote:

Your words stand on their own.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 2:15 AM

Title: Re: Lama Norlha

Content:

conebeckham said:

I agree with all of this, but wonder if these reflections of inequality are "Buddhist" or more "Tibetan." Of course, pre-Tibetan Buddhism arose in Patriarchal India, and was transmitted to patriarchal Tibet, and now finds itself in all areas of the (almost entirely) patriarchal world.

In other words, does the quote about inferior merit mean that women are by nature inferior, or is it the recognition that, in this cultural situation, men have greater opportunity?

Malcolm wrote:

It means they are by nature inferior.

conebeckham said:

It is my belief that Buddhadharma asserts an "absolute" equality of the sexes, but that relatively it notes wide disparity in power, opportunity, etc. between the sexes precisely because of "circumstances."

Malcolm wrote:

No, Buddhism traditionally has never promoted an absolute equality of the sexes. Buddhist sūtras are filled with references to the inferiority of women and so on.

conebeckham said:

Yes, I know. But-are those references expedient? From the POV of Sakyamuni, or Guru Rinpoche, etc., etc., of course woman have inferior position in the world. From the POV of the Dharmakaya, there is no gender.

Malcolm wrote:

All gender expression is a result of afflictive patterning. It is questionable that the affliction of anger which leads to male gender expression is something superior to desire, which leads to female gender expression, or ignorance, which leads to intersexed gender expression, and so on.

conebeckham said:

It is more than patriarchy, unless you define patriarchy not merely as male dominance, but the "father figure" as authority over all, regardless of the subservient one's gender. Which, come to think of it, may be a valid definition of "Patriarchy."

Malcolm wrote:

Patriarchy is a social system, spread throughout most of the world, that involves the economic and social subjugation by one gender of all other genders.

Merriam Webster states:

Patriarchy: 1) social organization marked by the supremacy of the father in the clan or family, the legal dependence of wives and children, and the reckoning of descent and inheritance in the male line; broadly: control by men of a disproportionately large share of power

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 2:03 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

treehuggingoctopus said:

Are you sure you are expressing a Mahayana view here?

Tolya M said:

Non abiding nirvana recognized in Mahayana is far more broad than that of Lesser vehicle. If the last is a mind object what to say about Mahayana? Buddha is aware of his awakening. How it can be otherwise? It can't.

treehuggingoctopus said:

A Buddha's knowing of their being awake is hardly mind, is it?

Malcolm wrote:

Depends on what you mean by "mind," actually.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 1:56 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

Frankly, the status of women is still very low in Tibetan Buddhism. Tibetan teachers, on the whole, are still very sexist and patriarchal. Patriarchy is not a good thing, and has very negative consequences for women around the world. I suggest you look into the work of Karma Lekshey Tsomo, etc. One of the main terms in Tibetan for women is skyes dman, lower birth. This view is so endemic that the chapters on women's health in the medicine tantras begin:

Because of inferior merit, one obtains the body of a woman... female illness in the end become fourteen extra [diseases] for woman because their birth is lower.

conebeckham said:

I agree with all of this, but wonder if these reflections of inequality are "Buddhist" or more "Tibetan." Of course, pre-Tibetan Buddhism arose in Patriarchal India, and was transmitted to patriarchal Tibet, and now finds itself in all areas of the (almost entirely) patriarchal world.

In other words, does the quote about inferior merit mean that women are by nature inferior, or is it the recognition that, in this cultural situation, men have greater opportunity?

Malcolm wrote:

It means they are by nature inferior.

conebeckham said:

It is my belief that Buddhadharma asserts an "absolute" equality of the sexes, but that relatively it notes wide disparity in power, opportunity, etc. between the sexes precisely because of "circumstances."

Malcolm wrote:

No, Buddhism traditionally has never promoted an absolute equality of the sexes. Buddhist sūtras are filled with references to the inferiority of women and so on. Sooner or later we are just going to have to deal with the fact that Buddhism arose in a very sexist, patriarchal culture, and deal with this unpleasant fact, and understand that this traditional background of Buddhism has negative consequences for Buddhadharma in the West, unless we openly acknowledge these issues and confront them honestly.

conebeckham said:

That's my personal opinion, obviously. From my point of view, we should stand against inequality whenever we find it, and hold people accountable for their actions. This is incredibly difficult, given the inherent inequality in the Guru/Disciple relationship.

Malcolm wrote:

The job of a guru is make their students free, not keep them bound in a set of basically feudal relations (as the present system does).

conebeckham said:

In the other high profile news story, it's not confined to gender and sex abuse issues, in fact. Patriarchy is definitely an issue, but perhaps the issue is bigger.

Malcolm wrote:

It's patriarchy all the way down. This is why situations like the Rigpa affair can last for decades with nothing concrete ever being dealt with effectively.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 1:52 AM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

For example, here you claim there is no power imbalance in these situations:

Grigoris said:

I said nothing of the sort. Here you claim that abuse is culturally subjective:

Of course it is. What is considered abuse in some countries/cultures is not considered abuse in others. Are you saying there are moral/ethical absolutes?

Malcolm wrote:

Yes, this is why karma works the way it does. Motivation for a negative action can ameliorate the action, but this is not something easy to ascertain.

There are ten natural nonvirtues in Buddhadharma: killing, stealing, sexual misconduct, lying, harsh speech, calumny, idle speech, greed, malice, and ignorance.

Grigoris said:

1) There is no power differential involved in these incidents.

Nope. I never maintained that.

Malcolm wrote:

You did.

Grigoris said:

2) The women involved were consenting adults

They were adults, I do not know if they consented, they were capable of consent though.

Malcolm wrote:

Consent in power differential situations is questionable.

Grigoris said:

3) That abuse is culturally malleable.

The IDEA of what is abuse is culturally malleable. Something that you have not proven false.

Malcolm wrote:

Abuse is not a culturally malleable condition. Abuse is abuse. Abuse constitutes

unwarranted harm inflicted on another. In situations where a more powerful person desires things from a less powerful person, this opens up all avenues of abuse.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 12:23 AM

Title: Re: Lama Norlha

Content:

Sādhaka said:

Buddhist Patriarchy is a good thing.

Malcolm wrote:

All patriarchy is a bad thing.

Author: Malcolm

Date: Tuesday, August 1st, 2017 at 12:23 AM

Title: Re: Lama Norha

Content:

Grigoris said:

No, I am not going to defend your straw men, I am more than happy to (and have been) defending what I have actually said though. If you want to misrepresent what I say so that it makes an easier target for you, then go for it. I am not playing your silly game though.

Malcolm wrote:

Greg, you have basically said that it these women bear all responsibility for their own conduct, and tough shit if they felt hurt — they are adults and should have known what they got themselves into. You have also excused womanizing by lamas as culturally acceptable since the status of women is low in Tibetan society, it's just their culture (it isn't actually).

I have responded that the issue is a great deal more complicated, that it has to do with patriarchy, power differentials, etc., all of which you reject as irrelevant.

Grigoris said:

No, I did not say that. Maybe you should go back and actually read what I said.

Malcolm wrote:

For example, here you claim there is no power imbalance in these situations: Now take the leader and put him in a Western nunnery. The girls there are not young and naive, most of them are adults with life experience. They are not reliant on their practice in order to live. They do not have the social pressure to remain. They have been brought up in a culture where not only is sexual abuse not acceptable, but it is illegal. Etc...

Sounds like a recipe for disaster, right? A ticking bomb waiting to go off.

But this idea that somehow there is this massive power imbalance (like there is in the first example), well, quite clearly there is not. If it were a university or a school and one's future survival depended on getting through, getting high grades, etc... Well, yes, then there is some tangible pressure. A very real sense of dependence. But...

Still an unsavory state of affairs, of course...

Here you claim that abuse is culturally subjective:

Maybe in your WASP neck of the woods it is, but then again Lama Norlha is not a WASP is he? Neither is the majority of this planet.

What is "inappropriate", unfortunately, is culturally subjective/specific.

You say here:

I have played devil's advocate because I see a whole heap of negativity being advocated, but at no point, if you read my statements, will you find that I support these actions. I don't know enough, I am not capable of solving the issue, I am not personally involved at any level.

You are continually making excuses for these kinds of actions, stating for example:

I disagree. If one is not in a monogamous relationship and the woman one is womanising consent then there is no reason at all for it to be abusive. Not in the slightest.

So there are three things which you have maintained:

1) There is no power differential involved in these incidents.

2) The women involved were consenting adults

3) That abuse is culturally malleable.

As to the first point, there is clearly a power differential — an "abbot" holds a position of power. That power can be abused. In cases where an abbot preys on celibate(!) female students for his own pleasures, it is clearly a violation of ecclesiastical authority.

As to the second point, since the power differential is real, it compromises these women's freedom to consent.

As to the third point, sexual abuse, whether womanizing or human trafficking, is not culturally relative. It is part of a continuum of abusive patriarchal relations and power structures that renders women in this world second class citizens in most of the world, and vulnerable to predation by men. This is no less true in the West than it is in the East. It needs to be said that patriarchy injures men too, and is the fundamental set of social relations which has brought the climate to its knees under capitalism.

Author: Malcolm

Date: Monday, July 31st, 2017 at 11:49 PM

Title: Re: Lama Norlha

Content:

Malcolm wrote:

I imagine defending in the indefensible is not very much fun. No wonder you have lost your heart for it.

Grigoris said:

No, I am not going to defend your straw men, I am more than happy to (and have been) defending what I have actually said though. If you want to misrepresent what I say so that it makes an easier target for you, then go for it. I am not playing your silly game though.

Malcolm wrote:

Greg, you have basically said that it these women bear all responsibility for their own conduct, and tough shit if they felt hurt — they are adults and should have known what they got themselves into. You have also excused womanizing by lamas as culturally acceptable since the status of women is low in Tibetan society, it's just their culture (it isn't actually).

I have responded that the issue is a great deal more complicated, that it has to do with patriarchy, power differentials, etc., all of which you reject as irrelevant.

Author: Malcolm

Date: Monday, July 31st, 2017 at 11:38 PM

Title: Re: Lama Norha

Content:

Grigoris said:

Well, I'm sick of your straw men, so I am not even going to bother any more.

Malcolm wrote:

I imagine defending in the indefensible is not very much fun. No wonder you have lost your heart for it.

Author: Malcolm

Date: Monday, July 31st, 2017 at 10:20 PM

Title: Re: How “new atheism” slid into the alt-right

Content:

Dharma Flower said:

You seem to care more about liberal politics than Asian Buddhists being persecuted.

Malcolm wrote:

You are not being very specific. Which Asian Buddhists? Where?

Coëmgenu said:

I am detecting conspiracy theories about how Muslim men allegedly rape hundreds of

Burmese women each year, because that is the standard anti-Muslim lie, wherever it pops up: Burma or Alabama.

Lets hope it doesn't descend to that.

Malcolm wrote:

What it will descend to is the myth that Buddhism fell to the Muslim sword. Buddhism indeed fell to the sword, but that was in the late fifth century, and the swords were those of Huns, not Muslims.

Buddhism and Islam lived side by side for centuries in Central Asia. And by 1200, Buddhists had only two major monasteries in India, the Hindus having taken over or destroyed the rest. The first person who projected Muslim power beyond the Punjab was Mohammed Ghuri (1162-1206), who sacked central India and destroyed 80 temples, all but two were Hindu temples.

Author: Malcolm

Date: Monday, July 31st, 2017 at 10:06 PM

Title: Re: Lama Norha

Content:

Malcolm wrote:

The fact that you are writing from a position of privilege as a male person who will never be subject to sexual harassment by a Tibetan Lama in a Dharma center is glaringly obvious.

Grigoris said:

I imagine it would be. You are in the same position too though...

Malcolm wrote:

The difference between us is that you are using that position to defend male privilege in this respect by placing all responsibility on the women involved in these sad incidents. I find this strange because you seem to think that these women in Dharma centers are in positions of equal privilege with the men who are assaulting them sexually, when normally, for example, I am pretty sure you would not be sympathetic with johns who exploit African women prostitutes in Italy, etc., and would clearly understand the power differentials involved and why the sex trade in these countries was grossly unfair and dangerous for the women. However, these women in Dharma centers are not in positions of equal privilege, and I have personally witnessed an entire community unravel because the teacher involved was discovered to have been grossly hitting on women, some cases successfully, in every Dharma center he visited, with very negative consequences for everyone involved.

Author: Malcolm

Date: Monday, July 31st, 2017 at 10:00 PM

Title: Re: Lama Norha

Content:

Malcolm wrote:

It means you have not taken into account that the onus of sexual misconduct in this case is traditionally held to fall on the person with power — that is why it is sexual misconduct to sleep with someone's else spouse, children, the ordained, etc.

Grigoris said:

I did not talk about misconduct, I said that when I take a vow I take it for myself, not for others.

Malcolm wrote:

And part of those vows are to refrain from pursuing sexual relations with those who are ordained, even they have just taken one day fast vows, even if they are your wife. For that day you just restrain yourself.

Grigoris said:

Frankly, the status of women is still very low in Tibetan Buddhism. Tibetan teachers, on the whole, are still very sexist and patriarchal. Patriarchy is not a good thing, and has very negative consequences for women around the world. I suggest you look into the work of Karma Lekshey Tsomo, etc. One of the main terms in Tibetan for women is skyes dman, lower birth. This view is so endemic that the chapters on women's health in the medicine tantras begin:

Because of inferior merit, one obtains the body of a women... female illness in the end become fourteen extra [diseases] for woman because their birth is lower.

Malcolm wrote:

I don't doubt it, and neither do I condone it. I said that a teacher coming from this cultural milieu will have very different standards to those encountered in some Western countries and this inevitably will lead to conflict. I fail to see what is so controversial about that.[/quote]

When in Rome, do as the Romans. The onus is on Tibetan teachers to discover what kind of culture they intend to spread Dharma in. If they are not up to changing their views, adapting their teachings to the situation they find in the West, they should just stay home. Most people do not realize that nunneries in India and Tibet are major refuges for women fleeing human trafficking and the sex trade. These women take up vows because they are tired of being sexually exploited. You need to read up on the very real inequality Tibetan and Himalayan women face under Buddhism (among other nations like Thailand).

When Lamas come to the West, and then begin having sexual relationships with women in their Sanghas, womanizing, getting them pregnant, forcing them to have abortions on

the pain of self-exile back to India, refusing to speak with them after they have decided to end the affair, and so on, this is completely wrong and we should not stand for it.

I personally have no problem with Tibetan Lamas meeting a female student and then having a serious relationship with them where they are accorded personal respect as befits them as human beings. There are some good examples of such partnerships. But women are becoming increasingly suspicious of Tibetan Lamas, rightly so, and this is a problem for the flourishing of the Dharma in the West.

As to your oft repeated cultural relativism: Tibetan women do not enjoy and they do not like the sexism in their culture.

Tibetans in general do not like it when Lamas womanize. They consider it vulgar and unseemly. Such lamas do not attract large followings in Tibetan culture in general. The fact that some lamas come to the west and get away with this behavior has more to do with the fact that they were able to get away with it here where they could not possibly get away with this in the tight knit communities in Tibet and the Himalayas, as well as exile communities. Drukpa Kunley's are few in Tibetan culture. Most people cannot be Drukpa Kunley.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:43 PM

Title: Re: Lama Norha

Content:

Malcolm wrote:

There is an awful lot of male privilege in Greg's opinions on this matter.

Grigoris said:

There is an awful lot of lack of substance in your flippant one line write-offs.

Malcolm wrote:

The fact that you are writing from a position of privilege as a male person who will never be subject to sexual harassment by a Tibetan Lama in a Dharma center is glaringly obvious.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:42 PM

Title: Re: Lama Norha

Content:

Grigoris said:

I'm sorry, but when I take vows I take them for myself not others. I do not expect others to respect, or even understand my vows. My expectations are for myself, not for others.

Malcolm wrote:

Engaging in sexual activity with someone who has taken vows of celibacy is clearly defined as sexual misconduct in Buddhadharma.

Grigoris said:

Yes, but this does not render what I say irrelevant or untrue.

Malcolm wrote:

It means you have not taken into account that the onus of sexual misconduct in this case is traditionally held to fall on the person with power — that is why it is sexual misconduct to sleep with someone's else spouse, children, the ordained, etc.

Frankly, the status of women is still very low in Tibetan Buddhism. Tibetan teachers, on the whole, are still very sexist and patriarchal. Patriarchy is not a good thing, and has very negative consequences for women around the world. I suggest you look into the work of Karma Lekshey Tsomo, etc. One of the main terms in Tibetan for women is *skyes dman*, lower birth. This view is so endemic that the chapters on women's health in the medicine tantras begin:

Because of inferior merit, one obtains the body of a woman... female illness in the end become fourteen extra [diseases] for woman because their birth is lower.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:27 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Sherab said:

But this still does not resolve the dilemma of whether emptiness is conditioned or unconditioned.

Malcolm wrote:

Emptiness is the unconditioned nature of things. There are no appearances that are not conditioned and dependently arisen, therefore, there is no need to bracket appearance/emptiness as something distinct from dependent origination/emptiness, they are the same thing.

Why do we say emptiness is unconditioned? No one made emptiness, no one can increase emptiness, no one can decrease emptiness, no one can destroy emptiness. You might argue, well, what is the emptiness of a thing that has ceased to exist? Does that emptiness exist or not? If the emptiness of a given thing is conditioned, one should be able to describe how it arose. Merely stating that a thing's emptiness arose with the arising of thing itself is not adequate. When a thing perishes there is no need to discuss the nature of a nonexistent. When we examine the meaning of emptiness, we find that emptiness refers to the absence of four extremes of being in phenomena. Since all phenomena are free from four extremes, emptiness is therefore unconditioned.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:20 PM

Title: Re: How "new atheism" slid into the alt-right

Content:

Malcolm wrote:

This is an extremely narrow view of Islam.

Dharma Flower said:

You are saying things that are very hurtful for someone who actually cares about the Asian Buddhists who've been persecuted under Islam.

Malcolm wrote:

What about the Muslims that have been persecuted under Buddhism such as the Rohingya?

Dharma Flower said:

You seem to care more about liberal politics than Asian Buddhists being persecuted.

Malcolm wrote:

You are not being very specific. Which Asian Buddhists? Where?

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:14 PM

Title: Re: Lama Norha

Content:

Grigoris said:

Yes, in the West people tend to see Buddhism as a type of psychotherapy, but it is not.

treehuggingoctopus said:

It is the ultimate therapy, of the one-to-rule-them-all sort.

Grigoris said:

This leads to all sorts of problems since people approach Buddhism (and Buddhist teachers) with a whole lot of misconceptions and expectations and suddenly they find out that *gasp*, their teacher is human and makes mistakes! Shock, horror, swoon and faint... If people were more realistic in their expectations, then they would not fall from the clouds so often...

treehuggingoctopus said:

You need not bring psychotherapy into it at all. As we all know, in Vajrayana we have to see our guru as a living Buddha and not as a human being -- reconciling this with "realistic expectations" is obviously quite a challenge.

Grigoris said:

Maybe those coming to Buddhism should be seeking psychotherapy instead, since that, it seems, is what they need?

treehuggingoctopus said:

They certainly need Buddhadharma. Most of them -- of us, that is -- seem to need psychotherapy very much as well. But my point was different, and still stands: our gurus need to be realistic about who we are as well. And we are, most or at least great many of us, deeply troubled persons. We are not Tibetans, and we do not fit the profile of who becomes a good Dharma practitioner in Tibet or India -- those who go into Buddhadharma there would probably strive to be good Christians here. Most of us "Western" Buddhists are broken people who are ill at home in our culture, very often in our family, and pretty much always with ourselves.

It does not mean we will make lousy disciples. It does mean our problems need to be taken into account.

Malcolm wrote:

There is an awful lot of male privilege in Greg's opinions on this matter.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:13 PM

Title: Re: Lama Norha

Content:

smcj said:

I've got a recent update on the strictly traditional approach from the lama who is Situ R's representative in administrative matters. He said something to the effect of, "You are responsible for your own decisions. Think of all the things your lama tells you to do but you don't do them. But when he suggests having sex suddenly you think, 'I've got to do what the lama says.' It doesn't work that way."

Malcolm wrote:

Awesome way of passing the buck.

Author: Malcolm

Date: Monday, July 31st, 2017 at 9:11 PM

Title: Re: Lama Norha

Content:

TharpaChodron said:

Leonard Cohen told someone who was critiquing the retreat center as a place where crazy people go by saying that is what it's partly there for, for people who are sick and need help, sometimes.

Malcolm wrote:

And let's not forget that Cohen's teacher, Sasaki, hit on women so badly that the staff felt the need to entrance council women that they might be hit on, their breasts grabbed and so on.

They enabled the crap out of their teacher.

Author: Malcolm

Date: Monday, July 31st, 2017 at 8:57 PM

Title: Re: Lama Norha

Content:

Grigoris said:

Sorry, but did I say the actions were karmically positive? That still does not change the fact that the person that takes the vow is the one that is responsible for holding it. And, since when was rape (non-consensual penetration) a sexual act? Rape is an act of violence.

Malcolm wrote:

I will repeat what I said: a part of sexual misconduct is engaging in sex with someone who holds vows of celibacy.

In patriarchy, "consent" is an afterthought in power relations between men and women, especially in those situations where men exclusively hold ecclesiastical authority.

Grigoris said:

Because a lama is not a health professional and is not obliged, by law, to avoid sexual contact with his "flock".

Malcolm wrote:

In the United States, it is a state by state case. There are in fact many states where religious professionals are legally bound to follow a code of ethics similar to psychologists and so on.

Grigoris said:

The other thing that is important to take into consideration here is that Buddhism is not therapy, when a patient comes to me it is assumed that they have mental health issues that affect their normal personal and social functioning, this is not the case with Buddhism.

Malcolm wrote:

Buddhadharma is not psychotherapy, but it is medicine for suffering. It was for this reason the Buddha was called "The Great Physician." I am not sure how you can hold lamas, responsible as they are for treating patients with the diseases of samsara to a lesser standard than you would a psychologist, etc. If anything, the standards should be much more rigorous.

Grigoris said:

Let me reiterate the point also that ALL social interactions involve power imbalances.

Malcolm wrote:

The power imbalance between two children playing with a ball and the power imbalance of a lama preying on his female students is rather different, don't you think?

Author: Malcolm

Date: Monday, July 31st, 2017 at 8:47 PM

Title: Re: Lama Norha

Content:

Grigoris said:

The other thing that is important to take into consideration here is that Buddhism is not therapy, when a patient comes to me it is assumed that they have mental health issues that effect their normal personal and social functioning, this is not the case with Buddhism.

treehuggingoctopus said:

I think it definitely should be, at least in the West. We all know what sort of people are drawn to the Dharma, do we not?

Also, does not being mired in marigpa and addicted to dukkha spell the greatest insanity of them all? Let us face it: we are all one sandwich short of a picnic here.

Grigoris said:

The suffering of Samsara is endemic, every sentient being suffers. Psychological illness on the other hand is a specific type of suffering.

Yes, in the West people tend to see Buddhism as a type of psychotherapy, but it is not. This leads to all sorts of problems since people approach Buddhism (and Buddhist teachers) with a whole lot of misconceptions and expectations and suddenly they find out that *gasp*, their teacher is human and makes mistakes!

Malcolm wrote:

Well, you just tossed pure vision of your guru right out the window.

Grigoris said:

Shock, horror, swoon and faint... If people were more realistic in their expectations, then they would not fall from the clouds so often...

Malcolm wrote:

Perhaps the problem is the with teachers, and not the students. Did this occur to you?

Author: Malcolm

Date: Monday, July 31st, 2017 at 8:46 PM

Title: Re: Lama Norha

Content:

CedarTree said:

Follow that line of thinking and create a "dream bubble". Imagine you in a traditional setting in Tibet or some other place and you are sitting around a revered leader and then when you are alone he touches you.

Grigoris said:

I imagine it would be horrific. Your family has put a whole heap of expectations on you. You are probably young and poor without any other avenue of escape from your poverty. You may have actually been informed that this will happen to you and you are dreading it. Etc...

Frackin' awful!

Now take the leader and put him in a Western nunnery. The girls there are not young and naive, most of them are adults with life experience. They are not reliant on their practice in order to live. They do not have the social pressure to remain. They have been brought up in a culture where not only is sexual abuse not acceptable, but it is illegal. Etc...

Sounds like a recipe for disaster, right? A ticking bomb waiting to go off.

But this idea that somehow there is this massive power imbalance (like there is in the first example), well, quite clearly there is not. If it were a university or a school and one's future survival depended on getting through, getting high grades, etc... Well, yes, then there is some tangible pressure. A very real sense of dependence. But...

Still an unsavory state of affairs, of course...

Arnoud said:

Grigoris,

I know you are not victim blaming and shaming...

Malcolm wrote:

In fact, he is.

Author: Malcolm

Date: Monday, July 31st, 2017 at 8:44 PM

Title: Re: Lama Norha

Content:

heart said:

If the retreat lama don't respect your vows, who will?

/magnus

Grigoris said:

I'm sorry, but when I take vows I take them for myself not others. I do not expect others to respect, or even understand my vows. My expectations are for myself, not for others.

Malcolm wrote:

Engaging in sexual activity with someone who has taken vows of celibacy is clearly defined as sexual misconduct in Buddhadharma.

Author: Malcolm

Date: Monday, July 31st, 2017 at 3:56 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Sam Harris said:

We are at war with Islam. This is not to say that we are at war with all Muslims, but we are absolutely at war with the vision of life that is prescribed to all Muslims in the Koran.

Malcolm wrote:

This statement is blatantly ignorant.

Dharma Flower said:

He's saying that we're at war against international jihad, which is the drive to take over the world for Islam that has been part of Islam from the beginning. Millions of Asian Buddhists have died at the hands of Islamic conquest. Is there any Asian Muslim country that wasn't converted by the sword?

What Sam Harris is saying is that the Muslim world needs an enlightenment and a reformation, the same way that the West had an enlightenment and a reformation. Christianity had a very violent, brutal history too, but the West is different today because of the reformation and the enlightenment.

Malcolm wrote:

This is an extremely narrow view of Islam. You need to read:

Elverskog, Johan (2011-06-06). Buddhism and Islam on the Silk Road (Encounters with Asia) University of Pennsylvania Press.

Otherwise, you are just reciting the biased and flawed narrative of far-right radicals such as Alex Jones, and so on.

Author: Malcolm

Date: Monday, July 31st, 2017 at 3:42 AM

Title: Re: Lama Norha

Content:

Malcolm wrote:

2.) Womanizing is abusive.

Grigoris said:

Maybe in your WASP neck of the woods it is, but then again Lama Norlha is not a WASP is he? Neither is the majority of this planet.

What is "inappropriate", unfortunately, is culturally subjective/specific.

Malcolm wrote:

Womanizing is abusive and inappropriate no matter where in the world it happens and no matter in which culture. It is also inappropriate no matter who is doing it, tulku, lama, etc.

Strictly speaking, one should not be hitting on women who are in retreat, and who have adopted vows of celibacy.

Author: Malcolm

Date: Monday, July 31st, 2017 at 3:32 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Minobu said:

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Malcolm wrote:

this scandal is merely a symptom of a much broader problem. Alas, we keep treating symptoms without addressing the cause.

The broader issue to which I was alluding is patriarchy.

Author: Malcolm

Date: Monday, July 31st, 2017 at 2:20 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

As I said in the other thread, "This is not an issue of sex: this is an issue of patriarchy and power."

Author: Malcolm

Date: Monday, July 31st, 2017 at 2:19 AM

Title: Re: Lama Norha

Content:

Grigoris said:

Let's not freak out here: not everyone that went into retreat was savaged sexually by Lama Norlha Rinpoche.

We are talking about 8 women having sex with him over a forty year period. Six of which had bad sex with him!

Malcolm wrote:

It appears we are talking about someone who was not "having sex," but rather, apparently abusing his position of power to find sexual partners. This is a serious problem in Tibetan Buddhism. I have heard countless accounts of this kind of thing going on in numerous Sanghas such as the Sakya school, the Nyingma school, and the Kagyu school. Most American women I have discussed this with consider this a real problem, and all have been inappropriately approached on one occasion or another by lamas, monastic and nonmonastic.

Women do not expect to be hit on when they seek religious guidance. When they are, there are a variety of responses, most of them negative.

This is not an issue of sex: this is an issue of patriarchy and power.

Author: Malcolm

Date: Monday, July 31st, 2017 at 2:13 AM

Title: Re: Lama Norlha

Content:

Grigoris said:

Is Lama Norlha Rinpoche a monastic?

Malcolm wrote:

What matters here is that, "Most of the women (6) reported they felt the relationship to be detrimental to their psychological and personal wellbeing."

Grigoris said:

Yes, I agree, but it seems that people are up in arms because of his Buddhist religious status, rather than his actions.

I was looking to clarify if his sexual activity "in general" contravened his vows. If he is a lay teacher then there is no reason for him to abstain from having sex.

Malcolm wrote:

1.) He was womanizing, it does not matter if he was a monk or lay person.

Grigoris said:

If his sexual activity is abusive, well that is a completely different kettle of fish.

Malcolm wrote:

2.) Womanizing is abusive.

Grigoris said:

PS In the article it states that a number of the women involved in the "scandal" felt that the sexual activity benefited them and were upset over the ensuing publicity.

Malcolm wrote:

It seems that the majority of women were upset.

Author: Malcolm

Date: Monday, July 31st, 2017 at 1:45 AM

Title: Re: Lama Norha

Content:

Grigoris said:

Is Lama Norlha Rinpoche a monastic?

Malcolm wrote:

What matters here is that, "Most of the women (6) reported they felt the relationship to be detrimental to their psychological and personal wellbeing."

This is not new news, incidentally, even though the board of Wappingers Falls apparently only first heard about this in January. I myself have heard buzz about this for almost a decade.

M

Author: Malcolm

Date: Monday, July 31st, 2017 at 12:51 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

Strive said:

I think he has racist feelings against muslims...

Grigoris said:

Muslims are not a race, they are followers of a religion. A religion that any member of the human race (of which there is one) can become members of.

Strive said:

most muslim ppl are arabic and have brown skin color. if muslims were white instead do u feel there would be all this hatred against them? i doubt it Grigoris

Malcolm wrote:

No, the majority of Muslims are non-Arabic, 80%. In other words, only 2 out of every 10 Muslims are Arabic.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 11:14 PM

Title: Re: Lama Norha

Content:

kalden yungdrung said:

Tashi delek,

Lama-Norlha-Rinpoche.jpg

Is this fake news or not ?

<https://tricycle.org/trikedaily/kagyu-thubten-choling-monastery-working-sex-impropriety/>

Malcolm wrote:

No. It is real.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 10:51 PM

Title: Re: How "new atheism" slid into the alt-right

Content:

Dharma Flower said:

It's sad when Sam Harris' words are taken out of context in order to discredit him. Harris' words were taken from an interview with a Muslim activist against religious extremism.

Malcolm wrote:

Pretty hard to take this out of

<http://www.washingtontimes.com/news/2004/dec/1/20041201-090801-2582r/>:

Sam Harris said:

We are at war with Islam. This is not to say that we are at war with all Muslims, but we are absolutely at war with the vision of life that is prescribed to all Muslims in the Koran.

Malcolm wrote:

This statement is blatantly ignorant.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 10:34 PM

Title: Re: sem-ngo tropa ?

Content:

dzogchungpa said:

How about <https://books.google.com/books?id=ILbWj-GRzUMC&pg=PA263&lpg=PA263&dq=%22sems+ngo%22?>

kirtu said:

I had seen sems ngo 'phrod while I was researching the above and it looked promising but the Ranjung Yeshe Online Dharma Dictionary didn't have sems ngo 'phrod pa (it just listed sems ngo 'phrod and sems ngo 'phrod song pas). And then the tie-in with sems rtogs pa !

Thanks!

Kirt

Malcolm wrote:

What Eric PK meant was that the experience of Kensho and the experience of introducing the mind is the same experience. The difference of course is that the latter is a discovery, the former is an introduction.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 10:49 AM

Title: Re: Semen

Content:

jkarlins said:

Thanks for this discussion! I wonder about this. I'd consider myself a very minimal sadhana practitioner, not a bigtime yogi. How important is it to retain semen? I don't want to get gross, but I do notice my practice gets diffuse and weak if I Less so when I spend time with my wife. Sorry for the euphemisms, I'm pretty direct in person, but I don't want to offend anyone or be gross online.

Just wondering how important it is to retain as a basic sort of meditator, not doing 6 yogas, Dzogchen, anything like that. And I know I should ask my teacher, but I'm a little uncomfortable asking him.

Malcolm wrote:

Not important at all if your diet is rich enough in fat and oil and you are not doing tummo, karmamudra, or chulen practice.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 3:35 AM

Title: Re: How "new atheism" slid into the alt-right

Content:

TharpaChodron said:

Who would have thought that a philosophy created by all white, Western/European males could ever possibly be sexist, homophobic or racist?

A little diversity in their groupthink might go a long way. But, the whole viewpoint of "New Atheism" is rather anti-diverse. I've never been to a "Reason Rally" but I can certainly imagine what it's like.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 3:31 AM

Title: Re: Semen

Content:

tingdzin said:

Why is this is the Dzogchen forum? IMO the general Tibetan Buddhist forum would be better.

climb-up said:

I can't remember where, but I thought that ChNN in one of his books said precisely what Malcolm said above, but said that it was specifically a dzogchen understanding.

...I can't remember which book. I'll try to check.

tingdzin said:

Well, the whole ojas thing is Indian rather than Dzogchen, and seminal retention is also practiced by Taoists, among others.

Malcolm wrote:

In Tibetan, ojas is translated a mdangs. This fluid is discussed in the four medicine tantras, specifically in the explanatory tantra, in the chapter on physiology, chapter 5:. The metabolic heat of each individual tissue ripens the extract. The extract travels the path of the liver in nine channels that draw the extract from the stomach, changing into blood in the location of the liver; flesh from blood; from flesh changing into fat; from fat changing into bone; from bone changing into marrow; from marrow changing into semen (khu ba, śukra).

Their impure part is the stomach phlegm, bile, sebum, grease, teeth and nails, oil of the pores and the anus, reproductive fluid (sa bon).

The final state of the semen tissue (khu ba kham, śukra dhātu) is the supreme life-sustaining fluid (mdangs, ojas), located in the heart, pervading the entire body, and causes longevity, radiance, and brilliance.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 3:25 AM

Title: Re: Semen

Content:

tingdzin said:

Why is this is the Dzogchen forum? IMO the general Tibetan Buddhist forum would be better.

climb-up said:

I can't remember where, but I thought that ChNN in one of his books said precisely what Malcolm said above, but said that it was specifically a dzogchen understanding.

...I can't remember which book. I'll try to check.

Malcolm wrote:

Birth, Life, and Death.

Author: Malcolm

Date: Sunday, July 30th, 2017 at 1:10 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

smcj said:

You're pushing what appears to be a glossed-over view of Refuge that doesn't account for subtlety and the views and vows of the subsequent Yanas.

If you hold all three sets of vows, the higher vows trump the lower ones if they appear to conflict. According to the Bodhisattva yana the crucial aspect of an action is the motivation. By responding to the suffering of others with compassionate action stemming from pure motivation, that does not indicate any failure of refuge vows, because it's keeping one's Bodhisattva vows. To imply otherwise will lead others astray on a Mahayana forum.

Even 10th level Bodhisattvas take Refuge from their own unawareness. if you hold all three sets of vows, the higher vows trump the lower ones if they appear to conflict.

Yes. And I've been taught that the Vajrayana Vows can be summarized as "Never criticize anything."

Malcolm wrote:

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The person who told you this was an idiot.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 10:04 PM

Title: How "new atheism" slid into the alt-right

Content:

Malcolm wrote:

From the Enlightenment to the Dark Ages: How “new atheism” slid into the alt-right:

<http://www.salon.com/2017/07/29/from-the-enlightenment-to-the-dark-ages-how-new-atheism-slid-into-the-alt-right/>

Author: Malcolm

Date: Saturday, July 29th, 2017 at 9:53 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

Malcolm wrote:

Dzogchen means understanding both how things are and how they appear, and then behaving accordingly.

smcj said:

Correct. And that Buddha Activity perfectly accords with the situation spontaneously, without deliberation of any kind, right? Therefore without condemnation also, right?

Malcolm wrote:

This isn't Christianity. No one is saying Sogyal is going to burn in an eternal lake of fire (though apparently some Tibetan Lamas think that is what is going to happen to his student who have recoiled at his alleged actions).

smcj said:

In seeing 'how things appear' enlightenment also sees a sentient being's mistaken understanding. Compassion is the motivation for helping, not condemnation. No judgment or criticism need be involved.

Malcolm wrote:

I don't see any enlightened people in this game, neither Sogyal, nor the students. It is useless to pretend to be enlightened. It can be compassionate to toss someone in jail.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 9:50 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Sherab said:

It is possible to talk sensibly of emptiness as an object for a subject? If so, what are we to make of the inseparability of clarity and emptiness?

Malcolm wrote:

Clarity and emptiness are isolates of the mind: when we experience the clarity of the mind, we seal it with emptiness; when we experience emptiness, we seal it with clarity.

Sherab said:

When the mind experience emptiness, does it have emptiness as its object? That is the question which is not answer by your response above.

Malcolm wrote:

No, if it did that would be a concept of emptiness.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 12:00 PM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

dzogchungpa said:

If "In the Vajrayana there is no criticism." means "Vajrayana practitioners should not criticize anything or anyone." then, frankly, that is ridiculous.

smcj said:

Funny, I thought it was Dzogchen.

Malcolm wrote:

Dzogchen means understanding both how things are and how they appear, and then behaving accordingly. In this case it is pretty clear there is a big problem, and it does not seem to be the students, but rather the teacher. No amount of pious appeals to pure vision and so on are likely to remedy that situation.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 7:45 AM

Title: Re: klesavarana and jneyavarana in Dzogchen

Content:

Temicco said:

How do klesavarana and jneyavarana work in Dzogchen? If Dzogchen is a single state, is it innately free from both, such that one is entirely free of all obscuration so long as one is in rigpa? If so, then how is there any state of being free of klesavarana but not yet jneyavarana? If not, then how does it work?

Malcolm wrote:

Dzogchen is a uniform state. When it is recognized that is vidyā, rigpa; when it is not, that is avidyā, ma rig pa. The two obscurations exist when we are in a state of ma rig pa, ignorance.

Ma rig pa itself is the basis knowledge obscuration from which the obscuration of afflictions arises.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 7:43 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

There is actually a difference in the object: sūtra emptiness is the coarse emptiness, realized by a coarse, analytical mind. Vajrayāna emptiness is a subtle emptiness, realized by a subtle, nonanalytical mind.

Tsongkhapa said:

There is no difference in the object, what is different is the mind that is realising emptiness. The meaning of emptiness is the same whether it is being realised by a gross mind or by the mind of clear light.

Sherab said:

It is possible to talk sensibly of emptiness as an object for a subject? If so, what are we to make of the inseparability of clarity and emptiness?

Malcolm wrote:

Clarity and emptiness are isolates of the mind: when we experience the clarity of the mind, we seal it with emptiness; when we experience emptiness, we seal it with clarity.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 4:44 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tolya M said:

There is the possibility of infinite voids even if this refers to a way of classifying phenomena. I do not know if it is written somewhere in the Mahayana sutras, but comparing the lists of prajnaparamita, yogachara and Patisambhidamagga, such a conclusion seems plausible. The practice of looking into the sky, by the way, is partly from the Prajnaparamita sutras.

CHRISTOPHER HATCHEIL Naked Seeing said:

Then, Sakra, the lord of the gods, asked the venerable

Subhuti: "Noble Subhuti! When one practices yoga in this Perfection of Wisdom, on what does one practice yoga?"

Subhuti replied: "Kausika! When one practices yoga in this Perfection of Wisdom, one practices yoga in space. Kaurika!

Someone wishing to train and practice yoga in this Perfection of Wisdom should practice yoga in [a place] without cover."

Malcolm wrote:

This passage is discussed in Kalacakra commentarial literature by Naropa among others, but there it is said that the meaning of this is to be learned from a guru.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 3:39 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

CedarTree said:

Are you able to speak about the pointing out practice or would this violate the practice?

Malcolm wrote:

Direct introduction needs to be received from a master.

CedarTree said:

Absolutely amazing. Is there any origin on how this practice came to be?

Malcolm wrote:

Introduction is part of the three inner tantras of the nine yāna scheme. It does not really exist in lower tantras.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 3:29 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

CedarTree said:

Are you able to speak about the pointing out practice or would this violate the practice?

Malcolm wrote:

Direct introduction needs to be received from a master.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 3:00 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Grigoris said:

So emptiness is conditioned?

Malcolm wrote:

Of course not, but the mind that realizes it is conditioned.

Grigoris said:

But if the experience of an object is dependent on the mind experiencing it, doesn't that make the object conditioned?

Malcolm wrote:

Emptiness is not really an object, it is the state of things. In sūtra, emptiness is arrived at inferentially. The so called "direct perception of emptiness" is in every respect the absence of the perception of substantiality in/of things. This absence of perception is in fact an inference below the path of seeing in sūtra as well as Dzogchen, Mahāmudra, and so on.

The difference lies in whether or not the nature of the mind is directly pointed out. In sūtra it is not, and in Vajrayāna it is — gradually, in the case of Mahāmudra, or all at once, as in the case of Dzogchen.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 12:38 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Bakmoon said:

Are they different emptinesses, or are they the same emptiness being perceived in a coarse way and a subtle way? ('perceived might not be the best word to use but I'm not sure other word to use).

Malcolm wrote:

Emptiness is not an objective thing. Therefore, its subtly or coarseness depends on the mind that realizes it.

conebeckham said:

The "mind" that realizes emptiness in Tantra is a different "mind" than that which realizes emptiness via the path of analysis--I think even the Geluk lineage asserts this, yes?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 12:06 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Bakmoon said:

Are they different emptinesses, or are they the same emptiness being perceived in a

coarse way and a subtle way? ('perceived might not be the best word to use but I'm not sure other word to use).

Malcolm wrote:

Emptiness is not an objective thing. Therefore, its subtly or coarseness depends on the mind that realizes it.

Grigoris said:

So emptiness is conditioned?

Malcolm wrote:

Of course not, but the mind that realizes it is conditioned.

Author: Malcolm

Date: Saturday, July 29th, 2017 at 12:04 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

smcj said:

A class action based on physical assault would be what I would advise.

With another reading of the letter something became obvious to me. Since it is all the top people in the organization that are making the complaint, then going to court would be ridiculous. They'd be suing themselves!

Malcolm wrote:

No, they would be suing the corporate entity of Rigpa, a legally separate person. In any case, the person who should be sued is Sogyal, right?

Author: Malcolm

Date: Friday, July 28th, 2017 at 10:56 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Malcolm wrote:

There is actually a difference in the object: sūtra emptiness is the coarse emptiness, realized by a coarse, analytical mind. Vajrayāna emptiness is a subtle emptiness, realized by a subtle, nonanalytical mind.

Bakmoon said:

Are they different emptinesses, or are they the same emptiness being perceived in a coarse way and a subtle way? ('perceived might not be the best word to use but I'm not sure other word to use).

Malcolm wrote:

Emptiness is not an objective thing. Therefore, its subtly or coarseness depends on the

mind that realizes it.

Author: Malcolm

Date: Friday, July 28th, 2017 at 10:44 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

There is no difference between the meaning of emptiness in Sutra and Tantra

Malcolm wrote:

There is however a great difference in how they are realized. If this were not the case, there would be no difference between Sutra and Vajrayāna.

Tsongkhapafan said:

Of course, but there's no difference in the object.

Malcolm wrote:

There is actually a difference in the object: sūtra emptiness is the coarse emptiness, realized by a coarse, analytical mind. Vajrayāna emptiness is a subtle emptiness, realized by a subtle, nonanalytical mind.

Author: Malcolm

Date: Friday, July 28th, 2017 at 5:44 AM

Title: Re: Very sad news: Letter to Sogyal Rinpoche / Abuse allegations

Content:

TRC said:

I'll go by the eight senior signatories who composed the letter to Sogyal outlining the harm and abuse. I am going to trust their account, as they are the closest to him and have seen and witnessed his actions and the results of his actions. They are also long-term Dharma practitioners and are best placed to make a judgement.

Here is what they said to Sogyal in their reply to him. I've already quoted this, but it's worth quoting again. They actually deal directly with this point:

Grigoris said:

Like I said: "I think our vision is too obscured to be able to make the necessary judgments without falling prey to aversion and attraction."

I am not going to deny that it SEEMS that there is abuse.

TRC said:

Ours might be, but not the eight senior signatories of the letter, or for that matter those who have been abused. They might actually know if they have suffered actual harm.

Malcolm wrote:

"Harm" is subjective, that's why we have courts. If Sogyal was a monk, the standard would be more clear. He isn't, he is a layperson, and since this is a religious organization rather than the professional one, professional standards that apply to physicians, etc., may not apply. Then there is the issue of EU law. This is why I council that the Rigpa students need to take matters into their own hands, ala Kripalu.

TRC said:

n 1994, revelations surfaced of sexual relationships between Desai and several female ashram residents. When these and other alleged abuses of power were confirmed, Kripalu's Board of Trustees called for Desai's immediate resignation. Since 1994, and continuing today, there is no formal relationship between Kripalu and Desai.

Malcolm wrote:

<https://kripalu.org/about/kripalu/our-history>

Of course, Amrit Desai is still actively teaching and has many students.

Author: Malcolm

Date: Friday, July 28th, 2017 at 5:37 AM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Tolya M said:

Will the transmission by reading be given for the guru-yoga of Vimalamitra? Thank you!

Malcolm wrote:

It will be taken under advisement. we will see.

Author: Malcolm

Date: Friday, July 28th, 2017 at 5:36 AM

Title: Re: Tantra vs Sutra Emptiness

Content:

Tsongkhapafan said:

There is no difference between the meaning of emptiness in Sutra and Tantra

Malcolm wrote:

There is however a great difference in how they are realized. If this were not the case, there would be no difference between Sutra and Vajrayāna.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 10:17 PM

Title: Re: Tantra vs Sutra Emptiness

Content:

CedarTree said:

There has been some discussion that Tantra provides a deeper understanding of Emptiness than Sutra.

I thought it would be of benefit to contrast how Sutra and Tantra handle emptiness and broaden our understanding of Dharma.

To those that are knowledgeable about Mahamudra and Dzogchen please elaborate how emptiness is detailed/broadened in your tradition.

Malcolm wrote:

The mind that apprehends emptiness is held to be more subtle in Vajrayāna -- at least this is how the Gelugpas explain the difference.

The Nyingmapas, Sakyapas, and Kagyupas argue that the nature of the mind is introduced experientially and nonanalytically in Vajrayāna; whereas the analysis used in sutra is coarse and overly conceptual.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 10:05 PM

Title: Re: Buddhahood in This Life Transmission: 09/15/17

Content:

Malcolm wrote:

On September 15, 2017 Zangthal Editions and Wisdom Publications present a conversation between Tulku Dakpa Rinpoche and Daniel Aitken (Publisher, Wisdom Publications) from 5:00-6:00

pael said:

Is hearing of this conversation necessary for receiving transmisson?

Malcolm wrote:

Nope.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 5:38 AM

Title: Re: Very sad news

Content:

Malcolm wrote:

Reting was a student of Chatral Rinpoche, and had deep experience in Dzogchen teachings. HHDL has never expressed anything other than admiration for Reting.

cloudburst said:

Reting hatched a plot to have Taktra murdered. The Dalai Lama explains that he saw the order in Reting's own handwriting. Let's not get carried away.

smcj said:

You guys got sources for your histories?

Malcolm wrote:

Melvin Goldstein, among others.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 4:14 AM

Title: Re: Very sad news

Content:

Malcolm wrote:

Reting was a student of Chatral Rinpoche, and had deep experience in Dzogchen teachings. HHDL has never expressed anything other than admiration for Reting.

cloudburst said:

Reting hatched a plot to have Taktra murdered. The Dalai Lama explains that he saw the order in Reting's own handwriting. Let's not get carried away.

Malcolm wrote:

There was indeed a plot by Reting's followers, but Reting maintained his innocence in the plot. In any case, political assassination is an old story in Tibet.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 3:54 AM

Title: Re: Most Powerful Dharmapala?

Content:

Malcolm wrote:

I would add that all Dharmapālas protect all Dharma practitioners, whether they are Vajrayāna practitioners or not — that's their job.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 2:28 AM

Title: Buddhahood in This Life Transmission: 09/15/17

Content:

Malcolm wrote:

Who: Tulku Dakpa Rinpoche

Where: First Parish Unitarian Universalist, 3 Cambridge Street, Cambridge, Massachusetts

What: Buddhahood in This Life Reading Transmission

When: 5:00-9:30 PM

On September 15, 2017 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. This event is FREE. Please join us in person if you can or by webcast (URL forthcoming).

Tulku Dakpa Rinpoche was educated at Mindroling Monastery, the only tulku recognized by His Holiness the 11th Mindrolling 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.

Author: Malcolm

Date: Thursday, July 27th, 2017 at 2:20 AM

Title: Re: Very sad news

Content:

cky said:

Thank you!

Adamantine said:

Which regent did HHDL speak out about? Surely not the Reting Rinpoche, who was murdered?

Tenzin1 said:

I don't know that he specified which Regent.

Malcolm wrote:

HHDL indicated that it was Taktra Rinpoche, the regent appointed by the Shugden faction who had deposed Reting.

Reting was a student of Chatral Rinpoche, and had deep experience in Dzogchen teachings. HHDL has never expressed anything other than admiration for Reting.

Author: Malcolm

Date: Wednesday, July 26th, 2017 at 2:48 AM

Title: Re: Very sad news

Content:

kirtu said:

People are not supposed to perform divination at all. And in the West there is very little opportunity to avail oneself of Tibetan (or other) practices such as mirror gazing. And we cannot expect people just coming to the Dharma to do so anyway.

Kirt

Malcolm wrote:

.

In Hinayana people are not supposed to resort divination, etc. Secret Mantra is different.

kirtu said:

I am not speaking from a Hinayana perspective at all (ironically divination is rife in Asian Theravada).

Malcolm - you know perfectly well that there is no emphasis or encouragement at all in doing divination in Vajrayana by students. And few lamas I know encourage it at all. Different students are in fact treated differently on this by the same lamas btw.

At any rate a Vajrayana students is not supposed to do Mo until, what, they have finished a long Manjushri retreat? Yes, of course Mipham and probably Kongtrul wrote about divination (Mipham in detail). These are generally not taught to students. And mirror divination? That is not a common practice at all amongst students (or western monks). Even mala divination is not taught, at least not openly.

Kirt

Malcolm wrote:

This is just not my experience, kirt. For example Longsal Yudron ma dice divination is given by ChNN all the time, and there are many other mo systems ordinary Tibetans use all the time like mala mos, etc.

But this off topic.

Author: Malcolm

Date: Wednesday, July 26th, 2017 at 2:46 AM

Title: Re: Very sad news

Content:

Norwegian said:

And there are different kinds of divination practices. It's not just connected to Manjushri.

kirtu said:

Of course. And most of those not connected to Manjushri are really esoteric and locked away.

Kirt

Malcolm wrote:

Not at all.

Author: Malcolm

Date: Wednesday, July 26th, 2017 at 2:28 AM

Title: Re: Most Powerful Dharmapala?

Content:

Tenma said:

I've been a bit curious, who is the most powerful dharmapala? Also, who would be the most fastest dharmapala with quick results and which dharmapala would be the most wisest? Not only that, but which dharmapala would be the safest especially for a fourteen year old to practice and which would be the most violent and dangerous dharmapala to practice?

Malcolm wrote:

Lojong training.

Author: Malcolm

Date: Wednesday, July 26th, 2017 at 1:32 AM

Title: Re: Very sad news

Content:

dzogchungpa said:

Khenpo Ngachung's commentary on the "Examining the Teacher" section of WoMPT begins as follows:

Examine the teacher from a distance by what you hear said about him, from close up by what you can see for yourself, and by such means as divination and mirror gazing.

kirtu said:

People are not supposed to perform divination at all. And in the West there is very little opportunity to avail oneself of Tibetan (or other) practices such as mirror gazing. And we cannot expect people just coming to the Dharma to do so anyway.

Kirt

Malcolm wrote:

.

In Hinayana people are not supposed to resort divination, etc. Secret Mantra is different.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 2:52 AM

Title: Re: Very sad news

Content:

Malcolm wrote:

Yes, this a major reason these discussions should be handled with care. Ultimately it his needs to handled by the Rigpa Sangha. Kripalu offers a possible model.

Minobu said:

this sense of entitlement that leads led this rinpoche to this...is this common among these men with rinpoche in their title.?

Malcolm wrote:

It is common in all partriarchal cultures, and ours is no exception.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 2:51 AM

Title: Re: Very sad news

Content:

Minobu said:

my god man...this is not about whether it is a scandal or not...

this guy was supposed to be a Dzogchen master highly evolved..read my last post...

Malcolm wrote:

There is a great deal of hyperbole in Tibetan culture. Don't believe the hype.

Minobu said:

what about my Karma mudra post and the other stuff malcolm.

are you really just going to do this..

the post reminds me of Soygal's action..leave for retreat and prepare to die.

you know if this guy was really about all this have fun with wealth abuse the student women..it shows he is a fraud..actually never was what people claimed him to be.

end of.

have fun helping the guy out of this jam malcolm.

Malcolm wrote:

I have no interest in aiding or harming Sogyal. It is a broader issue, and this scandal is merely a symptom of a much broader problem. Alas, we keep treating symptoms without addressing the cause.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 2:47 AM

Title: Re: Very sad news

Content:

Malcolm wrote:

Yes, this a major reason these discussions should be handled with care. Ultimately it his needs to handled by the Rigpa Sangha. Kripalu offers a possible model.

CedarTree said:

The really sad thing is that a lot of people are going to see the news about this, discussions like this and others and not want to be involved with Gurus and or teachers.

Does this mean we shouldn't talk about it of course not but we should all practice noble speech and stress repeatedly that there are excellent teachers.

I can't even imagine how horrible it would be if we didn't have teachers like Ajaan Thanissaro, Bhikkhu Bodhi, Bhikkhu Analayo, Ajahn Amaro, Shōhaku Okumura Roshi, Shoryu Bradley, Mahasi Sayadaw & Sayadaw U Pandita, or Luang Por Chah!

Without these heavy weights that have been supported solely by lay people and have been able to deeply explore, draw out content, develop teaching and practices, and help guide many of us in different situations the Dhamma may be very hard in some senses to develop and or get started on.

Though these teachers are also pretty amazing examples. Usually live incredibly modestly (Some robes and a bowl) and in the Zen masters I mentioned one lives off the grid.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 2:42 AM

Title: Re: Very sad news

Content:

Grigoris said:

Is the problem really so widespread? Seems to me to be odd rotten apple here and there, but you seem to be implying that it is endemic. Is it?

Malcolm wrote:

People like scandals. They find them enjoyable.

Minobu said:

my god man...this is not about whether it is a scandal or not...
this guy was supposed to be a Dzogchen master highly evolved..read my last post...

Malcolm wrote:

There is a great deal of hyperbole in Tibetan culture. Don't believe the hype.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 1:49 AM

Title: Re: Very sad news

Content:

Karma Dorje said:

The more voices raised to declare that this behaviour is unacceptable, the more chance of real reform in our Buddhist organizations.

Grigoris said:

Is the problem really so widespread? Seems to me to be odd rotten apple here and there, but you seem to be implying that it is endemic. Is it?

Malcolm wrote:

People like scandals. They find them enjoyable.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 1:48 AM

Title: Re: Very sad news

Content:

Malcolm wrote:

Complain all you want (and you will), it will do nothing to prevent any harm you perceive being inflicted by Sogyal on others.

dzogchungpa said:

This is definitely false. I can say for a fact that some people will be deterred from getting involved with him due to such complaints.

Malcolm wrote:

And a lot people won't. In the end it is really not our business.

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 1:38 AM

Title: Re: Very sad news

Content:

Karma Dorje said:

I don't see how chasing pussy is anything other than a worldly activity.

justsit said:

How about we don't compound the problem by referring to women as pussy?

Malcolm wrote:

Thank you

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 12:07 AM

Title: Re: Very sad news

Content:

Karma Dorje said:

I don't see how chasing pussy is anything other than a worldly activity.

justsit said:

How about we don't compound the problem by referring to women as pussy?

Karma Dorje said:

That's of course a fair point but I wasn't equating women with pussy. I meant that this guy is simply objectifying and using women without consideration for their needs, desires and autonomy. We have enough of that here in the West already (which is probably why he came here in the first place, come to think of it). I put it this way specifically because it doesn't look any different to me than frat houses on vacation in Cancun.

Malcolm wrote:

Well, that is your karmic vision. Other people have different visions of Sogyal. Why is yours true and theirs false?

Author: Malcolm

Date: Tuesday, July 25th, 2017 at 12:02 AM

Title: Re: Very sad news

Content:

Karma Dorje said:

Of course bad actions by those acting from a position of authority can pose obstacles to the faithful. If we substitute Gilbert Gauthe for Sogyal, and the Catholic sexual abuse scandals for this current 20-year long Rigpa trainwreck, would you really say "Well that's just those boys' karma"?

Malcolm wrote:

We are not Catholics and no one yet has accused Sogyal of pedophilia. And yes,

everything is a result of karma. That does not make it "correct," however, the relationship between harmer and harmed is karmic.

Karma Dorje said:

Of course we have all done worse things many times over in previous lives, but that's not the point.

Malcolm wrote:

It is the point from which we must analyze ourselves before criticizing others.

Karma Dorje said:

This is not a question of policing morality but of trying to prevent further harm. The more voices raised to declare that this behaviour is unacceptable, the more chance of real reform in our Buddhist organizations.

Malcolm wrote:

All I can say is that this is fantasy. Complain all you want (and you will), it will do nothing to prevent any harm you perceive being inflicted by Sogyal on others. Only a criminal or civil finding will put an end to it.

Karma Dorje said:

That is the democratic principle in operation.

Malcolm wrote:

The Democratic principle is that if one person feels injured by another, they file a complaint in court and seek redress through the legal system. The accused is presumed innocent until guilt is proven.

Karma Dorje said:

Threads like this can help inform vulnerable students that they can and should say no to unscrupulous teachers.

Malcolm wrote:

Threads like this mainly serve to rouse people's afflictions, hence my description of it as Mi kha.

Karma Dorje said:

I don't see how chasing pussy is anything other than a worldly activity. If Sogyal wants to do that, he at very least should not abuse the position of trust he is in to do so.

Malcolm wrote:

If it is just a matter of seeking sexual partners, everyone involved presumably is a consenting adult. Whether it is liberating activity or just sex is not something we actually have the capacity to perceive with our limited samsaric vision. If Sogyal was forcing his women student to have abortions after he impregnated them, for example, then this would be entirely different, of course. Therefore, this is none of our business, in

absence of other information.

Physical assault is a criminal act, either a misdemeanor or a felony depending on how severe the resulting harm. A punch in the stomach is likely a misdemeanor unless there is some damage to an organ. However, the proper forum adjudicating this is the courts, not DW. Hence my observation that Sogyal has become the OJ of Tibetan Buddhism.

Author: Malcolm

Date: Monday, July 24th, 2017 at 10:56 PM

Title: Re: Very sad news

Content:

Karma Dorje said:

One ought not to use a term like "lynch" to describe criticism of an authority figure for hypocrisy and moral turpitude, particularly when you live in a not so open, not so democratic country that has actually lynched people of colour in the not-so-distant past.

Malcolm wrote:

In point of fact, he is being accused of far more than "hypocrisy and moral turpitude." Your have aversion to the country of your birth is irrelevant.

Author: Malcolm

Date: Monday, July 24th, 2017 at 10:50 PM

Title: Re: Very sad news

Content:

TRC said:

Yes, all that matters is that Sogyal hasn't done anything legally wrong in the regards to the law, not whether he has done anything ethically and morally wrong in regards to the Dharma.

Malcolm wrote:

Correct, we ought not lynch people in an open democratic society. The general principle is innocent until proven guilty.

This whole thread is Mi kha.

Karma Dorje said:

One ought not to use a term like "lynch" to describe criticism of an authority figure for hypocrisy and moral turpitude, particularly when you live in a not so open, not so democratic country that has actually lynched people of colour in the not-so-distant

past.

This is not a court of law. You are free to choose not to speak out about the bad behaviour of your coreligionists. It is not the moral high ground you are presenting it as, however. I have first hand experience of the obstacles this kind of depravity can put in the way of new and potential Buddhists. While you choose not to speak of it, you have had the same experience with friends of yours (as you have shared). There have already been several out-of-court settlements for large sums of money made by Sogyal/Rigpa to his accusers. This is not mere rumour. or gossip.

After consideration and reflection I will continue to speak out about what I see as wrong. At least the conversation here is not devolving to talking about lizard creatures and Big Pharma poisoning the water and our food supply, or opining that the reason people have a problem with this fiasco is that they don't like Asian men sleeping with white women like that other Vajrayana forum.

Malcolm wrote:

I am not claiming any moral high ground at all. I am simply observing that no one here is in possession of facts. All we have is allegations of misconduct and one or more settlements out of court (which are not admissions of guilt). I would also observe that truly unethical teachers are rarely, if ever, "brought down" by "outing" them. I have no opposition to his students releasing their letter. However, the perseveration, speculations, moral indignation, and pointless gossip present in this thread serves no one.

No one can put obstacles in front of new Buddhists (are there any in truth?), including a bad teacher. If we make a connection with a bad teacher, that is on us. That is our karma. We learn from that experience and move on. We all have lived many lifetimes, and have done many worse things in our past lives than Sogyal's accusers allege against him. When criticizing others it is useful to maintain a multi-life perspective about oneself. And of course there is Angulimala.

The tone of this thread is rather WASPy, and not very Buddhist at all. I am not defending Sogyal, incidentally. My point is completely different. And if in the end Sogyal is actually guilty of all these alleged misdeeds, he will suffer the result of his own karma. Karma is unerring.

Author: Malcolm

Date: Monday, July 24th, 2017 at 10:04 PM

Title: Re: Very sad news

Content:

TRC said:

Yes, all that matters is that Sogyal hasn't done anything legally wrong in the regards to the law, not whether he has done anything ethically and morally wrong in regards to the Dharma.

Malcolm wrote:

Correct, we ought not lynch people in an open democratic society. The general principle is innocent until proven guilty.

This whole thread is Mi kha.

Author: Malcolm

Date: Monday, July 24th, 2017 at 1:26 PM

Title: Re: Very sad news

Content:

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.

Karma Dorje said:

With all due respect, if this fat, abusive Sogyal prick was a Mormon we would all be going on about how degenerate the Mormon religion is and not hemming and hawing about whether he "has realization".

I am sorry, but all of the equivocation on this is not good for Tibetan Buddhism in the West. The ridiculous level of sexism and misogyny in Tibetan culture has to stop, if not in Tibet and the diaspora, then certainly among western practitioners. This is not a case of he said/she said. There are years of reports from some of his closest students that substantiate Sogyal's abusive, predatory behaviour.

If we can't draw clear lines against behaviour like that, it is no wonder that western sanghas with a few exceptions are the domain of aging hippies and GenX'ers. Even if this alleged tulku has the realization to carry on like this without harm to himself, he is clearly harming others. I mean, Jesus H. Christ have we learned nothing from the Osel Tenzin fiasco? This is not a difficult topic.

What would we say about abusive Catholic priests molesting young boys? That it was OK because it brought the boys closer to God? Give me a break.

Whether you are Sogyal Lhakar, Younge Khachab or Osel Tenzin if you can't keep your pants on, don't call yourself a Dharma teacher.

Author: Malcolm

Date: Monday, July 24th, 2017 at 11:18 AM

Title: Re: Very sad news

Content:

dzogchungpa said:

I am not trying to defend the notion that SR has realization but it is interesting to note the following passage from <http://all-otr.org/public-talks/1-following-the-dzogchen-path>:

dzoki said:

Statements like these mean nothing. Only buddha can see realization of others.

kirtu said:

Only a Buddha can accurately or possibly directly know the realization of others. But Shantideva clearly says "where there is smoke, there is fire (in a positive way). Although we are personally afflicted we can examine the good qualities of others and infer some level of realization (or not). Secondly there are other guidelines and these were apparently used in the mid 1800's by Jamgon Kongtrul and Janmyang Khyentse Wangpo to evaluate each other's levels of realization (probably initiated on the part of JKW).

Kirt

Malcolm wrote:

Sometimes smoke is not smoke, but mist.

Author: Malcolm

Date: Sunday, July 23rd, 2017 at 9:44 PM

Title: Re: Very sad news

Content:

cky said:

Could someone with some knowledge on the topic of Samaya (Malcolm?) please be so kind and say a few words to clear up the following?

1) We're harming Samaya by exposing our Guru after we've have been sexually or physically abused by him

Malcolm wrote:

It is a delicate subject and should be treated with care. Simply finding that you do not like a guru after all, and feel he or she is not being super nice to oneself and meeting one's expectations is not a grounds for "outing" a guru. In our culture we are overly sensitive about being respected. If you wanted to sleep with your guru, and then found out they have other partners, that is your problem. If on the other hand you or someone you know are physically damaged by a teacher, sexually assaulted/raped, or subjected to clear psychological abuse, this may be sufficient grounds for exposing a teacher.

A lot of so called "guru abuse" is a co-created problem where students lose their perspective and feed a guru's ego, the latter in turn begin to feel invincible, and there is kind of snowball effect of ego inflation: the student feels their master is enlightened, the master begins to believe student mythology, and then the master loses perspective. In this case, students really need to reflect on their own role in their own "abuse" in terms

of how much they were involved in inflating their master's ego in order to inflate their own. In short, it may be a practice to view our guru as enlightened, but we really should not keep telling them that over and over again. If our guru is truly realized, it will be evident when they die. Until then, it is best to maintain a balanced perspective and keep good boundaries.

If our guru is a truly harmful being, it is they who are breaking samaya and not we. They cannot repair samaya they break with their students. We can always repair our samaya with respect to all our teachers.

It is very perilous to be a guru. It is a great responsibility. And, it is the case that sometimes flawed gurus generate a great deal of benefit for the majority of their students, at the expense of a few.

With respect to the Sogyal affair, I have no personal opinion about the matter which I choose to share, apart from my comment about his letter. I was not there, I did not see what happened, and in this country, America, accusations are not sufficient proof to convict, despite movies, testimonies, and so on. I am afraid that Sogyal is now something like the OJ Simpson of Tibetan Buddhism, his letter is the white bronco, and one's opinion of his guilt or innocence depending on which side of the ethnic/traditionalist divide you stand.

One thing to bear in mind is that Sogyal has had a huge hand in introducing thousands of western students to luminaries like Dilgo Khyentse and so on, whom they otherwise may have never met or would have had great difficulty receiving teachings from. His book, whether personally authored or ghostwritten, has been a major introduction to Tibetan Buddhism for hundreds of thousands of people. Like any person living in a democracy, he deserves the right to a fair trial, not the incessant sniping on the internet to which he has been subjected for decades. If someone has a criminal or civil complaint, they should file it in the French Courts. Otherwise, this is all hearsay, and hearsay bears no legal weight whatsoever. If he is not doing anything for which he may held criminally or civilly liable, one may find his lifestyle and choices distasteful and disturbing, but it is also none of one's business. One is not obligated to participate in his Sangha.

M

Author: Malcolm

Date: Saturday, July 22nd, 2017 at 9:03 PM

Title: Re: Very sad news

Content:

Vasana said:

All sounds very messy. Let's just hope for all involved that samayas are repairable.

Malcolm wrote:

When a guru breaks samaya, it is irreparable.

Author: Malcolm

Date: Saturday, July 22nd, 2017 at 12:47 PM

Title: Re: Very sad news

Content:

Johnny Dangerous said:

I wish the best to the Rigpa community and pray for some serious healing to take place.

CedarTree said:

I second this.

I think we need to start creating ethical standards though were money and lifestyles are humble. This is a spiritual path after all.

Malcolm wrote:

There is nothing wrong with wealthy teachers. How they derive their wealth however is of some concern.

Author: Malcolm

Date: Saturday, July 22nd, 2017 at 12:46 PM

Title: Re: Very sad news

Content:

dzogchungpa said:

FWIW, here's a response from SR:

<https://whatnow727.wordpress.com/responses/>

Malcolm wrote:

Doesn't seem to be worth very much: a lot of me, me, me, and not very much else.

Author: Malcolm

Date: Saturday, July 22nd, 2017 at 12:07 PM

Title: Re: Loppon Ogyan Tanzin Rinpoche European Teaching Tour 2017

Content:

Grigoris said:

No, according to the "strict" definition Rinpoche is not a Terton. He is not even a Tulku so how can he be a Terton? These teachings are Pure Visions.

Malcolm wrote:

Being a recognized tulku is not a precondition for being a terton.

Grigoris said:

A Terton has to be one of the 25 disciples of the Guru Rinpoche, correct? So how can one be a Terton, without being a Tulku, given that they would have to be a rebirth of one

of the 25 disciples?

Malcolm wrote:

One can be an emanation of Guru P, for example, Rigdzin Jatson Nyingpo.

Author: Malcolm

Date: Friday, July 21st, 2017 at 10:01 PM

Title: Re: Emptiness: expedient or certain teaching?

Content:

Bakmoon said:

Also, I find this is an extremely useful proof-text to show that emptiness is a definitive teaching, especially against the hard line true-self Buddha-nature people who generally subscribe to the three turnings idea.

Malcolm wrote:

I have written on this subject here a lot, you should look up my posts on the subject.

Author: Malcolm

Date: Friday, July 21st, 2017 at 9:57 PM

Title: Re: Transmission

Content:

Malcolm wrote:

You should receive transmission if you are interested in Dzogchen. Otherwise it is like looking at a coffee grinder and never plugging it in.

lee said:

Hi all,

I have only been reading about Dzogchen for the last 6 weeks and with the transmission coming up, i have doubts whether or not i'm ready to receive it.

I am nearly through the GuruYoga book and have the worldwide transmission dvd to practice with, but with such little time to develop the practice, i'm stuck wondering whether or not i should participate in the event.

As for understanding Dzogchen (the basics) i'm still very much in my infancy and for me i kind of feel like i should be focusing more on developing both the guru practice (to receive correctly not to develop it in the same way as after the transmission) and gain a little deeper into my understanding of the structure and basic theory of it.

Whats your thoughts on this, should i keep studying non restricted content and develop the mantras and movements of GuruYoga or do i go ahead with the upcoming

transmission with very little understanding of it's structure and little practice of the event itself?

The reason why i ask is that im getting mixed signals on the topic, some people are saying get it done because his health is getting worse and from what im getting from the books iv read is, the student understands the theory of it and practices the event in order to be able to have the capacity to receive it.

Thank you

Author: Malcolm

Date: Friday, July 21st, 2017 at 9:48 PM

Title: Re: The Hundred-Syllable Mantra

Content:

mutsuk said:

BTW Lung tha and Kalden Yungdrung are one and the same person, right ? I thought having two accounts was prohibited and against the rules...

Malcolm wrote:

No, definitely not.

Author: Malcolm

Date: Friday, July 21st, 2017 at 9:42 PM

Title: Re: Loppon Ogyan Tanzin Rinpoche European Teaching Tour 2017

Content:

Grigoris said:

No, according to the "strict" definition Rinpoche is not a Terton. He is not even a Tulku so how can he be a Terton? These teachings are Pure Visions.

Malcolm wrote:

Being a recognized tulku is not a precondition for being a terton.

Author: Malcolm

Date: Friday, July 21st, 2017 at 12:16 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

The basis of the bodhisattva path is renunciation, which is obvious even to beginners, let alone scholars.

Tuybachau said:

The basis of the bodhisattva path is the Buddha Nature which has nothing to do with

renunciation or/and appropriation... That is what the definitive teaching is about and why it is to be relied on.

Malcolm wrote:

You seem to have a problem distinguishing view and path.

Author: Malcolm

Date: Thursday, July 20th, 2017 at 11:58 AM

Title: Re: original buddhism

Content:

Tuybachau said:

You keep on asserting that a bodhisattva's path is bounded by renunciation...

Malcolm wrote:

The basis of the bodhisattva path is renunciation, which is obvious even to beginners, let alone scholars.

Author: Malcolm

Date: Wednesday, July 19th, 2017 at 11:27 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

Expedient means are also used by bodhisattvas for their own training, for example, śīlapāramita, the perfection of discipline which necessarily involves renunciation such as abandoning killing, stealing, lying, sexual misconduct and intoxication.

A bodhisattva may engage in any of those five misdeeds for the benefit of others, but not for his or her own benefit. Therefore, the bodhisattva path is a renunciate path in general.

Tuybachau said:

- The monastic codes, vinaya, should not be confused with the definitive teaching on which the bodhisattvas rely. Bodhisattvas can choose to assume any role such as that of a fully ordained, a sramana, who keeps 250 precepts or an apprentice, a samanera, 10 precepts, or an upasaka 5, or someone like Devadata, or a prostitute. The path of a bodhisattva is not defined by one or more of the expedient means that bodhisattva employs but:

"

Wisdom is the bodhisattva's mother,
expedient means his father;
of those who guide and teach all beings,

there are none not born of these.

"

From Chapter 8 THE BUDDHA WAY of the Vimalakirti Sutra

Malcolm wrote:

Mahāyāna indeed has both provisional teachings and definitive teachings. For example, the Avatamska teaches the definitive teachings on practicing the path, which involve renunciation, etc., included in the seven limbs.

For their own practice of the path, bodhisattvas are obliged to abandon the ten nonvirtuous deeds, eating meat and so on. Therefore, the bodhisattva path is a renunciate path in general.

Tuybachau said:

- For his/her own practice of the path, a bodhisattva relies on the definitive teaching to employ one or more of the expedient means. In the definitive teaching:

"

Here, Sariputra, a Bodhisattva, a great being, having stood in the perfection of wisdom, by way of not taking his stand on it, should perfect the perfection of giving, by way of seeing that no renunciation has taken place, since gift, giver, and recipient have not been apprehended. He should perfect himself in the perfection of morality, through not transgressing into either offence or non-offence. He should perfect the perfection of patience and remain imperturbable. He should perfect the perfection of vigour, and remain indefatigable in his physical and mental vigour. He should perfect the perfection of meditation, and derive no enjoyment (from transic meditation). He should perfect the perfection of wisdom, on account of the fact that he apprehends neither wisdom nor stupidity.

"

From Chapter 2 THE THOUGHT OF ENLIGHTENMENT of The Large Sutra on Perfect Wisdom

"

Subhuti : If, O Lord, form should be seen as empty of form, etc. to: enlightenment as empty of enlightenment, how can of a Bodhisattva who courses in perfect wisdom the coursing take place?

The Lord : A noncoursing is the bodhisattva's coursing in perfect wisdom.

Subhuti : For what reason?

The Lord : Because no perfect wisdom can be apprehended, no Bodhisattva, no coursing, no one who courses, nor that whereby or wherein he courses. It is thus that a Bodhisattva's coursing in perfect wisdom is a noncoursing in which all these discourings are not apprehended.

"

From Chapter 63 MANY QUESTIONS CONCERNING THE DUALITY OF DHARMAS of The Large Sutra on Perfect Wisdom

- As I said before, those who confuse worldly things with bodhisattvas' wisdom and practice do not know this path.

Malcolm wrote:

And I as said before, those who do not understand that bodhisattvas rely on the two truths, and not just one, do not understand Mahāyāna. You keep on asserting there is no use for the relative things of the path for a bodhisattva themselves.

Author: Malcolm

Date: Wednesday, July 19th, 2017 at 7:53 AM

Title: Re: Sam Harris, Musk Deer Hunter?

Content:

Wayfarer said:

David Brazier's recent book 'Buddhism is a Religion' is a series of essays protesting the 'secularisation' of Buddhism.

Malcolm wrote:

Yes, this trend will destroy the Dharma.

Author: Malcolm

Date: Wednesday, July 19th, 2017 at 7:52 AM

Title: Re: original buddhism

Content:

Tuybachau said:

[

- The expedient are expedient as they are employed to lead sentient beings to the realization of the definitive teaching. Things are not expediently used when they are confused with the definitive.

Malcolm wrote:

Expedient means are also used by bodhisattvas for their own training, for example, śīlapāramita, the perfection of discipline which necessarily involves renunciation such as abandoning killing, stealing, lying, sexual misconduct and intoxication. A bodhisattva may engage in any of those five misdeeds for the benefit of others, but not for his or her own benefit. Therefore, the bodhisattva path is a renunciate path in general.

Tuybachau said:

- Mahayana teaches the definitive meaning. Bodhisattvas who rely on the definitive meaning can use whatever expedient means they see fit: renunciation, appropriation, abandonment, attainment..

Malcolm wrote:

Mahāyāna indeed has both provisional teachings and definitive teachings. For example, the Avatamska teaches the definitive teachings on practicing the path, which involve renunciation, etc., included in the seven limbs.

For their own practice of the path, bodhisattvas are obliged to abandon the ten nonvirtuous deeds, eating meat and so on. Therefore, the bodhisattva path is a renunciate path in general.

Author: Malcolm

Date: Tuesday, July 18th, 2017 at 1:36 PM

Title: Re: original buddhism

Content:

Malcolm wrote:
common Mahāyāna

Queequeg said:

Sorry to interrupt. I have not been following along except the last page.

Is this a technical term?

Malcolm wrote:

Yes. It refers to all non-Vajrayāna traditions including Chan/Zen.

Author: Malcolm

Date: Tuesday, July 18th, 2017 at 1:15 PM

Title: Re: Emptiness: expedient or certain teaching?

Content:

Anonymous X said:
Being present...

Malcolm wrote:

... just means you know what you are doing when you are doing it.

Author: Malcolm

Date: Tuesday, July 18th, 2017 at 7:02 AM

Title: Re: Sam Harris, Musk Deer Hunter?

Content:

michaelb said:
It's hardly fair to judge Harris by what people say on his forums.

Malcolm wrote:

Correct. But Harris has said enough to cast his understanding in doubt. (mic drop)

michaelb said:

The question wasn't his understanding but his attitude; whether he was being insincere and cynical, "like a musk deer hunter." I don't think he was. He seems to have had an ongoing relationship with Tulku Urgyen over the last five years of TUR's life. He valued what Tulku Urgyen taught him as the most valuable thing he has ever been taught and, whilst not setting himself up as a dzogchen teacher, has done his best to convey what he understood from what TUR and others taught him.

Malcolm wrote:

Musk hunters also value musk glands for their scent, which is extremely valuable. One needs musk deer to obtain musk glands. The very fact he dismisses samaya as anachronistic demonstrates his attitude is incorrect.

Author: Malcolm

Date: Tuesday, July 18th, 2017 at 6:58 AM

Title: Re: original buddhism

Content:

pael said:

Where to get Bodhisattvapitika Sūtra in English?

monktastic said:

From a brief search it seems to be a synonym for the Avatamsaka Sutra, which can be found in many places (e.g., http://www.cttbusa.org/avatamsaka/avatamsaka_contents.asp).

Malcolm wrote:

It is not that sutra. It is an separate sūtra.

Author: Malcolm

Date: Tuesday, July 18th, 2017 at 6:58 AM

Title: Re: original buddhism

Content:

Tuybachau said:

By claiming that mahayana, the path of bodhisattvas, is a path of renunciation, one slanders the dharma.

Malcolm wrote:

This suggests your understanding of the Mahāyāna is somewhat deficient You should perhaps read the Bodhisattvapitika Sūtra, Bodhicaryavatara, Siksasammucaya, and so on.

Tuybachau said:

If you aspire to the path of bodhisattvas, mahayana, you should learn to rely on the definitive meanings not the provisional 依了義、不依不了義.

See Mahaparinirvana sutra chapter 8 The Four Reliances/Dependables 四依止 and this sutra:

http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi_pdf/sutra8/T13n0420.pdf

Malcolm wrote:

Relying on the definitive meaning in no way contradicts the path of renunciation which is clearly taught as the principle expedient means in Mahāyāna. To insist that it does means abandoning the relative in favor of the ultimate. Buddha taught two truths; the one of worldly convention, and the ultimate truth. These two truths are not in contradiction. Someone who does not understand that common Mahāyāna is a path of renunciation does not understand the meaning of the two truths.

Author: Malcolm

Date: Monday, July 17th, 2017 at 11:10 PM

Title: Re: Reliance on Rites and Rituals

Content:

Wayfarer said:

When I took my formal refuge ceremony, at Nan Tien Temple, in 2005, one of the points I particularly noticed in the vows, was to avoid 'reliance on rites and rituals.' It struck me as a little incongruent, as what I was engaged in was indeed 'a rite', namely, the rite of taking refuge. I read this again the other day while studying a Dharma text - that the bodhisattva is to avoid reliance on rites and rituals. But Buddhism has its rituals - even a daily meditation is a ritual, or so it seems to me. And as I understand it, life in many Buddhist monasteries is a constant succession of recitations which I would have thought were 'rites'?

So, what do I make of this apparent discrepancy between principle and practice, if indeed it is? Is there a difference between chanting the Buddhist precepts, and what is considered a rite or ritual?

Thanks to all

Malcolm wrote:

It means believing that rites result in liberation.

Author: Malcolm

Date: Monday, July 17th, 2017 at 11:07 PM

Title: Re: original buddhism

Content:

Tuybachau said:

That classification teaching is either provisional or dishonest.

Malcolm wrote:

Or your understanding itself is incomplete. Have you considered this possibility?

Tuybachau said:

By claiming that mahayana, the path of bodhisattvas, is a path of renunciation, one slanders the dharma.

Malcolm wrote:

This suggests your understanding of the Mahāyāna is somewhat deficient You should perhaps read the Bodhisattvapitika Sūtra, Bodhicaryavatara, Siksasammucaya, and so on.

Author: Malcolm

Date: Monday, July 17th, 2017 at 1:48 PM

Title: Re: Sam Harris, Musk Deer Hunter?

Content:

Johnny Dangerous said:

I have to say I find it hilarious that there are people on his forums fretting because they can't find "secular" Dzogchen and Mahamudra teachers, i've actually read through some of those threads.

michaelb said:

It's hardly fair to judge Harris by what people say on his forums.

Malcolm wrote:

Correct. But Harris has said enough to cast his understanding in doubt. (mic drop)

Author: Malcolm

Date: Monday, July 17th, 2017 at 1:41 PM

Title: Re: original buddhism

Content:

Tuybachau said:

- Bodhisattvas practicing Prajnaparamita on the Mahayana path do not either renounce or appropriate either Samsara or Nirvana.
- Mahayana is not about renunciation and/or appropriation.

Anonymous X said:

From the Dzogchen point of view, Malcolm is repeating how the sutra system is classified, a path of renunciation, both Hinayana & Mahayana.

Lopon Tenzin Namdak: From Bonpo Dzogchen Teachings,

Both the Buddhist and the Bonpo teachings are divided into Sutra, Tantra, and Dzogchen. Each of these three systems has a different Base, a different Path, and thus they lead to a different Fruit or result. The method proper to the Sutra system is the path of renunciation (spong lam), the method proper to the Tantra system is the path of transformation, (sgyur lam), and the method proper to Dzogchen is the path of self-liberation, (grol lam).

Tuybachau said:

That classification teaching is either provisional or dishonest.

Malcolm wrote:

Or your understanding itself is incomplete. Have you considered this possibility?

Author: Malcolm

Date: Saturday, July 15th, 2017 at 11:18 PM

Title: Re: Where does the idea of the three paths come from?

Content:

heart said:

So this distinction is coming from the Bon tradition?

/magnus

Malcolm wrote:

Rangjung Dorje also discusses this.

Author: Malcolm

Date: Friday, July 14th, 2017 at 7:52 PM

Title: Re: Dudjom Dzambala Practice

Content:

Karinos said:

this is nice, but many western "ngagpas" I met have little clue about Mahayana motivation and are just simply attracted to Tibetan shamanism. They look for exotic courses and empowerments for wealth, healing and power to get rich, healthy and powerful. Fortunately Lamas are smart to use this occasion to teach something about Mahayana, Tantra or Dzogchen, so there is still hope

Malcolm wrote:

The ngakpa ordination is connected with both Dzogchen view and great compassion for sentient beings, so you might be talking about ngakpa wannabes, people who like wearing the outer paraphernalia of ngakpas, but you are not talking about real ngakpas,

western or otherwise.

Author: Malcolm

Date: Wednesday, July 12th, 2017 at 2:00 PM

Title: Re: Dudjom Dzambala Practice

Content:

Miroku said:

However if we receive teachings from an accomplished lama with whom we can be sure he has not broken his samaya, then the teaching should be still as powerful as powerful as at the beginning if the lineage of that teaching is pure, right?

Isn't breaking samaya quite hard though?

Malcolm wrote:

The issue is not generally with the Lamas in a lineage, The issue is the students.

TharpaChodron said:

why should the students, who are by nature learning and imperfect, be an issue with the value of the teaching and the Lamas?

Malcolm wrote:

When students break samaya it affects their Guru's possibility of manifesting Rainbow body, among other things, and generally degrades the power of a given lineage. This is why in every generation there are tertons like Dudjom Rinpoche, and so on. But after some time broken samayas on the part of the students degrade the blessings of these teachings and they are not as effective, signaling the need for new terms.

Author: Malcolm

Date: Wednesday, July 12th, 2017 at 8:05 AM

Title: Re: Practical Recognition of Ignorance

Content:

Sherab said:

I would argue that the lack of insight on the emptiness of all phenomena is what enable a grasping at a self. If there is insight on emptiness, there will be no grasping at a self.

Malcolm wrote:

It is called connate ignorance in other teachings than Dzogchen because sentient beings do not recognize the nature of their own minds, inseparable clarity and emptiness. The way the Sakypas frame this, for example, is because the emptiness of the mind is not recognized, this causes nirvana. Because the clarity of the mind is not recognized, this causes samsara. Because their inseparability is not recognized, this is the source of the misperception of self. So, it is not simply a matter of lacking insight into emptiness alone. It is a matter of not recognizing the nature of the mind in its

totality. The Dzogchen account, given above, is very different. The Sakya theory has another interesting twist— they identify tathāgatagarbha as the inseparability aspect of inseparable clarity and emptiness because clarity and emptiness are themselves extremes to be avoided.

Sherab said:

It looks as if you use "connate" here to mean "inherent" or inborn. Whereas when you use "connate" in relation to Dzogchen, you appear to mean "co-emergent" or "arising simultaneously". Am I understanding you correctly?

When one talks of extremes, one normally talks of polar opposite. Therefore I find it strange that Sakya theory considers clarity and emptiness as polar opposites. A combination of polar opposites i.e. extremes, if at all possible, simply gives rise to a third extreme.

Malcolm wrote:

Connate means connate, not innate.

It is not the case that clarity and emptiness are polar opposites, they are inseparable, but as I said, "the emptiness of the mind is not recognized, this causes nirvana. Because the clarity of the mind is not recognized, this causes samsara. Because their inseparability is not recognized, this is the source of the misperception of self."

These are three aspects to the nature of the mind, also termed the all-basis. You can consult any text on Lamdre.

Author: Malcolm

Date: Wednesday, July 12th, 2017 at 7:38 AM

Title: Re: Dudjom Dzambala Practice

Content:

Adamantine said:

Yes but what is the math happening in the minds of wisdom masters like ChNN, Dudjom Rinpoche, Garchen Rinpoche, HHDL, Karmapa, etc. who decide that giving large public transmissions—even some globally webcast ones—have benefits that outweigh the pitfalls?

Malcolm wrote:

That is a good question, and one I am not prepared to answer for them. All I can tell you is what I have found in classical literature on the subject. For example, ChNN pointed out that Longde practitioners ceased attaining rainbow body at a certain point in time because of broken samayas in the lineage. And of course, I have no idea if any present day Longde practitioners are going to attain rainbow body either, even though ChNN's revival of Longde in Longsal is a very important development. All we can expect, as

practitioners of recent terma cycles, is that the samayas in these lineages are pure and thus the teachings will be very, very effective for their practitioners.

Miroku said:

However if we receive teachings from an accomplished lama with whom we can be sure he has not broken his samaya, then the teaching should be still as powerful as powerful as at the beginning if the lineage of that teaching is pure, right?

Isn't breaking samaya quite hard though?

Malcolm wrote:

The issue is not generally with the Lamas in a lineage, The issue is the students.

Author: Malcolm

Date: Wednesday, July 12th, 2017 at 6:53 AM

Title: Re: Practical Recognition of Ignorance

Content:

Malcolm wrote:

There is a third ignorance, which exists prior to these two, called "the ignorance identical with the cause." This simply means that prior to the potential of consciousness arising as a display, consciousness is unaware of itself.

Sherab said:

I prefer to think of this third consciousness as primary, basic or fundamental 'consciousness'. Or perhaps, pre-consciousness may be more accurate.

Malcolm wrote:

It is actually termed "neutral consciousness" in Dzogchen teachings.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 10:58 PM

Title: Re: Practical Recognition of Ignorance

Content:

Malcolm wrote:

There is a third ignorance, which exists prior to these two, called "the ignorance identical with the cause." This simply means that prior to the potential of consciousness arising as a display, consciousness is unaware of itself.

Anonymous X said:

Consciousness is unaware of itself. Is this the same as consciousness without an object? Is there consciousness without an object?

If the ignorance is identical with the cause, it would mean the end of consciousness and its display (8 consciousnesses) in full Buddhahood, no? Where do you put this reflexive

awareness (svasamvedana)?

Please try to answer simply, if possible.

Malcolm wrote:

Svasamvedana is not part of Dzogchen teachings. It is a theory of Sautrantikas and Yogacara.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 8:23 AM

Title: Re: Kalacakra Root Tantra

Content:

Nicholas Weeks said:

Another section of the mulatantra has been traced; see the July 9 blog entry:

<http://prajnaquest.fr/blog/>

Minobu said:

Nice to learn madame Blavatsky had visited and studied in Tibet in the late 1800's.

i never knew this i always thought she was just someone who Aleister Crowley studied and received knowledge from after she died.

I think they worked on the tarot deck Toth together.

Malcolm wrote:

No, Crowley worked on the Thoth Tarot with Lady Frieda Harris towards the end of his life. It was his magnum opus in many ways.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 8:20 AM

Title: Re: original buddhism

Content:

David N. Snyder said:

And this is why we have the various sects in Buddhism and other religions. Sectarianism in Buddhism started around 285 BCE, shortly after the Second Council. The differences started out small and then through the polemics got exacerbated. The initial differences were small and usually were around Vinaya issues.

Malcolm wrote:

No, it started much earlier than that. It started during the time of the Buddha. Devadatta was the first sectarian. I am sure there were others.

David N. Snyder said:

Correct and the Devadatta schism was over Vinaya issues on how strenuous the rules should be for monks. The wide scale differences of other schools of Buddhism was

after the Second Council.

Malcolm wrote:

I think it is highly unlikely that the disputes recorded during the third council originated only after the second council. But this merely my opinion.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 8:10 AM

Title: Re: original buddhism

Content:

David N. Snyder said:

And this is why we have the various sects in Buddhism and other religions. Sectarianism in Buddhism started around 285 BCE, shortly after the Second Council. The differences started out small and then through the polemics got exacerbated. The initial differences were small and usually were around Vinaya issues.

Malcolm wrote:

No, it started much earlier than that. It started during the time of the Buddha. Devadatta was the first sectarian. I am sure there were others.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 8:08 AM

Title: Re: Practical Recognition of Ignorance

Content:

Sherab said:

So why is there a grasping of a self?

Malcolm wrote:

Grasping at a self is the fundamental perceptual error plaguing sentient beings. It is innate. It has always been there.

Sherab said:

I would argue that the lack of insight on the emptiness of all phenomena is what enable a grasping at a self. If there is insight on emptiness, there will be no grasping at a self.

Malcolm wrote:

It is called innate ignorance in other teachings than Dzogchen because sentient beings do not recognize the nature of their own minds, inseparable clarity and emptiness. The way the Sakyas frame this, for example, is because the emptiness of the mind is not recognized, this causes nirvana. Because the clarity of the mind is not recognized, this causes samsara. Because their inseparability is not recognized, this is the source of the misperception of self. So, it is not simply a matter of lacking insight into emptiness alone. It is a matter of not recognizing the nature of the mind in its totality. The Dzogchen account, given above, is very different. The Sakya theory has

another interesting twist— they identify tathāgatagarbha as the inseparability aspect of inseparable clarity and emptiness because clarity and emptiness are themselves extremes to be avoided.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 8:03 AM

Title: Re: Practical Recognition of Ignorance

Content:

Sherab said:

So why is there a grasping of a self?

Malcolm wrote:

Grasping at a self is the fundamental perceptual error plaguing sentient beings. It is connate. It has always been there.

While the answer to why there is a grasping at a self is answered in Dzogchen teachings, the rest of Buddhist teaching merely treat it as an ineluctable fact of being sentient.

Anonymous X said:

What is short answer for grasping at a self in Dzogchen teachings?

Malcolm wrote:

In Dzogchen teachings, when the potential of consciousness manifests as its own display, if that display is not recognized as its own state, this is called "the connate ignorance." It is called connate (lhan gcig skyes) because it arises in the presence of a similitude of subject and object perception, i.e. it is the the ignorance that arises with the display. Even Samantabhadra experiences this ignorance.

When the perceived display is reified as other, self-grasping ensues immediately. This reification following nonrecognition is called "the imputing ignorance." Following this the twelve limbs of dependent origination begin and there is a bifurcation between samsara and nirvana, often described as "samsara and nirvana turning their backs on one another."

There is a third ignorance, which exists prior to these two, called "the ignorance identical with the cause." This simply means that prior to the potential of consciousness arising as a display, consciousness is unaware of itself.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 7:51 AM

Title: Re: original buddhism

Content:

David N. Snyder said:

Correct, however it was still anatta/emptiness, in their view, just their interpretation of it.

Malcolm wrote:

I don't see how you can say that. It certainly was not how their opponents saw it

Coëmgenu said:

I read a paper recently that claimed that the Pudgalavāda polemicized against "anātmanvāda", or anātman-framed-as-Buddhist-heresy.

Malcolm wrote:

We have the detailed polemics with Pudgalavadins recorded both in the Katthavatthu and the ninth chapter of the Koshabhashyam. It is very clear they thought the present "no self" orthodoxy of modern Buddhism was a complete misunderstanding of Buddha's teachings. In Tibetan texts this is frequently brought up as a caveat about defining Buddhist teachings in terms of the three or four seals of the doctrine.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 7:41 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

The most widespread school of Buddhism in ancient India were the Pudgalavadins, who insisted, based on the hinayana sutras. That there was an inexpressible self that was different than the aggregates

David N. Snyder said:

Correct, however it was still anatta/emptiness, in their view, just their interpretation of it.

Malcolm wrote:

I don't see how you can say that. It certainly was not how their opponents saw it

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 7:25 AM

Title: Re: original buddhism

Content:

Nyedrag Yeshe said:

But as I pointed out to Lucas, other religions like Hinduism and Jainism, present something similar to 4NT, like the existence to Duhkha up to the path to cessation! While it does differ in many aspects with regards to Buddha's path, it does has many similarities like renunciation! While dependent arising and emptiness is a 100% Buddhist thing, as Malcolm pointed out.

David N. Snyder said:

However, they differ from Buddhism right at the outset with their insistence of Atman, diametrically opposed to the anatta of Buddhism.

Malcolm wrote:

The most widespread school of Buddhism in ancient India were the Pudgalavadins, who insisted, based on the hinayana sutras. That there was an inexpressible self that was different than the aggregates

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 12:29 AM

Title: Re: Practical Recognition of Ignorance

Content:

Malcolm wrote:

The fundamental ignorance is grasping a self.

Sherab said:

So why is there a grasping of a self?

Malcolm wrote:

Grasping at a self is the fundamental perceptual error plaguing sentient beings. It is connate. It has always been there.

While the answer to why there is a grasping at a self is answered in Dzogchen teachings, the rest of Buddhist teaching merely treat it as an ineluctable fact of being sentient.

Author: Malcolm

Date: Tuesday, July 11th, 2017 at 12:24 AM

Title: Re: original buddhism

Content:

Seeker12 said:

The bottom line is that it seems to me that all Buddhist teachings can fit under the 4 noble truths, but not all Buddhist teachings can fit under DO.

Malcolm wrote:

Give me an example of a "Buddhist" teaching that does not fit under DO, and I will show you it is a non-Buddhist teaching.

Seeker12 said:

Let me put it another way, actually, as I think that my last post was a bit questionable...

The relative manifestation of all Buddhist teachings falls under the umbrella of the 4 NT, properly understood, I think.

The relative manifestation of the teaching on DO would fall under the header of the 4 NT.

However, the relative manifestation of teachings on, say, the different realms, or teachings on the nature of nirvana, etc could be conceived of as distinct from that of DO, which has its own relative manifestation.

Ultimately, as I said in the quote from the Avatamsaka Sutra, I think enlightened knowledge is unfragmented. But its relative manifestations are myriad. All of those relative manifestations fit under the 4 NT, conceptually.

Malcolm wrote:

Dependent origination is peace, freedom from proliferation, it is nirvana.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:51 PM

Title: Re: original buddhism

Content:

Seeker12 said:

The bottom line is that it seems to me that all Buddhist teachings can fit under the 4 noble truths, but not all Buddhist teachings can fit under DO.

Malcolm wrote:

Give me an example of a "Buddhist" teaching that does not fit under DO, and I will show you it is a non-Buddhist teaching.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:45 PM

Title: Re: Kalacakra Root Tantra

Content:

Nicholas Weeks said:

Another section of the mulatantra has been traced; see the July 9 blog entry:

<http://prajnaquest.fr/blog/>

Malcolm wrote:

Nice find. I would amend his translation of the cited verse as follows however:

sems can sems nyid 'od gsal zhing |
gdod nas skye 'gag gnas bral te |
thog ma med pa'i sngon rol nas |
dang po mchog gi sangs rgyas te |
rgyu med rkyen gyis ma bslad pa |
The mind essence of sentient beings is luminosity,

from the start free of arising, ceasing and abiding.
From the beginningless past
the adibuddha
lacks a cause and is uncontaminated by conditions.

Crazywisdom said:

So this does not square w the geluk view of Buddhahood arising by conditions, no?

Malcolm wrote:

The Gelugpa would argue the mind essence here, luminosity, is their mind of clear light, which they regard as a permanent continuum which has no first cause, thus it is without a cause; and is not altered by conditions.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:42 PM

Title: Re: original buddhism

Content:

Seeker12 said:

some common conceptions of religions just basically don't want to feel suffering and, instead, they want to feel a 'good' state instead.

Malcolm wrote:

Buddhism is no different here. Buddhists wish to cease suffering. The absence of suffering is "feeling a good state." After all, the Buddha has only pleasant sensations, no painful ones.

Seeker12 said:

It seems to me that from the perspective of an enlightened one, everything in Buddhism fits within the 4NT.

Malcolm wrote:

Again, the first three truths are a diagnostic methodology. But they are not the essence of the teachings. What is the essence of the teachings?

ye dharmā hetu-prabhavā hetuṃ teṣāṃ tathāgato hy avadat, teṣāṃ ca yo nirodha evaṃ vādī mahāśramaṇa

Roughly, "The Tathāgata has spoken of the cause of the production of phenomena, and likewise the great mendicant has also spoken of their cessation."

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:34 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

smcj said:

So the difference between levels of tantras is more a function of empowerments than deities.

So if I understand you correctly, it depends on the specific empowerment given. That means two people could be sitting side by side doing the same practice the same way, but if one had a more elaborate empowerment than the other they would effectively be practicing different levels of tantra. Is that right?

Malcolm wrote:

Yes, two people, sitting side by side, practicing Mahakarunika, the four armed form of Avalokiteśvara, could be practicing completely different teachings based on whether they received a carya tantra transmission or an anuyoga transmission.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:32 PM

Title: Re: original buddhism

Content:

Seeker12 said:

some common conceptions of religions just basically don't want to feel suffering and, instead, they want to feel a 'good' state instead.

Malcolm wrote:

Buddhism is no different here. Buddhists wish to cease suffering. The absence of suffering is "feeling a good state." After all, the Buddha has only pleasant sensations, no painful ones.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:28 PM

Title: Re: Where did buddha teach the tantra?

Content:

diamind said:

Where did buddha teach the tantra? Any books explaining where he taught what?

Malcolm wrote:

Different tantras were taught in different places. Not in only one place.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:20 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

smcj said:

So then the standard 4 arm Chenrezig is which level of tantra?

Grigoris said:

Every level, as far as I have been taught.

smcj said:

As in there are different versions for all 4 levels, or as in the standard Tongton Gyalpo version has elements of each level?

Malcolm wrote:

Thangton Gyalpo's sadhana is basically a kriya tantra sadhana. Kriya tantra sadhanas can be practices as self-generation practices from the point of view of Caryā tantra.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:19 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

smcj said:

If self-generation isn't the defining characteristic of HYT, what then defines a HYT practice? Yab Yum deities?

Malcolm wrote:

Kriya tantra through -yoga tantra has the vase empowerment.

Yoga tantra introduces the vajramaster empowerment, as well as the empowerments of the five families.

Highest Yoga Tantra introduces the inner three empowerments, secret, Prajñā's pristine consciousness and word empowerment.

So the difference between levels of tantras is more a function of empowerments than deities.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:04 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

There are more important principles deserving of consideration in Buddhādharma, notably, dependent origination.

Seeker12 said:

Is that not included in the 4NT?

In the Khenjuk, and I think likewise in the Abhidharmasamuccaya, within the 4th NT of the "Path" it says basically that "as a remedy for delusion, 'contemplation of

interdependence' establishes the fact that all outer and inner phenomena originate in dependent connection, and thus arise free from eternalism or nihilism..." This quote is from the Khenjuk, and the AS says, basically the same: "For those whose character is dominated by delusion (bhuyomohacarita) the object is meditation on conditioned origination (pratityasamutpada) which concerns conditioned nature (idam pratyayata)..."

It seems to me that dependent origination is sort of a subset of the 4NT, in other words, and is included in the 4th NT (and perhaps in the 2nd as well in an explanatory role). Generally all knowledge of samsara would be included in the 1st, all knowledge of the cause of samsara would be included in the 2nd, all knowledge of the end of samara would be included in the 3rd, and all knowledge of the means to that end - including understanding DO - would be included in the 4th. This can absolutely be understood from a Mahayana point of view.

Malcolm wrote:

You are missing the point: all religions recognize that suffering exists, that it has a cause, and it can cease. They merely disagree about the means. In that case then, what is unique about Buddha's teachings? Certainly not the first three truths. Moreover, every religion has their idea of right view, etc. So the eightfold path, arguably, is not so unique either. So we are left with the question: what doctrine is absolutely unique to Buddhadharma? That, I would argue, and have for many years, is dependent origination and its corollary, emptiness free from extremes. Moreover, the Buddha did not invent this idea. This has been the consistent teaching of all the Buddhas of past, is the teaching of the Buddha of the presence, and will be the teaching of all Buddhas of the future.

Author: Malcolm

Date: Monday, July 10th, 2017 at 10:22 PM

Title: Re: Kalacakra Root Tantra

Content:

Nicholas Weeks said:

Another section of the mulatantra has been traced; see the July 9 blog entry:

<http://prajnaquest.fr/blog/>

Malcolm wrote:

Nice find. I would amend his translation of the cited verse as follows however:

sems can sems nyid 'od gsal zhing |
gdod nas skye 'gag gnas bral te |
thog ma med pa'i sngon rol nas |
dang po mchog gi sangs rgyas te |
rgyu med rkyen gyis ma bslad pa |
The mind essence of sentient beings is luminosity,

from the start free of arising, ceasing and abiding.
From the beginningless past
the adibuddha
lacks a cause and is uncontaminated by conditions.

Author: Malcolm

Date: Monday, July 10th, 2017 at 10:13 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

I never questioned that the 4NT were part of Dharma, that would be stupid, I merely question whether a diagnostic protocol can really be considered the essence of Buddhist teaching.

Sherab said:

If one is not aware that one has a sickness, would one even bother to take the medicine? How would one know if one has a sickness? One needs a diagnostic tool.

A thorough understanding of the 4NT is what would establish one properly on a Dharmic path. In that sense, I would argue that it is an essential Buddhist teaching.

Malcolm wrote:

This diagnostic idea is common to all religions: there is a problem, the problem has a cause, the problem can be resolved because there is a method to solve that problem. There is no need to enshrine common sense as a religious dogma.

There are more important principles deserving of consideration in Buddhadharma, notably, dependent origination. As the Buddha said, "Whoever sees dependent origination sees the Dharma. Whoever sees the Dharma sees me." When Nāgārjuna set out to correct Hinayāna deviations from the Buddha's true message, he did not focus on the 4NT, his refrain again and again was that one needed to understand what "arising from conditions" really meant and how understanding the Buddha's actual message undermined all substantialist misunderstandings of what the Buddha taught. Elevating the 4NT bears the error of promoting a prescriptive understanding of Buddhadharma when there are more important principles to understand.

Author: Malcolm

Date: Monday, July 10th, 2017 at 12:04 PM

Title: Re: Emptiness: expedient or certain teaching?

Content:

rachmiel said:

Is emptiness -- like annica, dukkha, karma, rebirth, the two truths, dependent arising -- an expedient/provisional, rather than certain teaching?

In other words, upon enlightenment, does "emptiness" reveal itself to have been just

another story, another log of the raft?

Malcolm wrote:

Emptiness is the definitive teaching of the Dharma.

Author: Malcolm

Date: Monday, July 10th, 2017 at 12:02 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

I never questioned that the 4NT were part of Dharma, that would be stupid, I merely question whether a diagnostic protocol can really be considered the essence of Buddhist teaching.

David N. Snyder said:

Here is what you wrote on page 4 of this thread:

Sherab said:

I would reiterate that the 4NT and the 8FP are foundational to any specific path. Even if they are not taught in a specific path, they are unspoken assumptions.

Malcolm wrote:

The path offered by the 4NT are specific to Hinayāna teachings. It is not a path for Mahāyāna. In particular, they are not the path that is followed at all in Vajrayāna, since the 4NT offer a path of renunciation.

Correct, the path offered by the 4NT is specific to Hinayāna teachings. Hinayāna teachings are part of the Dharma, but they are not its essence.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:40 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

Since you like text critical methodology you might want to reconsider this point of view.

https://en.m.wikipedia.org/wiki/Dhammacakkappavattana_Sutta

David N. Snyder said:

Some of the scholars suggest that they may not have been part of the first sermon and "are a matter of ongoing discussion and research.[12][13][14][15][note 5]" nothing conclusive yet (in their views). But they agree that the 4NT are part of the Dharma and other research on the topic has shown that the repetitiveness of the teachings found in the Tripitakas, demonstrate that it is central to the Dharma.

Malcolm wrote:

I never questioned that the 4NT were part of Dharma, that would be stupid, I merely question whether a diagnostic protocol can really be considered the essence of Buddhist teaching.

Author: Malcolm

Date: Monday, July 10th, 2017 at 11:05 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

Since you like text critical methodology you might want to reconsider this point of view.

https://en.m.wikipedia.org/wiki/Dhammacakkappavattana_Sutta

David N. Snyder said:

The Four Noble Truths were the first teachings of the Buddha, found in both the Theravada and Mahayana Canons (Pali Canon and Mahayana Tripitaka).

From an older thread here:

Sönam said:

What do you not understand? The 4 NT is the most important teaching of the Buddha, it's a Direct Introduction, it points directly to the essence ...

Sönam

(from Dzogchen view of 4 Noble Truths, thread here:

<https://dharmawheel.net/viewtopic.php?t=13390>)

How to Knowingly Practice

The Four Noble Truths of The Enlightened,
The First Teaching of Buddha Shakyamuni

Compiled, translated, and composed by

His Eminence Dzogchen Khenpo Choga Rinpoche

<http://www.thebuddhapath.org/>

Chogyal Namkhai Norbu said:

Even if we have different methods in the teaching, such as Tantra and Dzogchen, they are always based on the Four Noble Truths. There is a teaching that is universal to all Buddhists called the Four Noble Truths.

https://books.google.com/books?id=m4Oj1VGwj4cC&pg=PA14&lpg=PA14&dq=four+noble+truths+dzogchen&source=bl&ots=JaKbRnyW-O&sig=np0hPzNEXI0L0_Mkh832zSlDtCg&hl=en&sa=X&ved=0ahUKEwjbgJu6yf3UAhVQ8mMKHR3WAlU4ChDoAQhGMAs#v=onepage&q=four%20noble%20truths%20dzogchen&f=false

14th Dalai Lama Tenzin Gyatso said:

When the great universal teacher Shakyamuni Buddha first spoke about the Dharma in the noble land of India, he taught the four noble truths: true sufferings, true origins or

causes of sufferings, true stoppings or cessations of sufferings, and true pathway minds or paths leading to the stoppings of sufferings.

Thich Nhat Hanh said:

The first Dharma talk of the Buddha after his enlightenment was about the Four Noble Truths. They express the cream of his teachings and method of practice. The Buddha continued teaching the Four Noble Truths right up until his “great passing away” (mahaparinirvana). It is important for us to study and learn deeply the practice of the Four Noble Truths.

Author: Malcolm

Date: Monday, July 10th, 2017 at 8:16 AM

Title: Re: original buddhism

Content:

Strive said:

there is no liberation without 4 noble truths and practicing 8fold path

Malcolm wrote:

Of course there is.

Author: Malcolm

Date: Monday, July 10th, 2017 at 7:26 AM

Title: Re: Practical Recognition of Ignorance

Content:

Malcolm wrote:

.... there are two kinds of ignorance (āvidya): afflictive ignorance and non-afflictive ignorance.

Afflictive ignorance is the first segment of the twelve segments of dependent origination.

Within non-afflictive ignorance there are also two kinds: the the ignorance of the absence of omniscience, for example, in Arhats and Pratyekabuddhas, and the knowledge obscuration from which innate self-grasping arises, which in turn is the cause for the three poisons. This knowledge obscuration is only eradicated in full buddhahood.

Sherab said:

I prefer to see these "ignorances" as one level up from the more basic meaning of ignorance, namely the lack of insight. These definitions of ignorances are definitions that incorporate their (direct?) consequences.

Malcolm wrote:

The fundamental ignorance is grasping a self.

Author: Malcolm

Date: Monday, July 10th, 2017 at 4:30 AM

Title: Re: Practical Recognition of Ignorance

Content:

Jesse said:

I was thinking earlier, and I began to wonder.. what is ignorance really?

Malcolm wrote:

First one has to recognize there are two kinds of ignorance (āvidya): afflictive ignorance and non-afflictive ignorance.

Afflictive ignorance is the first segment of the twelve segments of dependent origination.

Within non-afflictive ignorance there are also two kinds: the the ignorance of the absence of omniscience, for example, in Arhats and Pratyekabuddhas, and the knowledge obscuration from which innate self-grasping arises, which in turn is the cause for the three poisons. This knowledge obscuration is only eradicated in full buddhahood.

Author: Malcolm

Date: Monday, July 10th, 2017 at 1:46 AM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

fckw said:

Gandalf (what's his mantra in any case?)

Malcolm wrote:

Oṃ aḥ hūṃ vajraguru gandalf siddhi phala hūṃ

Author: Malcolm

Date: Sunday, July 9th, 2017 at 11:19 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

smcj said:

A couple of questions for Cone:

In the standard Chenrezig practice one does visualize oneself as the deity while doing the mantra recitation.

A. Wouldn't that aspect require an initiation?

B. Also, doesn't that by definition make it a HYT practice?

Malcolm wrote:

Self-generation exists in Carya tantra on up through anuyoga.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 10:43 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

The one thing that Hinayāna and common Mahāyāna do share however is that they are both paths of renunciation.

Tuybachau said:

- Bodhisattvas practicing Prajnaparamita on the Mahayana path do not either renounce or appropriate either Samsara or Nirvana.
- Mahayana is not about renunciation and/or appropriation.

Malcolm wrote:

Common Mahāyāna is precisely about renunciation. This is so well known there is no point in even arguing about it. Like Hinayāna, common Mahāyāna regards the five aggregates and their sense objects as something poisonous to abandon.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 10:41 PM

Title: Re: Dudjom Dzambala Practice

Content:

dzogchungpa said:

Well,-what about ChNN's authority? Presumably he doesn't think that making Dzogchen popular will weaken its benefit, does he?

Malcolm wrote:

He often mentions that if people do not keep their samaya, it will damage the teachings. When you make teachings more popular, more people with broken samaya come into contact with them, etc. You do the math.

Adamantine said:

Yes but what is the math happening in the minds of wisdom masters like ChNN, Dudjom Rinpoche, Garchen Rinpoche, HHDL, Karmapa, etc. who decide that giving large public transmissions—even some globally webcast ones—have benefits that outweigh the pitfalls?

Malcolm wrote:

That is a good question, and one I am not prepared to answer for them. All I can tell you is what I have found in classical literature on the subject. For example, ChNN pointed

out that Longde practitioners ceased attaining rainbow body at a certain point in time because of broken samayas in the lineage. And of course, I have no idea if any present day Longde practitioners are going to attain rainbow body either, even though ChNN's revival of Longde in Longsal is a very important development. All we can expect, as practitioners of recent terma cycles, is that the samayas in these lineages are pure and thus the teachings will be very, very effective for their practitioners.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 5:45 AM

Title: Re: Dudjom Dzambala Practice

Content:

dzogchungpa said:

Well,-what about ChNN's authority? Presumably he doesn't think that making Dzogchen popular will weaken its benefit, does he?

Malcolm wrote:

He often mentions that if people do not keep their samaya, it will damage the teachings. When you make teachings more popular, more people with broken samaya come into contact with them, etc. You do the math.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 5:16 AM

Title: Re: Best english translation of the bardo thodol?

Content:

odysseus said:

W Y Evans Wentz. The original Enlignsh translation, nothing beats that one.

Malcolm wrote:

surely you are kidding,

odysseus said:

No, actually this is my first reading! It has a charming attitude of old English understanding. I don't even know if there is anything better.

Malcolm wrote:

It has the charming attitude of being completely wrong in so many ways.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 5:14 AM

Title: Re: Dudjom Dzambala Practice

Content:

Malcolm wrote:

Kunzang Dorje states. "All Dharmas are weakened through popularity," meaning the more popular a teaching is and the more widespread it becomes, the weaker its benefit.

dzogchungpa said:

Well, maybe, but I don't really see how that could be established.

Malcolm wrote:

It is established through the authority of many masters in all traditions, and in fact is the primary justification for the Terma tradition: i.e., that as termas are promulgated more widely, their blessings weaken correspondingly. It is for this reason that so many transmissions were "gcig brgyud" transmissions, transmissions restricted to one recipient.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 5:11 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

The path offered by the 4NT are specific to Hinayāna teachings. It is not a path for Mahāyāna. In particular, they are not the path that is followed at all in Vajrayāna, since the 4NT offer a path of renunciation.

Remember the nine yānas are each independent vehicles, with their own basis, path, and result.

Seeker12 said:

I don't think I understand this, as the 16 mind moments that comprise the path of seeing basically all consist of experiential realization of the 4 noble truths. This is taught clearly in the Mahayana and by Vajrayana masters such as Patrul Rinpoche.

Malcolm wrote:

The 16 moments of the Hinayāna path of seeing are not shared with Mahāyāna at all. Though 16 moments with respect to the four truths are mentioned in the Abhisamayālaṃkāra, they are completely different and have to do with recognizing, for example, that there is no truth in the truth of suffering at all, i.e. the truth of the suffering is the fact that suffering is not established, that suffering has the nature of the dharmadhātu, and so on. Moreover, the Abhisamayālaṃkāra that for Mahāyanis the truth of the path is the six perfections and not the 8FP. The one thing that Hinayāna and common Mahāyāna do share however is that they are both paths of renunciation.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 3:15 AM

Title: Re: original buddhism

Content:

Grigoris said:

Tell that one to all the Vajrayana nuns and monks (renunciates) and see what their response is.

Malcolm wrote:

If you are a Vajrayāna practitioner who happens to be ordained, your Vajrayāna practice is more important than your path of renunciation vows.

Grigoris said:

Uh-huh.

I noticed that you've been avoiding my other question, so I'll take it you have no better alternative to the Four Dharma Seals to judge teachings by then...

I guess I'll just stick to my naive insistence...

Malcolm wrote:

I do have a better alternative, it is found in the Akṣayamati-nirdeśha sūtra.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 3:11 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

If you read carefully, you will understand that the Buddha (Gautama) states very clearly that when he was under the bodhitree, he rediscovered the principle of dependent origination through recalling all of his past lives, which necessarily means he recalled teachings he had received from previous buddhas.

Wayfarer said:

I have never encountered that interpretation before. Does it say this explicitly that the Buddha learned the truth of dependent origination, in previous lives, from other Buddhas? The brief description of his recollection of earlier lives that I am familiar with is this one:

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 recollecting my past lives. I recollected my manifold past lives, i.e., one birth, two... five, ten... fifty, a hundred, a thousand, a hundred thousand, many eons of cosmic contraction, many eons of cosmic expansion, many eons of cosmic contraction & expansion: 'There I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose there. There too I had such a name, belonged to such a clan, had such an appearance. Such was my food, such my experience of pleasure & pain, such the end of my life. Passing away from that state, I re-arose here.' Thus I remembered my manifold past lives in their modes & details.

— MN 36

Malcolm wrote:

Yes, "Thus I remembered my manifold past lives in their modes & details..." How can one imagine he did not recall teachings he had received from the many buddhas he attended in the past? It is not thinkable.

Wayfarer said:

The canonical declaration of the Buddha as 'self-enlightened' is this:

I have heard that on one occasion, when the Blessed One was newly Self-awakened, he was staying at Uruvela on the bank of the Nerañjara River, at the foot of the Goatherd's Banyan Tree. Then, while he was alone and in seclusion, this line of thinking arose in his awareness: "One suffers if dwelling without reverence or deference. Now on what brahman or contemplative can I dwell in dependence, honoring and respecting him?"

Then the thought occurred to him: "It would be for the sake of perfecting an unperfected aggregate of virtue that I would dwell in dependence on another brahman or contemplative, honoring and respecting him. However, in this world with its devas, Maras, & Brahmas, in this generation with its brahmans and contemplatives, its royalty and common-folk, I do not see another brahman or contemplative more consummate in virtue than I, on whom I could dwell in dependence, honoring and respecting him.
— Iti 112

Malcolm wrote:

"self-awakened" is a translation gloss. It is not accurate. It is a result of interpretive license.

Wayfarer said:

So, these sources don't 'state clearly' that the Buddha learned from earlier Buddhas in previous lives. Is that stated somewhere else in the Nikayas?

Malcolm wrote:

It is daft to ignore all the suttas where Buddha describes being a student of Buddhas in past lives, such as Dipamkara. Seriously.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 3:07 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

If you read the Majjhima Nikaya, there is a sutra there where the Buddha gives an account of his awakening, describing in some detail that he recalled the view of dependent origination in the recollection of his myriad past lives, with which he attained

buddhahood.

David N. Snyder said:

So even if we use your view of past buddhas for determining the original Dharma (and not just Gautama's Dispensation), there is still this which you have quoted yourself and goes to show that buddhas review their myriad past lives, recall dependent origination and attain buddhahood. Using your own words, there is still an original Dharma there that is taught by all buddhas. This is the Dharma Gautama rediscovered and taught, the Path.

Avoid all evil, Cultivate the good, Purify your mind; this is the teaching of the Buddhas.
Dhammapada 183

This is an original Dharma too, taught by all buddhas.

" So too, monks, I saw the ancient path, the ancient road traveled by the Perfectly Enlightened Ones of the past. And what is that ancient path, that ancient road? It is just this Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. I followed that path and by doing so I have directly known aging-and-death, its origin, its cessation, and the way leading to its cessation. I have directly known birth ... existence ... clinging ... craving ... feeling ... contact... the six sense bases ... name-and-form ... consciousness ... volitional formations, their origin, their cessation, and the way leading to their cessation. Having directly known them, I have explained them to the monks, the nuns, the male lay followers, and the female lay followers. This spiritual life, monks, has become successful and prosperous, extended, popular, widespread, well proclaimed among devas and humans. "

(SN 12:65; II104-7)

Malcolm wrote:

You said "original Buddhism," I said there was no such thing. It is impossible. These citations do not negate my point, they reinforce it. That is why I brought them up (thought the sutta reference I was referring to is more or less an identical passage in the Majjhima Nikaya).

But buddhas have also taught an even more direct path than the reversal of dependent origination.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 3:01 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

The path offered by the 4NT are specific to Hinayāna teachings. It is not a path for Mahāyāna. In particular, they are not the path that is followed at all in Vajrayāna, since the 4NT offer a path of renunciation.

Grigoris said:

Tell that one to all the Vajrayana nuns and monks (renunciates) and see what their

response is.

Malcolm wrote:

If you are a Vajrayāna practitioner who happens to be ordained, your Vajrayāna practice is more important than your path of renunciation vows.

Author: Malcolm

Date: Sunday, July 9th, 2017 at 2:59 AM

Title: Re: Dudjom Dzambala Practice

Content:

pemachophel said:

The great Garchen Rinpoche, at a series of empowerments in L.A. a couple of years ago, also discussed this issue. He talked about the commitments and the dangers inherent in failing to keep those commitments. He said He had thought a lot about whether it is good to give empowerments to all-comers. At the end, He decided that the potential benefits out-weighed the potential dangers -- meaning Enlightenment in this, the next, within eight, or within a maximum of 16 lifetimes. However, at least one Lama I have studied with said that "guarantee" depended on at least the bare minimum of keeping samaya.

Malcolm wrote:

Correct, if you do not maintain samaya, the max 16 lifetime promise is a no go.

pemachophel said:

As a corollary of this, somewhere on line I once read something by a Lama who said that, if all people wanted was a no-strings-attached blessing, then that's what they should ask for, not an empowerment. Sorry I don't remember what Lama said that and where it is on line.

Malcolm wrote:

This is a comment made frequently by ChNN. He maintains there is no such thing as an empowerment "given as a blessing." All empowerments, he maintains, come with commitments. And since all empowerments contain refuge and bodhicitta ceremonies, it is impossible to give someone an empowerment who has not taken refuge.

pemachophel said:

I'm more talking about the bind we find ourselves in here in the Kaliyuga where everything, including the Dharma, is degenerating.

Malcolm wrote:

With respect to this, Kunzang Dorje (1130-?), the author of the Vajra Bridge Longed commentary, was relating the fact that his teacher, Dzeng Dharmabodhi (1052-1168)

was a direct disciple of Phadampa Sanggye. Dzeng met Phadampa when he was eighteen, and spent a year and a half with him. With respect to the surprising amount of material in Zhi byed, Kunzang Dorje stated it was impossible for Padampa to have actually said that much since he primarily taught with symbols and did not chatter very much with people, or give teachings with many words. With respect to that, Kunzang Dorje states. "All Dharmas are weakened through popularity," meaning the more popular a teaching is and the more widespread it becomes, the weaker its benefit. Such observations should temper our evangelical zeal, especially with respect to Vajrayāna cycles.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:52 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

If you read the Majjhima Nikaya, there is a sutra there where the Buddha gives an account of his awakening, describing in some detail that he recalled the view of dependent origination in the recollection of his myriad past lives, with which he attained buddhahood.

David N. Snyder said:

Yes, I fully accept that. I think the whole issue is as LE noted, just semantics. You are taking a different notion of original Buddhism. I am fine with it just being the historical Gautama Buddha and his Dispensation beginning with his awakening around 528 BCE. I fully accept that there were other buddhas, in fact I like those teachings, it makes the Dharma universal, applicable to all places and all times, all worlds. It is just that for original Buddhism, I am using it in the historical sense of the historical Gautama from the 6th century BCE.

Malcolm wrote:

Yes, and I am saying it is an entirely inaccurate way to look at the Dharma, one which privileges western text critical methodology even when it flies completely in the face of what the Buddha actually taught about buddhas.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:41 PM

Title: Re: Best english translation of the bardo thodol?

Content:

WuMing said:

What about the new translation done by Elio Guarisco

<http://shop.shangshungfoundation.com/en/books/312-the-tibetan-book-of-the-dead-awakening-upon-dying-9781583945551.html>?

Has anybody read it? Any thoughts about it?

Johnny Dangerous said:

I really loved it personally. I have no idea about the accuracy of translation or anything, but I thought this edition was wonderful...mainly for the fact that it includes a sizeable chunk of commentary and explanatory material from ChNN, and is presented in a Dzogchen context. My only previous experience was with the Trungpa/Fremantle version.

Malcolm wrote:

The Bardo Thos grol is Dzogchen through and through

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:40 PM

Title: Re: Best english translation of the bardo thodol?

Content:

odysseus said:

W Y Evans Wentz. The original English translation, nothing beats that one.

Malcolm wrote:

surely you are kidding,

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:38 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

Not more semantics...it proves there is no original Buddhism.

David N. Snyder said:

Okay, we'll just have to agree to disagree on that then.

Malcolm wrote:

If you read the Majjhima Nikaya, there is a sutra there where the Buddha gives an account of his awakening, describing in some detail that he recalled the view of dependent origination in the recollection of his myriad past lives, with which he attained buddhahood.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:35 PM

Title: Re: Dudjom Dzambala Practice

Content:

pemachophel said:

Sometimes it's almost as if Tibetan Buddhism is a business and empowerments are the

product, with Lamas coming to the West mainly to raise money for their monasteries back home.

Malcolm wrote:

Tibetans made the same observation about Indians. Not much has changed in a thousand years.

Adamantine said:

Well that must be a good sign that the transmission lineage is intact!

Though the Indian masters must have been better businessmen, since they managed to get bags of gold and modern Lamas maybe an envelope with \$21 tops. . .

Malcolm wrote:

Depends on the lama, what he is selling, and where.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:30 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

Not more semantics...it proves there is no original Buddhism.

No one is perfectly enlightened by themselves. If you read carefully, you will understand that the Buddha (Gautama) states very clearly that when he was under the bodhitree, he rediscovered the principle of dependent origination through recalling all of his past lives, which necessarily means he recalled teachings he had received from previous buddhas. We know this is the case from the sheer number of times he recounts anecdotes from when he was a disciple of other buddhas.

David N. Snyder said:

Again, more semantics. I could have said "perfectly enlightened by himself when he rediscovered the principle of dependent origination through recalling all of his past lives, which necessarily means he recalled teachings he had received from previous buddhas." It still doesn't change the fact that Gautama Buddha taught many things at Jeta Grove, Deer Park in Sarnath, Sravasti, Kushinagar, etc which means there was some Dharma taught at those places and monks, nuns and lay people listened and practiced what they were taught, i.e., some Path.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 12:09 PM

Title: Re: original buddhism

Content:

Sherab said:

(2) Your post also appears to suggest that there is no distinction between Buddhism and certain Hindu schools because the latter also claim the four seals. But one of the seal is on emptiness. .

Malcolm wrote:

No. None of the seals are on emptiness:

All conditioned/compounded entities/dharmas are impermanent.

All contaminated entities are suffering.

All entities are not self.

Nirvana is peaceful.

It is perfectly possible to read these four statements in a manner consistent with certain Hindu schools, such as classical Advaita Vedanta.

Sherab said:

Looks like there are different versions of the four seals. Here's the one I am referring to:

‘Dus-byas-thams-cad-mi-rtag-pa-red,
“Everything that is conditioned is impermanent.”
Zag-bcas-thams-cad-sdug-bsnga-red,
“Everything that is stained brings suffering.”
Chos-thams-cad-stong-zhin-bdag-med-pa-red,
“All phenomena are empty and devoid of a self.”
Myan-‘das-ni-zhi-ba-red,
“Nirvana is peace.”

I think everyone here would agree that emptiness as taught by the Buddha is definitely something that distinguishes Buddhism from all other religions.

Malcolm wrote:

The source? It has to be non canonical because of the red particle.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 11:38 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

Gautama is an emanation of Samantabbadra.

David N. Snyder said:

Okay, then we're still talking the Dispensation of Gautama. It's just that I see Gautama Buddha as a Samyaksambuddha, perfectly enlightened by himself and you see him as an emanation but in the end it is Gautama's Dispensation. I think this just confirms what LE wrote here:

Malcolm wrote:

No one is perfectly enlightened by themselves. If you read carefully, you will understand that the Buddha (Gautama) states very clearly that when he was under the bodhitree, he rediscovered the principle of dependent origination through recalling all of his past lives, which necessarily means he recalled teachings he had received from previous buddhas. We know this is the case from the sheer number of times he recounts anecdotes from when he was a disciple of other buddhas.

Now then, Samantabhadra, of whom Śākyamuni is an emanation, was also an ordinary person, who received teachings, became a buddha as a result, and manifested in this eon as the adibuddha, aka first buddha.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 8:55 AM

Title: Re: Six Syllables of Samantabhadra

Content:

Tolya M said:

I read a short article about these syllables and I have two questions

1) Do syllables stand for certain words or roots (Sanskrit, Gandhari, Tibetan)? For example, the first "A" is for anutpada, aprapancha\avikalpa, vaisAradya. The second "A" is for anabhoga, "Sha" is for ksetra for example... I am familiar with Sanskrit at the level of "saw" in the brackets, unfortunately. I would be very happy if someone responds according to the texts or commentaries.

2) How to write them correctly and in what language? Can I make two rows of three letters for an amulet? Something like the image in the picture, but from clay? I want to replace my Phra Somdej. It split at the corners when I was in the hospital and accidentally dropped it)))

Thank you!!!

Malcolm wrote:

'A (ॐ), according to Longchenpa, represents a sound found in the the Language of Oddiyāna.

'A corresponds to one of the six lokas, and represents its pure aspect. The same with the other five.

The six syllables are themselves the syllabic form of the nirmanakāyas of the six lokas.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 8:53 AM

Title: Re: Dudjom Dzambala Practice

Content:

pemachophel said:

Sometimes it's almost as if Tibetan Buddhism is a business and empowerments are the product, with Lamas coming to the West mainly to raise money for their monasteries back home.

Malcolm wrote:

Tibetans made the same observation about Indians. Not much has changed in a thousand years.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 8:48 AM

Title: Re: original buddhism

Content:

Sherab said:

I would reiterate that the 4NT and the 8FP are foundational to any specific path. Even if they are not taught in a specific path, they are unspoken assumptions.

Malcolm wrote:

The path offered by the 4NT are specific to Hinayāna teachings. It is not a path for Mahāyāna. In particular, they are not the path that is followed at all in Vajrayāna, since the 4NT offer a path of renunciation.

Remember the nine yānas are each independent vehicles, with their own basis, path, and result.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 8:38 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

I just explained, there are Hindu schools which can also claim them.

Grigoris said:

Let's say there are, and let's say they actually conform to them, does the fact that they call themselves "Hindu" mean they are not Dharma?

And what is the alternative (more trustworthy) measure of Dharma-ness?

Bump.

Malcolm wrote:

It means that their basis, path, and result is different even though they will broadly agree with the four seals.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 7:56 AM

Title: Re: original buddhism

Content:

Norwegian said:

You are referring to the Bodhisattva. Malcolm is referring to the Buddha.

David N. Snyder said:

Okay, no problema, different strokes for different folks. Then this thread is referring to the Dispensation of Gautama.

Malcolm wrote:

Gautama is an emanation of Samantabbadra.

Author: Malcolm

Date: Saturday, July 8th, 2017 at 5:22 AM

Title: Re: original buddhism

Content:

David N. Snyder said:

We are not in Dipankara's Dispensation; but rather the Dispensation of Gautama.

Malcolm wrote:

I am in the dispensation of Samantabhadra.

Author: Malcolm

Date: Friday, July 7th, 2017 at 9:38 AM

Title: Re: original buddhism

Content:

Sherab said:

(1) Your post appears to suggest that there is no underlying view and principles to the Dharma taught by the Buddha. .

Malcolm wrote:

If there was an underlying principal followed by the Buddha, it was solely to remedy ignorance and replace it with knowledge.

Author: Malcolm
Date: Friday, July 7th, 2017 at 9:34 AM
Title: Re: original buddhism
Content:

Sherab said:

(2) Your post also appears to suggest that there is no distinction between Buddhism and certain Hindu schools because the latter also claim the four seals. But one of the seal is on emptiness. .

Malcolm wrote:

No. None of the seals are on emptiness:

All conditioned/compounded entities/dharmas are impermanent.

All contaminated entities are suffering.

All entities are not self.

Nirvana is peaceful.

It is perfectly possible to read these four statements in a manner consistent with certain Hindu schools, such as classical Advaita Vedanta.

Author: Malcolm
Date: Friday, July 7th, 2017 at 7:21 AM
Title: Re: Belief
Content:

climb-up said:

As I mentioned in a previous post, you have a tendency to be very concise.

Malcolm wrote:

After writing thousands of posts on the internet over the past 20 years, that happens.

climb-up said:

I figure that I your going to practice dzogchen (or try to, as I try to) then you do it and the tradition says you need a guru so you need a guru. That's enough for me.

Malcolm wrote:

Tradition says that if you wish to discover the mind essence, you need a guru to point it out. Why? Because the mind essence will not be discovered by ordinary people trapped in the thicket of concepts and views without the aid of a guru. For example, if someone does not understand the difference between pyrite and gold, they can be deceived because of a similarity in color if they do not have instruction in how to test them. Likewise, without having a way to test the difference between the mind essence and the mind, one can be easily deceived thinking that one is the other because their "color" is similar. Only a qualified guru can help one distinguish mind from the mind essence, just as only a skilled gemologist can help one distinguish between a fake diamond and a real one.

climb-up said:

Similarly, if someone doesn't want to they don't need to. If they feel another path is right for them, I hope they get what they are after and are happy.

Malcolm wrote:

This thread is the Dzogchen forum, last I looked.

climb-up said:

If they don't think they need a guru I certainly don't feel qualified to tell them they do, their just not doing dzogchen (or vajrayana, or anything else that explicitly requires a teacher).

Malcolm wrote:

If someone does not want a guru, then of course they will wind up wandering in samsara for a very long time.

Author: Malcolm

Date: Friday, July 7th, 2017 at 7:16 AM

Title: Re: original buddhism

Content:

Sherab said:

While Buddhas teach according to sentient beings need, they still teach THE DHARMA.

Malcolm wrote:

What this Dharma is has not yet been quantified in this thread. For example, David thinks it is the 4NT and the 8FP. I don't.

The only thing that distinguishes the Buddha's teaching from that of non-Buddhists (excluding Bonpos) is emptiness— not just the simple absence of a self, but emptiness free from extremes.

Author: Malcolm

Date: Friday, July 7th, 2017 at 5:43 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

Despite some people's naive insistence that Buddhadharma has to conform to three seals...

Grigoris said:

Why do you consider it naive to judge a teaching as Dharma based on it's conformance to the Four Dharma Seals? What would you consider a better standard of comparison?

Malcolm wrote:

I just explained, there are Hindu schools which can also claim them.

Author: Malcolm

Date: Friday, July 7th, 2017 at 4:12 AM

Title: Re: original buddhism

Content:

David N. Snyder said:

...all buddhas teach the same Dharma, same path.

Malcolm wrote:

But they clearly don't. They teach whatever Dharma sentient beings need. Some need one kind of Dharma, others other kinds of Dharma. Despite some people's naive insistence that Buddhadharma has to conform to three seals, we can even find nonBuddhist traditions that corresponds to the three seals insofar as they assert all conditioned phenomena are impermanent, all contaminated phenomena are suffering, and all phenomena are not self (brahmin being outside what can be considered "phenomena."

David N. Snyder said:

It is additionally moot, because even if we do accept that different buddhas teach different paths (not a view I hold), then original buddhism could still refer to the Path of this dispensation, that of Siddhartha Gautama.

Malcolm wrote:

No, it cannot because Gautama was not the first Buddha.

David N. Snyder said:

Yes, my approach is a historical one

Malcolm wrote:

One out of many possible historical approaches.

David N. Snyder said:

The historical and original is something some Buddhists aspire to, notably, yes, more so among Theravadins.

Author: Malcolm

Date: Friday, July 7th, 2017 at 4:06 AM

Title: Re: Belief

Content:

climb-up said:

All I am pointing out is that you made an argument purporting to logically prove that you cannot discover the nature of mind without a guru.

Malcolm wrote:

I did not make any such argument. I made a declaration and used an example.

climb-up said:

Oh, well there you go.

To be fair, you did in fact present it as a logical proof, you made a statement and then declared that there was proof of it (see the quotation below with bolded lettering), and that's what I responded too.

Malcolm wrote:

No, I made a statement, declared it was a fact, and used an example to illustrate my point.

Author: Malcolm

Date: Friday, July 7th, 2017 at 1:02 AM

Title: Re: original buddhism

Content:

Malcolm wrote:

What standard are you using? Mahāyāna? In this case the original teaching of Śākyamuni Buddha would be the Avatamska Sūtra. Vajrayāna? In this case there are any number of tantras that will claim this position. Dzogchen? The answer is as above.

Lazy_eye said:

Not a question of my standard, but rather David's. He's clearly using the historical approach, which you reject.

Malcolm wrote:

He is using one historical approach. There are others.

Author: Malcolm

Date: Friday, July 7th, 2017 at 1:01 AM

Title: Re: Belief

Content:

Anonymous X said:

I sincerely hope your mind is open enough to allow non-Buddhists, non-Dzogchenistas, to awaken fully to their own nature.

Malcolm wrote:

Everyone will become a buddha eventually. First, however, they have to be in the stream of Buddhadharma.

Anonymous X said:

My own teacher was such a one

Malcolm wrote:

I can't speak to this. I do not know who your teacher is.

Author: Malcolm

Date: Friday, July 7th, 2017 at 12:57 AM

Title: Re: Belief

Content:

climb-up said:

All I am pointing out is that you made an argument purporting to logically prove that you cannot discover the nature of mind without a guru.

Malcolm wrote:

I did not make any such argument. I made a declaration and used an example.

climb-up said:

If people could attain realization of their mind essence without a cause, it would just happen randomly. But it does not. That is the point.

Your saying that saying one can realize the nature of mind without a guru is the same as saying you can do it without a cause.

Malcolm wrote:

Correct.

climb-up said:

Why would those be the same thing? That would be one example (speaking theoretically) of realization without a guru, but just as all pigeons are birds but not all birds are pigeons there are more things that would qualify under the heading of realization without a guru than spontaneous realization with no cause whatsoever.

Malcolm wrote:

Sentient beings do not realize the mind essence without a guru, they cannot see it just as they cannot see their own faces without a mirror. To see the mind essence, one needs the mirror of the guru. Even Samantabhadra has a back story as an ordinary sentient being who received teachings from a Buddha, and then attained buddhahood.

climb-up said:

Also, why would it be random?

Malcolm wrote:

What would some of these other putative causes be?

climb-up said:

If people who have legitimately experienced the nature of mind can still act out of affliction then you can use acting out of affliction as evidence that someone has not experienced the nature of mind.

Malcolm wrote:

When acting out of affliction, one is distracted. It is possible for people who have recognized the mind-essence to be distracted, especially if they spend little time cultivating that and remain content with just a small taste. When one is distracted, one is not maintaining the essence, so to speak.

Author: Malcolm

Date: Thursday, July 6th, 2017 at 10:02 PM

Title: Re: original buddhism

Content:

Malcolm wrote:

I still would not call this the original Buddhism. Buddhas do not teach according to some plan. Buddhas teach according to the needs of sentient beings. For example, the first buddha of this eon taught Dzogchen, not the 4NT and 8FP. But somehow, I do not think you are likely to accept this. Based on the latter fact, claiming there is some original Buddhism is basically just a faith-based claim, not grounded in facts.

Lazy_eye said:

There seems to be an issue of semantics. When David uses the term "original Buddhism," does he actually mean "the core teachings of all Buddhas past and present, in all world systems that have ever existed"?

Or does he mean "the core teachings that can be attributed, with some certainty, to Siddhartha Gautama" ?

I thought it was the latter, personally. David?

Malcolm wrote:

What standard are you using? Mahāyāna? In this case the original teaching of Śākyamuni Buddha would be the Avatamska Sūtra. Vajrayāna? In this case there are any number of tantras that will claim this position. Dzogchen? The answer is as above.

Author: Malcolm

Date: Thursday, July 6th, 2017 at 9:57 PM

Title: Re: Belief

Content:

climb-up said:

In this case, there is no cause by which one can discover one's own nature in a concrete sense such that one is without doubt in absence of a guru. The primary difference between the paths of Mahāyāna and Vajrayāna is introduction to one's real state. That is a reason or why your statement would be true, based on theory and tradition, but I don't see how it is a logical proof.

Malcolm wrote:

One cannot see one's own face without a mirror. Likewise, can cannot see the mind essence without a guru.

climb-up said:

You said that the proof that something couldn't happen was that it didn't happen all the time, so I asked why that would prove anything.

Malcolm wrote:

You are suggesting that people can attain realization without a cause. This is rejected in Dzogchen teachings in general. If people could attain realization of their mind essence without a cause, it would just happen randomly. But it does not. That is the point.

Using the example of a crowd, if I tell you to go find John Doe in a large crowd, whom you have never met nor seen a picture of, it is unlikely you find him. Even if you meet a person claiming to be John Doe, you will still have to find someone who knows the John Doe for whom you are searching to confirm you have met the right John Doe. However, once you have met John Doe, and it is confirmed to be the correct John Doe, you will always be able to recognize him on your own. So it is with the mind essence.

climb-up said:

Still, I think that makes my point. Since we all (fully enlightened Buddhas excepted of course) act out of affliction, even those who have discovered the nature of their mind, then we can't look from the outside and consider our judgments of others afflicted actions as being proof of their not having discovered anything.

Malcolm wrote:

It is not the case that all apart from Buddhas act out of affliction. Where did you get this idea? It is not true. Even ordinary persons who have achieved patience on the Mahāyāna path of application no longer act out of affliction.

Author: Malcolm

Date: Wednesday, July 5th, 2017 at 8:52 PM

Title: Re: Belief

Content:

Malcolm wrote:

For example, one can believe one has discovered the nature of the mind, but without a guru to confirm whether or not one has made this discovery, you will just be in a state of belief without knowledge.

Sure it can. Just look at yourself and ask, "Did I discover my own state on my own without resorting to a Guru?" The answer of course will be no.

climb-up said:

So can people believe that they have discovered the nature mind without a guru or not?

Malcolm wrote:

They can believe this.

climb-up said:

If you they can, as you say in the first quote above, then asking themselves if they have found it without a guru would not elicit the answer no, as you say in the second quote.

Malcolm wrote:

The second quote was directed to a person who by their own admission has a teacher, more than one.

climb-up said:

We can know for a fact that no one, ever, anywhere can discover their real nature because:

- 1)It doesn't happen 'all the time' and
- 2)people continue to act out of affliction.

Malcolm wrote:

Yes, in other words, discovering our real nature has a cause.

climb-up said:

I am failing to see the logic here?

Why would the possibility of something happening mean that it necessarily would happen all the time?

Malcolm wrote:

In this case, there is no cause by which one can discover one's own nature in a concrete sense such that one is without doubt in absence of a guru. The primary difference between the paths of Mahāyāna and Vajrayāna is introduction to one's real state.

climb-up said:

If the proof that people don't find the nature of mind on their own is that they act out of affliction; firstly, in regards to the above, are you saying that you know the actions of EVERYONE? That would be quite impressive.

Malcolm wrote:

The actions of all sentient beings who are not on a path are afflicted. The actions of sentient beings on the path are also afflicted, though they are likely to be more mindful of afflictions as they arise and thus act with more restraint.

climb-up said:

Secondly, that would mean that everyone who has discovered the nature of mind does not act out of affliction. That would be similarly impressive.

Malcolm wrote:

People who are in true possession of the knowledge of their own state are less likely to act out of affliction.

Author: Malcolm

Date: Wednesday, July 5th, 2017 at 3:06 AM

Title: Re: Belief

Content:

Malcolm wrote:

Having one's awakening confirmed is not an option, it is a necessity.

MalaBeads said:

I would think this is true only if one wants to teach or have a 'career' in Buddhism.

Whatever happened to 'way-seeking' for the ordinary person? I am quite happy with just this.

Malcolm wrote:

A ordinary person should not remain in doubt.

Author: Malcolm

Date: Wednesday, July 5th, 2017 at 2:59 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Johnny Dangerous said:

A related issue I think:

The general iconoclasm of Zen has a completely different context within a Buddhist culture than it does in a secular one with protestant leanings.

You take something like "if you see the Buddha on the road kill him",.

Malcolm wrote:

Yes, while forgetting the saying has its roots in the story of Angulimala, the mass murderer.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 11:27 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Anonymous X said:

Your statement can also apply to Japanese delusions. Certainly Ch'an changed when it was adapted in Japan.

Matylda said:

In a way yes in a way no... there was big difference in adopting zen in China, Japan and the West...

Anonymous X said:

How so? Please explain.

Malcolm wrote:

For one, in the case of Chan --> Zen, it was largely a monastic movement among highly educated Buddhists. Zen --> West, largely nonmonastic, poorly educated Buddhists.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 11:24 PM

Title: Re: Belief

Content:

Anonymous X said:

Your real nature, your dharmatā, the jewel you lost eons ago.
This might be another fable.

Malcolm wrote:

It isn't. It is something which can be pointed out, but it is not something which can be discovered without a guru. If it were, everyone would discover it all the time. But they clearly don't. Why can we know this is a fact? Because people and other sentient beings continue to act out of affliction and with no natural restraint whatsoever.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 11:13 PM

Title: Re: Belief

Content:

Malcolm wrote:

Sure it can. Just look at yourself and ask, "Did I discover my own state on my own without resorting to a Guru?" The answer of course will be no.

Anonymous X said:

This is one way of discovering, not the only way. Plus, I was actually referring to the confirmation part of your statement.

Going further, what do you mean 'discovering my own state'?

Malcolm wrote:

Your real nature, your dharmatā, the jewel you lost eons ago.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 11:11 PM

Title: Re: Belief

Content:

Anonymous X said:

Plus, I was actually referring to the confirmation part of your statement.

Malcolm wrote:

Yes, I know. Even Buddha has his awakening confirmed by someone else. Just read the traditional accounts. If you are fond of Zen fables, Buddha confirmed Kashyapa's awakening and so on. Having one's awakening confirmed is not an option, it is a necessity.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 11:00 PM

Title: Re: Belief

Content:

Malcolm wrote:

For example, one can believe one has discovered the nature of the mind, but without a guru to confirm whether or not one has made this discovery, you will just be in a state of belief without knowledge.

Anonymous X said:

This is a statement that cannot possibly be proven to be true.

Malcolm wrote:

Sure it can. Just look at yourself and ask, "Did I discover my own state on my own without resorting to a Guru?" The answer of course will be no.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 10:40 PM

Title: Re: Belief

Content:

smcj said:

I believe that negative actions ripen as suffering, so I make an effort to avoid them.

Isn't that useful?

Malcolm wrote:

It happens whether you believe it or not. Like gravity.

climb-up said:

But is that the point raised?

The ripening into suffering happens regardless of belief, but the effort to avoid the ripening happens because of it. So it's potentially useful, yes?

Malcolm wrote:

The effort to avoid the ripening of suffering does not need to be grounded in belief. It can be grounded in simple, empirical observation. The latter is more useful in the avoidance of suffering than the former.

For example, one can believe one has discovered the nature of the mind, but without a guru to confirm whether or not one has made this discovery, you will just be in a state of belief without knowledge.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 10:37 PM

Title: Re: original buddhism

Content:

David N. Snyder said:

Original buddhism refers to this path; 4NT and 8FP.

Malcolm wrote:

I doubt you will find that all Buddhas teach 4NT and 8FP.

For example, there is a verse in the Vinaya that is more likely to be the core teaching of all Buddhas:

Abandon non-virtue.

Cultivate virtue.

Observe one's mind.

This is the teaching of the Buddhas.

I still would not call this the original Buddhism. Buddhas do not teach according to some plan. Buddhas teach according to the needs of sentient beings. For example, the first buddha of this eon taught Dzogchen, not the 4NT and 8FP. But somehow, I do not think you are likely to accept this. Based on the latter fact, claiming there is some original Buddhism is basically just a faith-based claim, not grounded in facts.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 1:53 AM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Nicholas Weeks said:

Perhaps Vasubandhu's comments (Thurman's version) will make clear, what does not seem so unclear. First the root verse 60 of Maitreya, then Vasubandhu. Verse 61 is skipped:

60. You have achieved the ultimate!

You have transcended all the stages!

You have become the chief of all beings!

You are the liberator of all beings!

The buddha character is explained here under headings: nature, cause, result, activity...

The ultimate achieved is pure suchness, which is the natural reality body of the buddhas. The transcending through all the bodhisattva stages is the cause.

The achievement of supremacy over all beings is the result. The liberation of all beings is the activity.

Whether one puts the emphasis on the paramita practices during the 10 stages, or the notion of 'transcending through' which DZ folk may prefer, it seems clear enough.

Malcolm wrote:

I think "rising through" is more apt, it just means going through the stags, either one by one, or by skipping stages, as is the case for some bodhisattvas.

Author: Malcolm

Date: Tuesday, July 4th, 2017 at 1:02 AM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Anonymous X said:

What would be a 'cause' for Buddhahood?

Nicholas Weeks said:

Ju Mipham comments on XXI:60 at the end of the text: (my underlining)

The characteristics of the ground of buddhahood are discerned in the following way.

First, the essence of the buddha ground is the accomplishment of the ultimate objective, or reality, which is great enlightenment endowed with both natural purity and

the purity that manifests in the absence of the adventitious stains. The cause of such enlightenment is the emerging definitively and perfectly beyond all of the grounds, and its effect is a forever unfailing supremacy among all sentient beings.
Maitreya. Ornament of the Great Vehicle Sutas.

Anonymous X said:

This really doesn't make a lot of sense to me. How could anyone understand this?

Malcolm wrote:

Looks like an editorial fail.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 11:47 PM

Title: Re: Who can identify this figure?

Content:

Grigoris said:

Could be, though Dolpopa is normally shown with both hands on his knees (like a double earth touching mudra).

Malcolm wrote:

He is depicted in both ways.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 11:38 PM

Title: Re: Who can identify this figure?

Content:

Grigoris said:

I've never seen Nagarjuna in a pandita's hat. He's almost exclusively displayed with a topknot.

Thanks for trying.

Malcolm wrote:

It is not a topknot, it is an uṣṇīṣa, indicating he is the "second" Buddha.

Grigoris said:

One mans top knot is another man's usnisha!

But seriously: do you have any idea who the guru in the gau may be?

Malcolm wrote:

I suspect it may be Dolpopa.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 11:26 PM

Title: Re: Who can identify this figure?

Content:

Grigoris said:

I've never seen Nagarjuna in a pandita's hat. He's almost exclusively displayed with a topknot.

Thanks for trying.

Malcolm wrote:

It is not a topknot, it is an uṣṇīṣa, indicating he is the "second" Buddha.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 9:57 PM

Title: Re: Best english translation of the bardo thodol?

Content:

rleebaker said:

Just as with many ancient texts we also need to understand often Chapters and Chapter breaks were added by the translator.

Malcolm wrote:

In this case the chapter breaks and chapters are in the original text as written down by Karma Lingpa.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 9:39 PM

Title: Re: Belief

Content:

smcj said:

I believe that negative actions ripen as suffering, so I make an effort to avoid them.

Isn't that useful?

Malcolm wrote:

It happens whether you believe it or not. Like gravity.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 9:16 PM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Nicholas Weeks said:

So even though all beings have buddha potential or nature, if no causes arise, then no buddhahood manifests.

Malcolm wrote:

Dzogchen rejects this point of view. All sentient beings will eventually obtain buddhahood.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 12:48 AM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Vasana said:

If we are to take the bodhisattva ideal literally, then why wouldn't you expect all beings to attain Buddhahood? If compassion is a natural quality of realization and time is not a restricting factor, then why would some beings be excluded from that?

Losal Samten said:

Presumably because just as time is infinite, so are sentient beings, so mathematically speaking there's always going to be someone that's out of reach. (IIRC that was one Yogacarin argument for the existence of icchantikas?)

Some sutras state that the sattvadhātu neither increases nor decreases (anunatvaapurnatva), is this to be only understood in the non-conceptual ultimate sense, or relatively too, since whether infinity +1, or infinity -1, it still equals infinity?

https://www.academia.edu/30408695/The_S%C5%ABtra_on_the_Residence_of_Ma%C3%B1ju%C5%9Br%C4%AB

Malcolm wrote:

This point is addressed by Longchenpa at the end of the difficult points chapter in the Treasury of the Supreme Vehicle. He resolves the difficulty by stating that while all sentient beings are liberated at the end of the great eon, because there is never any limit to latent traces in the dharmadhātu, new sentient beings can always arise. He claims these two points of view are not contradictory.

Author: Malcolm

Date: Monday, July 3rd, 2017 at 12:29 AM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Vasana said:

If we are to take the bodhisattva ideal literally, then why wouldn't you expect all beings to attain Buddhahood? If compassion is a natural quality of realization and time is not a restricting factor, then why would some beings be excluded from that?

I was reading Dzogchen Ponlop's commentary on the Aspiration of Samantabhadra earlier today. After the root text it mentions it's from the 9th chapter of The Tantra of the Great perfection which shows the penetrating wisdom of Samantabhadra. "Which presents the powerful aspiration which makes it impossible for all beings not to attain Buddhahood"

Malcolm wrote:

It is from the 19th chapter of that text, actually.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 11:25 PM

Title: Re: incarnation in families

Content:

Punya said:

On the other hand, HH the Dalai Lama was reborn into a simple farming family. I dare say there were reasons for this too.

Malcolm wrote:

They were not that simple, they were wealthy enough to have already had tulkus nearby at Kumbum Monastery (HHDL's oldest brother). Thus, his family was already on the ecclesiastical radar.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 11:22 PM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Anonymous X said:

I wonder if the Buddha ever said this?

Malcolm wrote:

In many places.

Anonymous X said:

Can you give us a quote?

Malcolm wrote:

The Buddha predicts all sentient beings for Buddhahood in the Lotus Sūtra, among other places.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 10:25 PM

Title: Re: original buddhism

Content:

Johnny Dangerous said:

the Buddha himself said there was no original Buddhism, and I'm inclined to believe him.

David N. Snyder said:

Where does the Buddha say "there is no original Buddhism"? Do you have a reference?

Malcolm wrote:

How could there be an "original" Buddhism? I have read somewhere many years ago that existence of Kanakamuni's disciples was reported during the time of Gautama. Then there is Buddha's metaphor of discovering an ancient, forgotten city in the jungle...

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 9:34 PM

Title: Re: Differences in Paths of Mahāmudra, Dzogchen, and Prajñāparamitā

Content:

Marc said:

Yongdzin Tenzin Namdak being pretty traditional / canonic in his teaching, I guess this may be one of the few differences between Bön & Nyingma Dzogchen...

Malcolm wrote:

ChNN generally maintain that the result of Dzogchen and Mahamudra are identical.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 9:33 PM

Title: Re: All Sentient Beings will attain Buddhahood?

Content:

Malcolm wrote:

Yes, this may be taught in sūtras, good thing this is an idea rejected completely in Atiyoga where it is held that all sentient beings will attain buddhahood.

discussionbuddhist said:

Which Atiyoga scripture or teacher taught all sentient beings will attain buddhahood?
Thanks

Anonymous X said:

I wonder if the Buddha ever said this?

Malcolm wrote:

In many places.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 4:20 AM

Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita

Content:

smcj said:

The question I'd like to ask you is: how is suffering seen/understood in Dzogchen?

Malcolm wrote:

A mistake. Delusion is not part of the basis at all.

smcj said:

Ok.

Malcolm wrote:

One's primordial state aka the basis is originally pure. Pure of what? Delusion. It was never deluded, it is not deluded now, and will never be deluded later on.

The sense in which Dzogchen has a gzhan stong view is that delusion is absent in one's primordial state— it is empty of delusion, delusion is extraneous to it. Samsara and nirvana all arise because one did not see one's nature.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 3:14 AM

Title: Re: Sems, Dharmata and Dharmadhatu

Content:

cephheidvariable said:

(2) Should I be concerned about ending up in Vajra Hell, haven taken DI with ChNNR and received one lung for a ngondro text, with no other empowerments? I've seen that Sam Bercholz -- of Shambhala Publications -- has a new book called "A Guided Tour of Hell." If one of the senior students of Thinley Norbu Rinpoche ended up there, what hope is there for me?

HandsomeMonkeyking said:

Whats Vajra Hell?

Malcolm wrote:

It is a name for Avici Hell in Vajrayāna.

Author: Malcolm

Date: Sunday, July 2nd, 2017 at 2:05 AM

Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita

Content:
Malcolm wrote:
Maybe among Kagyus.

smcj said:
Ah, good that you dropped in.

The question I'd like to ask you is: how is suffering seen/understood in Dzogchen?

Malcolm wrote:
A mistake. Delusion is not part of the basis at all.

Author: Malcolm
Date: Sunday, July 2nd, 2017 at 1:00 AM
Title: Re: Cultural dancing and dressing up
Content:
philji said:
<https://youtu.be/0Jv2yFcItN4>

Malcolm wrote:
Yes, Tibetans do not wear clothes like that. This what Tibetans wear:

```
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, July 2nd, 2017 at 12:39 AM
Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita
Content:
smcj said:
But then there is the Kagyu take on Dzogchen in which I think it is more widely accepted,
Kongtrul being a case in point.

Malcolm wrote:
Maybe among Kagyus.

Author: Malcolm
Date: Sunday, July 2nd, 2017 at 12:14 AM
Title: Re: Cultural dancing and dressing up
Content:
philji said:

I hear on here a lot from dzogchen community members that dzogchen is free from cultures, religion, even buddhism. Why do members therefore engage in tibetan dance and dressing up as tibetans?

Malcolm wrote:

Because Norbu Rinpoche likes Tibetan pop music and dance. He also feels it is a way of instilling mindfulness. They do not dress up as Tibetans. Tibetans do not wear such clothing.

Author: Malcolm

Date: Saturday, July 1st, 2017 at 11:56 PM

Title: Re: Buddhahood in This Life

Content:

Marc said:

Hi Malcolm

17th is a Saturday...

Will it be Saturday 17th or Sunday 18th ? Will it be streamed ?

Thx

Malcolm wrote:

It will be streamed, and it looks like the 18th, my bad.

paël said:

Do you know which service will stream it yet?

Malcolm wrote:

No, we have not set up those details as of yet. Will keep you posted.

Author: Malcolm

Date: Saturday, July 1st, 2017 at 2:49 AM

Title: Re: Buddhist Brain Surgery

Content:

dzogchungpa said:

Yes, I'm sure you are absolutely correct. My own experience completely confirms the unique role of the teacher. I just don't like the idea of a rigid separation between "hearing" and other forms of study.

Malcolm wrote:

There are all kinds of study. They do not make up the trio of wisdom: hearing, reflection, and meditation.

Author: Malcolm

Date: Saturday, July 1st, 2017 at 1:44 AM

Title: Re: Buddhist Brain Surgery

Content:

Meido said:

But the point is that all of this occurs against the backdrop of training with one's teacher. Encounter with the teacher is, in fact, the primary practice of Rinzai Zen: the entire path is structured around the mutual investigation of Zen (sanzen) with the teacher.

Malcolm wrote:

The Dharma lives in the interaction between teacher and student, it does not live in books.

Author: Malcolm

Date: Saturday, July 1st, 2017 at 1:10 AM

Title: Re: Buddhist Brain Surgery

Content:

dzogchungpa said:

Well, I agree that it is basically an oral tradition but IMO it is ridiculous to rigidly exclude reading from hearing in this context. All of my initial contact with Buddhism, as a young boy, was through books. I didn't hear a single syllable about it but there is no doubt in my mind that reading served, at least in a rudimentary way, the same function as hearing for me at that time.

conebeckham said:

I'm sure this is true, but, at least in Vajrayana tradition, you must admit that all of this was preparation.

Being with a qualified teacher, having a relationship with a teacher, taking empowerment in person from a qualified teacher, obtaining transmission of explanations from a qualified teacher, these are the the essence of the Vajrayana path, and this includes Dzogchen and Mahamudra. No amount of reading will create the same impact that this essential relation creates. I think you would agree?

dzogchungpa said:

Sure, but Buddhism is not just Vajrayana.

Malcolm wrote:

When sūtras describe "reading," they describe reading in assemblies so that the Dharma may be heard.

Author: Malcolm

Date: Saturday, July 1st, 2017 at 1:04 AM

Title: Re: Buddhist Brain Surgery

Content:

pael said:

How about Webcasts of Namkhai Norbu? I don't think he will visit in my country (Finland). I can't travel.

Malcolm wrote:

webcasts are fine, as I already pointed out. But there is a very excellent teacher in your country, Tulku Dakpa Rinpoche, at Dhanakosha. You should be in touch with him.

pael said:

I thought he requires ngondro for Dzochen. What should I ask him? Do you have suggestions? He gave me Shakyamuni gomde with (Teyata om muni muni mahanua soha) text once. They do it weekly. It is sutric mantra?

Malcolm wrote:

He is running a retreat next week on Longchenpa's Chariot of Supreme vehicle. Second year in a five year course.

Author: Malcolm

Date: Saturday, July 1st, 2017 at 12:15 AM

Title: Re: Buddhist Brain Surgery

Content:

undefineable said:

What about hearing dharma talks - particularly (I'd imagine) on video-?

Malcolm wrote:

It does not really count. Even webcasts, while better, are no substitute for being in the presence of teacher with whom one can interact. A video tape will never make you as uncomfortable as a teacher can.

pael said:

How about Webcasts of Namkhai Norbu? I don't think he will visit in my country (Finland). I can't travel.

Malcolm wrote:

webcasts are fine, as I already pointed out. But there is a very excellent teacher in your country, Tulku Dakpa Rinpoche, at Dhanakosha. You should be in touch with him.

Author: Malcolm

Date: Friday, June 30th, 2017 at 11:48 PM

Title: Re: Buddhist Brain Surgery

Content:

undefineable said:

So is an update to the teachings needed perhaps?

Malcolm wrote:

No, at base Buddhadharma is an oral tradition.

dzogchungpa said:

Well, I agree that it is basically an oral tradition but IMO it is ridiculous to rigidly exclude reading from hearing in this context. All of my initial contact with Buddhism, as a young boy, was through books. I didn't hear a single syllable about it but there is no doubt in my mind that reading served, at least in a rudimentary way, the same function as hearing for me at that time.

Malcolm wrote:

No, it didn't.

It may have served you to become inspired enough to seek out a teacher eventually, but reading a book can in no way be considered hearing.

Buddhadharma must be heard from a teacher. There is no substitute. This is what my experience has shown me.

Author: Malcolm

Date: Friday, June 30th, 2017 at 11:30 PM

Title: Re: Buddhist Brain Surgery

Content:

undefineable said:

What about hearing dharma talks - particularly (I'd imagine) on video-?

Malcolm wrote:

It does not really count. Even webcasts, while better, are no substitute for being in the presence of teacher with whom one can interact. A video tape will never make you as uncomfortable as a teacher can.

Author: Malcolm

Date: Friday, June 30th, 2017 at 11:28 PM

Title: Re: Buddhist Brain Surgery

Content:

Malcolm wrote:

until very recently, people did not just go to bookstores and buy books on Buddhadharma.

undefineable said:

So is an update to the teachings needed perhaps?

Malcolm wrote:

No, at base Buddhadharma is an oral tradition.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:53 PM

Title: Re: who's ngondro is it anyway

Content:

emaho said:

Wasn't Chatral Rinpoche attacked by someone who tried to strangle him with a khata?

Malcolm wrote:

Yes, a gyalpo worshipper from the West.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:44 PM

Title: Re: who's ngondro is it anyway

Content:

michaelb said:

Suddenly, HH Dalai Lama was right in front of me and put a khata around my neck and pulled it tight. I woke up gasping for breath.

Malcolm wrote:

Tulku Drakpa Gyaltsen was murdered with a white kata. Sounds like the Gyalpo to me.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:37 PM

Title: Re: Buddhist Brain Surgery

Content:

dzogchungpa said:

So you don't feel that reading has anything to do with wisdom in a Buddhist context?

Malcolm wrote:

If we needed to put reading somewhere within the three wisdoms, it would belong to reflection, not hearing.

Anonymous X said:

Did you check somewhere to modify your original statement?

Malcolm wrote:

No, reading is not part of the classic trio of wisdoms because until very recently, people did not just go to bookstores and buy books on Buddhadharma.

Reading in the classic Mahāyāna sūtras is a merit-producing endeavor, meaning reciting the text aloud, usually in an assembly.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:35 PM

Title: Re: Buddhist Brain Surgery

Content:

Anonymous X said:

What about the book he wrote?

Malcolm wrote:

I make it very clear in the introduction to my translation that people really ought to receive the appropriate level of teachings in order to read my translation. This is why I have made an effort to arrange a transmission for the text by a qualified teacher. Even so, this is not enough. One needs to receive proper transmission of a school in order to understand its literature. For example, I rarely opine about Chan/Zen or Theravada (apart from reciting Sarvastivada doxology, or discussing the various opinions of Tibetan scholars on Chan). Why? Because I have no transmission in those schools at all.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:15 PM

Title: Re: Buddhist Brain Surgery

Content:

emaho said:

But I think your statement is going a little too far. I've always taken it that reading belongs to studying which is a part of reflection.

Malcolm wrote:

I don't disagree with this. However, reflection must be preceded by hearing.

Author: Malcolm

Date: Friday, June 30th, 2017 at 9:14 PM

Title: Re: Buddhist Brain Surgery

Content:

Malcolm wrote:

There are three wisdoms: hearing, reflection, and meditation. The last I checked, reading was not one of those wisdoms.

dzogchungpa said:

So you don't feel that reading has anything to do with wisdom in a Buddhist context?

Malcolm wrote:

If we needed to put reading somewhere within the three wisdoms, it would belong to reflection, not hearing.

Author: Malcolm

Date: Friday, June 30th, 2017 at 8:37 PM

Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita

Content:

Stefos said:

So again to clariy, For me there IS a substratum: Emptiness, Clarity and Bliss

Is this what Sri Nagarjuna taught?

Malcolm wrote:

You are confusing three experiences that cause deviation: bliss, clarity, and emptiness (nonconceptuality) with the basis: essence, nature, and compassion.

Here, emptiness means being in a state free of thoughts. But it is not the emptiness spoken of by Nāgārjuna.

As mentioned before, there were several Nāgārjunas. The first was the founder of the Madhyamaka school. He did not assert that emptiness was a substratum.

Ramana Maharshi is completely irrelevant here.

M

Author: Malcolm

Date: Friday, June 30th, 2017 at 6:41 AM

Title: Re: Buddhist Brain Surgery

Content:

Meido said:

I happen to feel that the natural and best course of action for someone interested in Zen is to seek out a qualified teacher, and then to practice according to that teacher's instructions as befits one's conditions and the particular path one has entered.

Malcolm wrote:

This is true not only with respect to Zen, but all forms of Buddhadharma. There are three wisdoms: hearing, reflection, and meditation. The last I checked, reading was not one of those wisdoms. Thus, to receive Buddhadharma, one must find a teacher and here the

Dharma from that person.

Without hearing the Dharma, there is no possibility of reflection; without reflecting on the Dharma, there is no possibility it can be meditated upon.

There are no self-taught Buddhists, just as there never have been any self-taught Buddhas.

Author: Malcolm

Date: Friday, June 30th, 2017 at 12:41 AM

Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita

Content:

Stefos said:

Why is Sunya declared by Nagarjuna to be the only real thing or substratum to everything?

Malcolm wrote:

Nāgārjuna nowhere states that emptiness is the only real thing. In fact he never states that emptiness is a substratum at all.

Stefos said:

By "substratum" I mean the original ground, which is the Dharmakaya qualified by Emptiness, Clarity & Bliss.

So, yes, there is a substratum according to that definition I believe sir.

Malcolm wrote:

One, you are now conflating Nāgārjuna's point of view, who never heard of "Dzogchen," with Dzogchen teachings.

With respect to the latter, the term "basis" refers to something one has not realized. It does not refer to an entity as such. The thog ma gzhi, the original basis, the mind-essence, is the basis of the recognition or nonrecognition of the nature of one's consciousness. If one reifies this as a substratum, one winds up in Advaita land.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 10:24 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

monktastic said:

Thanks Malcolm-la. But doesn't this still mean everything I perceive as my world?

Malcolm wrote:

No, you also perceive the mental projections of others.

Also the material aggregate is not one's own, strictly speaking.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 8:49 PM

Title: Re: Semantics or not..Dharmakaya, Eternalism and the Self of Advaita

Content:

Stefos said:

Why is Sunya declared by Nagarjuna to be the only real thing or substratum to everything?

Malcolm wrote:

Nāgārjuna nowhere states that emptiness is the only real thing. In fact he never states that emptiness is a substratum at all.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 8:47 PM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

HHDL said:

A: I understand the Primordial Buddha, also known as Buddha Samantabhadra, to be the ultimate reality, the realm of the Dharmakaya-- the space of emptiness--where all phenomena, pure and impure, are dissolved. This is the explanation taught by the Sutras and Tantras. However, in the context of your question, the tantric tradition is the only one which explains the Dharmakaya in terms of Inherent clear light, the essential nature of the mind; this would seem imply that all phenomena, samsara and nirvana, arise from this clear and luminous source. Even the New School of Translation came to the conclusion that the "state of rest" of a practitioner of the Great Yoga--Great Yoga implies here the state of the practitioner who has reached a stage in meditation where the most subtle experience of clear light has been realized--that for as long as the practitioner remains in this ultimate sphere he or she remains totally free of any sort of veil obscuring the mind, and is immersed in a state of great bliss.

We can say, therefore, that this ultimate source, clear light, is close to the notion of a Creator, since all phenomena, whether they belong to samsara or nirvana, originate therein. But we must be careful in speaking of this source, we must not be led into error. I do not mean chat there exists somewhere, there, a sort of collective clear light, analogous to the non-Buddhist concept of Brahma as a substratum. We must not be inclined to deify this luminous space. We must understand that when we speak of ultimate or inherent clear light, we are speaking on an individual level.

monktastic said:

<http://hhdl.dharmakara.net/hhdlquotes22.html>

I do not understand this. All phenomena in "my" world -- including the colorful splotches I describe as "other beings" -- originate from "my" Samantabhadra. What sense does it make to speak of "other" worlds (or beings with their own Samantabhadras), if, by definition, I can never encounter them in any way?

If everything I could ever call "world" came from "my" Samantabhadra, then I still have no way of distinguishing this concept from "god."

Edit: Except, of course, that I should look for it "inside" and not "outside."

Malcolm wrote:

It is commonly misunderstood that when one says "all the dharmas of samsara and nirvana" this refers to entities out there in the world. It does not. It refers to one's own aggregates, sense bases, and elements. "All phenomena" means the one aggregate, the material aggregate with its external objects made of the four elements; one sense base refers to the sense base of the mind; and elements refers to the dharmadhātu which contains all the mental factors and unconditioned phenomena.

Thus, when one does not recognize the basis for what it is, one reifies the five lights of one's own pristine consciousness as the five elements; at the same time oneself is doing this, so are infinite myriads of other sentient beings. Shabkar for example, uses the example of how a woman who meditated on herself as a tigress terrified a small village in order to show that our own mental projections can generate appearances for others and vice versa:

When a devaputra asked the Buddha:

"Who made Meru, the sun and the moon, and so on?"

The Buddha said:

"There is no other creator here.

The attachment of the traces of one's conceptuality imputes them, grasps them and then they appear in that way.

Everything is created by one's mind."

When the devaputra asked the Buddha again:

"How can the attachment of my concepts

make the hardness and stability of

Meru, the sun and moon, and so on?"

The Buddha said:

"In Varanasi, an old woman

meditated her own body as a tiger.

Since the villagers saw her

as a tiger, they evacuated the village.

If one is able to appear like that for a little while,

if one cultivates mental traces for beginningless lifetimes,

one will be able to appear like this for a year."

Therefore, everything is created by the mind.

M

Author: Malcolm

Date: Thursday, June 29th, 2017 at 8:30 PM

Title: Re: original buddhism

Content:

David N. Snyder said:

As a follow-up to my recent DhammaWiki article on Pudgalavada (and topic here), I made this analysis / interpretation of original Buddhism. I'm sure it will have some detractors from both hard-core Theravadins and hard-core Mahayanists, but that's okay:

https://dhammawiki.com/index.php?title=Original_Buddhism

As I note at the top of the article:

(This is just one historical analysis and interpretation. There are other views and interpretations which vary from this one. It is recommended for those interested to review the literature in the References and make their own conclusions.)

Perhaps it's not about Theravada vs. Mahayana, but rather some blend of the early schools . . .

Malcolm wrote:

There is no original Buddhism. Not even Gautama's direct teaching is original Buddhism. By all accounts, there were many buddhas prior to him.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 5:18 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

It represents the elimination of obstacles. Likewise, if you dream of monks, it is usually a sign of gyalpo provocation.

michaelb said:

Thanks, Malcolm. I dreamt that my lama had died years ago, and it really shit me up. I also had a dream of a "well-known" monk who went to strangle me with a khata and that shit me up, too.

Going back to the topic of this thread, I think I had the first dream whilst I was doing Vajrasattva part of ngondro. I was so concerned I phoned my lama from Tso Pema to check he was alright.

Malcolm wrote:

The first sounds like a good dream. The second sounds terrible.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 4:53 AM

Title: Re: Differences in Paths of Mahāmudra, Dzogchen, and Prajñāpāramitā

Content:

Marc said:

Hi

Sure Malcolm is a treasure trove of Dharma knowledge. And so were so many of the great masters of the Rime movement.

No question here

I simply wanted to bring to the fore that some of the greatest Dzogchen teachers of our time insist that Dzogchen is unique from "every angle": Base, Path and Fruition.

Ex: Lopön Tenzin Namdak for the Yungdrung Bön Dzogchen, and for the Nyingma, it seems to me that ChNN has a similar stance.... (Though Malcolm's statement casts a serious doubt on what I think to be ChNN's position)

Cheers

M

Malcolm wrote:

The Rig pa rang shar states:

If someone does not dwell in words and does not dwell in names,
that is Prajñāpāramitā,
the transcendent state of buddhahood itself.

And:

Migrating beings are led with the noose of the method
through concrete objects to wisdom.

Therefore it is the Prajñāpāramitā.

The vast dhātu of Samantabhadra
arises in the dharmatā of unceasing play.

The dhātu of wisdom, the transcendent state,
lacks attachment, the nature of grasping.

Since it is nonconceptual, it is beyond speech and thought.

For example, like a magic display in the sky,
it is said to be free from the Dharma of expression.

Thus we can see that Prajñāpāramitā and Great Perfection have equivalent meanings.

The Union of the Sun and Moon Tantra, source of Song of the Vajra, states:

Someone who has not settled into concentration
will settle naturally with this.

When the yogin is lethargic,
when revitalized by this, samadhi is good;

it seals one's mind with bliss,
joined with the state of mahāmudra;

one can enter into all of the guru's intimate instructions;
emptiness is also supported on the continuum;

Perceptions are liberated in their own place;

mental entities are purified.

Therefore, sing the song of the vajra
and always do the vajra dance.

Therefore, one can understand that Mahāmudra is nothing other than the state of
Dzogchen.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 4:33 AM

Title: Re: 3 obstacles / 4 devils

Content:

Malcolm wrote:

The one great root Māra

is the concept that grasps a self.

— Self-Liberated Vidyā Tantra

Author: Malcolm

Date: Thursday, June 29th, 2017 at 3:47 AM

Title: Re: who's ngondro is it anyway

Content:

michaelb said:

Yes, why would that be a good sign?

Malcolm wrote:

The reasons for such signs being good or bad are rarely indicated.

michaelb said:

Yes but, why, though? Maybe you could indicate now?

Malcolm wrote:

It represents the elimination of obstacles. Likewise, if you dream of monks, it is usually
a sign of gyalpo provocation.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 2:38 AM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

Personally I would prefer him dying in my dream than dying in reality...

Malcolm wrote:

That is inevitable.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 2:00 AM

Title: Re: Is the "Self" a "Rabbit's Horn"?

Content:

Anonymous X said:

Whatever you decide to do, there is only grasping. You can neither stop it or control it. It is created by this activity of separation. All movements of thought are part of it.

Manjusrimitra: "Through not understanding what the grasping of experience through thought ultimately is, one is deceived by this grasping. The stream of thought continues, and so there is no opportunity to turn away from deluded thought later on."

conebeckham said:

If one decides not to decide, is one then grasping?

Agree that all movements of thought are grasping, that is essential. But Manjustrimitra's quote implies an alternative, does it not? There are thought-free moments, and also awarenesses of grasping and thought which may not be deceptive.

But perhaps this is tangential to the original discussion.

Malcolm wrote:

For as long as there is movement of the mind, for that long it is the domain of Māra — the path is subtle.

Do not abide in the convention of movement and stillness; also, do not abide in that abiding.

That middle way without appearance is the awakened mind proclaimed by the Sugata.

This is further clarified:

Even the slightest movement which is not Mañjuśrī is [Mañjuśrī]; there is no abiding there.

Mipham comments:

If the movement or existence of the slightest subtle fault of sign or concept which is not that dharmatā is seen, since that is the ultimate pristine consciousness of dharmatā or Mañjuśrī, it is not to be abandoned. If it is asked where there is abiding in that dharmatā or Mañjuśrī, since there is no basis in which to abide because the nature of [dharmatā or Mañjuśrī] is not established at all, there is no abiding there.

In other words, movement and stillness have the same nature. It does not matter whether one has concepts or not. All that matters is whether one is deceived by them or not.

Author: Malcolm

Date: Thursday, June 29th, 2017 at 1:56 AM

Title: Re: Is the "Self" a "Rabbit's Horn"?

Content:

conebeckham said:

In my opinion, there is no grasping. Better to relax in the lack of finding.

Anonymous X said:

Whatever you decide to do, there is only grasping. You can neither stop it or control it. It is created by this activity of separation. All movements of thought are part of it.

Manjusrimitra: "Through not understanding what the grasping of experience through thought ultimately is, one is deceived by this grasping. The stream of thought continues, and so there is no opportunity to turn away from deluded thought later on."

conebeckham said:

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This is further clarified:

Even the slightest movement which is not Mañjuśrī is [Mañjuśrī]; there is no abiding there.

Mipham comments:

If the movement or existence of the slightest subtle fault of sign or concept which is not that dharmatā is seen, since that is the ultimate pristine consciousness of dharmatā or Mañjuśrī, it is not to be abandoned. If it is asked where there is abiding in that dharmatā or Mañjuśrī, since there is no basis in which to abide because the nature of [dharmatā or Mañjuśrī] is not established at all, there is no abiding there.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 10:41 PM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Quite often. For example, negative dreams are often understood to be positive signs. If you dream your guru dies, this is a very good dream.

Lobsang Chojor said:

Just wondering, is there a reason why this is seen as a positive sign? Just doesn't seem like a good sign your guru dying.

michaelb said:

Yes, why would that be a good sign?

Malcolm wrote:

The reasons for such signs being good or bad are rarely indicated.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 9:33 AM

Title: Re: Belief

Content:

climb-up said:

Should those who have not discovered it for themselves believe you that it is possible to have this experience?

Malcolm wrote:

They don't have to believe anything. They just need to be interested enough in the question to find out the answer. It is the same with any kind of knowledge. Knowledge is not based on belief. It is based on what one can discover for oneself.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 4:46 AM

Title: Re: Belief

Content:

Mantrik said:

So, do we not have to have a belief that this experience will help us to remove that delusion and assist us to gain that control?

Before we get to the experience of abiding etc. we have to have that belief, I assert, or we wouldn't attend. Having done so, if the experience is transformative, we gain a belief that it is effective and may conclude therefore that further steps on the path are worthwhile.

I don't think anyone is challenging the position that belief without experience is pretty useless, but even if we base our path on the experiences of ChNN and engage in Dzogchen in order to have our own experiences, it is not wholly useless, surely.

Malcolm wrote:

Belief is useless. For example, I am ill. Whether I believe a medicine will help me or not is irrelevant. If the correct medicine is given for the illness it will be cured. It does not matter whether I believe it or not.

For example, if you do some practice believing in some effect it is supposed to have, and you do not have that experience, you may lose confidence.

If you approach practices without any belief in them one way or another, then you are

more likely to discover the point of that practice.

Belief is thinking something is true without knowing whether it is true. This is not the standard we apply in Dzogchen teachings. We apply a higher standard. You do not believe what you know. The main term in Dzogchen is "rig pa," "to know."

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 4:25 AM

Title: Re: Belief

Content:

Mantrik said:

Please can you give examples of experiences entered into deliberately of the 'no belief necessary' type.

Malcolm wrote:

I am not interested. To much nitpicking.

Grigoris said:

So basically you just want him to believe you when you say that belief is useless?

Malcolm wrote:

Nope. I want him, and the rest of you to discover this for yourself. No amount of belief in Buddhahood, awakening, karma, etc., will substitute.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 4:00 AM

Title: Re: Belief

Content:

Mantrik said:

Please can you give examples of experiences entered into deliberately of the 'no belief necessary' type.

Malcolm wrote:

I am not interested. To much nitpicking.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 3:58 AM

Title: Re: Belief

Content:

Mantrik said:

Your example of unstable belief is not really relevant, and could equally be applied to experience: today I experienced heat and it was pleasant, but yesterday I experienced heat and it was unpleasant - therefore experience alone is unreliable since it depends upon my mind processing it and changing my understanding.....my belief in what is true and real.

tomamundsen said:

I don't think those are the kinds of experiences that Rinpoche is referring to.

Mantrik said:

Neither is the tasting of sugar Malcolm has used throughout as his example.

Malcolm wrote:

Actually, when he related this, he precisely used the example of tasting sugar.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 3:45 AM

Title: Re: Belief

Content:

Mantrik said:

Your example of unstable belief is not really relevant, and could equally be applied to experience: today I experienced heat and it was pleasant, but yesterday I experienced heat and it was unpleasant - therefore experience alone is unreliable since it depends upon my mind processing it and changing my understanding.....my belief in what is true and real.

Malcolm wrote:

Ok. If you choose not to understand the point, I cannot help you.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 3:04 AM

Title: Re: Belief

Content:

Mantrik said:

I think I read, possibly from you, that 'capacity' is also to do with interest. It would be hard to have interest in something if we did not believe it worthwhile. ChNN would have no students unless people believed it was worth being taught by him. I think a casual remark he made is having far too much read into it. He could just as easily have said discussion is useless.

Malcolm wrote:

The context of the remark was one in which ChNN was contrasting "belief" against "direct experience." Hence his statement, "You can believe in anything." Beliefs are just concepts. They shift and change. One day you believe doing this practice is the best, the

next day, you believe another is better. One day you believe America is a great place, the next day, you believe it sucks.

But in Dzogchen, beliefs are useless. The only thing that counts is personal experience born out of direct perception.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 2:19 AM

Title: Re: Belief

Content:

dzogchungpa said:

Well, now I don't know what to believe!

Malcolm wrote:

Good place to start.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 1:10 AM

Title: Re: Belief

Content:

climb-up said:

Yes, and even more so with Dzogchen, because you have to intentionally receive DI (I *believe*) whereas you could potentially trip and land face first in a pile of sugar, tasting it with no previous intention (...if I had a nickel...).

Malcolm wrote:

Ok, you guys can have your beliefs. I personally do not find "believing" in things helpful at all. As ChNN says, "You can believe anything."

Lukeinaz said:

Malcom, I seem to recall you saying at one point that you just decided to believe in rebirth since you could see that not doing so was hindering. Has this belief helped your practice?

Malcolm wrote:

Nope. It is still something I accept as true, however, something I believe. But like all beliefs, it is pretty useless. Despite, there are lots of helpful things in Dzogchen teachings for dealing with this or that belief we may have.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 1:06 AM

Title: Re: Belief

Content:

Malcolm wrote:

Ok, you guys can have your beliefs. I personally do not find "believing" in things helpful at all. As ChNN says, "You can believe anything."

dzogchungpa said:

I'm going to believe that my teacher is the greatest teacher in the whole world!

Malcolm wrote:

I am quite sure you accept that as true.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 12:46 AM

Title: Re: Belief

Content:

tomamundsen said:

What Tibetan word is being translated as "faith" in the passage below? From Rongzom's Entering the Way of the Great Vehicle:

Rongzom said:

When this Great Perfection approach to the path is taught in a condensed manner, it is said that the bases of all phenomena are included simply within mind and mental appearance; the nature of the mind (citta) itself is awakening (bodhi) and thus referred to as the mind of awakening (bodhicitta). There is nothing to be taught other than this. People with faith in the Great Perfection approach realize and penetrate it through being shown this alone.

tomamundsen said:

Is the phrase "belief is useless" compatible with the above?

Malcolm wrote:

The word Rongzom uses is "faith," dad pa or śraddhā. But we have to point out what śraddhā actually means. According to Vasubandhu, faith is the mental factor that brings

clarity to the mind. So, "faith" is not belief, per se. In fact, it is one of the five faculties, which are part of the thirty-seven adjuncts to awakening.

When we look at what the word means in Tibetan, the first definition is confidence (yid ches pa) (the second definition is joy (dga' ba) or attachment(chags pa)). Thus, the passage would be more accurately translated, "People with confidence in the Great Perfection approach realize and penetrate it through being shown this alone." Norbu Rinpoche tends to translate this term as "interest," thus the passage could also be rendered, "People interested in the Great Perfection approach realize and penetrate it through being shown this alone."

Dominic (a nice guy, very smart) also translated "tshul" as "approach," where as I would prefer here to say "principle", thus "People interested/confident in the principles of the Great Perfection realize and penetrate it through being shown this alone."

So yes, the phrase "belief is useless" is absolutely compatible with the above.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 12:10 AM

Title: Re: Awakening is a collective venture

Content:

Anonymous X said:

Perhaps Malcolm misunderstands my questioning of DGA? And, perhaps Malcolm is also defensive about Dzogchen and its need for 'protection'? This is all chit chat. Isn't that what this board is about?

Malcolm wrote:

No defensive about Dzogchen at all. I think you are holding DGA to a standard you don't observe for yourself.

Author: Malcolm

Date: Wednesday, June 28th, 2017 at 12:09 AM

Title: Re: Belief

Content:

Malcolm wrote:

No, no more than you have to believe sugar is sweet before you try some.

Mantrik said:

That was not my point. Unless you believed the experience was worthwhile you wouldn't bother tasting it. You wrote it yourself - people 'want' experience, therefore they must hold the belief that it is worthwhile having.

Wading in a quicksand of unsubstantiated belief without taking action is useless, for sure.

Unless you just happened to encounter it by chance, I'll wager most people experience DI because they have a belief it is worth experiencing.

Experience is not a substitute for belief, but often a confirmation or negation of it, and that is often iterative.

climb-up said:

Yes, and even more so with Dzogchen, because you have to intentionally receive DI (I *believe*) whereas you could potentially trip and land face first in a pile of sugar, tasting it with no previous intention (...if I had a nickel...).

Malcolm wrote:

Ok, you guys can have your beliefs. I personally do not find "believing" in things helpful at all. As ChNN says, "You can believe anything."

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 11:35 PM

Title: Re: Belief

Content:

dzogchungpa said:

Look, obviously all kinds of ordinary "beliefs" are necessary for any kind of undertaking, even Dzogchen. A statement like "Belief is useless" can be useful, but only in a given context etc.

Malcolm wrote:

When it comes to Dzogchen, belief is useless. There are many other things for which belief is also useless.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 11:34 PM

Title: Re: Awakening is a collective venture

Content:

Anonymous X said:

They are just ideas. Do you actually engage in Ch'an practice, or do you just read books?

Malcolm wrote:

You know, this is a loaded question as in, "Do you actually engage in Dzogchen practice or do you just read books?"

Anonymous X said:

Let the poster answer the question. And we're talking about Ch'an.

Malcolm wrote:

I am merely pointing out that you are maintaining a double standard. You feel eminently qualified to opine about Dzogchen, which you do not practice, but question DGA about his practical experience with Chan. Just saying.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 10:43 PM

Title: Re: Awakening is a collective venture

Content:

Anonymous X said:

I don't know where you got these ideas from.

DGA said:

Yes you do, because I told you in the part you quoted. See: Liberating Intimacy, P. Hershock. It's worth your time to read that one.

Anonymous X said:

They are just ideas. Do you actually engage in Ch'an practice, or do you just read books?

Malcolm wrote:

You know, this is a loaded question as in, "Do you actually engage in Dzogchen practice or do you just read books?"

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 10:15 PM

Title: Re: Belief

Content:

Malcolm wrote:

Some people want religion, other people want experience. Belief is good the former, not for the latter.

Mantrik said:

If you want experience you must hold the belief that it is something worth desiring.

Malcolm wrote:

No, no more than you have to believe sugar is sweet before you try some.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 4:11 AM

Title: Re: Indian Vajrayana

Content:

Adamantine said:

Caucasian, African, Latin? Seems like within human form we cling to Buddhas appearing Asian

Malcolm wrote:

Give it time.

Matylda said:

Isn't it that oldest original buddhist sculptures were of some Greek origin? Those which I saw in museums were more of European outlook... east Asian or south Asian figures seem to be of later development, when Buddhism took deeper roots in those regions. Am I wrong?

Malcolm wrote:

There are two trends: the Gandhara trend, influenced by Greek sculpture, and the Mathura tradition, which is much less so and more Indian in appearance.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 4:03 AM

Title: Re: Belief

Content:

Malcolm wrote:

One can believe anything. What counts is direct experience. One can believe that sugar has all kinds of different tastes. The point is that one only knows sugar by tasting it.

Mantrik said:

Well, the belief that belief is useless may be useful in some circumstances. Perhaps if there is an assumption that belief is like 'blind faith' and a conclusion rather than a motivation.

Are we all are clear about when belief ends and faith begins, I wonder? I'm not.

We may posit that enlightenment is possible, and use that belief as motivation for our path, without any experience of enlightenment itself, nor any evidence that what others have experienced, including our Gurus, is actually taking them there.

So without belief, where is motivation, path and fruit?

First DI? No, first a motivation, so a belief that DI is something worth having before we have any experience of it.

I'd say the process is iterative - we have enough belief to embark on the path, to experience, to reinforce. But there is no conclusive belief unless we cease to gain new experiences; hence we may need many lives to attain the enlightenment we believe to be possible, and in doing so may regard our earlier beliefs as incomplete or even totally wrong.

Malcolm wrote:

Some people want religion, other people want experience. Belief is good the former, not for the latter.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 3:48 AM

Title: Re: Awakening is a collective venture

Content:

Lazy_eye said:

Isn't this just substituting one type of self-view for another? Instead of a static unchanging self, we get a continually fluctuating self. Is this really anātman, though?

Malcolm wrote:

The Buddha has already allowed the conventional designation of the aggregates as a self. After, all, how many times in the suttas does the Buddha refer to himself in the past tense when discussing his own previous lives?

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 3:14 AM

Title: Re: Belief

Content:

climb-up said:

Could it be that belief alone is useless?

It seems to me that belief cannot truly be useless. We have to believe that it is worthwhile to continue our sadhana for example.

Even if we have experienced contemplation, if we are not fully enlightened Buddhas we have to believe that continuing on without doubt will, at the very least, improve our condition.

Also, even if it isn't 100% necessary, I would imagine that for those who have an unwavering belief in the stories of Buddha, Guru Rinpoche, et al. and in the claims of the tantras, this would be a very useful belief for continuing on in times of doubt.

Right?

Malcolm wrote:

One can believe anything. What counts is direct experience. One can believe that sugar has all kinds of different tastes. The point is that one only knows sugar by tasting it.

Author: Malcolm

Date: Tuesday, June 27th, 2017 at 2:09 AM

Title: Re: Awakening is a collective venture

Content:

Johnny Dangerous said:

For the life of me, I don't understand how this question trips people up the way it does.

Can you watch a movie and understand it's being performed by actors, and that the narrative is not real? If so, this concept is not so difficult, certainly there is an ex[experience of a conventional self.

Lazy_eye said:

Ok, so let me make sure I get this. The answer is that it is a self-concept, but it's the conventional self. And the Two Truths doctrine explains why there is a conventional self. Correct?

As to how the question trips people up the way it does, I obviously can't speak for everyone who has stumbled over it. But it's well known (I think) that Buddhists across the traditions have grappled with some ambiguities and apparent contradictions between different things said in different scriptures, going all the way back to the early texts.

For example, in <http://www.accesstoinight.org/tipitaka/sn/sn12/sn12.046.than.html>, the Buddha explicitly rejects the view that "the one who acts is the one who experiences."

On the other hand, according to

<http://www.accesstoinight.org/tipitaka/an/an05/an05.057.than.html>, "I am the owner of my actions, heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator." The statements in these two suttas don't quite align with each other.

It's not always clear how to resolve the seeming contradiction. I understand that a great deal of later Abhidharma and Mahayana doctrinal elaboration, including the Two Truths as well as alaya-vijnana, grew precisely out of the effort to explain this.

Of course I can watch a movie, but I have a functioning memory that allows me to follow the narrative and believe that the same experiencer is sitting in the movie theater from beginning to end. Transmigration across lifetimes is more like watching a movie and having your memory erased halfway through, so you don't remember anything that came before or who you were when you entered the theater.

Anonymous X said:

Staying with the Two Truths doctrine, you only get part of the Totality. Now, for the Three Truths:

From Zongmi on Chan: "The nature axiom has three truths: nature (voidness); characteristics (origination by dependence); and self substance (true mind). The self substance is neither voidness nor form, etc.; it is the potentiality to be both. This corresponds to a mirror's specific images, the voidness of those images, and the brightness or reflectivity of the mirror itself.

The difference between them concerning the two truths and the three truths. All scholars know that the voidness axiom says that all dharmas, both mundane and supramundane, do not go beyond the two truths. There is no need for quotations to elucidate this. The nature axiom, however, gathers up nature, characteristics, and the self substance [xing xiang ji ziti], and considers them together as the three truths. It takes all dharmas that originate by dependence, such as forms, etc., as the worldly truth and takes [the truth that] conditions lack a self nature and [hence] all dharmas are void as the real truth. (This much is no different in terms of principle from the two truths of the voidness axiom and the characteristics axiom.) That the one true mind substance is neither voidness nor form [but] has the potentiality to be void and the potentiality to be form is the truth of the highest meaning of the middle path."

For me, without the inclusion of the Tathagatagarbha doctrine, Mahayana and Madhyamaka teachings don't point directly to the heart of the matter.

Malcolm wrote:

There is no two truths, three truths, and so on. There is delusion and nondelusion. That's all.

Author: Malcolm

Date: Monday, June 26th, 2017 at 9:01 PM

Title: Re: Awakening is a collective venture

Content:

Lazy_eye said:

For example, in <http://www.accesstosight.org/tipitaka/sn/sn12/sn12.046.than.html>, the Buddha explicitly rejects the view that "the one who acts is the one who experiences."

Malcolm wrote:

He also rejects the opposite extreme: "the one who acts is other than the one who experiences."

This is because, in the logic of dependent origination, causes and effects are neither the same nor different.

Author: Malcolm

Date: Monday, June 26th, 2017 at 2:07 AM

Title: Re: Indian Vajrayana

Content:

Adamantine said:

Caucasian, African, Latin? Seems like within human form we cling to Buddhas appearing Asian

Malcolm wrote:

Give it time.

Author: Malcolm

Date: Monday, June 26th, 2017 at 1:49 AM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Ya but what you gonna emanate as a Buddha? There's a form body and it's symbolic

Malcolm wrote:

Form body emanations are determined by sentient beings, not buddhas.

KrisW said:

Since buddhas have no confused perception, and are inseparable from the dharmakaya then the benefit for beings to be guided is ensured through the rupakayas/compassion and the ability of ordinary beings to perceive these emanations.

If this is so then buddhas see rupakayas as clearly apparent but not truly existing arising in response to other beings. And since there is no confused perception from the perspective of buddhabood, a Buddha perceives what arises for others and can be of benefit through omniscience.

But sentient beings only perceive these emanations depends on the purity of the karma of that individual?

Malcolm wrote:

Buddhas have no specific form kāya per se. What form would a Buddha want? Male, female, neutral? One head, one thousand?

If we were elephants, Samantabhadra would appear to be a blue elephant. Sentient beings perceive buddhas in their own image.

Author: Malcolm

Date: Monday, June 26th, 2017 at 12:55 AM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

We need a translation of the complete Kalachakra Tantra.

Malcolm wrote:

Ilpham's entire commentary has been translated and can be found.

Crazywisdom said:

What's it's called please?

Malcolm wrote:

Sunshiner is how it is translated, by Ives Waldo. You can download it from the Kalachakra Network.

Author: Malcolm

Date: Monday, June 26th, 2017 at 12:53 AM

Title: Re: Awakening is a collective venture

Content:

Malcolm wrote:

Jay is glossing over the fact that while selves may be refuted, individual mindstreams are strongly defended in Mahāyāna. So, he is just deceptively waltzing down the Secularist path, i.e., "Buddhism" without rebirth.

Lazy_eye said:

Since this is a recurring area of confusion, perhaps you would be willing to take a moment and explain the difference between a "self" and an "individual mindstream"? What is the the answer to the charge that "individual mindstream" is just a semantic ploy intended to allow a self-concept back into the Dharma?

One could argue also that the distinction being made is between two different kinds of self-concept -- a static one (maybe a pre-Buddhist "atman"), and a dynamic one that allows for change and impermanence. But as long as it's an "individual" mindstream, there is still this troublesome attribute of "individuality," which sounds like a synonym for selfhood.

Malcolm wrote:

Mindstreams are individuated and unique— they have to to be, otherwise my karma could ripen on you and vice versa.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 11:59 PM

Title: Re: Indian Vajrayana

Content:

dzogchungpa said:

Well, some of it is kind of nice, don't you think?

Malcolm wrote:

Oh it is nice enough, but it is very conceptual.

Crazywisdom said:

Ya but what you gonna emanate as a Buddha? There's a form body and it's symbolic

Malcolm wrote:

Form body emanations are determined by sentient beings, not buddhas.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 11:58 PM

Title: Re: Indian Vajrayana

Content:

dzogchungpa said:

Well, some of it is kind of nice, don't you think?

Malcolm wrote:

Oh it is nice enough, but it is very conceptual.

Crazywisdom said:

We need a translation of the complete Kalachakra Tantra.

Malcolm wrote:

MIpham's entire commentary has been translated and can be found.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 11:09 PM

Title: Re: Indian Vajrayana

Content:

dzogchungpa said:

So you can't even relish it a little bit?

Malcolm wrote:

Honen said, "What is the use of visualizing leaves in Sukhavati, when I can hold the leaves of Mt. Hiei in my hand?"

dzogchungpa said:

Well, yes, but can the same be said of visualizing Vajrayogini?

Malcolm wrote:

Only if you want to get arrested for harassing sixteen year old woman.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 10:41 PM

Title: Re: Awakening is a collective venture

Content:

rachmiel said:

Jay Garfield, in <https://opinionator.blogs.nytimes.com/2014/04/27/what-does-buddhism-require/>:

"The project of full awakening is a collective, not an individual, venture."

I think it's really important to keep this in mind during the journey. And sometimes easy to forget ... for me at least.

Malcolm wrote:

Jay is glossing over the fact that while selves may be refuted, individual mindstreams are strongly defended in Mahāyāna. So, he is just deceptively waltzing down the Secularist path, i.e., "Buddhism" without rebirth.

Buddhadharma without rebirth makes no sense, likewise, there awakening is not a collective venture.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 10:34 PM

Title: Re: Indian Vajrayana

Content:

dzogchungpa said:

Well, some of it is kind of nice, don't you think?

Malcolm wrote:

Oh it is nice enough, but it is very conceptual.

dzogchungpa said:
So you can't even relish it a little bit?

Malcolm wrote:
Honen said, "What is the use of visualizing leaves in Sukhavati, when I can hold the leaves of Mt. Hiei in my hand?"

Author: Malcolm
Date: Sunday, June 25th, 2017 at 10:05 PM
Title: Re: Indian Vajrayana
Content:
Malcolm wrote:
I don't relish any more the complex symbolism of the two stages.

dzogchungpa said:
Well, some of it is kind of nice, don't you think?

Malcolm wrote:
Oh it is nice enough, but it is very conceptual.

Author: Malcolm
Date: Sunday, June 25th, 2017 at 9:20 PM
Title: Re: Is "Space" in Dharma the same as it is understood in modern physics?
Content:
Riju said:
I understand Buddhism as a practical science. For me space in buddhism and our physics is same. Separating is to complicate matters and make buddhism abstract.

Malcolm wrote:
No, in physics, space is conditioned. In Buddhism, space is unconditioned.

Author: Malcolm
Date: Sunday, June 25th, 2017 at 9:10 PM
Title: Re: Trumpcare is immoral
Content:
Dharma Flower said:
Trumpcare will result in the loss of healthcare coverage for millions of people, including children, the elderly, and the disabled, all so that the very wealthy can receive hundreds of billions of dollars in tax cuts. I fail to see how this fits with the Buddha's teachings, or with Trump's promises to improve healthcare in America.

Grigoris said:
You mean you believe him when he promised to improve healthcare in America?

Malcolm wrote:

At this point, the Senate bill is going to fail.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 9:09 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Really So don't build war machines?

Malcolm wrote:

Yes, don't build the war machines presented in outer Kalacakra.

Crazywisdom said:

Low tech anyway. So where how does it explain a metaphor ?

Malcolm wrote:

The Kalacakra war as a metaphor is most fully explained in chapter 5 on the completion stage. In chapter 2, the inner Kalacakra chapter, it is clearly explained that in the war, Rudracakravartin will create an illusion for the Muslims that they are being slaughtered in battle to intimidate them, but that in reality no one is being harmed in anyway.

As for myself, I will just stick with Dzogchen. I don't relish any more the complex symbolism of the two stages.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 8:58 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

So close cousin doesn't work. It's married.

Malcolm wrote:

Yes, ostensibly the message of the Kalacakra is that Buddhist and Hindus should unite to fend off Muslim encroachment. But this is metaphorical and should not be taken literally, as the text itself makes clear.

Crazywisdom said:

Really So don't build war machines?

Malcolm wrote:

Yes, don't build the war machines presented in outer Kalacakra.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 8:55 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Kalacakra is only dealing with purusha and prakriti.

Malcolm wrote:

No, it presents the complete set of tattvas.

Crazywisdom said:

So close cousin doesn't work. It's married.

Malcolm wrote:

Yes, ostensibly the message of the Kalacakra is that Buddhist and Hindus should unite to fend off Muslim encroachment. But this is metaphorical and should not be taken literally, as the text itself makes clear.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 8:27 PM

Title: Re: Indian Vajrayana

Content:

Malcolm wrote:

Basically, Samkhya is of the "self is different from the aggregates" persuasion.

Manas is the Buddhist consciousness aggregate.

Mantrik said:

Ah, thanks, that makes sense.

There are also subtle elements, tanmatras, linked to sense organs, and also the five gross Elements. It seems like a close cousin rather than a brother.

Crazywisdom said:

Kalacakra is only dealing with purusha and prakriti.

Malcolm wrote:

No, it presents the complete set of tattvas.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 3:37 AM

Title: Re: Indian Vajrayana

Content:

paël said:

Even consciousness/mind? Five elements are earth, water, fire, air and space?

Malcolm wrote:

No, consciousness is a separate dhātu.

Mantrik said:

In the 24 Tattvas, how does 'Manas' relate to the Buddhist 'Consciousness' ?

From the little I've read it seems tied to the physical brain.

Malcolm wrote:

Basically, Samkhya is of the "self is different from the aggregates" persuasion.

Manas is the Buddhist consciousness aggregate.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 3:09 AM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Ok so samkhya now is the wisdom of emptiness then purusha is luminous clarity emptiness and prakriti is the impermanent materials that flow from it as Maya, unreality. No problem.

Malcolm wrote:

... in Buddhism in general, the five elements are regarded as primary, from which everything springs, ...

paël said:

Even consciousness/mind? Five elements are earth, water, fire, air and space?

Malcolm wrote:

No, consciousness is a separate dhātu.

Author: Malcolm

Date: Sunday, June 25th, 2017 at 3:03 AM

Title: Re: Is "Space" in Dharma the same as it is understood in modern physics?

Content:

Matt J said:

I wasn't criticizing, I really don't know what it means.

What does that mean, space is nonobstruction? I hear "nonobstructi-"(-ive, -ing) as an adjective, but here you've made it into a noun.

Malcolm wrote:

At least it is the nouning of a verb rather than the verbing of mistranslated noun.

The Sanskrit word for space is defined through its quality of nonobstruction.

Author: Malcolm

Date: Saturday, June 24th, 2017 at 9:02 PM

Title: Re: "Chop wood, carry water." Why bother?

Content:

Jesse said:

"Chop wood, carry water" Insinuates still grasping on to our basic impulses. The impulses to eat, drink, shit, survive. No?

Isn't continuing to live still grasping on to life? What in a sense 'motivates' a totally free person?

Malcolm wrote:

Compassion, service to others.

Author: Malcolm

Date: Saturday, June 24th, 2017 at 12:41 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

There is a strong tradition of light physical mortification in all Buddhist traditions, for example, the Dhutāṅga austerity practices of monks.

dzogchungpa said:

Forget about Dhutāṅga, how about shaving your head, no sex/masturbation and only eating before noon? I certainly don't consider those to be "light" austerities.

Malcolm wrote:

Well, the first is good for preventing lice, the second is good for not having children, and the third is good for maintaining a trim, monkly figure.

Author: Malcolm

Date: Saturday, June 24th, 2017 at 12:07 AM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

But Buddhism also says samsara has no beginning or ending unless one ends it with prajna. What you describe sounds extremely close to the awakening of Samatabhadra that you've written about. So then how does the kalacakra fix this Samkhya up?

Malcolm wrote:

Dzogchen Tantras like the Self-Arisen Vidyā take special pains to negate Samkhya, from the recognition that the two systems can be easily confused for one another.

I had meant to add that Patanjali, those who do not know the idea of purusha get lost in sattva, forever contemplating only on this most subtle aspect. Buddhists, I believe, were his main targets with this charge.

Kalacakra's Samkhya is modified because purusha in this system is replaced with emptiness.

Crazywisdom said:

Well Indians who call themselves Samkya proly don't all agree on what the tenets are. It means reasoning. I can see being convinced of another rationale and it still Samkya. Maybe not Samkya if 400 BC. But updated. I think the central approach is that there is something to wrap

The mind around and that can be the samadhi and liberation. Like all you need is to be told the facts of life and the ship rights itself.

Malcolm wrote:

Samkhya is the something like the Abhidharma of Hinduism. Without understanding it, Hindu schools are difficult to understand.

Author: Malcolm

Date: Saturday, June 24th, 2017 at 12:05 AM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Ok so samkhya now is the wisdom of emptiness then purusha is luminous clarity emptiness and prakriti is the impermanent materials that flow from it as Maya, unreality. No problem.

Malcolm wrote:

Samkhya ideas also show up explicitly in other Indian Buddhist Tantras, such as the Samputa. It is very likely they penetrated Buddhist texts via Ayurveda.

Perhaps the earliest text treatment of Samkhya we have is presented in the Carakra Saṃhita, when Caraka provides proofs for rebirth by positing an atman, and then outlining the Saṃkhya system.

The other main place where Buddhism and Samkhya are mismatched, is that in Buddhism in general, the five elements are regarded as primary, from which everything springs, whereas in the Samkhya system the five elements are the grossest aspect of tamas and are the last things to evolve.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 11:36 PM

Title: Re: who's ngondro is it anyway

Content:

Nyedrag Yeshe said:

No, the notion of Tapasya, is that suffering and austerities in itself, purifies Karma and delusions, and can even lead to liberation. This makes no sense in a buddhist POV!

dzogchungpa said:

Dude, tapas is an Indic word used by all the traditions.

Grigoris said:

I thought it was a Spanish food for yummy finger food!

Malcolm wrote:

Just as samsara is a perfume:

Author: Malcolm

Date: Friday, June 23rd, 2017 at 11:32 PM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

Prostration are not penance. It is not like you do them to suffer in order to ameliorate past negative actions.

Malcolm wrote:

One does prostrations to purify the body and traces of negative actions connected with the body.

Grigoris said:

Yes I agree, but not through suffering. That was the main point I was trying to make.

Malcolm wrote:

I have definitely both read in traditional texts and heard from teachers that the pain of

prostrations is part of the purification process. There is a strong tradition of light physical mortification in all Buddhist traditions, for example, the Dhutāṅga austerity practices of monks.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 11:20 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

Permanent sense object? They say these are mutable, in combination, and changing. Prakriti is not the permanent side, purusha is. No?

Malcolm wrote:

Prakriti does not in fact change. It's evolutions are a product of purusha not recognizing itself, thus cause the three gunas to appear to transform. When meditating according to the Samkhya system, even getting the buddhi/mahat level, the most sattvic level is still a deviation. Patanjali speaks about yogis who get involved with the most subtle level of the three gunas, without realizing that even the most subtle aspect of sattva is still not the self, not the purusha. It is only when purusha turns back on itself, resting its own radiance, that the apparent, but unreal evolutions of a real prakriti cease. Prakriti is as real as Purusha, both are permanent, but samsara comes about from not knowing (āvidyā) that the evolutes produced out from prakriti are not itself. When it is known (vidyā) that the display of prakriti is not the self, then the purusha turns away from prakriti and one reaches the state of kaivalya. Basically, what happens is that the radiance of purusha illuminates prakriti, because while purusha is sentient, prakriti is not sentient. Purusha mistakes its radiance reflected back to itself off of prakriti as other. Samkhya is a very interesting, rational system. But it is realist and eternalist in characteristic.

Crazywisdom said:

But Buddhism also says samsara has no beginning or ending unless one ends it with prajna. What your describe sounds extremely close to the awakening of Samatabhadra that you've written about. So then how does the kalacakra fix this Samkhya up?

Malcolm wrote:

Dzogchen Tantras like the Self-Arisen Vidyā take special pains to negate Samkhya, from the recognition that the two systems can be easily confused for one another.

I had meant to add that Patanjali, those who do not know the idea of purusha get lost in sattva, forever contemplating only on this most subtle aspect. Buddhists, I believe, were his main targets with this charge.

Kalacakra's Samkhya is modified because purusha in this system is replaced with emptiness.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 11:04 PM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

Prostration are not penance. It is not like you do them to suffer in order to ameliorate past negative actions.

Malcolm wrote:

One does prostrations to purify the body and traces of negative actions connected with the body.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 10:38 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

So I guess where sankhya is lacking is their theory of causation, where the effect is preexistent in the cause. Nagarjuna in a sense could have been seen as fixing that. Sankhya just means reasoning.

Malcolm wrote:

Samkhya has serious two flaws: 1) a permanent knower 2) permanent sense object.

Crazywisdom said:

Permanent sense object? They say these are mutable, in combination, and changing. Prakriti is not the permanent side, purusha is. No?

Malcolm wrote:

Prakriti does not in fact change. It's evolutions are a product of purusha not recognizing itself, thus cause the three gunas to appear to transform. When meditating according to the Samkhya system, even getting the buddhi/mahat level, the most sattvic level is still a deviation. Patanjali speaks about yogis who get involved with the most subtle level of the three gunas, without realizing that even the most subtle aspect of sattva is still not the self, not the purusha. It is only when purusha turns back on itself, resting its own radiance, that the apparent, but unreal evolutions of a real prakriti cease. Prakriti is as real as Purusha, both are permanent, but samsara comes about from not knowing (āvidyā) that the evolutes produced out from prakriti are not itself. When it is known (vidyā) that the display of prakriti is not the self, then the purusha turns away from prakriti and one reaches the state of kaivalya. Basically, what happens is that the radiance of purusha illuminates prakriti, because while purusha is sentient, prakriti is not sentient. Purusha mistakes its radiance reflected back to itself off of prakriti as other. Samkhya is a very interesting, rational system. But it is realist and eternalist in characteristic.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 9:30 PM

Title: Re: Indian Vajrayana

Content:

Crazywisdom said:

So I guess where sankhya is lacking is their theory of causation, where the effect is preexistent in the cause. Nagarjuna in a sense could have been seen as fixing that. Sankhya just means reasoning.

Malcolm wrote:

Saṃkhya has serious two flaws: 1) a permanent knower 2) permanent sense object.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 12:25 PM

Title: Re: Is "Space" in Dharma the same as it is understood in modern physics?

Content:

Matt J said:

What does that mean, space is nonobstruction? I hear "nonobstructi-"(-ive, -ing) as an adjective, but here you've made it into a noun.

Malcolm wrote:

Nope. Space in Buddhism is nonobstruction and unconditioned. .

At least it is the nouning of a verb rather than the verbing of mistranslated noun.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 4:56 AM

Title: Re: Is "Space" in Dharma the same as it is understood in modern physics?

Content:

tomamundsen said:

Hi all,

Is "Space" in Dharma the same as it is understood in modern physics?

Thanks

Malcolm wrote:

Nope. Space in Buddhism is nonobstruction and unconditioned.

boda said:

What about air? or are you talking about the abstract concept of space?

Malcolm wrote:

I am talking about the Buddhist definition of ākāśadhātu. Air is the vāyudhātu, the principle of motility.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 4:53 AM

Title: Re: Indian Vajrayana

Content:

Malcolm wrote:

Consciousness [shes rig] is the partless solitary knower [jñā] who is an enjoyer, is neither a nature nor an evolute, only this is conscious, the others held to be without consciousnesses [bem po].

Luminosity, the primal nature of the mind, is said to be consciousness [shes rig, i.e., puruśa]. As such, these phenomena of the body are said to exist in the manner prakṛti and puruṣa.

Losal Samten said:

Do you know if it takes its prakṛti to be illusory a la trisvabhava's imputed nature/Advaita's prakṛti or if it takes them to be existent a la Samkhya proper?

Malcolm wrote:

Illusory.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 3:42 AM

Title: Re: Is "Space" in Dharma the same as it is understood in modern physics?

Content:

tomamundsen said:

Hi all,

Is "Space" in Dharma the same as it is understood in modern physics?

Thanks

Malcolm wrote:

Nope. Space in Buddhism is nonobstruction and unconditioned. Space in physics is conditioned. There is also a kind of conditioned space in Buddhism, but again it is not the same. Conditioned space is holes and cavities.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 3:41 AM

Title: Re: Indian Vajrayana

Content:

dzogchungpa said:

According to CTR:

Malcolm wrote:

Well, it really only had Hindus in it until they were converted to Buddhism through receiving the Kalacakra initiation and made into a single vajra family.

dzogchungpa said:

Times change. Apparently CTR once quipped that he had so many Jewish students that they constituted a new sect: the “Oy Vey” school of Buddhism.

Malcolm wrote:

Yes, Shambhala is now exclusively inhabited by Muslims.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 3:33 AM

Title: Re: Indian Vajrayana

Content:

Losal Samten said:

Any other views present in Shambhala that we know of or is that it?

dzogchungpa said:

According to CTR: The Shambhala vision does not distinguish a Buddhist from a Catholic, a Protestant, a Jew, a Moslem, a Hindu. That's why we call it the Shambhala kingdom. A kingdom should have lots of different spiritual disciplines in it.

Malcolm wrote:

Well, it really only had Hindus in it until they were converted to Buddhism through receiving the Kalacakra initiation and made into a single vajra family.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 3:23 AM

Title: The Red Pill

Content:

Unknown said:

It started with Sam Harris, moved on to Milo Yiannopoulos and almost led to full-scale Islamophobia. If it can happen to a lifelong liberal, it could happen to anyone

Malcolm wrote:

<https://www.theguardian.com/commentisfree/2016/nov/28/alt-right-online-poison-racist-bigot-sam-harris-milo-yiannopoulos-islamophobia>

Author: Malcolm

Date: Friday, June 23rd, 2017 at 3:06 AM

Title: Re: Indian Vajrayana

Content:

Losal Samten said:

Is this seen as definitive?

Malcolm wrote:

Meaning is it accepted as Buddhadharma? Yes.

Losal Samten said:

Any other views present in Shambhala that we know of or is that it?

Malcolm wrote:

That is it, AFAIK.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 2:51 AM

Title: Re: Indian Vajrayana

Content:

Malcolm wrote:

There is a Saṃkhya of Shambhala.

Losal Samten said:

Is this seen as definitive?

Malcolm wrote:

Meaning is it accepted as Buddhadharma? Yes.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 2:16 AM

Title: Re: The Dharmakāya in Early Buddhist Texts

Content:

Malcolm wrote:

I guess what I am saying is that there is no original literature. There is no ur-text. There is no single canon and there never was. Buddhism has no GUT (Great Unified Teaching). Searching for one is an eminently Christian pastime.

Coëmgenu said:

And this is something that is readily acknowledged in EBT studies, in my experience, but only selectively so.

Proponents of EBTs and related scholastic ventures are very ready to point out that "schisms" in "Early Buddhism" do not follow the common mould the West expects from its Christian heritage: schisms over points of doctrine and doctrinal interpretation.

For context: almost all schisms in early Christian history are doctrinal schisms over the correct way to conceptualize the divine and human aspects of Jesus Christ. It began first with dehumanizing tendencies (Docetism, Eutychianism) which rejected Jesus Christ's humanity, and later heresies were produced from the opposite extreme: doubting the divinity of Jesus Christ and framing him as an "ascended master" or just a regular monotheistic prophet (Arianism, Psilanthropism, etc). These are all "conceptual" schisms, or schisms over Christology/Theology.

Instead we have schisms over Vinaya-adaption, monastic practice, and preservation of vinaya observance. It seems that having an "orthodoxy" ("one true teaching") was simply less of a concern. Serious wrong views, we can rest assured, would have been dealt with, but schisms in "Early Buddhism" do not occur over points of doctrine or even points of interpretation of doctrine until a much later period.

Why then do we assume that there was indeed "one true teaching" that served as the ur-teaching for all Buddhisms, and why do we assume the Buddhisms produced by the alleged ur-teaching are necessarily inferior?

It seems the notion of an early Buddhism that does not "schism" over points of doctrine and an early Buddhism that has "one true teaching" are not readily compatible with one-another, unless one wants to argue that Buddhism stayed unschismed with "one teaching" for an extremely unlikely long time (which would contradict much historical evidence for sectarianism).

Malcolm wrote:

Devadatta is a perfect example of schism that happens during the life of the Buddha.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 1:53 AM

Title: Re: The Dharmakāya in Early Buddhist Texts

Content:

Malcolm wrote:

I guess what I am saying is that there is no original literature. There is no ur-text. There is no single canon and there never was. Buddhism has no GUT (Great Unified Teaching). Searching for one is an eminently Christian pastime.

At a recent translators conference, Jan Nattier gave an excellent talk about the fact that everything we have, Pali canon included, is a translation and that this process of translation began during the Buddha's time. There are no original texts, everything we have is a translation from another language.

Coëmgenu said:

Indeed, all earliest extant Buddhist literature, Buddhavaṇṇa included, comes from transmissions of Buddhavaṇṇa preserved along sectarian lines with particular interpretations and orthodoxies in mind.

That being said, there is also a smaller body of literature (sūtrāṇi & āgamāḥ) from within the "sectarian literature" (as Buddhist history in EBT studies, it seems, for better or worse, is marked by the notion of a older theoretical "Great Unified Teaching" stage of Buddhadharmā-history, which becomes hidden under sectarian misinterpretations over time) which does display a certain amount of convergence that is not as apparent certain other bodies of literature (such as different schools' Abhidharmāḥ).

I was discussing a similar matter to this, that is: how exactly we go about treating this body of apparent "EBTs", on SuttaCentral a while ago, and I hope I am not violating any forum policy of DharmaWheels by quoting something from over there that deals with some of the complicated "fuzzy edges" reconstructed EBT-based Dharma-orthodoxies may well have, contrary to public narratives about EBTs and "Early Buddhism": The EA actually preserves some āgamāḥ which clearly expound Mahāyāna teachings, from EA 27.5:

聞如是：一時，佛在舍衛國祇樹給孤獨園。

Heard thus truly: one time, Buddha dwelt [at] Śrāvastī [in] Jetavana.

爾時，彌勒菩薩至如來所，頭面禮足，在一面坐。

At that-time, Maitreya Bodhisattva came [to the] Tathāgata's location, head facing [downward] bowing [from the] foot [i.e. prostrating or hiding his feet], [then] beside [the Buddha] [to] one side sat.

爾時，彌勒菩薩白世尊言：

At that-time, Maitreya Bodhisattva addressed [the] Bhagavān saying:

「菩薩摩訶薩成就幾法，而行檀波羅蜜，

"[Do] Bodhisattvāḥ Mahāsattvāḥ accomplish myriad dharmāḥ, and perform dānapāramitā,

具足六波羅蜜，疾成無上正真之道？」

possess [the] path [of] six pāramitāḥ, swiftly accomplish nothing higher correctly [and] truly[,] [the] path?

[The passage in question then goes on to explore the other five pāramitāḥ and have the Buddha agree with Maitreya Bodhisattva's questioning of if the Buddha approves of practice of the six pāramitāḥ (dāna, śīla, kṣānti, vīrya, dhyāna, & prajñāpāramitā) as a path to awakening.]

If we take āgamāḥ like this at face value, it implies that Mahāyāna and Bodhisattvayāna are far older than believed to be. However, there is essentially unanimous consensus among those informed concerning Buddhist textual criticism that āgamāḥ like the one I

just quoted above (although there are other more problematic and less clear-cut cases, such as the āgama-parallel of the Paccayasutta) are Mahāyāna accruals, not original literature from the same layer as the rest of the āgama-material.

Because of this, there is a small deal of controversy within the EBT subcommunity of Buddhist textual criticism, as to if the āgamāḥ and nikāyā together constitute a coherent body of literature or if they are ultimately incoherent (i.e. sectarian) and cannot be used to reliably reconstruct a common Ur-tradition of "Early Buddhism".

A proponent of the alleged (partial, I am phrasing this far stronger than he would ever) incoherence between the āgamāḥ and the nikāyā is Ven Thích Minh Châu, his text *The Chinese Madhyama Āgama and the Pāli Majjhima Nikāya* is a good text for exploring this presented perspective.

This perspective is disagreed with by proponent of what we could call "EBT coherency", namely our own Ven Sujato and Ven Brahmali, whose text I will now quote, namely, *The Authenticity of Early Buddhist Texts*, from page 84:

4.3.5 Claims of incoherence

Scholarship has not succeeded in finding consequential contradictions within the EBTs.

An important challenge to our contention that the EBTs are coherent comes from those who have argued that Buddhism contains fundamental teachings that are hard to reconcile. Probably the most important of these arguments is the claim that Buddhism, specifically the Buddhism of the Pali sources, gives contradictory accounts of the goal of the Buddhist practice, including contradictory accounts of the path of meditation that leads to these goals.

This is not the place to assess these claims in detail, but a few general remarks seem called for. A major problem with these claims, here exemplified by those of Griffiths, is that they often do not distinguish between EBT and non-EBT material. Griffiths says, "The canonical and commentarial literature will be treated here as a unity ... because the thrust of this paper is structural and philosophical rather than historical, and for such purposes differentiation between canon and commentary is of small importance."

This is assuming a point that needs to be proved. In the absence of such proof, it is not possible to ascertain the coherence of the EBTs, or the lack thereof, by relying on non-EBTs. The EBTs need to be considered on their own merits.

Another problem with Griffith's proposition is his reliance on a very limited number of texts from the EBTs. His main reference is to the *Satipaṭṭhāna Sutta*. However, in establishing any point about the EBTs one needs to consider the literature as a whole. It is our contention that the problems identified by Griffiths and others fall away once this is done.

This addresses an academic named Griffiths, whose work I cannot access, and does not specifically address Ven Thích Minh Châu's work.

Another proponent EBT coherency, Ven Ānalayo, has however specifically addressed Ven Thích Minh Châu's work from a perspective informed by EBT coherency. His paper, in response to Ven Thích Minh Châu, is available freely online if one googles "The Chinese Madhyama-āgama and the Pāli Majjhima-Nikāya – In the Footsteps of Thich Minh Chau Ānalayo".

Author: Malcolm

Date: Friday, June 23rd, 2017 at 1:46 AM

Title: Re: Indian Vajrayana

Content:

invisiblediamond said:

Also he mixes up Samkya with Vajrayana.

Malcolm wrote:

So does Kalacakra.

liuzg150181 said:

Referring to Jonang's Zhentong view?

Malcolm wrote:

No, referring to the contents of the Kalacakra itself. There is a Saṃkhya of Shambhala.

In Kalacakra, according to Tagtsang Lotsawa:

Consciousness [shes rig] is the partless solitary knower [jñā] who is an enjoyer, is neither a nature nor an evolute, only this is conscious, the others held to be without consciousnesses [bem po].

Luminosity, the primal nature of the mind, is said to be consciousness [shes rig, i.e., puruṣa]. As such, these phenomena of the body are said to exist in the manner prakṛti and puruṣa.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 1:38 AM

Title: Re: who's ngondro is it anyway

Content:

liuzg150181 said:

Apology for digging out a relatively old reply, but:

Malcolm wrote:

For example, in Sakya they have a system where one can visualize oneself as a Hevajra, and practice it as a yidam. One can also practice Hevajra Guru yoga where one visualizes the guru as the mandala of Hevajra. But theory behind each practice is completely different. They are separate paths. The latter bypasses creation and completion stage completely.

liuzg150181 said:

Does that mean the latter is cig car approach?

Malcolm wrote:

No, it is not really a cig car approach.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 1:37 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

heart center

Losal Samten said:

As an aside, the SamkhyaYoga atman tattva is still considered as self-less as it's still part of the prakriti, correct? Or does it have a special relationship to the purusha?

Malcolm wrote:

You mean the ahamkara, the I-making principle that grasps Prakriti has a self. Yes, it is not part of purusha at all. Purusha stands alone.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 12:11 AM

Title: Re: The Dharmakāya in Early Buddhist Texts

Content:

Coëmgenu said:

pre-sectarian Buddhism

Malcolm wrote:

Pre-sectarian Buddhism is a myth, just like the unicorn, often mentioned, never found.

There were factions in the Sangha right from the beginning.

Coëmgenu said:

Indeed, but rather than challenging the entire premise of a lot of peoples' worldviews (and unnecessarily, perhaps, affecting their faith in Buddhism, if the argumentation is severe enough and well-executed enough), I am just trying to point out that many EBTs already speak of a dharmakāya, and it is clear that it is not always just "the collection of the teachings".

Like I said earlier though, this essay is addressed to a prodominantly non-Mahāyāna audience, so there will be some redundancies that wouldn't need mentioning to someone interested in and informed about what is reconstructable about the history of early Mahāyāna. I thought it might just interesting to have it here though anyways and as well, because I find that EBT-studies is so often used to point out anything not found in the Pāli Canon as "not an EBT", and any time that EBTs disagree, the Pāli or what "agrees

most" with the Pāli is almost always given precedence (as evidenced by the SF hypothesis being used to edit Sarvāstivāda texts to conform with an "EBT orthodoxy"). This essay is mostly to challenge that tendency and to expose one particular misconception: that the dharmakāya is a Mahāyāna "innovation".

Malcolm wrote:

At a recent translators conference, Jan Nattier gave an excellent talk about the fact that everything we have, Pali canon included, is a translation and that this process of translation began during the Buddha's time. There are no original texts, everything we have is a translation from another language.

Author: Malcolm

Date: Friday, June 23rd, 2017 at 12:06 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Guru yoga is a very specific practice with a very specific theory related to the vajra body and the indestructible bindu.

rai said:

where could we find more about that theory? there is so much on Kyerim but on Guruyoga i don't know any sources, i mean about how and why it works etc. I have your book, is it somewhere there? thank you
anybody? please :)

Malcolm wrote:

You have an indestructible bindu in your heart center. When you do guru yoga, and meditate on the guru in the heart, this causes the vāyu to enter the central channel and dissolve. That indestructible bindu is your rigpa.

M

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 11:36 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

PuerAzelis said:

Your willingness to use it so casually and easily

Malcolm wrote:

I did not use it casually and easily. I used it deliberately. I don't often call people bigots. But when they are being bigots, then it is proper to refer to them as such.

PuerAzelis said:

It is not "hysterical" to believe that this degradation of language itself, its descent into incoherence and double talk, is the primary issue.

Malcolm wrote:

In my opinion, you are getting worked up about nothing.

PuerAzelis said:

You may say this is the cart leading the horse, but I completely disagree. The moral "valence" (to use the psychologists' word) of language precedes its use. An assessment of utility precedes objective description. As such, if the utility of a certain language is squandered, whether or not it objectively describes anything becomes irrelevant.

Malcolm wrote:

Harris needs to be called out on his bigotry. Bigots have bigotry by definition.

PuerAzelis said:

bigot |'bigət|

noun

a person who is intolerant toward those holding different opinions

Malcolm wrote:

Bill Maher is another bigot.

So is Trump. And so, apparently, are you since you are expressing extreme intolerance of our difference of opinion.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 11:00 PM

Title: Re: The Dharmakāya in Early Buddhist Texts

Content:

Coëmgenu said:

pre-sectarian Buddhism

Malcolm wrote:

Pre-sectarian Buddhism is a myth, just like the unicorn, often mentioned, never found.

There were factions in the Sangha right from the beginning.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 10:42 PM

Title: Re: Ju Mipham's Mode of Being

Content:

Nicholas Weeks said:

No glossary, so what are "Drala and Werma deities"?

Malcolm wrote:

These ancient Bonpo entities, pre-Buddhist. IN this context, it is related more to the Gesar cycle of practice composed by Mipham in general.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 10:36 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

With respect to FGM:

Female circumcision in the USA

Clitoridectomy and other circumcision-like operation on girls and women had a longer career in United States, where doctors deplored Baker Brown's disgrace and The Medical Record defended him with the question "What now will be the chance for recovery for the poor epileptic female with a clitoris?" [11] There was also a vigorous attempt to apply the theories of Lewis Sayre – that many nervous diseases were caused by a tight or non-retractable foreskin – to women, and a number of doctors urged that girls also should have their clitoral hoods excised if there was any suspicion of adhesions of the accumulation of "secretions". In 1892 another defender of Brown (he was "almost on the right track"), Dr Robert Morris, went so far as to suggest that, since 80 per cent of American women suffered from preputial adhesions, all schoolgirls should be inspected to ensure that proper separation between prepuce and clitoris had occurred. He was apparently confident that most of the girls would require surgery, and added: "The separation of adhesive prepuces in young unmarried women should be done by female physicians anyway, and such physicians can be abundantly occupied with this sort of work". [12] It was a valiant effort to expand the market for medical services, and he must have been disappointed that his suggestions were not more widely taken up.

http://www.historyofcircumcision.net/index.php?option=com_content&task=category§ionid=13&id=76&Itemid=6

So it is not just a "Muslim" thing and predates Islam by millenia.

Unknown said:

The history of FGM is not well known but the practice dated back at least 2000 years. It is not known when or where the tradition of Female Genital Mutilation originated from. It was believed that it was practised in ancient Egypt as a sign of distinction amongst the aristocracy. Some believe it started during the slave trade when black slave women entered ancient Arab societies. Some believe FGM began with the arrival of Islam in some parts of sub-Saharan Africa. Some believe the practice developed independently among certain ethnic groups in sub-Saharan Africa as part of puberty rites. Overall, in

the history, it was believed that FGM would ensure women's virginity and reduction in the female desire.

Many commentators believe that the practice evolved from earliest times in primitive communities that wished to establish control over the sexual behaviour of women. The Romans performed a technique involving slipping of rings through the labia majora of female slaves to prevent them from becoming pregnant and the Scoptsi sect in Russia performed FGM to ensure virginity.

The practice is supported by traditional beliefs, values and attitudes. In some communities it is valued as a rite of passage to womanhood. (for example in Kenya and Sierra Leone) Others value it as a means of preserving a girl's virginity until marriage, (for example in Sudan, Egypt, and Somalia) In most of these countries FGM is a pre-requisite to marriage and marriage is vital to a woman's social and economic survival. It is believed by some African women that if their daughters are not circumcised would not get husband. This (FGM) harmful tradition has been guided by taboos from generation by generation.

FGM is rooted in culture and some believe it is done for religious reasons, but it has not been confined to a particular culture or religion. FGM has neither been mentioned in the Quran nor Sunnah.

It has been highlighted that FGM was practised in the United Kingdom and United States by the Gynaecologists to cure women of so-called "female weakness" The practice of FGM continues within some communities in various form and even in the 20th century girls and women are still subjected to this harmful tradition.

Malcolm wrote:

http://www.fgmnationalgroup.org/historical_and_cultural.htm

Johnny Dangerous said:

You seem to be shifting the conversation from the "PC" state of discourse on the left, and making it into simply being against FGM and its supporters - not exactly a controversial position, i'm guessing we will all agree it's abhorrent.

PuerAzelis said:

So then it was a stupid example, never mind.

DGA said:

I think FGM specifically and the systematic abuse of children generally is a worthwhile discussion to have. Maybe it's worth a separate topic? One thing I have observed: with regard to FGM as it happens in some Islamic communities, the best advocates against it are typically the parents of children who have endured it and regret their own parents convincing them it was a good idea. It's the maternal grandmother you have to watch

out for in these situations.

You throw a stick in the air it'll come down on someone calling you a bigot.

1. Stop throwing sticks like that. You could put someone's eye out.

2. I wonder why I don't have this problem. Do you really experience life that way? Does anyone else here? Am I failing to notice a chorus of chides? Or... alternatively... could it be that if you don't talk or act like a bigot to the best of your ability, you tend not to have this problem? That's a rhetorical question.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 10:00 PM

Title: Re: Indian Vajrayana

Content:

invisiblediamond said:

Also he mixes up Samkya with Vajrayana.

Malcolm wrote:

So does Kalacakra.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 8:48 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

PuerAzelis said:

And this is also dangerous. Because the inheritors of the language you just created will misuse it - perhaps against you.

Malcolm wrote:

You're being a little hysterical here. Our little discussion over whether Harris is a bigot (my opinion) or a righteous crusader for Western Liberal Values (michaelb's opinion) against the terrors of Wahhabism has little affect in the world. It merely shows that Buddhists have strong differences of opinion over the question of the intrinsic evil of Islam as an entity, divorced from its monotheistic ideology held in common with Christianity and Judaism. Arguably, Christianity is the most pernicious and aggressive religious movement in history, and continues to be so.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 8:42 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

The cause of terrorism from Muslim countries is Western economic imperialism.

Karma_Yeshe said:

If this were the case, then why are so many Muslims in Arabia victims of terrorism from Muslims?

Malcolm wrote:

Because the US and its allies have completely disrupted the major economies of this area, that should be obvious.

What is less obvious is the role climate change is playing in these conflicts. For example, the riots in Syria that led to the civil war were sparked by drought.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 8:39 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Muslims became radicalized when Western powers started attacking Muslims. Muslims did not start attacking the West.

[...]

The cause of terrorism from Muslim countries is Western economic imperialism. Harris does not understand, or refuses to understand the real causes of violence that is coming against the West from the Muslim world. And even here, that violence is minimal, compared to the violence that competing factions fighting resource wars against each other in the Middle East, etc. are inflicting upon one another.

michaelb said:

Absolute nonsense. Muslims became "radicalised" in the wake of the fall of the ottoman empire. The ottoman empire was every bit as aggressive and expansionist as its western counterparts and launched attacks against the west and against western interests - anything from the Barbary corsairs, armenian genocide, to the continued occupation and illegal settlement building on Cyprus.

Malcolm wrote:

The Ottoman Empire perished a century ago. Were they expansionist? Yes. Was it for religious reasons? Largely not. Was it moribund and in decline for the last 100 of its rule? Definitely. Was the Ottoman Empire allied with any Western countries? Yes, France, for example, was a major ally of the Ottoman Empire.

michaelb said:

I see your perverse attempt to portray sunni jihadist violence against non-sunni people in the west as a response to "economic imperialism", but sunni jihadist violence against non-sunni people in other countries (Buddhists in SE Asia, Animists in S Sudan, Christians in Pakistan, etc.) as "resource wars."

Malcolm wrote:

All wars are resource wars.

michaelb said:

In fact, we know what the jihadists want and why they do what they are doing, because they tell us so. Now, the global sunni islamist movement has momentum and, no matter how much you and chomsky like to beat yourselves up over the evils of western imperialism, it won't stop them.

Malcolm wrote:

It does not really have that much momentum. And I am not beating myself up over Western Imperialism. I am observing that Western Imperialism caused this mess. That said, I would rather have US Imperialism than Russian, Chinese, or Saudi Imperialism. Just because I correctly identify the mistakes the West has made does not bear the correlation that I think the West should give up its armies and go home. But I do think we have a responsibility to understand the failures of our foreign policies. After all, most of this mess is Britain's fault, when you get right down to it. Followed up with American naivety in the postwar period.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:26 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

The cause of terrorism from Muslim countries is Western economic imperialism.

PuerAzelis said:

Naturally. Well thank goodness Noam Chomsky isn't a bigot or anything like that. Like Sam Harris is a bigot. Thanks for clearing that up.

Malcolm wrote:

Harris' point of view is rooted in bigotry because it does not address the real issues and relies on scapegoats.

PuerAzelis said:

Ah. Thank you for the reminder about irony. I was wondering when we were going to get to the irony.

Malcolm wrote:

Correct, Chomsky is not a bigot.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 9:37 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

The difference between what I am saying and what Harris says is that I am saying is that monotheism itself is the problem, not any of its particular expressions.

aflatun said:

Well that's news to me. Last I checked the problem was good old hatred, greed, and delusion.

Malcolm wrote:

[/quote]

The Buddha was fairly clear that some views are more pernicious than others.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 9:33 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

PuerAzelis said:

PC police.

Malcolm wrote:

Red herring of all red herrings.

The problem with Harris is that he blames Muslims for not being sufficiently Western and liberal. This is why I think he is a bigot. He targets Islam, and Muslims for special venom in his writing, etc. This is amazingly clear evidence of his bigotry:

4. It is perfectly possible—and increasingly necessary—to speak about the ideological roots of Islamism and jihadism, and even about the unique need for reform within mainstream Islam itself, without lapsing into bigotry or disregarding the suffering of refugees. Indeed, when one understands the problem for what it is, one realizes that secular Muslims, liberal Muslims, and former Muslims are among the most desirable allies to have in the West—and, indeed, such people are the primary victims of Islamist intolerance and jihadist terror in Muslim-majority countries.

Muslims became radicalized when Western powers started attacking Muslims. Muslims did not start attacking the West.

He continues to talk about "reform within mainstream Islam itself," while having zero expertise in Islam, being completely ignorant of its history, tradition, language, and doctrines.

He then says:

6. The next acts of jihadist terrorism to take place on American soil will most likely be met with terrifyingly blunt (and even illegal) countermeasures by the Trump administration. If all that liberals can do in response is continue to lie about the causes

of terrorism and lock arms with Islamists, we have some very rough times ahead. The cause of terrorism from Muslim countries is Western economic imperialism. Harris does not understand, or refuses to understand the real causes of violence that is coming against the West from the Muslim world. And even here, that violence is minimal, compared to the violence that competing factions fighting resource wars against each other in the Middle East, etc. are inflicting upon one another. Harris' point of view is rooted in bigotry because it does not address the real issues and relies on scapegoats.

My intellectual distaste for monotheism as a socio-religious-economic system is distinct from my lack of sympathy for Harris' politics of scapegoating.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 6:31 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

I think that you are not properly distinguishing the power differential between ourselves, and those who live in muslim nations, most of which are second and third world nations.

For example, if a white person is biased against black people, this is a more powerful kind of bias than one group of black people having bias against another, for example, the frequent bias black people raised in American express against black people raised elsewhere, and vice versa.

One can expect bias against Muslims from Jeff Sessions. The fact that Harris so shamelessly promotes his bias against Islam is nothing short of appalling.

PuerAzelis said:

Oh, for the Namdrol of old.

I suspect it is extremely aggravating for people (such as Sam Harris) to have their words proof-texted. But, well, c'est la vie, once that mud starts flying, things tend to spiral out of control. Hell, before you know it, you're living in some place called Moscow in 1934 and there's no court of appeal and that court officer with the jackboots and revolver is making you nervous.

But I forget myself. One man's bigotry is another man's subtle postmodernist critique. As we all know. Since we are all enlightened post-enlightenment whatever-we-ares-based-upon-our-present-whim. Indeed, one man's bigotry may be another man's championing of the downtrodden and the oppressed, who all, I have no doubt, would unhesitatingly appreciate all of his sentiments without question. And if they did question these sentiments, well, no need to take the noble savages at their word. They are oppressed, therefore delusional, so our words can be safely uttered in order to liberate them, after all. As long as you are preaching to the correct choir. Or talking about the perfectly appropriate topic, "power differential", as opposed to, I dunno,

cultures, or books, or ideologies, or belief-systems or ... well whatever topic it is that makes your points valid and the other man's invalid.

Malcolm wrote:

Different day, different point. You will note that I do not spare Christianity nor Judaism from the charge that they are religions essentially founded on the basis of culture wars and ethnic cleansing.

What we are witnessing now is a fundamentally Christian exercise of power over the Muslim world. Terrorism against Western populations is a direct consequence of US wars of aggression the Middle East, and the failure of an anti-Communist foreign policy that made crucial policy errors in the 50's, not limited to the CIA's replacement of Mosedeq with the Pahlavi family in Iran.

I fully understand the anxiety of Europeans who are fearful. I also think that the Harris response, i.e., to try and blame Muslim terrorist behavior on books absurd.

The difference between what I am saying and what Harris says is that I am saying is that monotheism itself is the problem, not any of its particular expressions.

I am not apologizing for Islam, I saying that Harris is a bigot who has problems with Muslims based on their belonging to a religion. For example he claims:

"While the other major world religions have been fertile sources of intolerance, it is clear that the doctrine of Islam poses unique problems for the emergence of a global civilization...The only future devout Muslims can envisage—as Muslims—is one in which all infidels have been converted to Islam, politically subjugated, or killed."

This statement is such absolute bullshit coming from a person who lives among Fundie Christians in the US. His laughable defense of the Second Iraq war is equally pathetic.

He summarizes, "It is not at all clear how we should proceed in our dialogue with the Muslim world." Yes, it is not at all clear when one engages in dehumanizing and humiliating others based on what you imagine they believe.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 5:15 AM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

Just to be clear: I am not being contrary, just trying to flesh out the subject. I am trying to understand here. The reality is that I am quite thick at times:

I feel that the problem with this (having the text that explains the signs) is that one then does a practice, with a specific goal in sight , which may not be the actual goal of the practice.

For example: If one is doing Guru Yoga (let's say) expecting certain signs (outcomes) wouldn't it be possible they would lose sight of the actual aim of the practice? Or are the signs a guarantee that the aim of the practice has been achieved? Somehow though I could see that knowing what to expect may actually take you further away from the outcome... Like when you know what the "effects" of each jhana are BEFORE engaging in practice and you aim for the effects... Do you get what I am asking?

Malcolm wrote:

I do, and you cannot fake the kinds of signs talked about in the texts. You can lie about them to others, but you cannot lie to yourself about them. For example, Virupa had some nightmares, or what he thought were nightmares. But Nairatmya explained to him these were signs of the winds doing this thing and that in his body as a result of doing the Yogini completion stage.

The signs don't guarantee anything other than that you are generating "heat."

florin said:

So violent dreams can sometime have a positive meaning ? Like things are progressing and moving in the right direction ?

Malcolm wrote:

Quite often. For example, negative dreams are often understood to be positive signs. If you dream your guru dies, this is a very good dream.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 3:59 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

You just need a text that explains what the signs are.

Grigoris said:

Just to be clear: I am not being contrary, just trying to flesh out the subject. I am trying to understand here. The reality is that I am quite thick at times:

I feel that the problem with this (having the text that explains the signs) is that one then does a practice, with a specific goal in sight, which may not be the actual goal of the practice.

For example: If one is doing Guru Yoga (let's say) expecting certain signs (outcomes) wouldn't it be possible they would lose sight of the actual aim of the practice? Or are the signs a guarantee that the aim of the practice has been achieved? Somehow though I could see that knowing what to expect may actually take you further away from the outcome... Like when you know what the "effects" of each jhana are BEFORE engaging

in practice and you aim for the effects... Do you get what I am asking?

Malcolm wrote:

I do, and you cannot fake the kinds of signs talked about in the texts. You can lie about them to others, but you cannot lie to yourself about them. For example, Virupa had some nightmares, or what he thought were nightmares. But Nairatmya explained to him these were signs of the winds doing this thing and that in his body as a result of doing the Yogini completion stage.

The signs don't guarantee anything other than that you are generating "heat."

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 3:11 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

PuerAzelis said:

And so am I and so are you and so are all the Sunnis and Shiites themselves. So who gets to draw where the line should be. rhizzone? Who died and appointed them the dictatorship of the proletariat?

Malcolm wrote:

So you are defending bigotry against Muslims on the principle that one group of Muslims hates another? Wow.

PuerAzelis said:

So from your own statement that there is a continuum of bigotry you conclude that someone who agrees with that, and points out that there are certain people who are themselves Muslim but who hate other Muslims, is "defending bigotry"? Wow.

Malcolm wrote:

I think that you are not properly distinguishing the power differential between ourselves, and those who live in muslim nations, most of which are second and third world nations.

For example, if a white person is biased against black people, this is a more powerful kind of bias than one group of black people having bias against another, for example, the frequent bias black people raised in American express against black people raised elsewhere, and vice versa.

One can expect bias against Muslims from Jeff Sessions. The fact that Harris so shamelessly promotes his bias against Islam is nothing short of appalling.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 2:53 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

<https://www.rhizzone.net/articles/sam-harris-fraud/>

michaelb said:

A puerile hatchet job that has no business being posted on a Dharma forum.

Malcolm wrote:

So then you are basically stating the author's claims are themselves false.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 2:51 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Sessions and Harris just shades in a continuum of bigotry against Muslims.

PuerAzelis said:

And so am I and so are you and so are all the Sunnis and Shiites themselves. So who gets to draw where the line should be. rhizzone? Who died and appointed them the dictatorship of the proletariat?

Malcolm wrote:

So you are defending bigotry against Muslims on the principle that one group of Muslims hates another? Wow.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 1:55 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

No, I would say it was his irrational bias towards Muslims. Being a lightweight isn't a sin.

PuerAzelis said:

Fine. But he hasn't exactly limited his biases. The Southern Baptist Convention and the Anti-Defamation League aren't exactly his groupies either.

This is why I have such a visceral reaction to a character assassination of someone who is basically an equal opportunity sh**t-thrower.

I mean good bloody God if the bloody rhizzone is seriously throwing Sam bloody Harris of all people into the same cesspool as (say) Jeff Sessions (who apparently btw just got a 60-year-old woman arrested simply because she laughed out loud at his recent testimony) ... this kind of approach is what is left of revolutionary socialism? Seriously,

that's the conversation we need to have. Sam Harris is a legit target. I mean, are you kidding? That's really the position, we need less of that kind of person, not more?

Nothing to do with OP obviously ... I read "Waking Up". It was an definitely, absolutely, incredibly, utterly, completely, truly... lightweight book. I preferred The Power of Now.

Malcolm wrote:

Sessions and Harris just shades in a continuum of bigotry against Muslims.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 1:19 AM

Title: Re: who's ngondro is it anyway

Content:

Mantrik said:

it ends up becoming the 'Greg and Malcolm Show'.]

Malcolm wrote:

Fine, I will cede the floor to Greg since it is so boring for you.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:54 AM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

You yourself admit that signs are not so easy to recognise (shiiiiiiit, not even the Mahasiddha Virupa could recognise them),

Malcolm wrote:

He wasn't a mahasiddhi, or even a siddhi then. He was an ordinary person just like you or I, and has I explained, had not received the instructions on how to recognize the signs of accomplishment.

Grigoris said:

so if you use them as a guide... Numbers and time are also imperfect since signs can manifest well before the completion of the counting or time period (as you stated earlier).

Malcolm wrote:

Yes, this is why signs are the best indication, all texts agree on this point.

Grigoris said:

Or, if one is anal retentive about the measuring and cuts off the practice before signs

manifest, then one may be selling themselves short (maybe even by a few days or a few hundred repetitions).

Malcolm wrote:

This is why signs are the best indicator. You practice until you have them. Then numbers and time don't matter.

Grigoris said:

I guess that is why it is important to have a teacher (or a more experienced practitioner) oversee the process.

Malcolm wrote:

You just need a text that explains what the signs are.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:42 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

cky said:

... its a pretty decent book ...

PuerAzaelis said:

As far as I can tell Sam Harris' only sin is that he is a lightweight.

Malcolm wrote:

No, I would say it was his irrational bias towards Muslims. Being a lightweight isn't a sin.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:42 AM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

If you think that my goal in this discussion, or any other, is just to oppose you, then you are sadly mistaken.

Malcolm wrote:

I was just pointing out that your responses are habitually contrarian.

Grigoris said:

No they are not! I think you are reading something into them which is not actually there.

Malcolm wrote:

Whatevs

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:41 AM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

By not "hanging onto numbers" one runs the risk of drifting around aimlessly without a target or goal, spending too much or too little time on the activity, wasting one's time and energy wandering around in circles.

Malcolm wrote:

Numbers, time, or signs. The latter is best.

Mantrik said:

Tut tut... 'Former' and 'latter' are used when there are two alternatives. For more than two, use 'first' and 'last'.

We dun things gooder when I were a profeshnal writer.

.

Malcolm wrote:

Really, you are actually twitting me on grammar?

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:35 AM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

It seems to me that no matter how you measure your progress, it can become a source of obstacles.

Malcolm wrote:

I say white, you say black. I say black, you say white.

Grigoris said:

If you think that my goal in this discussion, or any other, is just to oppose you, then you are sadly mistaken.

Malcolm wrote:

I was just pointing out that your responses are habitually contrarian.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:19 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Personal experience indicates to me that signs are better, and that they often come before one has done a complete number or time.

Grigoris said:

It seems to me that no matter how you measure your progress, it can become a source of obstacles.

Malcolm wrote:

I say white, you say black. I say black, you say white.

Author: Malcolm

Date: Thursday, June 22nd, 2017 at 12:14 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

PuerAzelis said:

I am just a delicate teacup, but I think I get the argument here ... Extremely well regarded social critic Ben Afflek says that Sam Harris says naughty things about Muslims, therefore Sam Harris is an imperialist crusader, therefore Sam Harris is bad and stupid.

Have I got that, roughly?

boda said:

More specifically, the article agrees with Afflek's characterization of Harris's views of regarding Muslims as "racist." I didn't know Muslims were a race. Learn something new everyday.

Malcolm wrote:

Hatred for Muslims is often racist in character, since what people are reacting to is ethnicity, not religion. Muslims are, by and large, not white people. Religion is just used as an excuse. For example, look at the way Catholics were treated in the US. Irish, Germans, and Italians were all represented with characteristics that were at best subhuman in the press of the day. Most of the so called "anarchists" who were tried in US courts were from Catholic countries, Sacco and Vanzetti being just one famous example of Catholics being tried and convicted of crimes in which they had no involvement.

However, perhaps "racist" is the wrong word for Harris. I would settle for "bigot."

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 11:45 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

He must have accumulated an incredible amount of merit in past lives to have access to so much wealth and leisure and to connect with a great master like TUR, don't you think?

Malcolm wrote:

People waste their precious human birth in the most amazing ways. And I don't mean connecting with TUR.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 11:28 PM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

By not "hanging onto numbers" one runs the risk of drifting around aimlessly without a target or goal, spending too much or too little time on the activity, wasting one's time and energy wandering around in circles.

Malcolm wrote:

Numbers, time, or signs. The latter is best.

Grigoris said:

They are not mutually exclusive. One can achieve the signs within the numbers or time. Sometimes signs may not manifest during the specific practice though, do you believe maintaining the practice is a good idea in that case or would it be better to move on and (possibly) gain the signs later, possibly during another practice?

Was it Maitripa that got sick of accumulating without experiencing signs, and so threw his mala into the latrine in frustration and then...?

Malcolm wrote:

Virupa. However, Virupa had many signs, but since he never received the intimate instructions connected with Vajrayogini from his gurus, he did not properly understand the signs he was having, and interpreted them as bad omens and signs of failure. Thus he became despondent, tossed his mala in the toilet, which led to his dream of Nairatmya, and his subsequent meeting with her in human form. She then sorted him out, and he achieved six bhumis in six days as a result of her teachings.

Personal experience indicates to me that signs are better, and that they often come before one has done a complete number or time. For me the worst practice was mandala, and it was the practice in which I had the best signs. Then the rest of my retreat was a breeze.

The Sakya approach to Ngondro has always been much less number oriented anyway — classically it was based on time periods, one month of this, then that, etc.. The number

trip is a rather modern thing for Sakyapas. I did follow it, actually, but in retrospect, I would have done things a little differently. In any case, no matter, I finished my retreat. Another thing, the signs I had from mandala I did not recognize at the time as being specific to mandala, etc. But later on, some years later, I read a commentary that specified the signs of each of the ngondro practices and I can report that I had those experiences.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 10:36 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

<https://www.rhizzone.net/articles/sam-harris-fraud/>

smcj said:

The article makes a big deal out of his trust fund financial status from his "Hollywood parents". His dad was a soap opera actor. That's small potatoes.

Malcolm wrote:

I think the dead salmon and claim to be a neuroscientist is more the issue here...

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 10:02 PM

Title: Re: who's ngondro is it anyway

Content:

Grigoris said:

By not "hanging onto numbers" one runs the risk of drifting around aimlessly without a target or goal, spending too much or too little time on the activity, wasting one's time and energy wandering around in circles.

Malcolm wrote:

Numbers, time, or signs. The latter is best.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 9:21 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

<https://www.rhizzone.net/articles/sam-harris-fraud/>

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 8:59 PM

Title: Re: Do we have free will?

Content:

pael said:

Do we have free will?

Malcolm wrote:

Does not apply in Buddhadharma. The question only applies in theistic traditions.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 3:41 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

For example, in Sakya they have a system where one can visualize oneself as a Hevajra, and practice it as a yidam. One can also practice Hevajra Guru yoga where one visualizes the guru as the mandala of Hevajra. But theory behind each practice is completely different. They are separate paths. The latter bypasses creation and completion stage completely.

anjali said:

Is "bypass" the best choice of wording here?

Malcolm wrote:

Bypass is apt.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 3:24 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Since we live in Kali Yuga, if it says 100, you now have to do 400.

tomamundsen said:

No, people need to do however many their guru tells them...

Malcolm wrote:

I think you rather missed the point.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 2:39 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Yes, śamatha and vipaśyāna are not guru yoga. Nor is practicing the six perfections, nor do any of the three lower tantras have guru yoga. Guru yoga exists only in highest yoga tantra on up.

Meditating on the guru is held to be more effective than yidam practices, and so on.

Grigoris said:

Yes, but I want to go to my original point, which you did not answer too: If the Yidam and the Guru are seen as inseparable, then surely the one practice is as effective as the other?

Malcolm wrote:

What I am saying is that the guru is the ultimate yidam which is peerless and beyond compare.

Grigoris said:

If the Six Perfections are seen as the qualities of the perfect teacher, etc... Surely it is more a matter of view then it is a matter of specific practices?

Malcolm wrote:

There is no guru yoga in common Mahāyāna.

Grigoris said:

If the Guru is the source of all blessing (and no doubt the Guru is), then wouldn't any teaching bestowed by the Guru (including the "lowly" practices of śamatha and vipaśyāna) be on par with a "formal" Guru Yoga?

Malcolm wrote:

Why would they be? Guru yoga is a very specific practice with a very specific theory related to the vajra body and the indestructible bindu.

Grigoris said:

With the right view wouldn't all teachings be a Guru Yoga since the Guru is the source of those teachings?

Malcolm wrote:

For example, in Sakya they have a system where one can visualize oneself as a Hevajra, and practice it as a yidam. One can also practice Hevajra Guru yoga where one visualizes the guru as the mandala of Hevajra. But theory behind each practice is completely different. They are separate paths. The latter bypasses creation and completion stage completely.

In Nyingma they have many practices related to Guru Rinpoche. For example, in Dudjom Tersar it is common to practice Drollo as the Guru, Kilaya as the Yidam, and Troma as the Dakini, for blessings, siddhis, and activities respectively.

In Konchok Chidu, we have the outer, inner, and secret guru, Pema Obar, Guru Dragpo, and Simhamukha as guru deva and dakini.

But in the end, it is the practice of guru yoga that is most important in all schools. All a Nyingma practitioner really needs is Shower of Blessings by Mipham, or something similar.

The long Dudjom Tersar Ngondro states that it itself is enough, and that there is no need to do other creation or completion stage practices. Taking this as a basis, then one is given teachings on the three spaces and the text on rushan, and thogal.

But since people's karma is different, there are many practices of the three roots for people of various dispositions and karmas.

M

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 2:09 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Everything comes from the guru. This is why guru yoga is the most important practice of all. As Virupa states, "The profound path is the guru."

Grigoris said:

What I am asking is: if practiced properly, is there a practice/path that is not guru yoga?

Malcolm wrote:

Yes, śamatha and vipaśyāna are not guru yoga. Nor is practicing the six perfections, nor do any of the three lower tantras have guru yoga. Guru yoga exists only in highest yoga tantra on up.

Meditating on the guru is held to be more effective than yidam practices, and so on.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 12:17 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

dzogchungpa said:

Also, I don't know much German, and I know even less about Heidegger so I can't really answer questions relating to this term, at least, not yet.

Malcolm wrote:

So it is even worse, we have an absurd neologism based upon a questionable translation of a German word because someone is infatuated with Heidegger and Guenther.

Basically, Heidegger was the worst thing that ever happened to Dzogchen.

Author: Malcolm

Date: Wednesday, June 21st, 2017 at 12:00 AM

Title: Re: who's ngondro is it anyway

Content:

Matylda said:

Anyway I wonder if in fact there is no some remote origin of Tibetan ngondro in India... somehow Tibetan masters had to come to conclusion with ngondro, and probably it was not out of the blue.

Malcolm wrote:

Indian ngondro consisted primarily of Vajrasattva, Mandala offerings and supplications to the guru. Refuge and Bodhicitta were added by Tibetans, as far as I can tell.

dzogchungpa said:

Was it typically numbers-based, i.e. you have to do (at least) a certain amount of each practice, and basically a prerequisite?

Malcolm wrote:

As far as I know, it was signs based. You did each practice until you have a sign. In SMS level 2 and beyond, it is all signs based, AFAIK.

The number thing comes from lower tantra. Since we live in Kali Yuga, if it says 100, you now have to do 400.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 11:50 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

dzogchungpa said:

Um, for the record, I am not a fan of Guenther's stuff either. I just thought "absurd neologisms" was a bit too flip.

Malcolm wrote:

I said it, and I am sticking too it: "ground-presencing" is an absurd neologism. Incidentally, anwesen is also a noun in German meaning "property." Sure you didn't mean "anwesend," adj. "present?"

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 11:19 PM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Everything comes from the guru. This is why guru yoga is the most important practice of all. As Virupa states, "The profound path is the guru."

Grigoris said:

You won't see me disagreeing. But why define guru yoga so narrowly?

Malcolm wrote:

I haven't defined it narrowly. I have defined it as the most important of all practices. The guru is the Buddha, the guru is the Dharma, likewise the guru is the Sangha, the guru is Śrī Heruka, the guru creates everything.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 10:07 PM

Title: Re: who's ngondro is it anyway

Content:

Matylda said:

Anyway I wonder if in fact there is no some remote origin of Tibetan ngondro in India... somehow Tibetan masters had to come to conclusion with ngondro, and probably it was not out of the blue.

Malcolm wrote:

Indian ngondro consisted primarily of Vajrasattva, Mandala offerings and supplications to the guru. Refuge and Bodhicitta were added by Tibetans, as far as I can tell.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 10:04 PM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

It is better that someone recall the guru for an instant than meditate one hundred thousand deities for ten million years.

— The Great Array Tantra

Grigoris said:

Sure, but if one sees the unity of guru, deva and dakini... Well... Killing three birds with one stone, really.

Malcolm wrote:

Everything comes from the guru. This is why guru yoga is the most important practice of all. As Virupa states, "The profound path is the guru."

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 9:46 PM

Title: Re: who's ngondro is it anyway

Content:

Anonymous X said:

In Japan, as Matyida points out, the Shingon also incorporate this, but the influence in Shingon is derived from Tibet, not Japanese culture.

Malcolm wrote:

No, Japanese Shingon does not depend on Tibetan Buddhism at all for anything. It is a completely independent stream of Vajrayāna.

Anonymous X said:

Thanks for the correction. I had always assumed it came to Japan via China and Tibet.

Malcolm wrote:

No, India --> China --> Japan.

Shingon is a little older than the Vajrayāna that went to Tibet.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 9:41 PM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Guru yoga isn't a preliminary. It is the main practice, far more important than any deity yoga.

Grigoris said:

I didn't say it is a preliminary practice, I said it is normally part of the preliminaries. And, excuse me if I am wrong, but isn't one meant to see the guru as the deity? As the protector? As the... So I fail to see why you would delineate between Guru Yoga practice and Yidam practice...

Malcolm wrote:

It is better that someone recall the guru for an instant than meditate one hundred thousand deities

for ten million years.
— The Great Array Tantra

Author: Malcolm
Date: Tuesday, June 20th, 2017 at 8:49 PM
Title: Re: New Longchenpa translations from Eric Fry-Miller
Content:

dzogchungpa said:
In this case I believe 'presencing' originally comes from English translations of Heidegger's 'anwesen'.

Malcolm wrote:
Even worse. There is no use in mixing up Dzogchen language with the jargon of Western Philosophers.

Lingpupa said:
I agree with my whole heart!
But I reply because, although it is quite a few years since I read any significant amount of Guenther's work, I recall that one of the great difficulties was that he threw terminology from the phenomenological/existentialist tradition exemplified by Heidegger into his translations without explanation, almost as if to imply that the terminology had a clear, obvious, and usable meaning, or as if to imply that it was necessary to have studied that continental philosophical thinking before being able to engage properly with Buddhism. Perhaps, in this case, he did explain it, but I would be surprised.

Malcolm wrote:
Guenther's works cannot be taken seriously as studies of Dzogchen texts. Despite his obvious kindness to the tradition and number of people like Steve Goodman and Jim Valby whom he encouraged to study it, his books are not about Dzogchen. They are about mapping Western philosophy onto a non-Western tradition. I predict Guenther studies will become a thing someday.

Author: Malcolm
Date: Tuesday, June 20th, 2017 at 8:43 PM
Title: Re: who's ngondro is it anyway
Content:

Grigoris said:
The fact that all teachers give preliminary practices/exercises, of one type or another, is rather more telling than the opinions of internet experts.

To me, if anything, it underlines the extreme need for the guru yoga practice (which is normally part of the preliminaries for any serious Vajrayana practice).

Malcolm wrote:

Guru yoga isn't a preliminary. It is the main practice, far more important than any deity yoga.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 8:42 PM

Title: Re: who's ngondro is it anyway

Content:

Anonymous X said:

In Japan, as Matyida points out, the Shingon also incorporate this, but the influence in Shingon is derived from Tibet, not Japanese culture.

Malcolm wrote:

No, Japanese Shingon does not depend on Tibetan Buddhism at all for anything. It is a completely independent stream of Vajrayāna.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 10:36 AM

Title: Re: who's ngondro is it anyway

Content:

Arnoud said:

What is Dharma?

Malcolm wrote:

Knowledge of your own state.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 8:08 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Practicing Ngondro is nice, but practicing Dharma is better.

TaTa said:

Well i guess this could be apply to other practices scenarios and i agree

Malcolm wrote:

Indeed, practicing Dzogchen is nice, but practicing Dharma is better.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 6:32 AM

Title: Re: who's ngondro is it anyway

Content:

Johnny Dangerous said:

So to my mind part of the issue is the assumption that ngondro is something everyone should be doing in the first place, not just in how it's done. I mean ultimately we listen to our teachers of course...

Malcolm wrote:

There are ngondros and then there are ngondros, for example, in Dzogchen, the Dzogchen preliminaries are indispensable. But prostrations, recitations of refuge verses and bodhicitta verses, etc., these are all dispensable in Dzogchen.

That said, I did a full ngondro, and it didn't hurt me none.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 6:29 AM

Title: Re: who's ngondro is it anyway

Content:

Johnny Dangerous said:

I wonder how much of the argument is people ending up in the wrong place, especially after having been told that they should follow the "correct" approach, when in fact there does not appear to be such an animal.

dzogchungpa said:

It seems to me that very few people have the chance to get any truly personalized advice, based on real familiarity with their condition, so what you describe is probably quite common.

Malcolm wrote:

This is in part due to a somewhat corporate approach in Vajradhātu, that spread widely. I know people who did seminary in the '80s who still have not completed their ngondro, and thus never went any further in that system.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 4:39 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Practicing Ngondro is nice, but practicing Dharma is better.

conebeckham said:

LOL, as if the two are always mutually exclusive.

Malcolm wrote:

Well, I see a lot of people practicing Ngondro who don't seem to practice Dharma at all.

On the other hand, I see a lot of people who never practice Ngondro who seem to have the Dharma in their hearts. Hence my observation.

Happy Dakini day, incidentally.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 4:28 AM

Title: Re: who's ngondro is it anyway

Content:

Malcolm wrote:

Practicing Ngondro is nice, but practicing Dharma is better.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 12:54 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

dzogchungpa said:

In this case I believe 'presencing' originally comes from English translations of Heidegger's 'anwesen'.

Malcolm wrote:

Even worse. There is no use in mixing up Dzogchen language with the jargon of Western Philosophers.

Author: Malcolm

Date: Tuesday, June 20th, 2017 at 12:20 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

We all experience "instant presence" all the time. The reason we have no confidence in this is that we have not been clearly introduced to it. When one is clearly introduced to it, the words do not matter very much.

Anonymous X said:

I disagree with you that all of us experience 'instant presence' all the time. It is like saying we are already enlightened, but you just don't know it. On some level, it may be true, but on a practical level, an aware level, the experience of 'instant presence' is unforgettable and not limited to Dzogchen lineage.

Malcolm wrote:

We all experience moments of unfabricated consciousness at all times, but those moments are contaminated by cognitions. This is what is known in Dzogchen parlance

as "unripened rigpa."

Unless our experience is confirmed by an experienced teacher, we, on our own, have no way of validating whether what we think we are experiencing is conceptual blather or moments of unfabricated consciousness.

As far as other lineages go, I don't practice them and I cannot comment on people's experience.

Author: Malcolm

Date: Monday, June 19th, 2017 at 11:42 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

Rongzom Pandita stated that the words of Dzogchen are very simple, but their meaning is profound. It seems the hardest task in the world for Dzogchen translators to put these texts into simple language. Much of this is Herbert Guenther's fault. Thus we wind up with absurd neologisms like "ground-presencing" which mean absolutely nothing in English.

dzogchungpa said:

Well, I'm not sure what you mean by 'absurd' here but if you leave terms untranslated they are essentially neologisms that mean nothing in English so I don't see really see what your objection is.

Malcolm wrote:

My objection is to absurd neologisms, not to neologisms in general. No one knows what "ground-presencing" means since it is not English at all. "Presence" is a noun. There is no verb "to presence" in English.

By contrast, a few simple Buddhist technical terms kept in Sanskrit (and a couple in Tibetan such as khregs chod and thod rgal) will keep translations much cleaner and neater.

Author: Malcolm

Date: Monday, June 19th, 2017 at 9:43 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Anonymous X said:

Correct me if I'm wrong, but it would stand to reason that the actual experience of instant presence would be apparent to anyone who has had it. The problem might arise if that person described it in a way to someone else who used a different word or phrase to describe the same thing. Add a third person using yet another word or phrase and it becomes confusing to a listener who has not had it and it could be perplexing to

someone who has had it, too.

Malcolm wrote:

We all experience "instant presence" all the time. The reason we have no confidence in this is that we have not been clearly introduced to it. When one is clearly introduced to it, the words do not matter very much.

Rongzom Pandita stated that the words of Dzogchen are very simple, but their meaning is profound. It seems the hardest task in the world for Dzogchen translators to put these texts into simple language. Much of this is Herbert Guenther's fault. Thus we wind up with absurd neologisms like "ground-presencing" which mean absolutely nothing in English.

Author: Malcolm

Date: Monday, June 19th, 2017 at 9:36 PM

Title: Re: Lamas willing to teach from afar?

Content:

okay said:

Thanks so much, I'll check it out. Do you maybe know if there's also a way to ask personal practice questions?

Malcolm wrote:

Rinpoche answers all emails from all students. Though maybe not right now, since he had recently a very bad bout with arthritis that has probably made that not as possible.

M

Author: Malcolm

Date: Monday, June 19th, 2017 at 12:23 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Anonymous X said:

You make good points about the words. I would think that among the Tibetans, they would arrive at a word or phrase that most teachers could agree describes a term like rigpa.

Malcolm wrote:

Actually, these definitions are quite clearly made in Tibetan texts.

All that remains is for Westerners to stop conditioning Tibetan Lamas with mistranslations from their own naive misunderstandings of Dzogchen texts so that we can have good reliable translations of them based on native definitions of words. For example, with respect to the term dhātu, the actual Tibetan explanation is that a dhātu

(dbyings) is a 'byung gnas," a source, hearkening back to the original Sanskrit meaning of dhātu as a "mine."

We must keep in mind that some of the most influential Dzogchen translations were made at a time when not only did the translators not understand Tibetan very well, let alone Dzogchen, but that the Tibetan Lamas involved knew almost no English.

This is not to fault anyone, but merely to point out that Dzogchen translation is still in its infancy. But when one talks about translations, people get all mad because they invest a lot in what they thought they understood through translations they like.

Author: Malcolm

Date: Monday, June 19th, 2017 at 12:17 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Anonymous X said:

What is ChNN's choice of translation now?

Malcolm wrote:

He gives two glosses, depending on context. One is "instant presence." This is more in reference to the state discovered in direct introduction.

The second is "knowledge of your primordial state [ye thog gzhi]." This is more global use of the term, when the term rigpa is used for the actual essence of Dzogchen.

His translators just generally phoneticize the term as rigpa these days, or use instant presence with rigpa in brackets. And his translators also understand that rang rig is not "self-knowing," but rather "one's knowledge."

Author: Malcolm

Date: Sunday, June 18th, 2017 at 11:54 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

I see, so it is easy to get a taste of the "the basic space of phenomena?"

dzogchungpa said:

Well, at least it provides some food for thought.

Actually, I prefer that technical terms be left untranslated but if you have a somewhat general readership in mind it's problematic without extensive glossaries, contextualization etc. Some words would probably require short essays to explain. So, I can see both sides of the issue but I basically agree with you.

Malcolm wrote:

Dharma is like any science or area of specialized knowledge, it has some technical terms that must be learnt. And we do have dictionaries.

Author: Malcolm

Date: Sunday, June 18th, 2017 at 11:20 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

Some people want to translate everything into English, whereas I want to make some terms English, like dharmadhātu, dharmatā, etc. After all, no one translates the word "gaucamole" or "puttanesca" into English? They have become English words in their own right.

dzogchungpa said:

That's true, but it's not so hard to get a taste of guacamole or puttanesca and the same can not be said for dharmadhātu, dharmatā, etc.

Malcolm wrote:

I see, so it is easy to get a taste of the "the basic space of phenomena?"

And the use of awareness for rigpa is like giving someone salt and telling them it is sugar.

Author: Malcolm

Date: Sunday, June 18th, 2017 at 10:09 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

RikudouSennin said:

Hmmm, so there are errors in the translations, bummer.

My copy of the Golden Garland seemed okay but then again I don't know the original language, so finding out about errors in the translation...glad my other order was refunded.

Malcolm wrote:

Translators are works in progress.

Anonymous X said:

Malcolm, which Longchenpa translations float your boat?

Malcolm wrote:

They are all transitional, first attempts to translate a difficult subject by a difficult writer into English. Longchenpa's prose style is considered very elegant in Tibetan, but in English it has been generally rendered very turgidly so far. His verse translates into English somewhat more elegantly, but without considerable intellectual contrivance on the part of the translator, his verse, like most Tibetan verse, winds up being rendered

very prosaically.

But as with all first attempts, there can be errors, sometimes important ones, like the calque for dharmadhātu, "basic space of phenomena;" or the use of "ineffability" for nonexistence (med pa), which was the result of a translator/editorial team imposing a top down interpretation on a text, rather than reading the text itself, and more importantly, the tradition as a whole. Sometimes inertia just sets in, where people just follow what people before them did out of lack of certainty, clear research, or laziness.

Some people want to translate everything into English, whereas I want to make some terms English, like dharmadhātu, dharmatā, etc. After all, no one translates the word "gaucamole" or "puttanesca" into English? They have become English words in their own right.

Author: Malcolm

Date: Sunday, June 18th, 2017 at 9:11 PM

Title: Re: Lamas willing to teach from afar?

Content:

okay said:

Hi,

First: great forums, really impressed.

I have a question: I've been a practicing Buddhist for decades. Got some personal instruction and also direct introduction to the nature of the mind, and studied. My Teacher passed away, and I recently begun strongly wanting to deepen my practice again but where I live now there are absolutely no centers, no Lamas to talk to face to face. I guess a Tibetan might call the place where I live a barbaric land... sigh, anyway, I have no means of travel so that's that.

Do you maybe know qualified Lamas who would be willing to give instruction by skype or any way that's not face to face, but from afar?

Not ideal, not as good as meeting in person, but also not as bad as not having the karma to get any instruction at all. So I'm looking.

Thanks

Malcolm wrote:

Webcasts with Chogyal Namkhai Norbu.

Author: Malcolm

Date: Saturday, June 17th, 2017 at 11:36 AM

Title: Re: The Resistance goes live-fire... Really?

Content:
PuerAzelis said:
In The Eighteenth Brumaire of Louis...

Queequeg said:
Um. What language is that? Is that American? I couldn't understand.

Tl;dr please.

Malcolm wrote:
U can't be serious.

Author: Malcolm
Date: Saturday, June 17th, 2017 at 6:00 AM
Title: Re: The Resistance goes live-fire... Really?

Content:
boda said:
I coincidentally read another critique of the Resistance yesterday. This one coming from within the Buddhist circle. Brad Warner's recent blog post titled "Resistance? What Resistance?", expresses his deep thoughts

Malcolm wrote:
Brad Warner has deep thoughts?

Author: Malcolm
Date: Saturday, June 17th, 2017 at 3:56 AM
Title: Re: The Resistance goes live-fire... Really?
Content:

Grigoris said:
Anyway, this whole left/right thing is pretty arbitrary anyway.

Malcolm wrote:
See, you agree with me. I said it was a matter of perspective, you say it is arbitrary.

Grigoris said:
CNN propaganda tends to be economic-liberal and politically center-right, no matter which angle you view it from.

Malcolm wrote:
CNN is socially liberal, economically progressive, in line with the NYT, WaPo, etc. Politically, they are center left, no matter which angle you view it from.

Author: Malcolm

Date: Saturday, June 17th, 2017 at 3:53 AM

Title: Re: Some Dos and Don'ts of Mantric or Tantric Healing

Content:

naljor said:

Very interesting, thanks, is it from the point of view of lower tantras? For example it says Nettle soup diminishes mantra power for half a month – but wasn't there a yogi who lived on nettle soup?

Malcolm wrote:

Yes, Milarepa.

naljor said:

What is most interesting for me is how successfully alternate periods of doing mantra with ordinary speech activities in daily life.

Malcolm wrote:

All speech is mantra.

Author: Malcolm

Date: Saturday, June 17th, 2017 at 3:34 AM

Title: Re: The Resistance goes live-fire... Really?

Content:

boda said:

This is so sad to watch I'm going to actually help you troll me, Grigoris. Out of social status, intelligence, morality, and I guess that I wasn't trolling. You really do have to be on some serious drugs to consider CNN a liberal news service, unless, of course, you are talking about economic liberalism.

Malcolm wrote:

Or, you have to be an fairly left-wing person to consider CNN conservative or right wing. It's all a matter of perspective, no?

Author: Malcolm

Date: Friday, June 16th, 2017 at 9:51 PM

Title: Re: The Resistance goes live-fire... Really?

Content:

The Cicada said:

If anything, as a Mexican-American, I'm highly dangerous. So dangerous I think I would be afraid of myself if I could feel fear.

I'm serious about this. Ask Queequeg. He's completely freaked out by me.

Jesse said:

Alas.. There is also much animosity, and anger coming from many left-wing groups, that is like dumping fuel on the Trump Nation fire.

The Cicada said:

No one envisioned an endpoint to the social grievances that were given voice in the civil rights era. There was no point envisioned where those deemed to have been oppressed, in whatever way, would stop and say, "This is sufficient. The society that wronged our parents has been fair to us, and we stand as equal to those who brought our ancestors into it, or upon them, as life and fate will allow." Subsequently, such grievances have become powerful levers for persuasion by the elites to create strategic divisions within the population and maintain their respective agendas.

Malcolm wrote:

Pretty much total nonsense.

The Cicada said:

One of the things that gets me the most about the negative media commentary on Trump is that, besides the deliberately bombastic statements he's made about his opponents, much of what he says and promises wouldn't have caused such a stir 20 years ago.

Malcolm wrote:

Yes, they would have. You seem to forget his ignorant and racist ads placed in the NYT.

The Cicada said:

Enforce immigration laws? Good idea—that's why we made the laws in the first place.

Malcolm wrote:

Tell that to the farmers that grow all that cheap food you eat. Worst thing for American food prices and fast food labor is cracking down on illegal immigrants.

The Cicada said:

Bring jobs back from overseas...

Malcolm wrote:

You're kidding, right?

The Cicada said:

Defeat ISIS? We broke the whole area with half-assed efforts over a war started on dubious pretexts, might as well clean up our mess.

Malcolm wrote:

Great, another 15 years in the Middle East.

The Cicada said:

But the media wants to point out his Twitter typos, take his statements out of context, and paint him as an avatar of Hitler.

Malcolm wrote:

Umm no, his mistakes are his, and he has left nothing to the imagination in terms of his intentions.

The Cicada said:

He asked whether the Civil War was necessary in our history or whether the differences that caused it could have been worked out peacefully, and somehow this implies everything but the obvious, peace-making and unifying message, he meant to communicate by sharing this thought.

Malcolm wrote:

Man, you really have drunk the kool-aid.

The Cicada said:

Meanwhile, the state of California signed an environmental deal with China—a foreign nation—adding to the precedents that will lead to some part of the US becoming autonomous by de facto, de jure, or postbellum within our lifetimes. A precedent different from the usual threats of secession by Cali and Texas after the odd and symbolic inter-state travel ban over transgender bathrooms a few years ago on the East Coast—a seemingly innocuous issue that historians will someday recognize as a prominent symptom of the growing ideological disagreement within the nation over what it means to be a part of it and the implications of that for the individual.

Malcolm wrote:

The Right-wing in this country seems to have always felt they have a right to dictate people's bodies.

M

Author: Malcolm

Date: Friday, June 16th, 2017 at 10:28 AM

Title: Re: Dzogchen and Vajrakila/Vajrakilaya

Content:

Mantrik said:

Is there a special relationship between the Dzogchen path and Vajrakilaya?

I seem to remember a reference in the 'Golden Letters' by John Myrdhin Reynolds but

can't recall if Vajrakilaya was especially useful in following the teachings of Garab Dorje.

Malcolm wrote:

Dudjom Lingpa has an extensive terma called Namchag Putri, Razor of Meteoric Iron, a Vajrakilaya cycle that has an extensive presentation of the Dzogchen path within it.

M

Mantrik said:

How does this relate to the Putri Rekpung, please?

Malcolm wrote:

It is like father and son.

Author: Malcolm

Date: Friday, June 16th, 2017 at 4:05 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Madhyamaka is just a means of enforcing correct view.

Astus said:

Do you not consider it a valid path for non-conceptual wisdom?

Malcolm wrote:

Madhyamaka is not a path. If you want a path, look at Mahāyāna.

Author: Malcolm

Date: Friday, June 16th, 2017 at 3:53 AM

Title: Re: Dzogchen and Vajrakila/Vajrakilaya

Content:

Mantrik said:

Is there a special relationship between the Dzogchen path and Vajrakilaya?

I seem to remember a reference in the 'Golden Letters' by John Myrdhin Reynolds but can't recall if Vajrakilaya was especially useful in following the teachings of Garab Dorje.

Malcolm wrote:

Dudjom Lingpa has an extensive terma called Namchag Putri, Razor of Meteoric Iron, a Vajrakilaya cycle that has an extensive presentation of the Dzogchen path within it.

M

Author: Malcolm

Date: Friday, June 16th, 2017 at 3:45 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Madhyamaka does not establish a basis, a path, and result. No one said they did. They accept the basis, path, and result put forward by general Mahāyāna, as witnessed by the Madhyamaka commentaries (by Vimuktisena, Haribhadra, etc.) on the Abhisamayālaṃkāra. You were the one who claimed that Madhyamaka was a complete and independent teaching, not me.

Astus said:

I wrote that Madhyamaka is a complete teaching, and not something that is meant simply to be used as a correction for other systems. But if it were used as an arbiter over others, then their methods would suffer from it. And before calling it a complete teaching, I also noted that it is not a doctrine establishing things on its own but relying on others, as a response to you stating that Madhyamaka not only negates but enforces rationality. So now when you write that they accept what others put forward, that is exactly what I meant by building on others, and not rationalising others.

Malcolm wrote:

Madhyamaka is just a means of enforcing correct view. That's all. In fact, the system of Bhavaviveka is used for refuting non-buddhists, while the system of Candrakīrti is used for refuting Buddhists. That's it. There are no other purpose for Madhyamaka. It is strictly a critical approach for correcting other systems. It has no system of its own, but it does enforce rationality by subjecting propositions to the test of whether or not they have hidden statements of essences within them. Why? Because assertions of essence are irrational.

Author: Malcolm

Date: Friday, June 16th, 2017 at 2:24 AM

Title: Re: Rabbit's Horn and Bull's Horn (from Dzogchen the Self-Perfected State)

Content:

Seeker12 said:

First of all, I apologize as this is not necessarily specifically a Dzogchen question. However, it is from a Dzogchen book and I'm aware that a number of you are student's of ChNN, so I thought this was perhaps an appropriate place to ask.

Basically, in the book, when discussing voidness in the Prajnaparamita Sutras in Chapter 3, a footnote says, "To understand correctly the concept of voidness, the examples are given in the Sutras of the "rabbit's horn" and the "bull's horn". There has never been such a thing as a rabbit's horn, and so it would be useless to deny its existence. If we were to deny the existence of a bull's horn, on the other hand, we would be directly denying the existence of something whose existence we consider real and

material. In the same way, the "void" is not an attribute of an "abstract condition" of things, but is the very nature of their materiality."

The only reference I can find to a rabbit's horn is from the Platform Sutra which basically says "To search for Bodhi apart from the world
Is like looking for a hare with horns". I see no reference to a bull's horn.

Can anyone elucidate what is meant by this reference or provide references?

Thanks. If it's appropriate I can post this in the Mahayana or Sutra section, but given the source I thought I'd start here.

Malcolm wrote:

It means we do not bother negating something that is impossible, like the horns on a rabbit, hair on a tortoise, the son of a barren woman, etc.

Author: Malcolm

Date: Friday, June 16th, 2017 at 1:18 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

This passage does not negate the convention of going. It only negates the motion of nondependent entities.

Astus said:

As the Madhyamaka convention goes, conventions are not debated. But once conventions are analysed, there is nothing left to posit or rely on. That's why establishing things like basis, path, and result are not the Madhyamaka method.

Malcolm wrote:

Astus, you are debating conventions.

Madhyamaka does not establish a basis, a path, and result. No one said they did. They accept the basis, path, and result put forward by general Mahāyāna, as witnessed by the Madhyamaka commentaries (by Vimuktisena, Haribhadra, etc.) on the Abhisamayālaṅkāra. You were the one who claimed that Madhyamaka was a complete and independent teaching, not me.

Author: Malcolm

Date: Thursday, June 15th, 2017 at 10:44 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Madhyamaka is strictly a critical school, and does not offer basis, path, and result that

is in anyway distinct from Yogacāra.

The role of Madhyamaka is to make sure that Buddhist assertions remain in line with the Buddha's teaching of emptiness and dependent origination — that's all.

Astus said:

If one should apply the reasoning provided in Madhyamaka to all doctrines, there can be neither basis nor path, much less anything to attain as a result.

"One who is a real goer does not perform a going of any of the three kinds.

Neither does one who is not a real goer perform a going of any of the three kinds.

One who is a both-real-and-unreal goer does not perform a going of any of the three kinds.

Thus there is no going, no goer, and no destination."

(MMK 2.24-25, tr Siderits)

Malcolm wrote:

This passage does not negate the convention of going. It only negates the motion of nondependent entities.

Author: Malcolm

Date: Thursday, June 15th, 2017 at 8:40 PM

Title: Re: please help identify these two figures

Content:

heart said:

The second one is Padampa Sangye.

/magnus

dzoki said:

Actually it is Brahmanarupa Mahakala.

The first one appears to be Luipa, though usually Luipa is depicted with fish entrails in his left hand, sometimes he is depicted with kapala.

heart said:

Very cool Mahakala, I had no idea.

/magnus

Malcolm wrote:

Yes, this is the exoteric presentation of Caturmukha Mahakala, the main protector of the Sakya doctrine.

Author: Malcolm

Date: Thursday, June 15th, 2017 at 8:30 PM

Title: Re: Japanese Fascism

Content:

DGA said:

The first draft of Fascism, Mussolini's Italy, was not particularly concerned with race until after falling under the influence of its neighbor to the north.

Malcolm wrote:

Well, that is debatable, from the start Mussolini was concerned with "spazio vitale," which the Nazi's also adopted.

What is interesting is how much in common Trump's ideology has with Mussolini's. Like Mussolini, Trump is obsessed with the idea that other countries are interfering with American economic expansion. Like Mussolini, Trump ran on campaign targeting inferior outsiders (in Mussolini's case it was Slavs he was worried about.) Fortunately Trump is a rich old fart who avoided entering the service rather than a war veteran, like Hitler and Mussolini, so he cannot really command respect of disgruntled vets, though he tries lamely.

Author: Malcolm

Date: Thursday, June 15th, 2017 at 8:07 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Madhyamaka is charged with making sure it all makes sense.

Astus said:

How so? Madhyamaka is a complete teaching as it is, so are others as well. Even in a several vehicles setting, as in Tibetan Buddhism, Madhyamaka is used separately, not as a correction. So, I'm not sure what you're referring to here.

Malcolm wrote:

Madhyamaka is not an independent vehicle, not even in the nine yāna setting. Madhyamaka is a division in the Bodhisattva vehicle, like Yogacāra. Madhyamaka is strictly a critical school, and does not offer basis, path, and result that is in anyway distinct from Yogacāra.

The role of Madhyamaka is to make sure that Buddhist assertions remain in line with the Buddha's teaching of emptiness and dependent origination — that's all.

Author: Malcolm
Date: Thursday, June 15th, 2017 at 10:40 AM
Title: Re: The Resistance goes live-fire... Really?
Content:

boda said:
She makes liberals sound worse than ISIS. Is there any truth to this?

Malcolm wrote:
Zero. It's Anne Coulter after all.

Author: Malcolm
Date: Thursday, June 15th, 2017 at 12:45 AM
Title: Re: Pudgalavada
Content:
Wayfarer said:
But I don't take it to mean there are no persons, as many seem to do.

Malcolm wrote:
There is no ultimate person; a person is a convention. But no ultimate person may be found either in the aggregates or apart from the aggregates. A person is a convention designated on the basis of the aggregates, but apart from that kind of person, there is no other kind of person.

Author: Malcolm
Date: Wednesday, June 14th, 2017 at 10:07 PM
Title: Re: Eight Trigrams
Content:
DGA said:
I'm referring to these guys, familiar to those who have surveyed the I Ching:

<https://en.wikipedia.org/wiki/Bagua>

What role do these have in Tibetan culture and in Vajrayana in particular? I have seen them turn up in amulets and things; do they have a function elsewhere? Are they arranged differently from the canonical Chinese treatments?

thanks

Malcolm wrote:
They are a part of Nag rtsi or 'byung rtsi. There are various rites related to them.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 7:22 AM

Title: Re: Buddhahood in This Life

Content:

Arnoud said:

Cool. I might have missed it but who will offer the lung?

Malcolm wrote:

Tulku Dakpa Rinpoche.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 7:19 AM

Title: Re: Buddhahood in This Life

Content:

Marc said:

Hi Malcolm

17th is a Saturday...

Will it be Saturday 17th or Sunday 18th ? Will it be streamed ?

Thx

Malcolm wrote:

It will be streamed, and it looks like the 18th, my bad.

DGA said:

Now I'm confused. I read on another forum that it was rescheduled for September.

either way I'm looking forward to it

Malcolm wrote:

Correct, my double bad. The lung will be given in sept on Sunday the 17th

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 4:04 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Final details are being worked out. It will happen in the boston area, at this point on Sunday the 17th.

Marc said:

Hi Malcolm

17th is a Saturday...

Will it be Saturday 17th or Sunday 18th ? Will it be streamed ?

Thx

Malcolm wrote:

It will be streamed, and it looks like the 18th, my bad.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 3:57 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

It enforces rationality with respect to conventional truth through the negation of essences.

Astus said:

That is a very good point.

On the other hand, every Buddhist tradition seems to attempt to build a rational system, beginning with Abhidharma. And compared to others, Madhyamaka does not build much, but rather relies on what others have already set up.

Malcolm wrote:

Madhyamaka is charged with making sure it all makes sense.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 1:02 AM

Title: Re: "Near-vana"....?

Content:

Astus said:

Madhyamaka is not just a simple refutation of entities, as you seem to think.

What more is there to it?

Malcolm wrote:

It enforces rationality with respect to conventional truth through the negation of essences.

Author: Malcolm

Date: Wednesday, June 14th, 2017 at 12:18 AM

Title: Re: "Near-vana"....?

Content:

Astus said:

I'm not sure if this is the right example for "causes are neither the same as nor different than their effects, taking care of both the identity and difference issues with one stone, and avoiding the issue of temporal simultaneity and discontinuity". Rather, as it says in the commentary, the idea of something becoming another thing is mistaken, because

there is no thing in the first place.

Malcolm wrote:

No, it clearly states that milk does not become butter, but there can be no butter in absence of milk: enforcing two things, homogeneity of causes and effects (i.e., butter will not come from water) and avoiding the identity issue I mentioned above.

Madhyamaka is not just a simple refutation of entities, as you seem to think.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 10:57 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

all that remains is the idea that I owe you some money.

Astus said:

What holds the idea of a karmic debt then?

With the example of milk and butter.

Could you please be more specific about the location of that section?

Yes, like a debt collector calling in a note.

What/Who is karma's debt collector?

Malcolm wrote:

Astus, don't be silly, if you consider karma a convention, it does not really matter which convention you choose to use as long as it is rational, and functions conventionally. If we call karma a debt, it is just fine.

Milk and curd location is MMK 13:6

The only rational way to understand this section is to understand that causes and their effects are neither the same nor are they different. It is more fully explained by Buddhapalita than Candrakīrti.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 9:58 PM

Title: Re: "Near-vana"....?

Content:

Astus said:

"Sometimes, a long period of time elapses after the action has ceased, but no matter—know that its fully ripened result will most certainly arise, and there is absolutely nothing contradictory about its doing so."

(Mikyo Dorje, in *The Moon of Wisdom*, p 111)

Malcolm wrote:

Yes, like a debt collector calling in a note.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 9:56 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Yes, like a debt.

Astus said:

The problem with the position mentioned in the MMK and by others is the idea that there needs to be a connection between action and fruit, as it's based on a substantialist approach, something that Madhyamaka does not need to posit. A debt is something that stays around until it is repaid, so it is conceived as an enduring entity.

Malcolm wrote:

A debt is merely a convention. If I borrow money from you, spend it on food, and then eat it, the capital is gone and all that remains is the idea that I owe you some money. There is no money left nor food, just a piece of paper scribbled with IOU. When I die, the paper is no good.

Astus said:

He also proposes a solution: causes are neither the same as nor different than their effects, taking care of both the identity and difference issues with one stone, and avoiding the issue of temporal simultaneity and discontinuity.

Where is that proposed by him?

Malcolm wrote:

With the example of milk and butter.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 8:50 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Sherab said:

To truly resolve the issue of Islamic terrorism, the cause has to be addressed.

Malcolm wrote:

You have not even come close to the cause of terrorist acts committed by disgruntled Muslims. You keep insisting it comes from a book, which is a major error.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 8:46 PM

Title: Re: lung ta

Content:

MiphamFan said:

What about Nubchen's serkyem?

Malcolm wrote:

If one is doing sang, then do sang first. If not, well, just go ahead with the serkyem.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 8:45 PM

Title: Re: "Near-vana"....?

Content:

Astus said:

Then if it's asked how can there still be cause and effect, the answer is that it's a mere nominal appearance, an illusion, just like with everything else.

Malcolm wrote:

Yes, like a debt.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 8:44 PM

Title: Re: "Near-vana"....?

Content:

PuerAzelis said:

I can't see how that helps your point it only appears to hurt it.

Astus said:

Candrakirti lists four different ways others tried to solve the problem of connecting a ceased cause with a later arising effect.

Malcolm wrote:

He also proposes a solution: causes are neither the same as nor different than their effects, taking care of both the identity and difference issues with one stone, and avoiding the issue of temporal simultaneity and discontinuity.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 12:47 AM

Title: Re: "Near-vana"....?

Content:

Astus said:

Since the mental organ is not physical, how is it influenced by fetal development in any way?

I guess you refuse to answer the question, since you cannot.

The question seems to be based on the assumption that the mind is produced by the body, so it should be influenced/defined by fetal development. But if it is not based on the body, then the question makes no sense.

Malcolm wrote:

I did not make this claim. Manas is a consciousness that exists in the past, in the sense that its objects are second order perceptions, not direct perceptions.

One assumes a fetus has five skandhas. So, what kind of a consciousness does a fetus experience in absence of sense inputs prior to the formation of the six sense organs and contact? You are basically advocating for a Cartesian substance dualism, Astus. It is a very problematical view, apart from your dogmatic and unreasonable rejection of ālayavijñāna.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 12:44 AM

Title: Re: "Near-vana"....?

Content:

Astus said:

It may be established as a fact that all the commentaries imply verses Mmk 17.13-20 to be spoken by an opponent and this was the interpretation, which became important for the ensuing textual tradition."/i]

Malcolm wrote:

It is not a fact that all the commentaries make such an implication. I have already provided you with the counterfactual that negates such a claim.

At best, you might object that this section of MMK is open to interpretation since we clearly have some traditional scholars who think it is part of the opponents view, and other scholars who think it is a view accepted as reasonable by Nāgārjuna. I happen to think the latter are correct. You disagree.

Author: Malcolm

Date: Tuesday, June 13th, 2017 at 12:05 AM

Title: Re: "Near-vana"....?

Content:

PuerAzelis said:

Why take the time and energy justifying the best interpretation from Abhidharma if he's just going to go ahead and reject it in 17.21?

Malcolm wrote:

I already addressed this point: Nāgārjuna runs through the various theories current during his day, rejecting them one by one, until he arrives at the one actually taught by the Buddha in the sūtras, i.e., that karma is like a debt, or a bond to put this in modern parlance, that does not expire until it reaches maturity. Among all these, Nāgārjuna accepts that latter is reasonable. He then goes on to deconstruct karma from an ultimate point of view, having already settled on the best conventional theory available to him.

Author: Malcolm

Date: Monday, June 12th, 2017 at 11:49 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

AlexanderS said:

Its a much less sadistic form of terror though than inflicting harm on others.

Malcolm wrote:

It is nevertheless a deluded act, just like strapping on a vest and pushing the button.

AlexanderS said:

Deluded act on what level?

Malcolm wrote:

Every level. Suicide is suicide.

Author: Malcolm

Date: Monday, June 12th, 2017 at 11:40 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Sherab said:

You talked as if I deny the role of US foreign policies. I did not.

By your argument, we should expect Tibetans to be terrorizing cities in China with suicide bombing and other acts of terror.

Malcolm wrote:

Self immolation is an act of terror.

AlexanderS said:

Its a much less sadistic form of terror though than inflicting harm on others.

Malcolm wrote:

It is nevertheless a deluded act, just like strapping on a vest and pushing the button.

Author: Malcolm

Date: Monday, June 12th, 2017 at 11:26 PM

Title: Re: lung ta

Content:

pemachophel said:

A quick BTW: When doing both sang and serkyem, sang should always come before serkyem.

Lobsang Chojor said:

Sorry to go off topic. Is there a reason for doing sang before serkyem?

Malcolm wrote:

Purification (bsangs) in this case should come before the offering of the beer in a golden cup (gser skyems). Skyems is the honorific for chang. We must purify ourselves before the gods will accept our offering. This is likely based on the ancient nomadic Tibetan custom of having visitors to one's camp pass through juniper smoke (to prevent communicable diseases) before they are offered repast.

Author: Malcolm

Date: Monday, June 12th, 2017 at 11:14 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

It is not an eternalist view. The avipranashas do not survive death. They are therefore not permanent. They "imperishable" only in the sense that while one is alive that "debt" remains current.

Astus said:

There is actually one such unperishable dharma that carries over karma to the next life.

"At the moment of rebirth there occurs a single [unperishing] with respect to all actions of the same sphere, both dissimilar and similar."
(MMK 17.17, tr Siderits)

Malcolm wrote:

And it is destroyed once one has taken rebirth.

Astus said:

And, if as you say, the Vaibhasika idea is something Nagarjuna agrees with, why then follow it up with a refutation of those ideas and replacing the unperishing dharma with showing that action is unperishing because it has not arisen in the first place?

Malcolm wrote:

It is not a Vaibhasika idea, it is an Ariya-Sammittya idea. Walleser, in his book on Nāgārjuna, notes Nāgārjuna's preference for this idea points to the very real likelihood that he was in fact an Ariya-Sammitya monk (the monastic order dominant in Andra Pradesh).

Astus said:

"Why is an action not arisen? Because it is without intrinsic nature.
And since it is unarisen, it does not perish."
(MMK 17.21)

Malcolm wrote:

You really seem to not understand the point Nāgārjuna is making. He is saying that among all these Hinayāna views, the Sammitya one is reasonable. The others are not. I suggest you expand your reading. Just because some traditional scholars have not understood the point Nāgārjuna was making, does not mean that they all have failed to see the point. Some, like Khenpo Shenga grasped the point perfectly and comment on the passage in question correctly.

Astus said:

Because in a fetus there is no differentiation of sense perception and there can be no consciousness according to you because even the mental organ requires a mental object, otherwise it does not exist. Since a fetus prior to the six sense organ stage and contact stage (19 weeks) has no sense organs and cannot perceive anything, is it merely a lump of flesh or is it sentient?
Since the mental organ is not physical, how is it influenced by fetal development in any way?

Malcolm wrote:

I guess you refuse to answer the question, since you cannot.

Astus said:

The object of the mental consciousness are mental phenomena, i.e. thoughts. How is that related to fetal status?

Malcolm wrote:

[/quote]

What thoughts do fetuses have prior to six sense organs and contact?

Author: Malcolm

Date: Monday, June 12th, 2017 at 7:45 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

He states that he accepts it provisionally.

Astus said:

May interpret it so if you read the opponent's position as if it were Nagarjuna's.

Malcolm wrote:

Absolutely not. The idea that karmic actions are like a debt is absolutely Nāgārjuna's own position.

Astus said:

Furthermore, Nagarjuna accepting such an eternalist view seems more contradictory than Tsongkhapa's idea of disintegratedness (zhig pa).

Malcolm wrote:

It is not an eternalist view. The avipranashas do not survive death. They are therefore not permanent. They "imperishable" only in the sense that while one is alive that "debt" remains current.

Astus said:

So the fetus is just an inert lump of matter until stage of six sense organs? Then how does it become conscious at all?

Consciousness is not the product of physical development, so why would being a fetus matter?

Malcolm wrote:

Because in a fetus there is no differentiation of sense perception and there can be no consciousness according to you because even the mental organ requires a mental object, otherwise it does not exist. Since a fetus prior to the six sense organ stage and contact stage (19 weeks) has no sense organs and cannot perceive anything, is it merely a lump of flesh or is it sentient? If it is sentient you have removed your objection to the ālayavijñāna, it is not sentient you cannot account for life at all.

Astus said:

Evidence of this unsubstantiated claim?

Evidence of what part? That the alayavijnana is momentary, or that no being can be aware of alayavijnana?

Malcolm wrote:

The latter.

Astus said:

So what is the object of the manas in the womb? If it has none, you have again removed your own objection to ālayavijñāna. If it has one, what is it?

Do you mean the seventh consciousness by manas?

Malcolm wrote:

[/quote]

No, I mean the sixth consciousness.

Author: Malcolm

Date: Monday, June 12th, 2017 at 6:57 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Malcolm wrote:

Self immolation is an act of terror.

tingdzin said:

Hogwash and horse manure.

Malcolm wrote:

The Chinese find Tibetan self-immolations terrifying indeed. All acts of terror are grounded in the rage and despair that results from oppression. We Buddhists are nangpas, so we direct that violence inward,

Author: Malcolm

Date: Monday, June 12th, 2017 at 6:53 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

The Cicada said:

I have no problem with the cultural practices of people immigrating to the West from Muslim countries, but only with the doctrines of the Islamic religion, including the Koran itself.

Malcolm wrote:

Hahaha, if you have problems with Islam, you should have the same problem with its mother and father, Judaism and Christianity.

Author: Malcolm

Date: Monday, June 12th, 2017 at 9:06 AM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Malcolm wrote:

I was referring to the Iraq war, and the racheting up of hostilities against Iran.
Not to mention the open violence being inflicted upon Muslims in many Christians countries.

Sherab said:

You talked as if I deny the role of US foreign policies. I did not.

By your argument, we should expect Tibetans to be terrorizing cities in China with suicide bombing and other acts of terror.

Malcolm wrote:

Self immolation is an act of terror.

Author: Malcolm

Date: Monday, June 12th, 2017 at 3:50 AM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

conebeckham said:

Indeed...though I wonder how much of our aggression is driven by fundamentalist ideology, and how much fundamentalist ideology is a cover story for materialist greed and thirst for power. Both seem to be stemming from an authoritarian impulse.

The Cicada said:

In the case of the Christian evangelicals? All of it. People who assume that no one takes ideology seriously and that everyone simply looks after their own selfish interests while viewing all other concerns as subsidiary to that are projecting their own attitudes onto the world.

Malcolm wrote:

Christian evangelicals are merely looking out for their own selfish interests.

Author: Malcolm

Date: Monday, June 12th, 2017 at 3:49 AM

Title: Re: Can I reject direct introduction?

Content:

Malcolm wrote:

Samaya comes with any empowerment. If someone does not want to receive a commitment, they should not attend teachings where commitments are incumbent.

My response is was prompted by a misconception that some people have that they can attend an empowerment or a Dzogchen teaching without making a vajra relationship with that teacher. It is not possible.

Mantrik said:

It is sometimes said that Dzogchen Guruyoga satisfies all samayas. I recall reading that HHDL thinks so and practices accordingly. Do all Vajrayana masters accept that or is it more a case that all Dzogchen masters accept that?

TaTa said:

Well i have heard from close people that HHDL does very extensive commitments that he does even when traveling.

Not that i disagree with the dzogchen principle

Malcolm wrote:

he is a lineage holder, it's different for them.

Author: Malcolm

Date: Monday, June 12th, 2017 at 2:55 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

in the same way that debt, though not tangible, doesn't vanish until it is either paid off or forgiven.

Astus said:

That is the example given in 17.14, My question is, what is your reason to say that it is proposed there as a theory acceptable by Nagarjuna?

Malcolm wrote:

He states that he accepts it provisionally.

Astus said:

How could there be a consciousness without anything that it is conscious of?

Malcolm wrote:

So the fetus is just an inert lump of matter until stage of six sense organs? Then how does it become conscious at all?

Astus said:

No, because the problems are that it is claimed to be a consciousness that no being can ever be aware of, and that it is proposed to solve the problem of continuity when actually it is itself only momentary.

Malcolm wrote:

Evidence of this unsubstantiated claim?

Astus said:

The set of manovijnana-dharma-dharmadhatu is not material to require a physical organ.

Malcolm wrote:

So what is the object of the manas in the womb? If it has none, you have again removed your own objection to ālayavijñāna. If it has one, what is it?

Author: Malcolm

Date: Monday, June 12th, 2017 at 1:57 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

The ālayavijñāna is called the appropriating consciousness with respect to its role in rebirth. It is synonymous with citta.

Astus said:

How does that answer the problems with it?

Malcolm wrote:

What is the object of consciousness during gestation prior to the appearance of the six sense organs?

If you answer it has none, then you have also removed your own objection to ālayavijñāna. If you answer that it has one, then what is the object and what is the sense organ?

Author: Malcolm

Date: Monday, June 12th, 2017 at 1:53 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

The ālayavijñāna is called the appropriating consciousness with respect to its role in

rebirth. It is synonymous with citta.

Astus said:

How does that answer the problems with it?

Either there are slight errors in the translations, or the authors themselves have erred.

It is very clear that Nāgārjuna finds the concept of karma being like a debt reasonable.

Putting aside then the commentators and the tradition, why do you say it is reasonable to think that Nagarjuna finds it acceptable that there can be such a thing as a non-disappearing dharma?

Malcolm wrote:

Hahah, yes, in the same way that debt, though not tangible, doesn't vanish until it is either paid off or forgiven. It is quite clear in Khenpo Zhenga's annotations, which closely follow Buddhapalita and Candrakirti, that it all the previous positions prior to the Sammitya position that Nāgārjuna rejects.

Author: Malcolm

Date: Monday, June 12th, 2017 at 1:29 AM

Title: Re: "Near-vana"....?

Content:

Astus said:

The commentaries of Kumarajiva, Mabja Jangchub, and Tsongkhapa attribute that part to an opponent, not Nagarjuna's own view or anything he accepts, but rather something that he refutes.

Malcolm wrote:

Either there are slight errors in the translations, or the authors themselves have erred.

It is very clear that Nāgārjuna finds the concept of karma being like a debt reasonable.

Author: Malcolm

Date: Monday, June 12th, 2017 at 1:06 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

The ālayavijñāna is nothing other than the vijñāna skandha.

Astus said:

"What is the characteristic of consciousness? Knowing is the characteristic of consciousness."

(Abhidharmasamuccaya, I.1, p 4)

"What is consciousness? It is awareness of an object."

(Pancaskandhaprakarana, in Inner Science of Buddhists Practice, p 239)

This is held true for the six active consciousnesses, not the other two (i.e. they are not actually aware). The role of manas and citta is to maintain the continuity of afflictions when the six active consciousnesses cease. While the extra parts are said to serve as a bridge, it is also maintained that the seeds, just as the storehouse, are momentary. So, if there is no problem with the alayavijnana ceasing every moment, why is it a problem with the six active consciousnesses? And because the alayavijnana is unconscious and momentary, the very theory of it is problematic and redundant.

Malcolm wrote:

The ālayavijñāna is called the appropriating consciousness with respect to its role in rebirth. It is synonymous with citta.

M

Author: Malcolm

Date: Sunday, June 11th, 2017 at 10:56 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

The supposition of everything is purely theoretical. When is the last time you perceived your mental consciousness? Your statements amount to "I did not see it, so it does not exist."

Astus said:

Thoughts are apparent, just as the five other types of objects of consciousness. The alayavijnana, even though it is called a consciousness with innumerable seeds as its objects, there is nobody who can be aware of those seeds, so it is a consciousness without consciousness.

Malcolm wrote:

The ālayavijñāna is nothing other than the vijñāna skandha.

Astus said:

The seeds are inferable, and inference is a valid basis of knowledge in Buddhadharma, etc.

The seeds are deductible, but my point is that the argument used for that deduction is not good enough, as the existence of an alayavijnana is self-contradicting.

Malcolm wrote:

It is a perfectly fine argument since the ālayavijñāna is nothing other than the vijñāna skandha, just like the other 7 consciousnesses.

Astus said:

Nāgārjuna accepts the Sammitya theory of the avipranasha, but when is the last time you saw one?

He does not, but rejects both the seed theory and the non-disappearing dharma theory, and gives his interpretation at the end where he talks about empty karma. This is made clear in the commentaries and similarly summed up in Madhyamakavatara 6.39-40.

Malcolm wrote:

[/quote]

Yes, he most certainly does accept this theory of karma, and states quite clearly he likes it the best out of all the Hinayāna options, before moving onto a deconstruction of karma framed in ultimate terms.

Author: Malcolm

Date: Sunday, June 11th, 2017 at 10:41 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

PuerAzaelis said:

Christopher Hitchins

Malcolm wrote:

Not someone notable for depth, nuance, and critical acumen.

Author: Malcolm

Date: Sunday, June 11th, 2017 at 7:54 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Malcolm wrote:

I was responding to the "for now part," which in my estimation is mistaken.

Sherab said:

I wrote: "Yes, the violent form of Christianity is over ... for the time being. "

You said your reply was in response to the "for the time being" part. If so, you must be referring to non-physical violence which would be highly unusual given the context of the discussion. Either that or you simply could not admit to making a simple mistake.

Malcolm wrote:

I was referring to the Iraq war, and the racheting up of hostilities against Iran.
Not to mention the open violence being inflicted upon Muslims in many Christians countries.

Author: Malcolm

Date: Sunday, June 11th, 2017 at 5:55 PM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Sherab said:

Did you even realize that the part of my posting that you truncated did not disagree with what you are saying, except not in so many words as in your "reply" to my post?

Malcolm wrote:

I was responding to the "for now part," which in my estimation is mistaken.

Sherab said:

I wrote: "Yes, the violent form of Christianity is over ... for the time being. "

You said your reply was in response to the "for the time being" part. If so, you must be referring to non-physical violence which would be highly unusual given the context of the discussion. Either that or you simply could not admit to making a simple mistake.

Malcolm wrote:

I was referring to the Iraq war, and the racheting up of hostilities against Iran.

Author: Malcolm

Date: Sunday, June 11th, 2017 at 10:02 AM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Sherab said:

Did you even realize that the part of my posting that you truncated did not disagree with what you are saying, except not in so many words as in your "reply" to my post?

Malcolm wrote:

I was responding to the "for now part," which in my estimation is mistaken.

Author: Malcolm

Date: Sunday, June 11th, 2017 at 12:48 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Nāgārjuna accepts the Sammitya theory of the avipranasha, but when is the last time you saw one?

PuerAzelis said:

!

Where does he say something like that?

Malcolm wrote:

In the chapter on karma. It is only place in the MMK where he expresses a personal opinion.

Author: Malcolm

Date: Sunday, June 11th, 2017 at 12:16 AM

Title: Re: Caste system and Hinduism

Content:

Mantrik said:

If karma vipaka determines in the type of rebirth we take, is it better to be born into a high caste or low caste, with regard to the next rebirth?

Malcolm wrote:

High caste of course.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 11:57 PM

Title: Re: "Near-vana"....?

Content:

Astus said:

That issue of self-awareness is another matter. Alayavijnana is per definition unknown.

Malcolm wrote:

No, it is inferable.

pael said:

Is Alayavijnana anatta? How Alayavijnana is anatta?

Malcolm wrote:

The ālayavijñāna is not a self and does not pertain to a self.

Astus is making an error in so far as the ālayavijñāna is just the vijñāna-skandha, named

from the role consciousness plays as a repository of karmic traces. There are in reality not eight different consciousnesses, but rather eight names for consciousness based on its distinct and various functions.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:44 PM

Title: Re: "Near-vana"....?

Content:

Astus said:

That issue of self-awareness is another matter. Alayavijnana is per definition unknown.

Malcolm wrote:

No, it is inferable.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:43 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Yes, its role on the path is to undergo transformation through recognizing that the seeds within it that ripen as the appearances of the three worlds are nothing other than appearances to one's mind that arise from the ālaya.

Astus said:

The seeds are unknown and never seen, in other words, latent, even though they're said to be the objects of the storehouse consciousness. The very supposition of such a storehouse is purely theoretical, as it's never perceived by anyone. So, when it's claimed that "it" is transformed, such a transformation doesn't occur to any being.

Malcolm wrote:

The supposition of everything is purely theoretical. When is the last time you perceived your mental consciousness? Your statements amount to "I did not see it, so it does not exist."

The seeds are inferable, and inference is a valid basis of knowledge in Buddhadharma, etc. Nāgārjuna accepts the Sammitya theory of the avipranasha, but when is the last time you saw one?

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:40 PM

Title: Re: Can I reject direct introduction?

Content:

pael said:
Is samaya from DI practice of Guruyoga?

Malcolm wrote:
Samaya comes with any empowerment. If someone does not want to receive a commitment, they should not attend teachings where commitments are incumbent.

My response is was prompted by a misconception that some people have that they can attend an empowerment or a Dzogchen teaching without making a vajra relationship with that teacher. It is not possible.

Mantrik said:
It is sometimes said that Dzogchen Guruyoga satisfies all samayas. I recall reading that HHDL thinks so and practices accordingly. Do all Vajrayana masters accept that or is it more a case that all Dzogchen masters accept that?

Malcolm wrote:
Pretty much every tradition accepts that Guru Yoga is the most important practice in which all samayas can be maintained.

Author: Malcolm
Date: Saturday, June 10th, 2017 at 10:09 PM
Title: Re: Respect for the cultural differences of Western Muslims
Content:
Malcolm wrote:

Frankly, living as I do in the US, I am more concerned about the venomous form of Christianity that is entrenched in some parts of this country. I am not worried about Islam in the least. Fundamentalist Christians on the other hand...they have wrecked more havoc on the planet these days than all of ISIS put together.

Sherab said:
Yes, the violent form of Christianity is over ... for the time being.

Malcolm wrote:
You do realize that the Bush administration was filled with fundamentalist Christians, including GWB, who are convinced that we are in the end times? You do realize the that the US Gvt.'s. continued support for Israel is as much a fundamentalist Christian concern as a geopolitical concern? The violent form of Christianity is far from over. You do realize that Eric Prince, the founder of Blackwater, and brother of Betsy Devos, is a radical fundamentalist Christian? And did you not hear Trump directly address the militant fundamentalist Christian base from the White House many times?

Sorry, but White Fundamentalist Christians are the ones behind climate denial, and the main promulgators of white supremacy in the US. They are far more dangerous than all the Muslims in the world put together, and most certainly more dangerous than ISIS and

Al Qaeda. So lets just have some rational perspective here that is based on facts rather than hysteria and religious bigotry.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:03 PM

Title: Re: Can I reject direct introduction?

Content:

Anonymous X said:

[If someone receives DI, aren't the samayas part of the practice of Dzogchen?

Malcolm wrote:

Of course. People who think otherwise do not understand Dzogchen.

pael said:

Is samaya from DI practice of Guruyoga?

Malcolm wrote:

Samaya comes with any empowerment. If someone does not want to receive a commitment, they should not attend teachings where commitments are incumbent.

My response is was prompted by a misconception that some people have that they can attend an empowerment or a Dzogchen teaching without making a vajra relationship with that teacher. It is not possible.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 11:53 AM

Title: Re: Respect for the cultural differences of Western Muslims

Content:

Sherab said:

Without addressing the underlying ideology, there is always the danger that the virulent venomous form of Islam can rear its ugly head at any time, once the conditions are ripe.

.

Malcolm wrote:

Frankly, living as I do in the US, I am more concerned about the venomous form of Christianity that is entrenched in some parts of this country. I am not worried about Islam in the least. Fundamentalist Christians on the other hand...they have wrecked more havoc on the planet these days than all of ISIS put together.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:18 AM

Title: Re: Can I reject direct introduction?

Content:

Anonymous X said:

[If someone receives DI, aren't the samayas part of the practice of Dzogchen?

Malcolm wrote:

Of course. People who think otherwise do not understand Dzogchen.

Author: Malcolm

Date: Saturday, June 10th, 2017 at 10:17 AM

Title: Re: Can I reject direct introduction?

Content:

Boomerang said:

lbut I don't want samaya.

Malcolm wrote:

Then you should not go.

Author: Malcolm

Date: Friday, June 9th, 2017 at 10:57 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

MMK 17 shows only that there can be no ultimate continuum.

Astus said:

Since it's illusory anyway, why struggle with building a whole system of it? I mean, alayavijnana is not perceptible by anyone, it is admittedly based only on "holy teaching and proper reasoning" (Cheng Weishi Lun, BDK ed, p 83), so it's posited as a mere theoretical workaround, but even if it's better than those proposed before it, if investigated a bit, it suffers from a number of inconsistencies, starting with the problem of being a consciousness nobody is conscious of. Aside from that, alayavijnana has no practical role on the path.

Malcolm wrote:

Yes, its role on the path is to undergo transformation through recognizing that the seeds within it that ripen as the appearances of the three worlds are nothing other than appearances to one's mind that arise from the ālaya.

Your objection does not hold at all. According to some kinds of Madhyamaka, no one is conscious of their own consciousness at all.

Author: Malcolm

Date: Friday, June 9th, 2017 at 10:01 PM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Of course it is directly connected with the path of liberation. Otherwise there would be no purpose in teaching the ālayavijñāna.

Astus said:

What is the purpose of teaching it? To give a plausible explanation of the continuity of being. But as it is shown in MMK 17, establishing a continuity is not possible. How is it connected in your view?

Malcolm wrote:

MMK 17 shows only that there can be no ultimate continuum.

Author: Malcolm

Date: Friday, June 9th, 2017 at 7:09 PM

Title: Re: Trump pulls out of Paris accord

Content:

Kim O'Hara said:

It's interesting but I doubt that it will be a game-changer since electric cars are already well on their way to acceptance.

Malcolm wrote:

I don't think you understood the point. This electric "battery" is an electrolytic fluid that stores a charge and can be pumped into a car when needed.

That is the game changer. No more six hour recharges, etc.

Kim O'Hara said:

Oh, I understood the point all right. I just didn't - and don't - think it will make an enormous difference because (1) we're going to go to electric cars anyway and (2) the new technology does have some negatives.

You have nailed its (only?) advantage: quicker refuelling. As against that, it requires a network of tankers shuttling fluid around the place, like gas tankers now but moving the fluid both to and from the 'refinery', and a network of 'service stations' fitted with doubled sets of tanks.

Malcolm wrote:

It also means more flexible storage for wind and solar farms. The solid-battery approach is just not effective and is itself an environmental nightmare. This electrolytic fluid is made of water and ethanol. No lithium, cobalt, or other toxic metals which are a toxic waste issue.

Kim O'Hara said:

That's a fairly big cost which would have to be borne, in the end by the consumers. With

conventional battery systems, most users (afaik) can charge their cars at home while they sleep, so recharge time is not an issue except for the occasional trip which exceeds battery range. Taxis, delivery trucks, buses, etc, that are on the road for hours every day would get a bigger advantage from the reduced recharge time. We will see what happens.

Malcolm wrote:

It's a gamechanger. It untethers electric cars to outlets, and that is the point.

Author: Malcolm

Date: Friday, June 9th, 2017 at 10:52 AM

Title: Re: Trump pulls out of Paris accord

Content:

Kim O'Hara said:

Coal really is dead -

Malcolm wrote:

Oil will be soon <https://www.purdue.edu/newsroom/releases/2017/Q2/instantly-rechargeable-battery-could-change-the-future-of-electric-and-hybrid-automobiles.html>.

Kim O'Hara said:

It's interesting but I doubt that it will be a game-changer since electric cars are already well on their way to acceptance.

Malcolm wrote:

I don't think you understood the point. This electric "battery" is an electrolytic fluid that stores a charge and can be pumped into a car when needed.

That is the game changer. No more six hour recharges, etc.

Author: Malcolm

Date: Friday, June 9th, 2017 at 6:23 AM

Title: Re: Trump pulls out of Paris accord

Content:

Kim O'Hara said:

Coal really is dead -

Malcolm wrote:

Oil will be soon <https://www.purdue.edu/newsroom/releases/2017/Q2/instantly-rechargeable-battery-could-change-the-future-of-electric-and-hybrid-automobiles.html>.

Author: Malcolm

Date: Friday, June 9th, 2017 at 5:52 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

Is there anything that isn't a conventional model?

Astus said:

Right. My point is that it is a secondary teaching in the way that it is not directly connected to the path of liberation, it is not a necessary element.

Malcolm wrote:

Of course it is directly connected with the path of liberation. Otherwise there would be no purpose in teaching the ālayavijñāna.

Author: Malcolm

Date: Friday, June 9th, 2017 at 5:24 AM

Title: Re: "Near-vana"....?

Content:

Malcolm wrote:

According to whom? Even Candrakīrti accepts it.

Astus said:

Provisional, in the sense of being a convenient explanation of karma, a conventional model.

Malcolm wrote:

Is there anything that isn't a conventional model?

Author: Malcolm

Date: Friday, June 9th, 2017 at 3:52 AM

Title: Re: "Near-vana"....?

Content:

Anonymous X said:

it is not an entity separate from the eighth consciousness.

Astus said:

The eighth consciousness is a provisional teaching

Malcolm wrote:

According to whom? Even Candrakīrti accepts it.

Author: Malcolm

Date: Friday, June 9th, 2017 at 12:43 AM

Title: Re: Islam-bashing from buddhists???

Content:

lostitude said:

Pretty sad how ignorance can fuel baseless hate.

Malcolm wrote:

Indeed:

“There is no compulsion where religion is concerned.” (Holy Quran: 2/ 256)

Author: Malcolm

Date: Thursday, June 8th, 2017 at 9:32 PM

Title: Re: Melong in Dzogchen

Content:

DGA said:

I've noticed that DC people, including ChNN, wear the melong as a pendant more or less at heart level.

I've read in exactly one source that the melong is worn in a sash at one's navel level on the right flank of the body.

Malcolm wrote:

That kind of melong is a as astrological melong, worn as a talisman of good luck, basically.

Author: Malcolm

Date: Thursday, June 8th, 2017 at 1:12 AM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

As I pointed out already, the idea the formless realms are actually formless is a debatable point upon which there is disagreement. According to the the Theravada tradition as well as the Dzogchen tradition, there are no disembodied minds anywhere in the three realms, and with respect to the latter, not even in the bardo.

Astus said:

It is a debatable point that is addressed in the Kathavatthu (VIII.8, XVI.9) and refuted, i.e. the arupaloka cannot contain rupa, i.e. matter.

"You can predicate them truly of the Rupa-sphere, where there yet is matter. But this sphere is not identical with the Arupa-sphere. And if you predicate matter of the Arupa-sphere, you must show that matter agrees with the description you can truly give of the Arupa-sphere as a state of existence, a destiny, etc."

(Kathavatthu, VIII.8, tr Aung & Davids, p 220)

What source do you use regarding the Theravada interpretation?

Malcolm wrote:

Kosha. So apparently there is disagreement between continental Vaibhajyavadins and those in Śrī Lanka.

Author: Malcolm

Date: Thursday, June 8th, 2017 at 12:43 AM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

There are no minds without bodies, and no bodies without minds. Mind and matter are coterminous.

Astus said:

There is a whole realm for minds without bodies. There are also bodies without mind.

Also, if bodies are defined in terms of the experiential perspective, then they refer to the instances of certain sensory occurrences, that is: sight, sound, smell, taste, and touch, and those are not always present.

Malcolm wrote:

As I pointed out already, the idea the formless realms are actually formless is a debatable point upon which there is disagreement. According to the the Theravada tradition as well as the Dzogchen tradition, there are no disembodied minds anywhere in the three realms, and with respect to the latter, not even in the bardo.

M

Author: Malcolm

Date: Thursday, June 8th, 2017 at 12:41 AM

Title: Re: Enlightenment success rate

Content:

dzogchungpa said:

I didn't know that about Theravada. Other schools don't say that though, do they?

Malcolm wrote:

Sarvastivadins hold that "formless" means absolutely without form. However, it is somewhat ridiculous idea to hold as they do that formless realm beings still possess a jivitindriya, a life-force faculty when they have no body.

Author: Malcolm

Date: Thursday, June 8th, 2017 at 12:24 AM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

There are no minds without bodies, and no bodies without minds. Mind and matter are coterminous.

dzogchungpa said:

Below Dzogchen, aren't formless realm beings considered not to have bodies? i seem to rememeber you saying something about how the idea that formless realm beings had some kind of body was unique to Dzogchen.

Malcolm wrote:

Both Dzogchen and Theravada assert "formless" means very subtle form.

Author: Malcolm

Date: Thursday, June 8th, 2017 at 12:08 AM

Title: Re: Enlightenment success rate

Content:

Malcolm wrote:

Both — the division between mind and body (nāmarūpa) is formal, not actual.

Astus said:

In what interpretation? Rupa stands for earth, water, fire, and wind - neither of them carries any sentience. .

Malcolm wrote:

There are no minds without bodies, and no bodies without minds. Mind and matter are coterminous.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 10:25 PM

Title: Re: Enlightenment success rate

Content:

Wayfarer said:

How to make pottery. How to play the piano. How to raise a child. How to ski.

Astus said:

Do those knowledges reside in the mind or the body?

Malcolm wrote:

Both — the division between mind and body (nāmarūpa) is formal, not actual.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 10:20 PM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

Would you agree that the naming of it is not the actual point?

Malcolm wrote:

Knowledge and awareness are not the same thing.

Anonymous X said:

They may not be, but putting a name on either one doesn't help to give one the experience of it. By your own admission, you say that there is no common word for Rigpa that Dzogchen translators agree upon. I think at best, we get a concept of what is meant by the word, but that is not the actual experience of it.

Malcolm wrote:

There may be no common agreement on what the word rig pa means among some translators, but the commentarial literature is extremely clear on what the word means— it means "knowledge" in general, and specifically, knowledge of the essence. The reason it is best not to use the term "knowledge" in Dzogchen translations, is that the term "knowledge" in English attenuates the meaning too narrowly. Rig pa is a knowledge, but it is a very special kind of knowledge. Rig by itself some cases in Dzogchen texts means "knowing," as in the phrase shes zhing rig, i.e. "consciousness and knowing," or one could say, "conscious and aware." But it never means the noun, "awareness." And commonly in its verbal form, rig bya, it means literally, "one should know."

The experiential knowledge indicated in Dzogchen by the term rig pa cannot be discovered independently, it can only be discovered on the basis of a teacher's intimate instruction. Those who disagree simply do not understand rig pa is in Dzogchen.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 11:18 AM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

Would you agree that the naming of it is not the actual point?

Malcolm wrote:

Knowledge and awareness are not the same thing.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 7:22 AM

Title: Re: Enlightenment success rate

Content:

smcj said:

Awareness is an inadequate, unattested, unjustified rendering for rig pa.

You wouldn't have perchance attended the recently concluded translator's conference in Boulder would you? You could've raised the issue there.

Malcolm wrote:

It was raised with many people.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 1:06 AM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

Wouldn't you think if ChNN was consulted, he would have gone over the text and suggested some changes? I'm not disputing what Malcolm wrote, just wondering why there is a difference in interpretation when ChNN was helping him out?

Malcolm wrote:

It is really quite simple. This translation, one of the earliest made of a Dzogchen introduction text, was made in 1985, 32 years ago. Both teachers with whom Reynolds consulted were not fluent in English at the time this translation was made. We have made considerable progress in Dzogchen studies since that time. This should not be construed as a criticism of Reynolds, he did his best with limited resources.

The use of "awareness" for rig pa in Dzogchen translations has become a chronic issue, one that causes a great deal of misunderstanding, and one it seems few translators have the courage to face. There are really no good words in English which capture the full semantic range of the term rig pa as it is used in Dzogchen, just as "avocado sauce" does not really capture the meaning of the term "guacamole" (from Nahuatl ahuacamolli, from ahuacatl 'avocado' + molli 'sauce.'). Given this, it is as useful to translate rig pa as "awareness" as it would be to translate rig pa as "guacamole."

Anonymous X said:

I get your point, but ChNN also uses the term awareness.

Is there another more recent translation of this treatise that you can recommend?

Malcolm wrote:

There is Gyurme Dorje's, but it suffers from the same issue. Awareness is an inadequate, unattested, unjustified rendering for rig pa. I am afraid we are stuck with it until enough people have studied enough primary commentaries so the tides shift in a better direction.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 1:03 AM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

I get your point, but ChNN also uses the term awareness.

Malcolm wrote:

Not for the term rig pa. He uses the term "awareness" as it should be used, for shes bzhin (samprajāna), which is the companion of presence (dran pa, smṛti) a.k.a mindfulness.

Author: Malcolm

Date: Wednesday, June 7th, 2017 at 12:43 AM

Title: Re: Enlightenment success rate

Content:

Anonymous X said:

Wouldn't you think if ChNN was consulted, he would have gone over the text and suggested some changes? I'm not disputing what Malcolm wrote, just wondering why there is a difference in interpretation when ChNN was helping him out?

Malcolm wrote:

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The use of "awareness" for rig pa in Dzogchen translations has become a chronic issue, one that causes a great deal of misunderstanding, and one it seems few translators have the courage to face. There are really no good words in English which capture the full semantic range of the term rig pa as it is used in Dzogchen, just as "avocado sauce" does not really capture the meaning of the term "guacamole" (from Nahuatl ahuacamolli, from ahuacatl 'avocado' + molli 'sauce.'). Given this, it is as useful to translate rig pa as "awareness" as it would be to translate rig pa as "guacamole."

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 11:13 PM

Title: Re: Hrih or Hrim?

Content:

Grigoris said:

The one your lama gave you is the correct one.

Malcolm wrote:
Unless the Lama has made a mistake of course.

Author: Malcolm
Date: Tuesday, June 6th, 2017 at 9:50 PM
Title: Re: The White-Robed, Dreadlocked Community
Content:
Grigoris said:
Yeah, I blame Gampopa actually, although he was a ngakpa too...

Malcolm wrote:
No, he was a fully ordained Kadampa monk, who ordained following the death of his beloved wife. When he was a lay person, one might say he was a ngakpa, but his main occupation was practicing medicine.

Grigoris said:
Was he a Vinaya upholder during his time with Milarepa?

Malcolm wrote:
Absolutely.

Author: Malcolm
Date: Tuesday, June 6th, 2017 at 8:17 PM
Title: Re: Enlightenment success rate
Content:
Anonymous X said:
Read...

Astus said:
I'm asking about your interpretation, your view, what you call "intrinsic awareness". If one takes it to be something other than the aggregates, it is no different from the mistaken view of the self. If it is not different from the aggregates, it cannot be called intrinsic.

Malcolm wrote:
The passage is:
E ma
da lta'i rig pa dngos med bsal ba 'di/
'di ka lta ba kun gyi yang rtse yin/
Amazing!
This clear, insubstantial knowledge (rig pa)
alone is the absolute pinnacle of all views.
The term "intrinsic" (rang) occurs nowhere in the passage.

In case anyone continues to harbor doubt that rig pa should be understood as knowledge, Longchenpa clearly states in the Treasury of the Supreme Vehicle: The definition of rig pa: the knowledge (rig pa) gained through the guru's instructions which was formerly unknown (ma rig pa) is rig pa.
BTW, if something is not different from something, that makes it intrinsic. For example, water is intrinsically wet.

M

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 7:10 PM

Title: Re: The White-Robed, Dreadlocked Community

Content:

Grigoris said:

Yeah, I blame Gampopa actually, although he was a ngakpa too...

Malcolm wrote:

No, he was a fully ordained Kadampa monk, who ordained following the death of his beloved wife. When he was a lay person, one might say he was a ngakpa, but his main occupation was practicing medicine.

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 5:20 PM

Title: Re: Trump pulls out of Paris accord

Content:

The Cicada said:

Whelp, no more excuses for anti-Trump, bourgeois communist types who hate America at this point.

Malcolm wrote:

I am sure all the pro-Trump, lumpen fascist types who hate Americans will very welcome in Russia. Adios!

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 3:37 AM

Title: Re: London Bridge

Content:

The Cicada said:

There was nothing in the Christian religion that mandated slavery...

"[S]laves, obey your earthly masters with fear and trembling" (Ephesians 6:5)

[T]ell slaves to be submissive to their masters and to give satisfaction in every respect" (Titus 2:9).

Malcolm wrote:

As for lynching, segregation, and ethnic terrorism:

When the Lord your God brings you into the land where you are entering to possess it, and clears away many nations before you...you shall utterly destroy them. You shall make no covenant with them and show no favor to them. Furthermore, you shall not intermarry with them.... For they will turn your sons away from following Me to serve other gods. Then the anger of the Lord will be kindled against you and He will quickly destroy you. But thus you shall do to them: You shall tear down their altars, and smash their sacred pillars, and hew down their Asherim, and burn their graven images with fire. (Deut. 7:1-5)

Only in the cities of these peoples that the Lord your God is giving you as an inheritance, you shall not leave alive anything that breathes. But you shall utterly destroy them, the Hittite and the Amorite, the Canaanite and the Perizzite, the Hivite and the Jebusite, as the Lord your God has commanded you, so that they may not teach you to do according to all their detestable things which they have done for their gods, so that you would sin against the Lord your God. (Deut. 20.16-18)

Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.” (1 Sam 15:2-3)

Author: Malcolm

Date: Tuesday, June 6th, 2017 at 3:32 AM

Title: Re: London Bridge

Content:

Dharma Flower said:

Please also keep in mind that more attacks in the United States are committed by white racists or fundamentalist Christians than by Muslims, something that the mainstream media and the right-wing choose to ignore.

Queen Elizabeth II said:

No.

<https://areomagazine.com/2017/05/28/no-youre-not-more-likely-to-be-killed-by-a-right-wing-extremist-than-an-islamic-terrorist/>

Malcolm wrote:

Yes.

<https://www.splcenter.org/hatewatch/2017/03/13/trumps-second-travel-ban-once-again-misidentifies-source-domestic-terrorist-threa>

It all depend on the era in which one begins the clock, what criteria one uses for "right-wing," and whether or not killings by the police of unarmed civilians ought to be

regarded as "extra-judicial" since they are obviously prejudicial in every case since they involve policemen and women prejudging a situation and then taking fatal actions.

Your article includes killings outside the US, a deceptive device, as well as tallies in 9/11. It excludes documented police terrorism in Black and Latin neighborhoods, and so on.

Then of course there is Oklahoma City. Not as imaginative or as devastating as 9/11, but still...

Author: Malcolm

Date: Monday, June 5th, 2017 at 1:44 PM

Title: Re: Just how omniscient, is "omniscient"?

Content:

ClearblueSky said:

Can a Buddha be wrong? Or more accurately is it written/taught that a Buddha either can/can't be mistaken about something very relative (e.g. the example of nature metaphors that are inaccurate).

Malcolm wrote:

Buddhas are free from error.

Author: Malcolm

Date: Monday, June 5th, 2017 at 6:21 AM

Title: Re: Sogyal Rinpoche - sexual abuse against women?

Content:

Sādhaka said:

Females get it from males, usually not the other way around. I.e. bisexual males spread it to females.

Grigoris said:

Substantiate this ridiculous claim.

Mantrik said:

It's getting very off-topic, but I know what you're driving at. The truth is simply that one person gives it to another, regardless of gender. I'm more interested in the Gurus who people seem to think can be enlightened beacons of compassion whilst exploiting followers for sex and passing on STD's. Malcolm's seeming dismissal of any serious consequences does not sit well with me, having seen people destroyed within the (cult which cannot be mentioned) and another die in very relevant circumstances. Yes, sex is OK between consenting adults, but not when one is a brainwashed victim of the other.....gender is irrelevant as the relationship is between exploiter and exploited.

Malcolm wrote:

I know many students of Sogyal. I have never seen any evidence that any of them are "brainwashed." The same applies to students of CTR.

Author: Malcolm

Date: Monday, June 5th, 2017 at 3:35 AM

Title: Re: Sogyal Rinpoche - sexual abuse against women?

Content:

PuerAzelis said:

Why wasn't he charged with a crime for that behavior btw? It seems like some kind of reckless assault or even homicide to me, like drunk driving.

Malcolm wrote:

Osel Tenzin died before such negligence laws about knowingly transmitting HIV were passed. He also apparently believed his penis was so magical it would not transmit the virus.

Author: Malcolm

Date: Sunday, June 4th, 2017 at 11:08 PM

Title: Re: Sogyal Rinpoche - sexual abuse against women?

Content:

Anonymous X said:

The fetishization of "enlightenment" by "students" is a greater obstacle than unethical conduct of "teachers." The former almost certainly leads to the latter.

Nosta said:

Both are bad, but in the case of Sogyal, if it is true the sexual abuse, then that's even worse than anything else.

Malcolm wrote:

Sogyal's students are all adults. People may not approve of Sogyal's behavior, but on the other hand, it really is no one's business with whom he has sex and who has sex with him as long as it does not amount to rape. After all, Trungpa slept with many, many of his students.

People are very hung up on and neurotic about sex in Western Buddhism.

Author: Malcolm

Date: Sunday, June 4th, 2017 at 10:44 PM

Title: Re: Just how omniscient, is "omniscient"?

Content:

ClearblueSky said:

I'm wondering if anyone can shed some additional light on what is meant by a Buddha being "omniscient". Is it an accurate translation, and is there any specificity describing what exactly a Buddha can know? Presumably every possible thing, if the term is

accurately translated. And considering the number of times the sentence "I can't know your level of realization because I'm not enlightened" is written on this board, at least some level of literal omniscience seems to be implied.

Looking from early teachings attributed to The Buddha, all the way to recent masters, it is clear that highly revered beings don't truly know everything, in the sense that there are teachings about the world being flat, or large misunderstandings about how disease works, or that no one spoke to whether bacteria are sentient (and for the sake of this conversation, we have to assume these were not skillful lies/omissions).

So, are the teachings about Buddhas being literally omniscient false, or is it used in a different sense?

Malcolm wrote:

The omniscience of buddha is a deep topic. But at base, it means that buddhas have complete comprehension of whatever they direct their attention towards. It does not mean that they know everything all the time. This was a claim made by the Jains for Mahāthera, and rejected by the Buddha directly.

Author: Malcolm

Date: Sunday, June 4th, 2017 at 10:39 PM

Title: Re: Sogyal Rinpoche - sexual abuse against women?

Content:

Anonymous X said:

It's unfortunate that Tendzin contracted and died of HIV. Within Trungpa's domain, there was a lot of promiscuity and alcohol abuse.

Malcolm wrote:

Promiscuity?

How terrible.

Drinking?

Oh my gawd...

This issue is tired and old. Trungpa was a genius, who cares if he was "enlightened?" Sogyal has been criticized over and over again.

The fetishization of "enlightenment" by "students" is a greater obstacle than unethical conduct of "teachers." The former almost certainly leads to the latter.

Author: Malcolm

Date: Saturday, June 3rd, 2017 at 11:58 AM

Title: Re: Direct Introduction Always Works

Content:

pael said:

I meant, can lama give DI just by saying 'Hi' or touching you kindly first time you meet him? Without mentioning it was DI? I was wondering was it DI? Tilopa received it by hit from shoe?

Malcolm wrote:

No.

Author: Malcolm

Date: Friday, June 2nd, 2017 at 9:00 PM

Title: Re: Donald Trump Impeached

Content:

Malcolm wrote:

Donald Trump is not fit to be president of the United States.

The Cicada said:

The Russian allegations are just baseless accusations used for political maneuvering by Trump's opposition—and to distract from the provable corruption of his former challenger for the presidency, among other things. The mainstream media—who Trump challenged—is now making a big huff that Trump is acting like, of all things, a politician! Suddenly this behavior is a problem from one particular individual.

Malcolm wrote:

"Mr. Putin raised the possibility of attacks on foreign votes by what he portrayed as free-spirited Russian patriots."

<https://www.nytimes.com/2017/06/01/world/europe/vladimir-putin-donald-trump-hacking.html>

Author: Malcolm

Date: Thursday, June 1st, 2017 at 5:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

javadm said:

dears,

do we need lung for 100 syllable mantra of Vajrasattva?

Malcolm wrote:

All mantras require a lung.

Author: Malcolm

Date: Thursday, June 1st, 2017 at 4:37 AM

Title: Re: Enlightenment success rate

Content:

Admin_PC said:

.

While, a mind purified of defilements is a common theme - the idea of original purity is not.

Malcolm wrote:

The idea of original purity comes directly from the perfection of wisdom sūtras.

Author: Malcolm

Date: Thursday, June 1st, 2017 at 4:33 AM

Title: Re: Buddhahood in This Life

Content:

Seeking Wisdom said:

I'm thinking of attending a lung of the Tshig Don Mzod. I have "Buddhahood in this Life" trans. by Malcolm. And I understand that the lung for that text will be offered by webcast. Considering that Longchenpa's text is an expansion/revision of the former, is there any reason, related to practice, why I should attend an in-person lung of the Tshig Don Dzod, or would getting the lung of the text Malcolm translated suffice for practical purposes?

Thank you in advance.

Malcolm wrote:

You should attend the lung of the Tsigdon Dzod, by all means.

Author: Malcolm

Date: Thursday, June 1st, 2017 at 4:31 AM

Title: Re: Buddhahood in This Life

Content:

fckw said:

Is the information on the webcast already out? If so, where can I find the details?

Malcolm wrote:

Final details are being worked out. It will happen in the boston area, at this point on Sunday the 17th.

Author: Malcolm

Date: Thursday, June 1st, 2017 at 4:25 AM

Title: Re: Direct Introduction Always Works

Content:

pael said:

Can DI be received without knowing it?

Malcolm wrote:

No.

Author: Malcolm

Date: Tuesday, May 30th, 2017 at 4:42 AM

Title: Re: Donald Trump Impeached

Content:

boda said:

What about Bernie Sanders and social democracy? Socialism is back in fashion, I hear.

Malcolm wrote:

Neither Capitalism nor Socialism are ecologically-rational socio/political/economic systems.

boda said:

Have you heard of any socio/political/economic theory that could address contemporary challenges? Challenges such as the environment, increasing automation, and population growth? It seems to me that any possible solution would lean towards socialism, and democracy.

Malcolm wrote:

https://books.google.com/books/about/Regarding_Nature.html?id=8xotV05WZtkC

Author: Malcolm

Date: Monday, May 29th, 2017 at 1:05 PM

Title: Re: Donald Trump Impeached

Content:

Malcolm wrote:

Part of the problem of the Left is that unlike the Right, they have no doctrine at all anymore and so they pale in the face of Power, Might, and Authority. This is the actual problem. Nothing else. The Left has no courage in their convictions anymore because they have benefitted so much from the accumulation of capital characterized by neo-liberalism.

boda said:

What about Bernie Sanders and social democracy? Socialism is back in fashion, I hear.

Malcolm wrote:

Neither Capitalism nor Socialism are ecologically-rational socio/political/economic systems.

Author: Malcolm

Date: Monday, May 29th, 2017 at 11:34 AM

Title: Re: Donald Trump Impeached

Content:

tingdzin said:

The left needs to quit being so blinkered and doctrinaire, and above all, must lose the smug attitude of moral superiority to the yahoos in flyover country, or it will cease altogether to be a counterweight to looming fascism.

Malcolm wrote:

Part of the problem of the Left is that unlike the Right, they have no doctrine at all anymore and so they pale in the face of Power, Might, and Authority. This is the actual problem. Nothing else. The Left has no courage in their convictions anymore because they have benefitted so much from the accumulation of capital characterized by neo-liberalism. The right has no convictions any more because they have lost their minds in an orgy of capital accumulation they allow nothing to prevent their participation in.

Author: Malcolm

Date: Monday, May 29th, 2017 at 6:57 AM

Title: Re: Donald Trump Impeached

Content:

Malcolm wrote:

<http://www.spiegel.de/international/world/donald-trump-is-a-menace-to-the-world-opinion-a-1148471.html>

Donald Trump Is a Menace to the World: Opinion - SPIEGEL ONLINE

Donald Trump is not fit to be president of the United States. He does not possess the requisite intellect and does not understand the significance of the office he holds nor the tasks associated with it. He doesn't read. He doesn't bother to peruse important files and intelligence reports and knows little about the issues that he has identified as his priorities. His decisions are capricious and they are delivered in the form of tyrannical decrees.

He is a man free of morals. As has been demonstrated hundreds of times, he is a liar, a racist and a cheat. I feel ashamed to use these words, as sharp and loud as they are. But if they apply to anyone, they apply to Trump. And one of the media's tasks is to continue telling things as they are: Trump has to be removed from the White House. Quickly. He is a danger to the world.

Trump is a miserable politician. He fired the FBI director simply because he could. James Comey had gotten under his skin with his investigation into Trump's confidants.

Comey had also refused to swear loyalty and fealty to Trump and to abandon the investigation. He had to go.

Witnessing an American Tragedy

Trump is also a miserable boss. His people invent excuses for him and lie on his behalf because they have to, but then Trump wakes up and posts tweets that contradict what they have said. He doesn't care that his spokesman, his secretary of state and his national security adviser had just denied that the president had handed Russia (of all countries) sensitive intelligence gleaned from Israel (of all countries). Trump tweeted: Yes, yes, I did, because I can. I'm president after all.

Nothing is as it should be in this White House. Everyone working there has been compromised multiple times and now they all despise each other - and everyone except for Trump despises Trump. Because of all that, after just 120 days of the Trump administration, we are witness to an American tragedy for which there are five theoretical solutions.

The first is Trump's resignation, which won't happen. The second is that Republicans in the House and Senate support impeachment, which would be justified by the president's proven obstruction of justice, but won't happen because of the Republicans' thirst for power, which they won't willingly give up. The third possible solution is the invocation of the 25th Amendment, which would require the cabinet to declare Trump unfit to discharge the powers of the presidency. That isn't particularly likely either. Fourth: The Democrats get ready to fight and win back majorities in the House and Senate in midterm elections, which are 18 months away, before they then pursue option two, impeachment. Fifth: the international community wakes up and finds a way to circumvent the White House and free itself of its dependence on the U.S. Unlike the preceding four options, the fifth doesn't directly solve the Trump problem, but it is nevertheless necessary - and possible.

No Goals and No Strategy

Not quite two weeks ago, a number of experts and politicians focused on foreign policy met in Washington at the invitation of the Munich Security Conference. It wasn't difficult to sense the atmosphere of chaos and agony that has descended upon the city.

The U.S. elected a laughing stock to the presidency and has now made itself dependent on a joke of a man. The country is, as David Brooks wrote recently in the New York Times, dependent on a child. The Trump administration has no foreign policy because Trump has consistently promised American withdrawal while invoking America's strength. He has promised both no wars and more wars. He makes decisions according to his mood, with no strategic coherence or tactical logic. Moscow and Beijing are laughing at America. Elsewhere, people are worried.

In the Pacific, warships - American and Chinese - circle each other in close proximity. The conflict with North Korea is escalating. Who can be certain that Donald Trump won't

risk nuclear war simply to save his own skin? Efforts to stop climate change are in trouble and many expect the U.S. to withdraw from the Paris Agreement because Trump is wary of legally binding measures. Crises, including those in Syria and Libya, are escalating, but no longer being discussed. And who should they be discussed with? Phone calls and emails to the U.S. State Department go unanswered. Nothing is regulated, nothing is stable and the trans-Atlantic relationship hardly exists anymore. German Foreign Minister Sigmar Gabriel and Bundestag Foreign Affairs Committee Chair Norbert Röttgen fly back and forth, but Germany and the U.S. no longer understand each other. Hardly any real communication takes place, there are no joint foreign policy goals and there is no strategy.

In "Game of Thrones," the Mad King was murdered (and the child that later took his place was no better). In real life, an immature boy sits on the throne of the most important country in the world. He could, at any time, issue a catastrophic order that would immediately be carried out. That is why the parents cannot afford to take their eyes off him even for a second. They cannot succumb to exhaustion because he is so taxing. They ultimately have to send him to his room - and return power to the grownups.

Author: Malcolm

Date: Monday, May 29th, 2017 at 5:56 AM

Title: Re: Donald Trump Impeached

Content:

The Cicada said:

Trump is not going to be impeached

Malcolm wrote:

Of course not, he will resign in the face of the criminal prosecution of key members of his campaign. And there won't be riots, since Trump has broken every campaign promise he made, or has proven to be so incompetent, incapable of carrying out those he has no yet broken.

Most.Incompetent.President.Ever.

Most Americans will be glad he is gone. And on the off chance he does last four years, that will be it.

M

Author: Malcolm

Date: Monday, May 29th, 2017 at 5:49 AM

Title: Re: The Teacher-Disciple Relationship

Content:

Malcolm wrote:

Your teacher is not your friend. He or she is someone in whom you've placed your trust to guide you in the Dharma.

Arnoud said:

Yes, but Dharma is connected to daily life. So, what if you disagree with their daily life choices or advice on your daily life? Is that guidance in the Dharma or just their opinion which is not related to Dharma?

If a teacher is truly realized, isn't it all Dharma? Or at least it should be, no? I think reconciling those--at times conflicting--views can be difficult.

Malcolm wrote:

One must use one's own wisdom too, when evaluating a teacher. Since they are not your friend, you can be more dispassionate in your analysis. Also, you are not practicing Dharma to please anyone.

Author: Malcolm

Date: Sunday, May 28th, 2017 at 10:33 PM

Title: Re: Portland bodhisattva

Content:

tingdzin said:

It appears from his name that the man killed defending some Muslim women in Portland from a lunatic was Buddhist. Grateful for any details about him.

Malcolm wrote:

Taliesin Myrrdin Namkai-Meche might have been a Buddhist, or someone whose mother had some Buddhist + new age ideas. His sister is named Vajra Alaya-Maitreya.

A former platoon sergeant, Ricky John Best, who was also killed defending the same two women, apparently had no Buddhist ties.

Author: Malcolm

Date: Sunday, May 28th, 2017 at 10:21 PM

Title: Re: The Teacher-Disciple Relationship

Content:

Dharma Flower said:

How concerned should we be over whether our teacher likes us or not? What if a teacher and a disciple don't like each other as people? Can it still be a beneficial relationship? Can a Dharma relationship transcend personal likes and dislikes? I appreciate your help.

Malcolm wrote:

Your teacher is not your friend. He or she is someone in whom you've placed your trust to guide you in the Dharma.

Author: Malcolm

Date: Sunday, May 28th, 2017 at 11:17 AM

Title: Re: Crisis of Faith

Content:

Grigoris said:

Another option is to examine these practices via the prism of the Four Dharma Seals, if they satisfy the requirements, then theoretically they are Dharma and so...

Konchog1 said:

What about the passage in the Chakrasamvara Tantra teaching methods to sneak into harems and sleep with women? I'm not being sarcastic. I want an answer. How is that Buddhist?

Malcolm wrote:

Liberation through contact.

Author: Malcolm

Date: Saturday, May 27th, 2017 at 7:43 AM

Title: Re: Who Benefits Posting on a Buddhist Forum?

Content:

dharmagoat said:

I agree with Ivo on a <https://dharmawheel.net/viewtopic.php?f=10&t=22134#p388298> that a Buddhist forum like this can be very misleading for newcomers, with its myriad of contradictory and conflicting views and the inevitable confrontations that follow.

Malcolm wrote:

Buddhism period has a "myriad of contradictory and conflicting views and the inevitable confrontations that follow..." Why would this board be anything other than a reflection of that?

Author: Malcolm

Date: Saturday, May 27th, 2017 at 7:41 AM

Title: Re: Is suicide OK?

Content:

Queequeg said:

I've always been told that suicide is not a feasible option according to Dharma.

Malcolm wrote:

If you are free of afflictions, then you can off yourself with impunity. At least one arhat did so.

Author: Malcolm

Date: Saturday, May 27th, 2017 at 1:46 AM

Title: Re: Jnana as pristine consciousness also in Sanskrit commentaries?

Content:

tingdzin said:

It may also be helpful to remember that "jnana" does not have the same connotations in non-Buddhist literature as in Buddhist, and that the term has certainly undergone some evolution throughout the long history of Indian philosophical speculation.

Malcolm wrote:

In any case, Sapan excoriates people for etymologies of ye shes as ye nas shes pa, but he was an Indiophile.

MiphamFan said:

What's his preferred etymology?

Malcolm wrote:

He claims ye was added merely to distinguish the term jnana from prajna in Tibetan and that other wise it has no meaning.

Author: Malcolm

Date: Friday, May 26th, 2017 at 11:45 PM

Title: Re: Jnana as pristine consciousness also in Sanskrit commentaries?

Content:

tingdzin said:

It may also be helpful to remember that "jnana" does not have the same connotations in non-Buddhist literature as in Buddhist, and that the term has certainly undergone some evolution throughout the long history of Indian philosophical speculation.

Malcolm wrote:

In any case, Sapan excoriates people for etymologies of ye shes as ye nas shes pa, but he was an Indiophile.

Author: Malcolm

Date: Friday, May 26th, 2017 at 8:31 PM

Title: Re: Jnana as pristine consciousness also in Sanskrit commentaries?

Content:

MiphamFan said:

OK, so ye shes really is closer to "pristine consciousness"/"primordial consciousness"/etc rather than "wisdom".

Understanding this point, helped me resolve some doubts. Wisdom in English, especially in historical usage, was often used to translate/mean Latin "prudentia" or Greek "phronesis", both of which indicate decision-making, quite different from ye shes. In the Havamal, purported to be the words of Odin, Odin also says it is better for a man to be "middling wise" in the sense of not being overly learned nor too uneducated. Again this historical use of "wise"/"wisdom" is quite distant from ye shes.

Does this gloss also exist in Sanskrit commentaries for jnana?

Malcolm wrote:
Not as far as I know.

Author: Malcolm
Date: Friday, May 26th, 2017 at 9:04 AM
Title: Re: Melong in Dzogchen
Content:
Malcolm wrote:
As far as dzogchen goes, no.

DGA said:
That's helpful, thank you. One more issue to clarify:

Does the melong serve a purpose in the context of Dzogchen apart from its symbolism, its function as an aide memoire to practice, or as a fashion statement?

Malcolm wrote:
A D.C. Melong is a symbol, mnemonic device, and a tagdrol.

For some it may be a fashion too.

Author: Malcolm
Date: Friday, May 26th, 2017 at 7:05 AM
Title: Re: Melong in Dzogchen
Content:
DGA said:

I wanted to follow up on some other conversations we've had here about our old friend, the melong, in the context of Dzogchen practice.

Are any or all of these claims true regarding the use of the melong in this context?
May hold a 'data bank' of esoteric knowledge;
Is aware and responds with autonomous action (consciousness);
Holds/retains energy and resources useful as tools for the shaman;
Can be 'programmed' with the shaman's conscious intention;
Has attributes that can be perceived meditatively or may be 'gifted' by the mirror;
Has an inherent network to communicate with other mirrors;
May have the agency of healing when applied to biology and psyche;
May have the agency of protection or force when used for warfare; and
Can act as an instrument of amplification or enrichment.
<http://www.generalintention.com/research/2012/7/7/the-shamans-mirror-ancient-animism-tool-of-shamanism.html>

Malcolm wrote:

As far as dzogchen goes, no.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 8:35 AM

Title: Re: The Importance of the Body

Content:

boda said:

Perhaps a more straightforward question would be: how often do you visit the gym?

Malcolm wrote:

Irrelevant.

boda said:

I think Mr. Swolenormous may disagree with you, if not outright flip you off.

Staying fit and exercise does improve mental function and reduce stress. That can't only help Buddhist practice.

Malcolm wrote:

It is irrelevant the subject of the conversation I am having, not sure about others.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 8:05 AM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

Magnus,

that is problematic but as far as I know these are the only translations of these two Tantras in English...

Malcolm wrote:

In general, you won't find anything very special in the so called "klong sde" tantras since their view and so on is virtually identical with so called "sems sde."

The unique stuff is in the various instructions which take these tantras as their basis.

Fa Dao said:

I dont suppose any of this "unique stuff" has been translated has it?

Malcolm wrote:

working on it.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 7:05 AM

Title: Re: The Importance of the Body

Content:

Johnny Dangerous said:

I've taken teachings from HHST too. I don't have a strong opinion on Ray, I like him but he's not a particular source of inspiration for me. That said, I still don't really understand your sharp criticism of him..

If you're saying that he isn't teaching anything new, then I think you are basically right, but he doesn't claim to.

Malcolm wrote:

JD, I was not objecting to Ray in this case, I was objecting to chung's fanboy exaggeration.

Johnny Dangerous said:

Gotcha.

Malcolm wrote:

Look, people object often and loudly to my fanboy boosting of ChNN (the greatest master of Dzogchen alive today)...

Author: Malcolm

Date: Thursday, May 25th, 2017 at 7:03 AM

Title: Re: The Importance of the Body

Content:

Johnny Dangerous said:

If you have been around the block, Ray's contribution is not "great;"

I've taken teachings from HHST too. I don't have a strong opinion on Ray, I like him but he's not a particular source of inspiration for me. That said, I still don't really understand your sharp criticism of him..

If you're saying that he isn't teaching anything new, then I think you are basically right, but he doesn't claim to.

Malcolm wrote:

JD, I was not objecting to Ray in this case, I was objecting to chung's fanboy exaggeration.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 6:40 AM

Title: Re: The Importance of the Body

Content:

dzogchungpa said:

Well, Ray does a lot more than "notice" it, but whatevs.

Malcolm wrote:

The entire practice of Vajrayana is predicated on the body and the experience of being embodied.

Johnny Dangerous said:

He teaches on this in detail. I mean if you have an actual critique of him that's great but, pretending he merely "notices" or only teaches mindfulness of the body etc. is not so.

Malcolm wrote:

That is not what I said. What I said was: "Noticing a central feature of Vajrayāna (the body) that is stressed over and over again in the teachings hardly rates as a "great contribution" in response to chung's "The importance of the body is one of the central themes of Reginald Ray's teaching and I think this is a great contribution on his part."

If you have been around the block, Ray's contribution is not "great;" anyone who teaches anything to do with Vajrayāna must by definition frame these things with reference to the body. For example, in the very first teaching on Vajrayāna I ever received from HHST, he made it very clear that the main difference between Vajrayāna and other forms of Buddhism was our emphasis on methods connected with the body which are wholly absent in sūtra. This is why we have yantra yoga, prāṇāyama, and so on in Vajrayāna.

Then I mentioned that in common Mahāyāna etc., there is mindfulness of the body.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 6:12 AM

Title: Re: The Six Paramitas and the Eightfold Path

Content:

Minobu said:

i was referring to the primordial source that all things come from...a Creationist Thing...i believe Dzogchen teaches that as well ...

Malcolm wrote:

Sometimes Dzogchen uses language that seems creationist, but it is intentional and not to be taken literally, but the same is true of the Hevajra Tantra and others. The texts themselves direct us to understand such language is metaphorical and not literal. Again, some people, through a casual reading of these texts, misunderstand everything.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 5:29 AM

Title: Re: The Importance of the Body

Content:

boda said:

Perhaps a more straightforward question would be: how often do you visit the gym?

Malcolm wrote:

Irrelevant.

Author: Malcolm

Date: Thursday, May 25th, 2017 at 4:39 AM

Title: Re: The Importance of the Body

Content:

Malcolm wrote:

Noticing a central feature of Vajrayāna (the body) that is stressed over and over again in the teachings hardly rates as a "great contribution."

dzogchungpa said:

Well, Ray does a lot more than "notice" it, but whatevs.

Malcolm wrote:

The entire practice of Vajrayana is predicated on the body and the experience of being embodied.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 10:11 PM

Title: Re: The Importance of the Body

Content:

dzogchungpa said:

As far as I can tell, the Vajrayana is all about the body. In other parts of Buddhism, maybe not Zen so much, the body seems to be somewhat neglected, it's true. The importance of the body is one of the central themes of Reginald Ray's teaching and I think this is a great contribution on his part, see e.g.

<https://www.dharmaocean.org/meditation/somatic-meditation/>.

Malcolm wrote:

Noticing a central feature of Vajrayāna (the body) that is stressed over and over again in the teachings hardly rates as a "great contribution."

Secondly, the first foundation of mindfulness is the foundation of mindfulness of the body, so one cannot maintain that paths of renunciation neglect the body either.

The reality is that since the body culture of India and Tibet was only come to us in fragments and dribs and drabs, quite often people overlook the vast literature on physical cultural, health, and illness that exists in these traditions, or because of biomedical prejudice, ignore it.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 9:50 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

If we actually look at what he says about dzogchen he uses exactly the same kind of terminology and as Tulku Urgyen Rinpoche and his translators and dharma heirs.

Malcolm wrote:

Parrots and Magpies also can repeat words. The point is not that Harris does not understand what he was taught (I have no idea if he does or not, don't know the man). The point is that it is easy to seem like we understand something by repeating words we have heard and think we understand.

We see this here on DW all the time.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 9:47 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Like someone above, you assume he was dead on correct about Advaita but totally confused about Dzogchen.

Malcolm wrote:

I think he is confused about both, actually.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 8:56 AM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

smcj said:

You're a Kagyu, right? You might want to run that idea by your lama.

Grigoris said:

It is not my idea, it is what my lama have taught me.

smcj said:

In the same vein, if I were to do the ritual properly could I give a valid empowerment?
(That's a rhetorical question.)

Malcolm wrote:

Yes, providing you had done a least one major yidam retreat and or had permission from your own guru.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 8:44 AM

Title: Re: The Six Paramitas and the Eightfold Path

Content:

Minobu said:

I realize that no Buddhist claims a God the Creator ...but a primordial source is a Creationist View.

Malcolm wrote:

The "source of things" is whether or not one recognizes the nature of one's mind. If one does not, that nonrecognition produces all the dharmas of samsara. If one does, that recognition produces all the dharmas of nirvana. But the nature of the mind itself is beyond samsara and nirvana from the beginning. There is no samsara or nirvana outside of the mind.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 8:34 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

No, you didn't. The Nirvana Sūtra clearly states that the "self" it is discussing is different than the self of the nonbuddhists. Do you really need me to trot out the passages?

Anonymous X said:

What did I actually quote, then?

Malcolm wrote:

It is impossible to quote the Nirvana Sūtra in defense of a nonbuddhist like atman because the sūtra itself rejects the idea outright.

The Nirvana Sūtra is a very large text. The version translated from Chinese into Tibetan anywhere from 600 folios to a 1000, depending on the canon edition.

The direct translation from Sanskrit is 15--200 folios depending on the canon edition.

Anyway, what the text says concerning tirthikas is:

In order to refute tirthikas, I explained a self does not exist, a sentient being does not exist, and a person does not exist. The self explained by the tirthikas is like letters carved by worms. Therefore I said there is self does not exist in all sentient beings.

The Buddha then goes on explain the atman found in the Upanishads that is the size of a thumb or a grain of mustard that exists in the heart does not exist. He explains elsewhere in the text that the self to which he is referring is the buddhadhātu. He also equates the "self" he teaches with a vajra. He also equates it with dharmakāya. He uses the same set of adjectives to describe the self and the dharmakāya throughout the text: permanent, stable, eternal, and peace.

The Buddha in this sūtra identifies himself as the dharmakāya.

Your post also again illustrates the dangers of the casual reading of profound texts.

Typo:

In order to refute tirthikas, I explained a self does not exist, a sentient being does not exist, and a person does not exist. The self explained by the tirthikas is like letters carved by worms. Therefore I said a self does not exist in all sentient beings.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 4:23 AM

Title: Re: BumShi in English? Bon Traditional Tibetan Medicine tantras

Content:

mahabuddha said:

Is the Bon Traditional Tibetan Medicine tantras, BumShi, translated in English? Does it still exist in Tibetan? Any help would be greatly appreciated.

Yours in the Dharma,
Chimed Dorjee

Malcolm wrote:

It still exists in Tibetan and is 98 percent identical with the rgyud bzhi.

mahabuddha said:

Malcolm,

Do you know of an online resource where the bumshi is in Tibetan? I'd love to practice translating it.

Thanks!

Malcolm wrote:

<https://www.tbrc.org/#!rid=W1GS4>

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 2:49 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

I do not think these sorts of popularizations of the teachings do anything more than confuse people.

Grigoris said:

People are confused anyway, so introducing them to, and sparking interest in, Dzogchen and/or Advaita is not necessarily negative. A person's karma will influence where they will settle after that.

Anyway, after years of reading threads (like these) and a variety of books, many times I still fail to see the difference between the Advaita and the Shentong view... So I imagine that for a complete and utter newb...

Malcolm wrote:

gZhan stong does not assert a unified field of consciousness, since it comes from the Yogācāra tradition. This is one very important difference between gZhan stong and Advaita. It asserts, like every other buddhist tradition, that mind streams are unique and distinct.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 2:48 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

But I just quoted passages from the Mahaparinirvana sutra stating differently.

Malcolm wrote:

No, you didn't. The Nirvana Sūtra clearly states that the "self" it is discussing is different than the self of the nonbuddhists. Do you really need me to trot out the passages?

Anonymous X said:

What did I actually quote, then?

Malcolm wrote:

It is impossible to quote the Nirvana Sūtra in defense of a nonbuddhist like atman because the sūtra itself rejects the idea outright.

The Nirvana Sūtra is a very large text. The version translated from Chinese into Tibetan

anywhere from 600 folios to a 1000, depending on the canon edition.

The direct translation from Sanskrit is 15--200 folios depending on the canon edition.

Anyway, what the text says concerning tirthikas is:

In order to refute tirthikas, I explained a self does not exist, a sentient being does not exist, and a person does not exist. The self explained by the tirthikas is like letters carved by worms. Therefore I said there is self does not exist in all sentient beings.

The Buddha then goes on explain the atman found in the Upanishads that is the size of a thumb or a grain of mustard that exists in the heart does not exist. He explains elsewhere in the text that the self to which he is referring is the buddhadhātu. He also equates the "self" he teaches with a vajra. He also equates it with dharmakāya. He uses the same set of adjectives to describe the self and the dharmakāya throughout the text: permanent, stable, eternal, and peace.

The Buddha in this sūtra identifies himself as the dharmakāya.

Your post also again illustrates the dangers of the casual reading of profound texts.

Author: Malcolm

Date: Wednesday, May 24th, 2017 at 1:24 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

These quotes seem to contradict what you just said. There are many more like these in the Tathagathagarbha 'class' of sutras.

Malcolm wrote:

Tathatāgatagarbha is just a name for dharmakāya covered with afflictions. As such, it refers to the nature of the mind, that's all. It's doctrine was formulated as a reaction to the idea that the ultimate nature of sentient beings, beings with consciousness, is a blank emptiness. Hence, these sūtras and their commentary, the Uttaratantra, while acknowledging the essence of the mind is emptiness free from all extremes of proliferation, emphasize that the nature of the mind is an unconditioned clarity, just as for example, fire is not merely heat, but also light, for example, water is not just wet, it is also limpid.

Also, the Nirvana Sūtra and so on explicitly reject the atman of non-buddhists.

M

Anonymous X said:

But I just quoted passages from the Mahaparinirvana sutra stating differently.

Malcolm wrote:

No, you didn't. The Nirvana Sūtra clearly states that the "self" it is discussing is different than the self of the nonbuddhists. Do you really need me to trot out the passages?

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 10:28 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

He even goes as far as calling this 'True Self'. Of course, we immediately think of Advaita and it's posit of an atman as true self. This kind of conception is not very different from each other, and the Buddha lived in a time where this kind of teaching must have been prevalent. Buddhist scholars have argued this point of 'positive' essence vehemently, both for and against this kind of thinking. How do you personally interpret this? Is it just semantics that we get lost in and both systems are talking about the 'ineffable' using different terms? What would the difference between Brahman and buddhanature really be?

krodha said:

The term "true self" [satyātman] actually never appears in any of the tathāgatagarbha sūtras. It's presence in select English texts is a translational gloss chosen by a couple authors to fit their own biases.

Further, the Laṅkāvatāra is explicitly clear that the tathāgatagarbha is not to be conflated with the self of the non-buddhists.

The Laṅkā also states:

O Mahāmati, with a view to casting aside the heterodox theory, you must treat the tathāgatagarbha as not self [anātman].

Bhāvivēka demonstrates the proper way to view buddhanature:

The statement "The tathāgata pervades" means wisdom pervades all objects of knowledge, but it does not mean abiding in everything like Viśnu. Further, "Tathāgatagarbhin" means emptiness, signlessness and absence of aspiration exist the continuums of all sentient beings, but is not an inner personal agent pervading everyone.

Anonymous X said:

These quotes seem to contradict what you just said. There are many more like these in the Tathagathagarbha 'class' of sutras.

Malcolm wrote:

Tathatāgatagarbha is just a name for dharmakāya covered with afflictions. As such, it

refers to the nature of the mind, that's all. It's doctrine was formulated as a reaction to the idea that the ultimate nature of sentient beings, beings with consciousness, is a blank emptiness. Hence, these sūtras and their commentary, the Uttaratantra, while acknowledging the essence of the mind is emptiness free from all extremes of proliferation, emphasize that the nature of the mind is an unconditioned clarity, just as for example, fire is not merely heat, but also light, for example, water is not just wet, it is also limpid.

Also, the Nirvana Sūtra and so on explicitly reject the atman of non-buddhists.

M

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 9:01 PM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

smcj said:

Personally I don't consider all that Dharma with a capitol "D".

Malcolm wrote:

Then why the heavy allegiance to gzhan stong? It does not appear in Sūtra at all.

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 8:45 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

No, the point is, to Harris the difference is irrelevant.

Malcolm wrote:

That means there is a problem with his view. The difference is crucial.

michaelb said:

Why? He doesn't go into any kind of detail about it. We can't say his view is wrong because he doesn't say what his view is. He neither explains what he means by advaita nor what he means by dzogchen in any kind of detail. We can't just assume that and to him it is irrelevant because that is not what his book is about.

Malcolm wrote:

He does indeed say what he means by Advaita. He is a student of Poonja-ji, like Andrew Cohen, Ganga-ji, Mooji and so on. Thus, we have a very clear idea of what Advaita means for him.

He also paints a very clear picture of what Dzogchen means for him. This is one of the

reasons why I characterized his description of Dzogchen as Vipassana gussied up in Tibetan drag.

He describes his religious career very precisely: He first practiced Burmese-style Vipassana; he then went on to study with Poonja-ji, and then he spent a few years (5) taking teachings from Tulku Urgyen.

His book is entitled, "Waking Up: A Guide to Spirituality Without Religion." In this book he describes his view of religion in general, and Advaita and Dzogchen very thoroughly.

Now, as for myself, I really do not have anything more to offer on the subject of this book, other than that as a "purist," someone who has devoted to the past 25 years of my life to studying and practicing Dzogchen, I do not think these sorts of popularizations of the teachings do anything more than confuse people. People are very influenced by the first book they read on a given subject, and it pains me to think that the first book someone might read on the subject of Dzogchen teachings is Harris's book.

M

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 8:03 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

No, the point is, to Harris the difference is irrelevant.

Malcolm wrote:

That means there is a problem with his view. The difference is crucial.

michaelb said:

Of course, people here who wish to discredit Harris want to show his knowledge of the nature of mind is incorrect.

Malcolm wrote:

I can't address his experience, only what he says in print.

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 10:12 AM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

smcj said:

I know that early 20th century Tibet had a lot going on that wouldn't necessarily have passed muster at Nalanda, but if it was producing enlightened masters who am I to nit-pick about this or that?

Malcolm wrote:

And for you, Sam Harris too passes muster.

smcj said:

If his teacher has realization, and if his teacher gives him the thumbs up, I would, yes.

Since I'm not sure either of those conditions are true, at this time I hold judgement.

Malcolm wrote:

TUR certainly was a realized person. As far as I know, he did not really know Sam Harris very well. Certainly not well enough to say, " Sam Harris understood and realized what I am teaching."

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 10:05 AM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

smcj said:

I know that early 20th century Tibet had a lot going on that wouldn't necessarily have passed muster at Nalanda, but if it was producing enlightened masters who am I to nit-pick about this or that?

Malcolm wrote:

And for you, Sam Harris too passes muster.

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 10:04 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

smcj said:

So basically he is saying to the "purists" that he doesn't care. As an admitted dilettante myself I personally don't have a problem with that.

Malcolm wrote:

In other words, you too don't care about the Dharma.

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 3:11 AM

Title: Re: Confused about nature of mind introduction

Content:

dzogchungpa said:

I'm sure time passes quickly in Sukhavati...

Malcolm wrote:

Consider that most people born there have to wait five hundred years in that land before they can even hear to see Amitbha, 500 Sukhavati years that is...

dzogchungpa said:

Well, like I always say, I'm going for Abhirati myself but I'm sure there are worse things to do than wait five hundred years in Sukhavati...

Malcolm wrote:

I don't know, it reminds me of the scene in Spinal Tap where Harry Shearer is caught in his pod on stage.

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 3:01 AM

Title: Re: Confused about nature of mind introduction

Content:

Dechen Norbu said:

Still don't buy it. Just because it's written doesn't mean it's true. I just can't see how that would work, you see?

Forget karma. We make ten recitations with the aspiration to be reborn in a pure land and we're off the hook? I mean, ten recitations are something so easy to perform that I wonder why Buddha gave a single teaching other than that. The conditions to attain enlightenment in a Pure Land are so more favourable that such method would render most practices irrelevant. Sounds too good to be true...

Malcolm wrote:

The caveat is that since a single day there is many thousands of human years long...

dzogchungpa said:

I'm sure time passes quickly in Sukhavati...

Malcolm wrote:

Consider that most people born there have to wait five hundred years in that land before they can even hear to see Amitbha, 500 Sukhavati years that is...

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 2:42 AM

Title: Re: Confused about nature of mind introduction

Content:

Dechen Norbu said:

Still don't buy it. Just because it's written doesn't mean it's true. I just can't see how that would work, you see?

Forget karma. We make ten recitations with the aspiration to be reborn in a pure land and we're off the hook? I mean, ten recitations are something so easy to perform that I wonder why Buddha gave a single teaching other than that. The conditions to attain enlightenment in a Pure Land are so more favourable that such method would render most practices irrelevant. Sounds too good to be true...

Malcolm wrote:

The caveat is that since a single day there is many thousands of human years long...

Author: Malcolm

Date: Tuesday, May 23rd, 2017 at 1:58 AM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

Grigoris said:

Personally, for me: If a teaching coincides with the Four Dharma Seals, then it is Dharma, regardless of who wrote it.

smcj said:

You might want to rethink that. For instance I could write something that coincides with the Four Dharma Seals. It wouldn't be Dharma. Dharma is Dharma only if it comes from a realized person. That realized person need not be Sakyamuni.

Malcolm wrote:

So you mean all those hundreds of śāstras in the bstan 'gyur, and all the hundreds of thousands of subsequent Tibetan commentaries, etc., were all written by awakened people? No, it is not possible.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 11:15 PM

Title: Re: Confused about nature of mind introduction

Content:

Malcolm wrote:

However, Ati guruyoga is about the easiest practice in the world.

pael said:

Do you mean easier than Amitabha chanting of Pure Land Buddhism?

I understood birth in Sukhavati is guaranteed by saying his name ten times.

Malcolm wrote:

Yes, it is a much more direct path than pure land practice.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 10:45 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

"What we should recognise is the state of nondual emptiness and cognizance." Rainbow Painting. p.173

Malcolm wrote:

"Cognizance" is how EPK has been translating gsal ba, generally rendered as "clarity."

michaelb said:

"You need to be able to dissolve dualistic mind in nondual awareness, rigpa." Rainbow Painting p.69.

Malcolm wrote:

This is a gloss on what TUR said in Tibetan.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 10:40 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

That he says both seek an insight into the non-duality of consciousness doesn't mean that they both seek the same insight.

Malcolm wrote:

He says on pg. 132, very clearly and unequivocally, that they seek the same insight. Moreover, in footnote 9, on pg. 210, he say:

Sam Harris, Waking Up said:

"Purists will insist on important differences among the various schools of Buddhism and the tradition of Advaita Vedanta developed by Shankara (788-820). Although I touch upon some of these distinctions, I do not make much of them. I consider the differences to be generally a matter of emphasis, semantics and (irrelevant) metaphysics — and to esoteric to be of interest to the general reader."

Malcolm wrote:

In other words, when he says that two traditions seek to promote the same insight, he means it literally.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 10:17 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Rangjung Yeshe that stick most, it seems, to rigpa = awareness.

Malcolm wrote:

Yes, but that was years ago.

The first person to use the term awareness for rig pa was Guenther in his earlier translations. John Reynolds used in his works, and still does — this has influenced the Bonpos quite a bit. Jean Luc Achard uses the term capitalized, but agrees it is not an adequate translation.

But the word in fact means "knowledge," and in the context of Dzgchen it means knowledge of your own nature.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 9:54 PM

Title: Re: The Six Paramitas and the Eightfold Path

Content:

Malcolm wrote:

Permanent ... self ...

PuerAzelis said:

?!

Really?!

Malcolm wrote:

Yup, but you need to make sure understand that this is not taken literally.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:43 PM

Title: Re: The Six Paramitas and the Eightfold Path

Content:

Minobu said:

why can't someone please just explain Buddha nature in terms that is simple.

.

Malcolm wrote:
Permanent, pure, self, blissful.

Author: Malcolm
Date: Monday, May 22nd, 2017 at 8:42 PM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
smcj said:
So how does this thread relate to the "DI Always Works" thread?

Malcolm wrote:
It always works because anyone who receives direct introduction will inevitably become a buddha, sooner, rather than later, including Sam Harris.

Author: Malcolm
Date: Monday, May 22nd, 2017 at 8:31 PM
Title: Re: Confused about nature of mind introduction
Content:
pael said:
Will Ati guruyoga compensate all those?

Malcolm wrote:
According to the boss, 100%.

Author: Malcolm
Date: Monday, May 22nd, 2017 at 8:25 PM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
michaelb said:
many translators like Keith Dowman, Richard Barron...

Malcolm wrote:
BTW, neither Barron nor Dowman translate rig pa as "knowing" or "knowledge."

Barron uses "intrinsic awareness," Dowman uses "pure presence," or something like that.

Author: Malcolm
Date: Monday, May 22nd, 2017 at 8:07 PM
Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:
michaelb said:
It's Rangjung Yeshe that sticks to awareness.

Malcolm wrote:
No, these days EPK leaves it untranslated because apart from a few holdouts, everyone agrees "awareness" is not the right word for " rig pa."

The problems with translations of terms is that the field shifts more rapidly than we can reedit earlier work to reflect advances in our knowledge. Like deprecated or legacy code which has a large install base and is hard to upgrade, deprecated translations have a very long half-life, and people resist upgrading their terms. But the reason why deprecated code is deprecated is that it causes errors in computation. Likewise, legacy translations can cause errors in understanding. For example, many times you see texts translating *rlung* as *prāṇa*, when in fact *rlung* is a translation of *vāyu*. *Prāṇa* is properly translated into Tibetan as *srog*, life, and *prāṇavāyu* is translated as *srog 'dzin lung*, lit., "the wind that sustains life." But over and over again we see people using the term *prāṇa* to refer to the five *vāyus*. This inaccuracy is a holdover from the introduction of Yoga to the West, from which these terms were first introduced.

Thus, students also have to keep up with the times, and when there is a major shift in how this or that term is understood, they have to shift with it.

When it comes to clarity, however, clarity in Dzogchen is not a cognitive faculty. A commentary on the Blazing Lamp Tantra clarifies perfectly that the clarity discussed in Dzogchen is not the the clarity found in the three realms, but is rather clarity (*gsal ba*) in Dzogchen means *zang thal*, pellucidity, or 'od *gsal ba*, luminosity.

Finally, the point is not to make one person right and another person wrong. This is like science. When the facts change, we change accordingly.

Author: Malcolm
Date: Monday, May 22nd, 2017 at 7:56 PM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:
Anonymous X said:
Are you equating 'mind essence' with 'buddhanature'?

Malcolm wrote:
In general, in Dzogchen and mahāmudra teaching mind essence = sugatagarbha.

A Dzogchen commentary called the Vajra Bridge explains:
The actual realization of one's mind essence is the meaning of the sugatagarbha (one's mind essence) arising simultaneously with the transcendent state of buddhahood.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:21 AM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

PuerAzelis said:

When fabrications stop at least one of the aggregates have to stop since nothing is outside of the aggregates.

Malcolm wrote:

Which one? And who told you there was nothing outside of the aggregates? Certainly not the Buddha.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:17 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

This empty clarity is what Harris refers to as non-dual awareness...

Malcolm wrote:

He is mistaken in so far as he equates this empty clarity with the insight Advaita supposedly provokes.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:15 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Either of you read Harris's book?

Malcolm wrote:

How can you say that when I quote actual page numbers and cite actual passages? You might as well do the same.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 8:15 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

treehuggingoctopus said:

Some phenomenologists used 'cognisance' to refer to the kind of being-in-the-world in

which the figure/ground tension melts away.

Malcolm wrote:

What does this have to do with Dzogchen?

Author: Malcolm

Date: Monday, May 22nd, 2017 at 4:11 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Dzogchen and Mahāmudra seek to identify the so called mind-essence.

michaelb said:

Please explain the features and characteristics of mind-essence? Is mind-essence in any way cognizant?

Malcolm wrote:

The mind essence is unconditioned, empty clarity. The mind is conditioned. A person who has directly perceived their own mind essence is someone who has rig pa, knowledge.

The mind essence is not cognizant, however, any more than a mirror is cognizant of the reflections on its surface.

For example, to use a metaphor Norbu Rinpoche frequently employs for making people understand clarity, when you look at a vista and swiftly move your head from one side to the other, all of the impressions on your sense organ of the eyes (in this example) are part of your clarity, but one has no awareness or cognizance of any object within that field. If you recognize something in that field and pick it out, that is mind, not clarity.

"Cognizant" (meaning to know of or be aware of something,) means that one must have something to be cognizant of. It's built into the way the word is used in our language. You never use the verb without "of" being appended to it.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 2:20 AM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Malcolm wrote:

Why do you insist that buddhanature is not knowable as an experience? Perhaps it is because you have never the experience of buddhanature?

PuerAzelis said:

How could it be an experience when cessation is the end of the aggregates? What is left to have any experience?

Malcolm wrote:

Cessation is the end of which aggregates now?

Author: Malcolm

Date: Monday, May 22nd, 2017 at 12:48 AM

Title: Re: Speeches by Saudi King & President Trump

Content:

Grigoris said:

I ain't talking about heroes, there are rarely heroes in wars, mainly just innocent victims.

Malcolm wrote:

We don't often agree about much, but we definitely agree about that.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 12:29 AM

Title: Re: Speeches by Saudi King & President Trump

Content:

Sādhaka said:

Aren't Iran, Russia, Assad (and Hezbollah) the ones who are actually fighting al-qaeda/isil/daesh?

Malcolm wrote:

Not really.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 12:26 AM

Title: Re: Speeches by Saudi King & President Trump

Content:

Grigoris said:

Behind the smiles and the sword dances lies the truth of the US-Saudi alliance.

Malcolm wrote:

The whole thing is just a proxy war between the US and Russia, in reality. I hold them all responsible. One side is not better than the other. They are all engaged in wickedness of one kind or another. That is just how it is with secular governments.

US --> Saudis --> Yemen <--Iran <-- Russia.

Of course, the Houthis are no https://en.wikipedia.org/wiki/Flag_of_Houthis:

Anyone who flies a flag that says "Curse the Jews" is a problem, the third red line.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 12:19 AM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

I've always liked the expression of 'suchness' or 'thusness'. How would I go about explaining something that is not knowable as an experience? I don't think we need to explain it, or search for it. It seems you can only point to experience, not to what is not experienced.

Malcolm wrote:

Why do you insist that buddhanature is not knowable as an experience? Perhaps it is because you have never the experience of buddhanature?

aflatun said:

Malcolm:

In Dzogchen, is it correct to say that buddha nature refers to the dharmata of the mind?

Malcolm wrote:

You can say that.

Author: Malcolm

Date: Monday, May 22nd, 2017 at 12:02 AM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

I think what you are referring to is a state of mind.

Malcolm wrote:

No. Definitely not.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:56 PM

Title: Re: The Middle Length Discourses of the Buddha

Content:

Malcolm wrote:

So therefore, one should allow one's afflictions to rage? One should not avoid actions harmful to oneself or others? If you see someone about to be run down by a truck, you

should be remain motionless rather than help them?

Just exactly how far does one take this lack of opposition and control?

Anonymous X said:

These kinds of questions are very sophomoric for someone like yourself to be asking. Spontaneous action is always possible. Why put it into a right and wrong context? You act according to the situation when you really pay attention. There is no place called samsara.

jake said:

I'm honestly having a very difficult time putting your comments into context as they often sound so different from what I have studied and learned over the years. From what tradition do you spring forth? Or, if prefer not to "label" yourself, what are the key Sutra upon which you base your comments? Just so I can gain a better understanding of where you are coming from, please?

Malcolm wrote:

He has never studied Buddhadharma with a teacher. He seems like a Rajneesh type of guy.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:55 PM

Title: Re: The Middle Length Discourses of the Buddha

Content:

Anonymous X said:

No, I don't. It's only a problem if you want to oppose things or try to control things.

Malcolm wrote:

So therefore, one should allow one's afflictions to rage? One should not avoid actions harmful to oneself or others? If you see someone about to be run down by a truck, you should be remain motionless rather than help them?

Just exactly how far does one take this lack of opposition and control?

Anonymous X said:

These kinds of questions are very sophomoric for someone like yourself to be asking. Spontaneous action is always possible. Why put it into a right and wrong context? You act according to the situation when you really pay attention. There is no place called samsara.

Malcolm wrote:

Why put it into a context of right and wrong? Right actions result in happiness for oneself and others; wrong actions result in suffering for oneself and others.

Samsara is a result of all actions that are driven by afflictions. Nirvana is the opposite.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:41 PM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

I've always liked the expression of 'suchness' or 'thusness'. How would I go about explaining something that is not knowable as an experience? I don't think we need to explain it, or search for it. It seems you can only point to experience, not to what is not experienced.

Malcolm wrote:

Why do you insist that buddhanature is not knowable as an experience? Perhaps it is because you have never the experience of buddhanature?

Anonymous X said:

I've said it before, there is no part of you that can separate and identify such a thing. You are only suggesting an experience of Mind, not buddhanature. If I said this very moment was a manifestation of buddhanature, would you be able to separate buddhanature from it? It's not a 'thing' and I don't try to experience it.

Malcolm wrote:

No, I am not suggesting an experience of mind or Mind (whatever that is).

When you've met a person, you can always spot them in a crowd. So it is with buddhanature.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:26 PM

Title: Re: The Middle Length Discourses of the Buddha

Content:

Lobsang Chojor said:

So you don't see samsara as a problem?

Anonymous X said:

No, I don't. It's only a problem if you want to oppose things or try to control things.

Malcolm wrote:

So therefore, one should allow one's afflictions to rage? One should not avoid actions harmful to oneself or others? If you see someone about to be run down by a truck, you should be remain motionless rather than help them?

Just exactly how far does one take this lack of opposition and control?

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:17 PM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

Buddha nature is not any 'thing'. It can never be separated from what arises, and what arises is impermanent by nature. So I say Buddhanature is Impermanence. This is a truly non dual teaching where there is no separation from anything, nothing to attain, nothing to know. Your literal physical appearance is Buddhanature. It can be called by whatever name one chooses but it will never be found separate from all universes.

Malcolm wrote:

What exactly do you think "buddhanature" is?

Anonymous X said:

I've always liked the expression of 'suchness' or 'thusness'. How would I go about explaining something that is not knowable as an experience? I don't think we need to explain it, or search for it. It seems you can only point to experience, not to what is not experienced.

Malcolm wrote:

Why do you insist that buddhanature is not knowable as an experience? Perhaps it is because you have never the experience of buddhanature?

Author: Malcolm

Date: Sunday, May 21st, 2017 at 11:02 PM

Title: Re: Confused about nature of mind introduction

Content:

Malcolm wrote:

The point is that all teachings one has received and their lineages are included within one's own state, represented in the visualization.

smcj said:

Elegant.

Malcolm wrote:

Yes, and very unelaborate. Of course, this does not mean that one is precluded from doing more elaborate forms of guru yoga is one if so inclined and has time.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 10:56 PM

Title: Re: Confused about nature of mind introduction

Content:

smcj said:

My impression is that it skips the historical lineage and just goes to the heart of the matter with the guru being the primordial "AH".

Malcolm wrote:

Not my place to discuss the deeper meanings of the practice. The point is that all teachings one has received and their lineages are included within one's own state, represented in the visualization.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 10:49 PM

Title: Re: Confused about nature of mind introduction

Content:

smcj said:

However, Ati guruyoga is about the easiest practice in the world.

Serious question: How is Ati guruyoga different than regular guruyoga?

Malcolm wrote:

If you really want to know, I recommend you attend a retreat.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 10:48 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

People who truly understand Dzogchen know that it is incomparable. Others are like "Dzogchen? Meh."

dzogchungpa said:

I think it is mostly the "Dzogchenpas" that provoke the latter reaction, honestly.

Malcolm wrote:

Yeah, maybe but "meh."

Author: Malcolm

Date: Sunday, May 21st, 2017 at 10:08 PM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

Why would Buddhanature not be impermanence?

Malcolm wrote:

Because it is a contradiction in terms. Buddhanature is not a conditioned thing. Therefore, it cannot be impermanent.

Anonymous X said:

Buddha nature is not any 'thing'. It can never be separated from what arises, and what arises is impermanent by nature. So I say Buddhanature is Impermanence. This is a truly non dual teaching where there is no separation from anything, nothing to attain, nothing to know. Your literal physical appearance is Buddhanature. It can be called by whatever name one chooses but it will never be found separate from all universes.

Malcolm wrote:

What exactly do you think "buddhanature" is?

Author: Malcolm

Date: Sunday, May 21st, 2017 at 9:47 PM

Title: Re: The truth of Mahayana beyond literal historicity

Content:

dharmagoat said:

All I really wanted to say is that I feel that Buddhism has become unnecessarily convoluted and esoteric.

Malcolm wrote:

No, people are convoluted.

dharmagoat said:

It is the source of so much confusion.

Malcolm wrote:

No, people are the source of confusion. There is a Dharma gate for every single confusion a person has. People have a lot of confusion, so there are many Dharma gates.

dharmagoat said:

A large proportion of posts on Dharma Wheel involve members wrestling with this confusion and apparently making very little progress.

Malcolm wrote:

You simply are not in a position to make this assessment.

dharmagoat said:

There is a better way: practice without too much regard for theory. In my 30 years as a

mediocre Buddhist, I can personally vouch for the effectiveness of basic Buddhist practice.

Malcolm wrote:

There are three wisdoms in Buddhadharma, the wisdom of hearing, the wisdom of reflection, and the wisdom of meditation. One needs to integrate all three.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 9:29 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

smcj said:

But the fact that he continues to state that the point of Dzogchen is the same as Advaita (nondual consciousness) to me shows that he misunderstood the intent of Dzogchen teachings.

Not everyone has a need to keep Dzogchen so unique that there can be no comparison (contamination) to anything else.

Malcolm wrote:

People who truly understand Dzogchen know that it is incomparable. Others are like "Dzogchen? Meh."

Author: Malcolm

Date: Sunday, May 21st, 2017 at 9:27 PM

Title: Re: The Six Paramitas and the Eightfold Path

Content:

Anonymous X said:

I'm glad you use your own words, but I still insist that Buddhanature is not an experiential thing.

Malcolm wrote:

Not for sentient beings.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:46 PM

Title: Re: James Ford on kensho, from Pathos

Content:

boda said:

The judgment is still being made, it's merely done unconsciously. This is not always a good thing, as when expressed in various types of prejudice

Wayfarer said:

Which is why self-awareness is so important, and also, so foundational to every school

of Buddhism.

Malcolm wrote:

I am assume you mean mindfulness here, knowing what you are doing when you are doing it.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:34 PM

Title: Re: Mahamudra same as Shikantaza

Content:

fckw said:

I see. So, where according to the Mahamudra traditions comes ignorance into play? (And what vocabulary are you referring here to denote emptiness and appearance regarding the Mahamudra teachings?) I'm just realizing that the theoretical framework of Mahamudra is less clear to me than Dzogchen.

Malcolm wrote:

Mahāmudra does not divide ignorance up the way it is done in Dzogchen. Mahāmudra merely asserts that ignorance is connate with the mind. It is with the mind from the beginning.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:32 PM

Title: Re: Confused about nature of mind introduction

Content:

smcj said:

Nice of you to allow for that.

Malcolm wrote:

Dzogchen is only for people who are truly interested in it. Others should find paths more suited to their wishes, As Pagor Vairocana said to Paṇḍita Prajñāsiddhi, when asked with which vehicle can the result be attained, he replied:

The individual entrances into the innermost view of ultimate dharmatā are differentiated by grades of capacity.

The result will also be obtained by realizing any vehicle of the sublime Dharma taught by the Buddha.

pacl said:

How about after DI or initiation finding it insuitable for their wishes or capabilities? What to do then?

Malcolm wrote:

They practice what they are able to. As ChNN says, "Do your best." However, Ati

guruyoga is about the easiest practice in the world.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:19 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

If you think dzogchen seeks a dualistic consciousness, please say.

Malcolm wrote:

Dzogchen does not seek a "dualistic" consciousness, because consciousness is always dualistic. It is always with concepts.

Dzogchen and Mahāmudra seek to identify the so called mind-essence. This teaching does not exist in Advaita, and there is nothing remotely like it in that system. There is therefore no way that one can say that Dzogchen and Advaita seek to provoke the same insight. This is why I pointed out that Dzogchen rejects Yogācāra, because indeed, Yogācāra is predicated on seeking a nondual consciousness.

It is an error to dismiss the fact that the underlying view of Dzogchen teachings is emptiness, whereas the underlying view of Advaita is a truly existing yet featureless consciousness called "brahmin."

The insight provoked in Dzogchen couldn't be further away from Advaita.

michaelb said:

Harris talks about his experience from the first person and not through studying the literature. He gives an overview of his experience and how he interpreted it. To expect a dissection of various schools of Indo-Tibetan philosophy would be stupid.

Malcolm wrote:

The Dzogchen literature over and over again gives a detailed summation of the various yānas. Why? So that people will not confuse their experiences in this or that yāna with the underlying principles Dzogchen is based upon.

It seems attractive when people "share" their experience. But it is always an error because experiences are temporary and deceptive. Knowledge on the other hand, is not.

michaelb said:

It is Harris's discussion of receiving teachings from Tulku Ugyen Rinpoche that I find most interesting. He says that Tulku Ugyen introduced him to the nature of mind and I have no reason to doubt what he says or how he describes it.

Malcolm wrote:

Many people have been introduced to the nature of the mind by this or that famous Dzogchen master. It does not mean they understood what they were being introduced to. But the fact that he continues to state that the point of Dzogchen is the same as Advaita (nondual consciousness) to me shows that he misunderstood the intent of Dzogchen teachings.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 9:50 AM

Title: Re: Confused about nature of mind introduction

Content:

smcj said:

What I'm NOT saying is that everyone should practice Dzogchen.

Nice of you to allow for that.

Malcolm wrote:

Dzogchen is only for people who are truly interested in it. Others should find paths more suited to their wishes, As Pagor Vairocana said to Paṇḍita Prajñāsiddhi, when asked with which vehicle can the result be attained, he replied:

The individual entrances into the innermost view of ultimate dharmatā are differentiated by grades of capacity.

The result will also be obtained by realizing any vehicle of the sublime Dharma taught by the Buddha.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:22 AM

Title: Re: Donald Trump Impeached

Content:

Wayfarer said:

That Patriotics blog site looks very much 'fake news' to me, I wouldn't touch it with a barge pole.

Malcolm wrote:

Louis Mensche reported last fall (scooping the Times and everyone else) that there was a FISA warrant out on members of the Trump campaign. She was absolutely correct. When the Times, etc., were able to corroborate her story, well, that's history now. So we will wait and see, won't we?

Author: Malcolm

Date: Sunday, May 21st, 2017 at 8:15 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

He explicitly and repeatedly does NOT equate advaita with dzogchen.

Malcolm wrote:

He explicitly does, right on page 132, "The two traditions seek to provoke the same insight into the nonduality of consciousness..."

michaelb said:

Are you suggesting that dzogchen does not seek to provoke insight into the nonduality of consciousness?

Malcolm wrote:

Yogācāra already offers insights into the nonduality of consciousness. Indeed, that is the point of the whole school.

Since Dzogchen rejects Yogācāra insights (i.e. a Buddhist nondual realism) concerning the nonduality of consciousness, why would it accept Advaita (i.e. a non-Buddhist nondual eternalism) presentations concerning the nonduality of consciousness? Dzogchen texts and teachings take explicit pains to differentiate themselves from non-Buddhist schools such as Saṃkhya, Vedānta and so on, as well as Yogācāra and so on. Mañjuśrīmitra takes pains to explain why Dzogchen and Yogācāra are not commensurate views. So does Rongzom, so does Longchenpa, etc.

More importantly, he makes a gross error in asserting that Dzogchen and Advaita seeks to provoke the same insight. Nothing could be further from the truth.

I also expect you will now withdraw your claim, "He explicitly and repeatedly does NOT equate advaita with dzogchen," because he repeatedly and explicitly does.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 5:09 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

I read his book. Sympathetically at first— and then less as I continued. Really, when it comes right down to it, the only value it may have with respect to Dzogchen teachings, apart from whatever merits it may or may not have, is that someone might go out and actually find out what Dzogchen really is, as opposed to the watered down silliness in his book.

Another point about which he is utterly confused is that he falsely equates Advaita and Dzogchen.

michaelb said:

He explicitly and repeatedly does NOT equate advaita with dzogchen.

Malcolm wrote:

He explicitly does, right on page 132, "The two traditions seek to provoke the same

insight into the nonduality of consciousness..."

michaelb said:

His presentation is interesting precisely because he studied with teachers of different traditions.

Malcolm wrote:

So have I (meaning Buddhist and Hindu (Advaita, Samkhya, Yoga)).

Author: Malcolm

Date: Sunday, May 21st, 2017 at 4:43 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Ergo, Dzogchen is not the "practice (of) a form of awareness." It is the cultivation of a specific kind of knowledge. What knowledge? Knowledge of sugatagarbha.

But Harris's Dzogchen is nothing more than secular mindfulness gussied up in Tibetan drag.

Absolute nonsense. You completely disregard everything Harris says on the subject. He very carefully explains the process of acquiring the "knowledge" of dzogchen using numerous metaphors and examples of pointing out instructions. He, very carefully shows how dzogchen is different and indeed in opposition to shamata and vipassana and other techniques that take objects, gross or subtle, as the focus of concentration.

I would sincerely recommend anyone on this board to read or listen to his book, available free as part of an Audible trial. I feel Harris explains dzogchen with greater clarity than many dzogchen teachers, Tibetan or western.

Malcolm wrote:

I read his book. Sympathetically at first— and then less as I continued. Really, when it comes right down to it, the only value it may have with respect to Dzogchen teachings, apart from whatever merits it may or may not have, is that someone might go out and actually find out what Dzogchen really is, as opposed to the watered down silliness in his book.

Another point about which he is utterly confused is that he falsely equates Advaita and Dzogchen.

michaelb said:

I would sincerely recommend anyone on this board to read or listen to his book, available free as part of an Audible trial. I feel Harris explains dzogchen with greater clarity than many dzogchen teachers, Tibetan or western.

Malcolm wrote:

He does not explain it at all.

M

Author: Malcolm

Date: Sunday, May 21st, 2017 at 4:11 AM

Title: Re: Confused about nature of mind introduction

Content:

Dechen Norbu said:

Yes, some teachers do all sorts of stuff. Doesn't mean I'm cool with that.

tingdzin said:

Who are you?

Dechen Norbu said:

If a teacher is said to be a Dzogchen teacher, then he should teach Dzogchen from the start,

tingdzin said:

Who are you to judge? As I said, there are different approaches, and people make their own decisions. Are you going to say that all the teachers who teach a more traditional way are just wrong? What arrogance.

Malcolm wrote:

I think what he is saying is that there are some teachers who are like the example of a dishonest merchant, setting out a deer's tail and selling donkey meat instead to unsuspecting customers.

I've met such people.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 4:07 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

If I want to know what New York is like, I want to be there and experience it, I couldn't care less about the "knowledge" of it.

Malcolm wrote:

When you have experienced something, then you have know what it is. Until then you don't. When you taste sugar, then you know what sugar is. When you have experience of the mind essence, then you know what it is. That is why rig pa is a knowledge and not an awareness.

michaelb said:

Sure, and that is exactly how Harris explains dzogchen practice. Be introduced, recognise and get used to it. But when people teach dzogchen they often talk about the character of the "experience", just as they may talk about the sweetness of sugar rather than just saying they know what sugar tastes like.

Malcolm wrote:

Ergo, Dzogchen is not the "practice (of) a form of awareness." It is the cultivation of a specific kind of knowledge. What knowledge? Knowledge of sugatagarbha.

But Harris's Dzogchen is nothing more than secular mindfulness gussied up in Tibetan drag.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 3:51 AM

Title: Re: Donald Trump Impeached

Content:

Mantrik said:

Maybe they could ban his immigration back into the USA on the grounds that he is making the trip to meet international terrorists...

Grigoris said:

\$110bn sure buys a lot of starving cholera racked Yemenis...

Malcolm wrote:

Yes, this is horrible. But the US Gvt. could care less.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 3:27 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

[

Luminosity is a completion stage experience in which all appearances subside.

Mahāmudra is the experience of union, in which appearance and emptiness are a seamless unity. Rather than being treated as relative (appearance) and emptiness (ultimate), here the two truths are seamless and unified where the distinctions between ultimate and relative, conditioned and unconditioned, etc., are seen through.

fckw said:

Ah, thanks, that again clarifies something.

Would you say this is fairly comparable to the kadag and lhundrup aspects of the base in Dzogchen?

Malcolm wrote:

Well, sort of. The difference is that ka dag can never be a basis for delusion, since it has no appearances. In Dzogchen teachings, the basis for delusion is lhundrup.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 3:03 AM

Title: Re: Donald Trump Impeached

Content:

Malcolm wrote:

Warning: this might be total bullshit, but we can only

[https://patriotics.blog/2017/05/20/exclusive-judiciary-committee-considering-articles-of-impeachment/...](https://patriotics.blog/2017/05/20/exclusive-judiciary-committee-considering-articles-of-impeachment/)

Unknown said:

By Louise Mensch and Claude Taylor

Multiple sources close to the intelligence, justice and law enforcement communities say that the House Judiciary Committee is considering Articles of Impeachment against the President of the United States.

Sources further say that the Supreme Court notified Mr. Trump that the formal process of a case of impeachment against him was begun, before he departed the country on Air Force One. The notification was given, as part of the formal process of the matter, in order that Mr. Trump knew he was not able to use his powers of pardon against other suspects in Trump-Russia cases. Sources have confirmed that the Marshal of the Supreme Court spoke to Mr. Trump.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 2:57 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

If I want to know what New York is like, I want to be there and experience it, I couldn't care less about the "knowledge" of it.

Malcolm wrote:

When you have experienced something, then you have know what it is. Until then you don't. When you taste sugar, then you know what sugar is. When you have experience of the mind essence, then you know what it is. That is why rig pa is a knowledge and not an awareness.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 1:58 AM

Title: Re: Socialism & Communism

Content:

tingdzin said:

I don't care if a cat is black or brown, as long as it catches mice. Unfortunately, neither capitalism nor socialism has proven to be worth a damn in that respect.

Nicholas Weeks said:

Only buddhas, bodhisattvas & arhats 'catch mice'. Any social or political ism built by worldly humans will never 'catch mice'.

Malcolm wrote:

No political system has ever been set up by an awakened person. Why? It would be like herding cats.

Author: Malcolm

Date: Sunday, May 21st, 2017 at 1:45 AM

Title: Re: Harvard study on Media Bias

Content:

Nicholas Weeks said:

<https://shorensteincenter.org/wp-content/uploads/2017/05/News-Coverage-Donald-Trump-100-Days-1.pdf>

Journalists need to resist even the smallest temptation to see themselves as opponents of government.

Malcolm wrote:

It was Trump and Bannon (and Roger Stone) who declared war on journalism, not the other way around.

That said, at this point, the courts and the press are our present last bastion of defense against these incompetent fools the GOP allowed into office.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 11:52 PM

Title: Re: Donald Trump Impeached

Content:

smcj said:

If Trump had a heart attack and died today he has still done permanent damage to our international standing.

Malcolm wrote:

That ship sailed when GWB convinced Congress that invading Iraq was a good idea.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 11:32 PM

Title: Re: Socialism & Communism

Content:

tingdzin said:

I don't care if a cat is black or brown, as long as it catches mice. Unfortunately, neither capitalism nor socialism has proven to be worth a damn in that respect.

Malcolm wrote:

Yes, and then there is the fact that neither system is ecologically rational.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 10:41 PM

Title: Re: Donald Trump Impeached

Content:

Jeff H said:

I think impeachment and article 25 (incompetency) are lose-lose propositions. I don't share DGA's domino theory that sees Pence falling right after Trump. I think Pence has shown himself to be cautious and aloof from Trump-mania.

Malcolm wrote:

He also lied. If DJT goes down, so will Pence.

Jeff H said:

Trump is dangerous for his thoughtless miscalculations, but it could be that Pence would show real political savvy and competence in power.

Malcolm wrote:

No, Pence is also an idiot.

The Trump administration crash and burn all but assures a sensible reversal of congressional and executive power back the Democratic Party.

People who sat out the last election will not sit out the next two (2018, 2020). When overall voter turn out is high (not just in battle ground states), the Dems win every time.

People will tolerate this bizarre GOP melange of Ayn Rand cultists and Jesus Camp people for only so long.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 9:47 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I think this thread has gone off topic in discussing zen but also in discussing the definition of rigpa. I think it is clear that Harris, and others that talk about awareness, not as a translation of rigpa, but as a feature of the ground. Phrases like open awareness, empty cognisance, non-dual awareness, etc. are used as terms for mind's nature not knowledge of it.

Malcolm wrote:

Harris uses awareness for rigpa. Waking Up, pg. 134:

"The Dzogchen master must precipitate an insight on the basis of which a student can thereafter practice a form of awareness (Tibetan: rigpa) that is unencumbered by subject/object dualism."

This point of view does not go beyond Yogacara. Yogācāra is great, but let's not confuse it with Dzogchen.

michaelb said:

I disagree. Rigpa is the insight the Dzogchen master must precipitate. I concede, like many others, Harris uses awareness to refer to different things, (confused awareness, concentrated meditative states, knowledge of the ground, etc.) his main use of awareness, arguably like Yongey Mingyur Rinpoche, is of awareness as the ground, the cognisant aspect of non-dual awareness.

I think you have got tied up with this because most use terms like awareness to refer to different things and mostly, when talking about dzogchen, they are talking about sem nyid not rigpa.

Malcolm wrote:

"... practice a form of awareness (Tibetan: rigpa) that is unencumbered by subject/object dualism"

This is the problem. This is not what the term rig pa means. You cannot "practice" rigpa. You either have it or you don't. If you don't, you have ma rig pa, ignorance.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 9:45 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

If I understand your question: you are asking if rig pa is the substance of consciousness? I have already provided an authoritative citation from a commentary on a primary tantra which answers this question:

Furthermore, based on the power of repelling the armies of samsara, vidyā (rig pa) is 1) the knowledge (vidyā) of names designated by words, 2) helpful, worldly knowledge

such as healing, arts and crafts, and so on, 3) the five sciences (rig pa gnas lnga) of the treatises and so on, 4) knowing (vidyā) as a factor of consciousness, 5) sharp and dull worldly knowledge and so on, and 6) the knowledge of the essence (snying po) that permeates all that is free from ignorance, unobscured by the obscurations of ignorance and so on.

Tolya M said:

Oh, it's like a raging flame that destroys the vegetable treatments of the new age and the advaita-vedanta's demagoguery for western donators. Where does the quote come from, please???

Malcolm wrote:

The commentary on the Tantra Without Syllables.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 8:08 PM

Title: Re: Freedom From Buddha Nature by Thanissaro Bhikkhu & Zen Master Dogen

Content:

Anonymous X said:

Why would Buddhanature not be impermanence?

Malcolm wrote:

Because it is a contradiction in terms. Buddhanature is not a conditioned thing. Therefore, it cannot be impermanent.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:54 PM

Title: Re: Mystery Object - Dotty Melong

Content:

Mantrik said:

"Numbers 1-9. In Tibetan, these are called the me-wa gu. In English, this is a so-called magic square where any line added up across, down, or the hypotenuse through the middle equals 15. These nine numbers are correlated to the nine stars. It is a system of numerology/astrology. It was borrowed from the Tibetans from the Chinese, remembering that Tibetans use both kar-tsi (white or Indian astrology) and nak-tsi (black or Chinese astrology). (The white and black are abbreviations for the Tibetan for India, gya-kar, vast white, and China, gya-nak, vast black.

Malcolm wrote:

Unfortunately, the idea that Nga rtsi comes from rgya nag rtsi is slightly wrong. The reason why elemental calculation is called Nag rtsi has to do with its founders, who while indeed Chinese, was also named Du har Nag po. Thus, Nag rtsi in reality means "The calculation of Nag po."

Mantrik said:

So, the system was named after the person rather than the other way around.
Interesting, thanks.

Malcolm wrote:

Also, kartsī is not "white calculation" (dkar rtsi), it is rather "stellar calculation" (skar rtsi). This name has nothing whatsoever to do with India (rgya gar).

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:36 PM

Title: Re: Mystery Object - Dotty Melong

Content:

Mantrik said:

"Numbers 1-9. In Tibetan, these are called the me-wa gu. In English, this is a so-called magic square where any line added up across, down, or the hypotenuse through the middle equals 15. These nine numbers are correlated to the nine stars. It is a system of numerology/astrology. It was borrowed from the Tibetans from the Chinese, remembering that Tibetans use both kar-tsi (white or Indian astrology) and nak-tsi (black or Chinese astrology). (The white and black are abbreviations for the Tibetan for India, gya-kar, vast white, and China, gya-nak, vast black.

Malcolm wrote:

Unfortunately, the idea that Nga rtsi comes from rgya nag rtsi is slightly wrong. The reason why elemental calculation is called Nag rtsi has to do with its founder, who while indeed Chinese, was also named Du har Nag po. Thus, Nag rtsi in reality means "The calculation of Nag po."

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:07 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

Emptiness and luminosity ('od gsal) are synonyms. When one is in the experience of emptiness or luminosity there are no appearances. In Mahāmudra there are appearances. Which appearances? The appearances of the world.

Temicco said:

How do "appearances" differ from "form", practically? What does the experience of Mahamudra entail that distinguishes it from emptiness/luminosity, such that it entails appearances while the other does not?

What of the saying, "Mind without projection is mahamudra"?

Malcolm wrote:

Luminosity is a completion stage experience in which all appearances subside.

Mahāmudra is the experience of union, in which appearance and emptiness are a

seamless unity. Rather than being treated as relative (appearance) and emptiness (ultimate), here the two truths are seamless and unified where the distinctions between ultimate and relative, conditioned and unconditioned, etc., are seen through.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:04 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

he second is called "vipaśyāna," because one recognizes that movement and calmness are identical in nature.

fckw said:

Now I'm curious - what instructions are usually given out on this particular point in Sutra-Mahamudra?

Malcolm wrote:

Freedom from proliferation, aka, simplicity.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 6:59 PM

Title: Re: Donald Trump Impeached

Content:

Wayfarer said:

There was some news footage from the House of a Democratic congressman (or senator?) formally calling for the impeachment. I think he has a perfectly good cause to do that, but it's simply politicking at this moment. That's probably what the news is about - and it is true that impeachment was called for, so it's not fake news. But that particular motion is probably not going to go anywhere.

Personally, I think if a James Comey memo comes out, showing that T. really did ask him to drop the investigation into Flynn, which he has since categorically denied - then that will be checkmate.

Malcolm wrote:

We will see what the special prosecutor turns up. It won't be pretty and some people are definitely going to jail. Whatever the case may be, Trump has injured the GOP's brand for a long time.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 11:59 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Malcolm wrote:

A cause that does not produce a result is a non cause.

aflatun said:

Agreed, although Nirvana, at least in the Pali tradition (which I'm not pushing) does have a sense in which all phenomena do cease, depending on who you ask, Nirvana without residue/Arahattaphala Samadhi (Nanananda), Timless, Cessation of the Personality Factors/Unconstructed Discernment (Peter Harvey), Nirvana without residue post mortem (Buddhaghosa). But we're not talking about that so I'm happy to leave it there.

Nirvana is the cessation of hatred, greed and delusion. I said "destruction" before, and it seems you took issue with this word. I'll take your word for it, as you are a scholar and I respect that. But the general form of the proposition is not controversial as I understand it.

While I appreciate this exchange (I mean that) I'd like to return to where it started. When I asked why cessation wasn't an experience you said:

Can you explain how this relates?

You also said:

I still need help with this. Nirvana is the cessation of the three poisons. Saying they never grew (why is this in the past tense) in the state of nirvana sounds redundant to me. Of course they didn't, the state of nirvana is itself their irreversible cessation. What were you getting at here?

Further, Nirvana is in one sense precisely experience which is no longer conditioned by hatred, greed and delusion. So it is six sense base experience marked by the absence of cognitive and affective distortions. For Buddha Joe, those afflictions were once present, after awakening they're absent. This absence would have to be discernible. How? For one, suffering is now impossible, always and forever.

Further you stated:

I can't resolve the two bolded statements. Help?

Malcolm wrote:

.

The absence of a cause is not the absence of something since there is nothing by which that absence may be identified.

aflatun said:

How does this follow? The cause is the three poisons. They are assuredly something (barring any one upmanship here). Their absence is identified by the cessation of suffering, birth, death, etc.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 11:33 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Malcolm wrote:

There is no reason any positive dharmas will cease as a result of insight. The purpose of insight is to see what is negative and remove the causes for that.

aflatun said:

Agreed, although Nirvana, at least in the Pali tradition (which I'm not pushing) does have a sense in which all phenomena do cease, depending on who you ask, Nirvana without residue/Arahattaphala Samadhi (Nanananda), Timless, Cessation of the Personality Factors/Unconstructed Discernment (Peter Harvey), Nirvana without residue post mortem (Buddhaghosa). But we're not talking about that so I'm happy to leave it there.

Nirvana is the cessation of hatred, greed and delusion. I said "destruction" before, and it seems you took issue with this word. I'll take your word for it, as you are a scholar and I respect that. But the general form of the proposition is not controversial as I understand it.

While I appreciate this exchange (I mean that) I'd like to return to where it started. When I asked why cessation wasn't an experience you said:

Malcolm wrote:

All experiences are necessarily conceptual.

aflatun said:

Can you explain how this relates?

You also said:

Malcolm wrote:

You cannot experience the absence of three poisons that have never arisen. This is why nirvana is peaceful. It is not an experience of an absence of anything. The three poisons never grew in the state of nirvana.

aflatun said:

I still need help with this. Nirvana is the cessation of the three poisons. Saying they never grew (why is this in the past tense) in the state of nirvana sounds redundant to me. Of course they didn't, the state of nirvana is itself their irreversible cessation. What were you getting at here?

Further, Nirvana is in one sense precisely experience which is no longer conditioned by hatred, greed and delusion. So it is six sense base experience marked by the absence of cognitive and affective distortions. For Buddha Joe, those afflictions were once present, after awakening they're absent. This absence would have to be discernible. How? For one, suffering is now impossible, always and forever.

Further you stated:

Malcolm wrote:

You cannot experience a tree that has never grown. Cessation is not the absence of something.

A cessation is the absence of cause for arising. Saying you can experience a cessation is like saying you can experience the sprout that never grows from a burnt seed.

aflatun said:

I can't resolve the two bolded statements. Help?

Malcolm wrote:

.

The absence of a cause is not the absence of something since there is nothing by which that absence may be identified.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 10:54 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

No, advocate and inspire people to ignore materialistic cravings. Instead turn them toward living the buddhadharma.

Malcolm wrote:

Oh yes, and throwing in your lot with Fundamentalist Christians Like Pence is really going to advance that agenda...

Nicholas Weeks said:

Ho Hum - straw man again...

Malcolm wrote:

No, this is what conservatism means now, guns and Jesus.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:59 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

For goodness sake, you really think it ended?

Malcolm wrote:

Definitely. Capitalism won.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:58 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

The secular ideologues of much of the Left still prefer political so-called solutions to try and fix samsara.

dharmagoat said:

What else? Do we leave it to rot?

Nicholas Weeks said:

No, advocate and inspire people to ignore materialistic cravings. Instead turn them toward living the buddhadharma.

Malcolm wrote:

Oh yes, and throwing in your lot with Fundamentalist Christians Like Pence is really going to advance that agenda...

Author: Malcolm

Date: Saturday, May 20th, 2017 at 7:57 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

For those who prefer videos to texts, ponder (not react immediately, if possible) on these offerings:

<https://www.youtube.com/user/VOCvideos>

Malcolm wrote:

Oh for lord's sake man. You're still fighting the cold war.

Nicholas Weeks said:

For goodness sake, you really think it ended? The secular ideologues of much of the Left still prefer political so-called solutions to try and fix samsara.

Malcolm wrote:

You prefer the Christocratic Right?

Author: Malcolm

Date: Saturday, May 20th, 2017 at 6:21 AM

Title: Re: Confused about nature of mind introduction

Content:

Johnny Dangerous said:

Song of the Vajra only requires that you've had direct introduction, Same for Rushens, Semdzins, Lojong. It doesn't have a separate lung or anything that I know if.....

Pero said:

Song of the Vajra is a mantra and requires lung. But Rinpoche gives it every retreat.

Johnny Dangerous said:

Really? I don't recall that in any of the lists of lungs given in the ones I've done, but i'll take your word for it.

Malcolm wrote:

Dude, it is in the short thun, etc.. And he always gives the lung for it when he explains Ati Guru Yoga.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 6:20 AM

Title: Re: Socialism & Communism

Content:

Nicholas Weeks said:

For those who prefer videos to texts, ponder (not react immediately, if possible) on these offerings:

<https://www.youtube.com/user/VOCvideos>

Malcolm wrote:

Oh for lord's sake man. You're still fighting the cold war.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 6:15 AM

Title: Re: Donald Trump Impeached

Content:

Nicholas Weeks said:

We conservatives ground our teeth for 8 years, you can suck it up can you not?

Malcolm wrote:

I am sorry, do you mean to say that you have changed your position and now actually believe this person is qualified to be president?

This is not a right/left issue. Oh wait, except the the fact that very few people in the GOP have any ...

And one more thing since we are on it — violence at protests is not confined exclusively to the far left. The far right is heavily invested in it as well.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 3:49 AM

Title: Re: Donald Trump Impeached

Content:

Coëmgenu said:

Exactly why I made this post.

Malcolm wrote:

Just stick with papers of record.

Coëmgenu said:

What does the term "papers of record" entail? Original documents?

Malcolm wrote:

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

In the US, that would be the NY Times, the Post, the LA Times, and the Wall Street Journal.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 3:30 AM

Title: Re: Donald Trump Impeached

Content:

smcj said:

I guess the left has fake news too.

Coëmgenu said:
Exactly why I made this post.

Malcolm wrote:
Just stick with papers of record.

Author: Malcolm
Date: Saturday, May 20th, 2017 at 2:54 AM
Title: Re: James Ford on kensho, from Pathos
Content:

aflatun said:
Has any dharma whatsoever arisen in the state of nirvana? Why are the three poisons exempt? Aren't they empty like everything else?

On your reading what distinguishes the two? What has changed? (Besides the fact that perception and feeling have "resumed" and one is walking about, etc). I'm guessing you wouldn't accept "the destruction of hatred, greed, delusion" as a valid answer here

Malcolm wrote:
In the context, nirvana is not the cessation of all phenomena, it is the cessation of all afflictive phenomena.

The three poisons are not things that can be destroyed, like pots. In order to destroy them, you would have to destroy the mind. In other words, you would have to "Destroy the village to save it, sir."

aflatun said:
Can you explain what the context is then?

Malcolm wrote:
There is no reason any positive dharmas will cease as a result of insight. The purpose of insight is to see what is negative and remove the causes for that.

Author: Malcolm
Date: Saturday, May 20th, 2017 at 2:51 AM
Title: Re: One Upmanship places on DW
Content:
Crazywisdom said:

PS game is what language is; its inescapable if the escape
Is sought from language. Actually yoga is the only escape , refuge, etc. Milarepa often
used the phrase, play words. We could also like Wittgenstein refer to the language game.
Or word games. Arranging syllables to direct an effect, this is a strategy. Strategy is game.
In language the game is to affirm potential of ego. They call ego games. It seems to me
that's all that happens ever. Look at me. I'm right. Feels good. Do it again. Now you
challenge or join the team.

Malcolm wrote:

The old "I am not gonna play your game" play.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 2:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Definitely knockoffs.

DGA said:

This looks like one of Rinpoche's designs for melong, no?

https://www.etsy.com/listing/268851337/melong-small-handmade-buddhist-pendant?ga_order=most_relevant&ga_search_type=all&ga_view_type=gallery&ga_search_query=melong&ref=sr_gallery_1

anyone know who the maker might be?

thoughts?

edit: another one

https://www.etsy.com/listing/268266865/melong-handmade-buddhist-pendant?ga_order=most_relevant&ga_search_type=all&ga_view_type=gallery&ga_search_query=melong&ref=sr_gallery_18

and other

https://www.etsy.com/listing/493959203/buddhist-pendant-melong-made-from?ga_order=most_relevant&ga_search_type=all&ga_view_type=gallery&ga_search_query=melong&ref=sr_gallery_3

Author: Malcolm

Date: Saturday, May 20th, 2017 at 2:08 AM

Title: Re: Donald Trump Impeached

Content:

Coëmgenu said:

Is Donald Trump actually getting impeached? I just read an article claiming that it was "official" "confirmed" and "inevitable".

Malcolm wrote:

We can only hope.

Author: Malcolm

Date: Saturday, May 20th, 2017 at 12:25 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Malcolm wrote:

The three poisons never arose in the state of nirvana, they are not in a state called unborn or nonarisen. There can be no such state, by definition

aflatun said:

Has any dharma whatsoever arisen in the state of nirvana? Why are the three poisons exempt? Aren't they empty like everything else?

Malcolm wrote:

You also have to distinguish between the absorption of cessation, nirodhasamapatti, and the subsequent attainment of cessation, where one is no longer subject to birth and death.

aflatun said:

On your reading what distinguishes the two? What has changed? (Besides the fact that perception and feeling have "resumed" and one is walking about, etc). I'm guessing you wouldn't accept "the destruction of hatred, greed, delusion" as a valid answer here

Malcolm wrote:

In the context, nirvana is not the cessation of all phenomena, it is the cessation of all afflictive phenomena.

The three poisons are not things that can be destroyed, like pots. In order to destroy them, you would have to destroy the mind. In other words, you would have to "Destroy the village to save it, sir."

Author: Malcolm

Date: Friday, May 19th, 2017 at 8:43 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

I don't think I've ever heard you say 'in a discussion with my teacher', or 'my teacher said this'. That's fine with me. I'm not setting you up for Malcom.

Malcolm wrote:

Astus has studied with a number of Zen teachers, and couple of Kagyu ones too, if I am not mistaken.

Author: Malcolm

Date: Friday, May 19th, 2017 at 8:41 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Malcolm wrote:

A cessation is the absence of cause for arising. Saying you can experience a cessation is like saying you can experience the sprout that never grows from a burnt seed.

aflatun said:

So the cause here would be ignorance? And the arising here would mean the arising of any dharma whatsoever?

Malcolm wrote:

You cannot experience the absence of three poisons that have never arisen. This is why nirvana is peaceful. It is not an experience of an absence of anything. The three poisons never grew in the state of nirvana.

aflatun said:

I think you're saying in the state of nirvana the three poisons (and any dharma) are unborn and unarisen (correct me if I misunderstand). But in saying this is an experience you're not saying it is rather a cognitive blackout, or a blank void?

Malcolm wrote:

The three poisons never arose in the state of nirvana, they are not in a state called unborn or nonarisen. There can be no such state, by definition.

You also have to distinguish between the absorption of cessation, nirodhasamapatti, and the subsequent attainment of cessation, where one is no longer subject to birth and death.

Author: Malcolm

Date: Friday, May 19th, 2017 at 8:31 PM

Title: Re: Confused about nature of mind introduction

Content:

Seeking Wisdom said:

Uh oh. Does this mean that I have not received rigpa tsal wang?

I've been reading some heavy stuff under the impression that I had. Might this be what's creating obstacles? What would you suggest as a course of action Malcolm?

Malcolm wrote:

You received it. The transmission anniversaries are no substitute for attending a webcast retreat, that is all I am saying. But they will give you a "kick in the pants."

Author: Malcolm

Date: Friday, May 19th, 2017 at 7:02 AM

Title: Re: Confused about nature of mind introduction

Content:

Seeking Wisdom said:

@Malcolm, Song of the Vajra is restricted. So not sure it's fair to expect a newbie to have read it going into things. I'll add it to my list though. And here I thought Dzogchen was the lazy man's path.

Malcolm wrote:

There is a very great misunderstanding that has arisen around the so called "transmission days." Originally they were anniversaries where the DC would gather every where in the world at the same time to do a practice related to that days anniversary.

Then, sometime in the late 90's, ChNN came up with the idea of doing remote transmissions guided by video tape. This was soon replaced by webcast transmissions.

But if you have not at least listened to ChNN intro to Dzogchen talks and so on, it is unlikely you will be properly prepared to receive transmission. So many people attend these webcast transmissions, but not understanding the real principle, they remain confused through no fault of their own.

Author: Malcolm

Date: Friday, May 19th, 2017 at 6:01 AM

Title: Re: James Ford on kensho, from Pathos

Content:

aflatun said:

EDIT: In your initial statement that these things (cessation of craving, insight into emptiness) are not experiences, perhaps you meant that they are not transient

meditation states? Not that they aren't literally within the domain of experience?

Malcolm wrote:

A cessation is the absence of cause for arising. Saying you can experience a cessation is like saying you can experience the sprout that never grows from a burnt seed.

Author: Malcolm

Date: Friday, May 19th, 2017 at 5:56 AM

Title: Re: James Ford on kensho, from Pathos

Content:

aflatun said:

No quarrel with that from me.

If I'm following you, you're contrasting nonconceptual wisdom of seeing emptiness for example (jnana, etc), vs. experience (always conceptual)?

Even if that's the case I'm not sure I understand how the cessation of craving is not an experience, as Astus said. Something that was previously present is gone (forever) and that absence is experienced. Thoughts?

Malcolm wrote:

You cannot experience a tree that has never grown. Cessation is not the absence of something.

aflatun said:

We're talking about cessation qua 3rd NT right? Nirvana is not the absence of hatred, greed, delusion?

Malcolm wrote:

You cannot experience the absence of three poisons that have never arisen. This is why nirvana is peaceful. It is not an experience of an absence of anything. The three poisons never grew in the state of nirvana.

Author: Malcolm

Date: Friday, May 19th, 2017 at 3:07 AM

Title: Re: James Ford on kensho, from Pathos

Content:

aflatun said:

Could you unpack this some? If they're not experiences what are they?

Malcolm wrote:

All experiences are necessarily conceptual.

aflatun said:

No quarrel with that from me.

If I'm following you, you're contrasting nonconceptual wisdom of seeing emptiness for example (jnana, etc), vs. experience (always conceptual)?

Even if that's the case I'm not sure I understand how the cessation of craving is not an experience, as Astus said. Something that was previously present is gone (forever) and that absence is experienced. Thoughts?

Malcolm wrote:

You cannot experience a tree that has never grown. Cessation is not the absence of something.

Author: Malcolm

Date: Friday, May 19th, 2017 at 2:14 AM

Title: Re: James Ford on kensho, from Pathos

Content:

dharmagoat said:

"Seeing", however it is meant metaphorically, still pertains to experience.

Astus said:

Not really. The third noble truth is the truth of cessation, the end of craving - that is not an experience. Seeing emptiness, the nature of phenomena, is the end of fabricating a self/substance, the cessation of conceptualisation, so again - that is not an experience.

aflatun said:

Could you unpack this some? If they're not experiences what are they?

Malcolm wrote:

All experiences are necessarily conceptual.

Author: Malcolm

Date: Friday, May 19th, 2017 at 1:36 AM

Title: Re: Confused about nature of mind introduction

Content:

conebeckham said:

Yes, different.....in some sense. And there are many other different methods---the Lama may make gestures, or speak a few words. Different approaches, but same goal. The more "gradual" questions are more in line with Mahamudra, or with Sem De Dzogchen, I think. Rigpai TselWang is a more "instant" approach, if that makes sense.

Malcolm wrote:

There are all kinds of "rig pa'i rtsal dbangs." For example, the fourth empowerment of the King's Tradition Avalokiteśvara is called "the empowerment of the potential of vidyā," there are eighteen rig pa'i rtsal dbangs connected with Sems sde, and so on.

conebeckham said:

They are all, more or less, "instant," though, yes? As opposed to, questioning/investigation sorts of approaches?

Malcolm wrote:

Not really, the eighteen rig pa'i rtsal dbangs takes a fairly long time, with a lot of explanations, etc. However, they work with experiences as well, not so much question and answer, as in the sems khrid approach.

Author: Malcolm

Date: Friday, May 19th, 2017 at 1:31 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

You are the one providing the quotes here.

Astus said:

I find it a good way to avoid stating things that are incompatible with the Dharma, furthermore, it allows everyone to cross reference it.

Anonymous X said:

Off the top of my head, the Buddha silently holds up a flower amidst a gathering of his followers. Only Kasyapa responds with a knowing smile. Hence, the transmission of the Dharma to Kasyapa, the first patriarch of Chan. These are nice stories, but how does this help you uproot the foundation of the self structure?

Malcolm wrote:

It helps if you know what kind of flower it was.

Author: Malcolm

Date: Friday, May 19th, 2017 at 1:28 AM

Title: Re: Confused about nature of mind introduction

Content:

michaelb said:

I was wondering about the difference between the kind of direct introduction or rigpa'i rtsal wang, where the lama shouts phat or some such syllable, compared to a more conversational pointing out, where the lama asks questions. Where/what is the mind, etc. Actually, at one Rigdzin Dupa wang the lama shouted a question.

Traditionally, are these two approaches seen as different?

conebeckham said:

Yes, different.....in some sense. And there are many other different methods---the Lama may make gestures, or speak a few words. Different approaches, but same goal. The more "gradual" questions are more in line with Mahamudra, or with Sem De Dzogchen, I think. Rigpai TselWang is a more "instant" approach, if that makes sense.

Malcolm wrote:

There are all kinds of "rig pa'i rtsal dbangs." For example, the fourth empowerment of the King's Tradition Avalokiteśvara is called "the empowerment of the potential of vidyā," there are eighteen rig pa'i rtsal dbangs connected with Sems sde, and so on.

Author: Malcolm

Date: Friday, May 19th, 2017 at 1:26 AM

Title: Re: Confused about nature of mind introduction

Content:

Seeking Wisdom said:

Hello every one. I've been browsing this board since I found it recently and haven't been able to find a concern I've been having in any other thread, so thought I'd register and ask.

I've been chasing after the dzogchen experience for some time now and earlier this year I watched a webcast with Chogyal Namkhai Norbu Rinpoche where he introduced rigpa through a guru yoga of Garab Dorje. I keep reading over and over that the introduction is to introduce you to the state of rigpa, and then afterwards you work with integrating what you were introduced to. It just so happens that I did not recognize anything (at least consciously) during the introduction, so I'm unsure how to work with meditating on something I had no recognition of in the first place. I paid full attention during the retreat and followed along closely with the visualizations and recitations. Am I just not a suitable candidate for Dzogchen?

What is the course of action I should take here, if any? If any one has any thoughts on this I'm all ears.

Thanks.

Malcolm wrote:

You do not understand the principle of the three transmissions, it seems. ChNN describes them very precisely on page-15-17 of the Song of the Vajra book.

In essence, a teacher communicates with words and symbols in order to generate an understanding of the meaning of the Great Perfection in the students mind. If you do not have an understanding of the verbal and symbolic transmissions, there is no way you

will enter into direct transmission. The direct transmission means being in the same state of knowledge as the teacher at the same time. This is why ChNN, when he gives retreats, explains the meaning of the direct introduction through words and symbols before he gives it. If you do not have a conceptual understanding of the meaning of Dzogchen going into direct introduction, you may not recognize what is being pointed out during transmission. He says:

Chogyal Namkhai Norbu said:

The third method, direct transmission, implies that one already has the knowledge of the oral and symbolic transmissions. Through these two, one has an idea of how to enter the real nature; then by using different experiences together, and by entering into that real nature at the same moment as the teacher, there is the possibility that one also receives direct transmission. So direct transmission implies the possibility of receiving knowledge, when the student already knows how to work while the teacher transmits that knowledge.

Author: Malcolm

Date: Friday, May 19th, 2017 at 12:04 AM

Title: Re: Presence and Awareness

Content:

Malcolm wrote:

If you are a student of ChNN, you have three main jobs:

- 1) Guru Yoga as a means of finding and then sustaining knowledge of your own state (rig pa).
- 2) Being present and aware, i.e. mindful and aware.
- 3) Working with circumstances.

dharmagoat said:

Hello Malcolm.

How would you describe what "working with circumstances" entails?

Malcolm wrote:

It means understanding your life in a practical way.

Author: Malcolm

Date: Friday, May 19th, 2017 at 12:04 AM

Title: Re: Presence and Awareness

Content:

TaTa said:

Would you say that sov is next in importance to those?

Malcolm wrote:

Song of the Vajra is a component of Guru Yoga, a support for it, if you will. So it comes in

1.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 9:44 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

How would you know what it is like to be in the presence of a Buddha or fully awakened being? There are many stories in Buddhist literature of sudden awakening in the presence of such a one.

Astus said:

Could you provide a few quotes from the sutras where people attained enlightenment because of the presence of a buddha?

Malcolm wrote:

Should be:

"Could you provide a few quotes from the sutras where people attained enlightenment because of being in the mere presence of a buddha?"

Author: Malcolm

Date: Thursday, May 18th, 2017 at 9:17 PM

Title: Re: One Upsmanship places on DW

Content:

Malcolm wrote:

Over on another

<https://dharmawheel.net/viewtopic.php?f=39&t=25540&start=20#p388058>, I identified a common oneupmanship play in the constant game of "Dharma" oneupmanship that goes on here at DW.

Please use this space to share your favorite oneupmanship plays and strategies here.

Possible themes for discussion

The nonduality play

The humblebrag play

etc.

Anders said:

Nice try, Malcolm. But you are simply not enlightened enough to fathom the plays that those of us who really get it play. You're just going to have to trust that I am doing it for

your sake. Of course, your rampant prapanca can't stomach that. But don't worry. That's why I am here for you.

Malcolm wrote:

You sound like Anonx.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 9:13 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

How would you know what it is like to be in the presence of a Buddha or fully awakened being?

Malcolm wrote:

The real question here is how would you? You keep on waffling on about Chan, yet you've never practiced it. You keep waffling on about koans, but you've never practiced the koan method. In fact, just as your posts over in the Dzogchen forum were deeply arrogant and uninformed (and no one who has not received teachings from a master is informed about Dzogchen), so too are your posts here.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:46 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

that is more or less correct, but not in the way you are putting it.

Malcolm wrote:

Buddhadharma is a direct oral tradition. You either in it or out of it.

Anonymous X said:

Neither in, nor out. Neither not in nor not out. Any others?

Malcolm wrote:

You can play all the word games you want. But what's the point?

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:38 PM

Title: Re: James Ford on kensho, from Pathos

Content:

dharmagoat said:

Don't forget Malcolm, you are in Zen territory here.

This subforum is populated by members that do not uphold the Vajrayana or Dzogchen view, and are generally willing only to accept the guidance of fellow Zen practitioners and teachers. With this in mind, please consider that your efforts here (no matter how well-intended) may be interpreted as trolling.

Malcolm wrote:

The person whom I am addressing has no relationship with the Buddhist tradition, much less Zen.

Anonymous X said:

that is more or less correct, but not in the way you are putting it.

Malcolm wrote:

Buddhadharma is a direct oral tradition. You either in it or out of it.

You just can't get it from books.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:32 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Malcolm wrote:

The person whom I am addressing has no relationship with the Buddhist tradition, much less Zen.

dharmagoat said:

Feel free to engage him on a general or non-Zen subforum.

Malcolm wrote:

I will engage with whomever I please on whichever sub-forum I please, thank you very much.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:27 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

So?

Malcolm wrote:

You just don't get it. Lack of a proper teacher is likely the root of it.

dharmagoat said:

Don't forget Malcolm, you are in Zen territory here.

This subforum is populated by members that do not uphold the Vajrayana or Dzogchen view, and are generally willing only to accept the guidance of fellow Zen practitioners and teachers. With this in mind, please consider that your efforts here (no matter how well-intended) may be interpreted as trolling.

Malcolm wrote:

The person whom I am addressing has no relationship with the Buddhist tradition, much less Zen.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:24 PM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

So?

Malcolm wrote:

You just don't get it. Lack of a proper teacher is likely the root of it.

Anonymous X said:

From your point of view, yes? Said, according what you wish to achieve.

Malcolm wrote:

Who said there was anything to achieve? That is not what the Buddha taught.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 11:48 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

So?

Malcolm wrote:

You just don't get it. Lack of a proper teacher is likely the root of it.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 11:43 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

I believe I mentioned some already in one of my posts above. When you spend 10 years around someone that doesn't grasp, you begin to understand the scope of this a lot more and how very rare it is. Living effortlessly without a shred of dis-ease. No self, no mind. Nothing to accomplish. Total presence. No fluctuations of any inner disturbance. That dude died while alive, much the same as Ramana.

Malcolm wrote:

Such a state does not indicate awakening. For example, in the Yoga Sūgtras, there is what they call "Kaivalya." A person who has attained kaivalya might appear much as you describe Ramana to be. Certainly my yoga guru discussed this in these terms: when you achieve liberation through Yoga, for you there will be nothing to do, just sit in your apartment, breath, eat, shit, until you die, absorbed in purusha.

But what distinguishes such a person? How does one know they are awakened, as opposed to resting in a mundane samadhi?

If your notion of liberation is divorced from putting an end to samsaric rebirth, how is it even relevant at all to Buddha's teachings? And if it is not relevant to Buddha's teachings, why waste your time here?

M

Anonymous X said:

Don't worry about me wasting my time. It is not your concern, thanks.

As my teacher used to say, that person who sought liberation is gone. All questions regarding statements like samadhi and awakening are only relevant to that person who was the seeker. The question of how do you know is not relevant and never comes up. There is no movement to pose and answer these questions. Only when there is self do these questions get asked.

Because you believe in the system you follow, every experience is going to be filtered through this model. This is the thing that has to stop, IMO. It is a form of grasping and shows that the comparative mind is still dominant. It is nothing more than an intellectual exercise that we think is 'sacred'. Every thing you do revolves around your sense of self. If that ever stops, really stops, let me know. I will be the first in line to wai to you.

Malcolm wrote:

You really don't get the point. But it is not surprising since you are not someone who has entered Buddha dharma.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 4:14 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

How many people have you met who have ended grasping?

Malcolm wrote:

How would you tell? What are the observable characteristics of such a person?

boda said:

They should be at least relatively stress-free, right? There are many observable expressions of stress.

Malcolm wrote:

There are all kinds of stress. Some more observable than others.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 2:41 AM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Anonymous X said:

My main teacher was not a Buddhist...

Malcolm wrote:

That explains everything.

Anonymous X said:

A path is always tied to time and space.

Malcolm wrote:

So are you.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 2:05 AM

Title: Re: Me too! Me too!

Content:

smcj said:

From "Moonbeams of Mahamudra" by Treleg R. introduction:

(The erratic capitalization is from the book.) It is important to understand that this

Mahamudra system goes beyond Tantra. The text contains a discussion on the relationship between Tantra and Mahamudra but Mahamudra is not confined to conventional tantra practices. The goal of all higher tantric practices is to realize mahamudra, but Mahamudra meditation is a distinct meditative system. Conventional tantra practices include visualizations of deities, mantra recitation, ritual practices, chanting, and so on. Not so in Mahamudra meditation. Mahamudra does not rely on any of these things or even regard them as important. We can practice Mahamudra without practicing Tantra or we can practice it in conjunctions with Tantra, but the Mahamudra system as presented in this manual is a complete and distinct practice in its own right. I just wanted to make the point that Dzogchen does not monopolize this kind of approach.

(Me too! Me too!)

Malcolm wrote:

Correct, but indeed, as Machig Labdron says of the dharmadhātu after going through all the yānas, including Dzogchen and Mahāmudra:

The ignorant and confused are deluded

because they know and apprehend the dharmadhātu as an object [...]

All of these knowledges (rig pa)

are knowledges that know objects.

Those [knowledges that] possess objects are not true.

There is nothing to know in the mind without objects.

Whoever knows is bound by knowledge.

Author: Malcolm

Date: Thursday, May 18th, 2017 at 1:49 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

How many people have you met who have ended grasping?

Malcolm wrote:

How would you tell? What are the observable characteristics of such a person?

Anonymous X said:

I believe I mentioned some already in one of my posts above. When you spend 10 years around someone that doesn't grasp, you begin to understand the scope of this a lot more and how very rare it is. Living effortlessly without a shred of dis-ease. No self, no mind. Nothing to accomplish. Total presence. No fluctuations of any inner disturbance. That dude died while alive, much the same as Ramana.

Malcolm wrote:

Such a state does not indicate awakening. For example, in the Yoga Sūtras, there is what they call "Kaivalya." A person who has attained kaivalya might appear much as you describe Ramana to be. Certainly my yoga guru discussed this in these terms: when you

achieve liberation through Yoga, for you there will be nothing to do, just sit in your apartment, breath, eat, shit, until you die, absorbed in purusha.

But what distinguishes such a person? How does one know they are awakened, as opposed to resting in a mundane samadhi?

If your notion of liberation is divorced from putting an end to samsaric rebirth, how is it even relevant at all to Buddha's teachings? And if it is not relevant to Buddha's teachings, why waste your time here?

M

Author: Malcolm

Date: Thursday, May 18th, 2017 at 1:03 AM

Title: Re: James Ford on kensho, from Pathos

Content:

Anonymous X said:

How many people have you met who have ended grasping?

Malcolm wrote:

How would you tell? What are the observable characteristics of such a person?

Author: Malcolm

Date: Thursday, May 18th, 2017 at 12:41 AM

Title: Re: Presence and Awareness

Content:

HandsomeMonkeyking said:

Hello,

Some teachers speak about presence and others about awareness, others use both terms. Is there a difference or are this synonyms?

CNN also uses the word contemplation. What is the tibetan word he uses 'contemplation' for?

Thank you

Malcolm wrote:

Presence = dran pa = smṛti = mindfulness

Awareness = shes bzhin = saṃprajāna = awareness

Contemplation = ting nge 'dzin = samadhi = samadhi.

Smṛti and saṃprajāna always accompany one another. If you are being mindful, you are

being aware. If you are being aware, you are being mindful.

If you are a student of ChNN, you have three main jobs:

- 1) Guru Yoga as a means of finding and then sustaining knowledge of your own state (rig pa).
- 2) Being present and aware, i.e. mindful and aware.
- 3) Working with circumstances.

That's it.

We can add a fourth:

Do your best.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 10:33 PM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Malcolm wrote:

(bracketing Chan/Zen here).

.

Queequeg said:

What do you mean? Zen is or is not Sutrayana?

Malcolm wrote:

Zen/Chan is special case. It is included with sūtrayāna in general. But we cannot say that its methodology is strictly analytical or merit accumulation based.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 9:25 PM

Title: Re: Jiddu Krishnamurti

Content:

Grigoris said:

I have read the history of this and it does not seem COMPLETELY unlikely to me. Again though: the point is that Christians found the essence of the tale important enough to include it in their canon.

Malcolm wrote:

It does not mean that they were aware of its origin, and there is no evidence to suggest that they were, since the tale was quite garbled and out of its context by the time it reached the the Christian world, and also quite a long time after the last Buddhist monasteries in Eastern Iran, etc. were deserted.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 9:21 PM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Malcolm wrote:

But if for example, one still believes in purusha or brahmin as an ultimate self/principle, then you will not make much progress in your practice beyond accumulation merit for a better rebirth, as well as having made a solid connection with a Buddhist guru.

Losal Samten said:

Believing in the ontologically existent perfected nature would also merely lead to cultivating merit, no? it is a breakage of samaya to abandon the view of emptiness free from extremes. So there is that as well.

And Yogacara's emptiness is not nisprapanca.

Malcolm wrote:

As for question one: provided that one engaged in the standard set of virtuous deeds, but not on its own as a belief.

Yogācārins certainly thought their presentation of emptiness was niṣprapañca. So do Theravadins.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 8:56 PM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Anonymous X said:

Can you really state that Jesus' view is incorrect

Malcolm wrote:

Sure.

Anonymous X said:

And, btw, what do they do with all those dead non-buddhists? Where do they go?

Malcolm wrote:

They remain right here with us in samsara until they meet the Dharma.

Anonymous X said:

Is the after life segregated? And, how bout those billions of Muslims?

Malcolm wrote:

There is no "afterlife," there is just this endless round of samsara. Most sentient beings will not get out anytime soon.

Anonymous X said:
Are the Vajrayanas really top shelf...?

Author: Malcolm
Date: Wednesday, May 17th, 2017 at 8:49 PM
Title: Re: How can one with "wrong" view become a Buddha?
Content:

Boomerang said:
A person like that could have confidence in place of doubt. Through a mixture of arrogance, optimism, and under-education, they could believe that they understand Buddhadharma at its core. And if anyone objects to the idea that Brahman and emptiness are equal, it's just a sign that the objector is confused. If a person like that received empowerment and practiced a sadhana on the basis of that empowerment, could they become a Buddha?

Malcolm wrote:
No, because their fundamental confusion will interfere with the meaning of the view pointed out during empowerment. Of course, if through practicing they abandoned this confused idea well then, no problem.

It is not the same with respect to Yogacara and Madhyamaka. Both advocate emptiness as correct view.

Boomerang said:
Alright, if I'm understanding this correctly, there are multiple views of reality. The ultimate view is the tantric view. Below that, there are various sutra mahayana views. All of these are okay for receiving empowerment. Below that there are non-Buddhist views of reality, and these interfere with empowerment such that attaining Buddhahood is impossible. However, even if one receives empowerment while holding a confused view, they can grow out of it through practicing, and then they can become a Buddha.

Is all of that correct?

Malcolm wrote:
The view gained through empowerment/direct introduction is experiential. The views of sūtra are analytical (bracketing Chan/Zen here).

In sutrayāna, it is important that one's view in equipoise and post-equipoise match. It is for this reason that Madhyamakas such as Candrakīrti assert one cannot attain the path of seeing via Yogācāra. This is because one's view in equipoise is a product of analysis.

If one faithfully practices the methods of sadhana, however, the method itself

familiarizes one with the experiential view gained in empowerment that corresponds with the correct view arrived at in sūtrayāna equipoise. Then, it does not matter whether you advocate Yogācāra or Madhyamaka, since both are within the general rubric of Mahāyāna and emphasize the two-fold emptiness.

With respect to that, even if you hold very wrong views, such Advaita, Samkhya, and so on, theoretically cultivation of sadhana methods of the Buddha can help you overcome these views through the development of the two accumulations. But if for example, one still believes in puruṣa or brahmin as an ultimate self/principle, then you will not make much progress in your practice beyond accumulation merit for a better rebirth, as well as having made a solid connection with a Buddhist guru.

There is however one other slight problem with thinking you can hold Hindu views while practicing Buddhist Vajrayāna sadhana — it is a breakage of samaya to abandon the view of emptiness free from extremes. So there is that as well.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 12:15 PM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Boomerang said:

If a person received empowerment and practiced a sadhana on the basis of that empowerment all while believing Brahman and emptiness were synonymous, could they become a Buddha?

Malcolm wrote:

No, I don't think so. Why? Because they would have a fundamental doubt about the veracity of Buddhadharma.

Boomerang said:

A person like that could have confidence in place of doubt. Through a mixture of arrogance, optimism, and under-education, they could believe that they understand Buddhadharma at its core. And if anyone objects to the idea that Brahman and emptiness are equal, it's just a sign that the objector is confused. If a person like that received empowerment and practiced a sadhana on the basis of that empowerment, could they become a Buddha?

Malcolm wrote:

No, because their fundamental confusion will interfere with the meaning of the view pointed out during empowerment. Of course, if through practicing they abandoned this confused idea well then, no problem.

It is not the same with respect to Yogacara and Madhyamaka. Both advocate emptiness as correct view.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 11:50 AM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Boomerang said:

Thank you for the answers everybody. Okay, so if I understand this correctly, two people practicing Vajrayana could have diametrically opposed beliefs on what emptiness means, but as long as they both had Mahayana motivation they would both become Buddhas.

Malcolm wrote:

No, it is based on the fact they both have received empowerments and are practicing their sadhana on the basis of those empowerments.

Boomerang said:

If a person received empowerment and practiced a sadhana on the basis of that empowerment all while believing Brahman and emptiness were synonymous, could they become a Buddha?

Malcolm wrote:

No, I don't think so. Why? Because they would have a fundamental doubt about the veracity of Buddhadharma.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 11:22 AM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Boomerang said:

Thank you for the answers everybody. Okay, so if I understand this correctly, two people practicing Vajrayana could have diametrically opposed beliefs on what emptiness means, but as long as they both had Mahayana motivation they would both become Buddhas.

Malcolm wrote:

No, it is based on the fact they both have received empowerments and are practicing their sadhana on the basis of those empowerments.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 10:33 AM

Title: Re: Entry into gcod

Content:

michaelb said:

Probably a good idea to receive Yumka Dechen Gyalmo empowerment, though. There's only a peaceful dakini (Dechen Gyalmo) and wrathful dakini (Sengedongma) empowerment in LN, and other practices (like Tara, maybe) rely on those.

Malcolm wrote:

No, you just need to receive direct introduction.

michaelb said:

What do you mean by "direct introduction", what term are you translating here? I assume you would also need lung and tri?

I suppose I'm wondering what the difference between nam mkha'i sgo 'byed, ngo sprod spras pa and rig pa'i rtsal dbang is.

Just to add, I think it's quite a Longchen Nyingthig thing to receive empowerments and that rather than just rely on direct introduction(?)

Malcolm wrote:

This particular chod is grounded in Dzogchen. All you need to practice this chod is direct introduction, ala, first phrase of Garab Dorje.

Of course you also need the lung for the practice, but you certainly do not need to receive any kind of empowerment, including "the opening of the sky door." Having said that, it is not a fault to receive Dechen Gyalmo, etc. It just isn't necessary.

This of course has a lot to do with a difference in perspective about empowerments from an Ati point of view and a Maha or Anuyoga point of view.

[Mod note: This topic had been necroed and was split to here:]

<https://www.dharmawheel.net/viewtopic.php?p=663428#p663428>

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 10:25 AM

Title: Re: Turning the light around (asraya-paravrtti)

Content:

鐵觀音 said:

Yet,

when I hear this translation from Linji, the only thing which sounds close is the advaitic technique of "being aware of awareness". Ramana's self-inquiry is a close second.

Malcolm wrote:

Pardon me for butting in here, but there is a strong sympathy in Western Zen circles for Advaita.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 10:22 AM

Title: Re: How can one with "wrong" view become a Buddha?

Content:

Boomerang said:

By "wrong" view, I'm referring to the shentong-rangtong divide. Apparently, certain schools of Tibetan Buddhism favor one over the other. And apparently, people practitioners from both sides have become enlightened.

Malcolm wrote:

It is because the "view" in Vajrayāna is not a result of intellectual analysis, it is experientially based on the third and fourth empowerments/direct introduction/pointing out instructions.

So, from this perspective, it really does not matter much what your post-equipoise intellectual view may be.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 4:36 AM

Title: Re: Jiddu Krishnamurti

Content:

Malcolm wrote:

They did not know it was from the Buddha's life. If they had, they would have excluded it.

Grigoris said:

You are assuming they did not know it. Given the amount of intellectual cross-fertilisation that existed in the region my assumption would be that they did know it was the life of Buddha but they changed names and identities to protect the innocent.

Malcolm wrote:

No, it is completely unlikely. Please read the history of this.

Grigoris said:

The fact that they considered it important enough to include it in their narrative shows the value they attached to it.

Malcolm wrote:

I understand it as a dis of Buddhists and Buddhism. Your mileage may vary.

Grigoris said:

I would hardly call Kalacakra's description of all the leading patriarchs of the Abrahamic religions respectful in anyway.

I also fail to see the relevance of this statement.

Malcolm wrote:

According to you, it should be AOK, since it is in someones religious book.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 3:03 AM

Title: Re: One Upsmanship places on DW

Content:

Nicholas Weeks said:

How about favorite oneupmanship players? I nominate thee, Malcolm.

Malcolm wrote:

Glad I rate as one of your favorites, Nick.

Anonymous X said:

Malcolm, since you put yourself in the position of arbiter of these things so often with your one line posts that usually make a statement but not much of a real explanation, it's hard to wrap my head around most things you post except the most rudimentary responses of yes and no. If you're going to act as a teacher, which your title supposedly says you are, I'm not seeing much compassionate response to the ignorance of many of us. Teachers are often inspirations. They act with benevolence and caring. I would take a page out of Meido's book and try for a more balanced response in posting.

Malcolm wrote:

1) I am not the arbiter of anything. 2) Who said I am acting as a teacher? 3) Meido is Meido and Malcolm is Malcolm. Just accept it. This is not a beauty contest. You're kind of new around here so I guess it is taking you a little while to acclimatize to the altitude.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 2:54 AM

Title: Re: Jiddu Krishnamurti

Content:

Malcolm wrote:

But they has no idea the story of Baarlam and Josaphat was in fact based on the Buddha's life.

Grigoris said:

So what? The point is that they identified the positive characteristics/message in the tale of the Buddha's life and considered it important enough to make it pert of their canon.

Malcolm wrote:

They did not know it was from the Buddha's life. If they had, they would have excluded it.

Grigoris said:

I don't see how being an Avatar of Vishnu could possibly be disrespectful. Followers of Vishnu worship his avatars because their actions were expressions of the will of their god. How is that disrespectful???

Malcolm wrote:

it is disrespectful, for example, because it is clearly a political narrative penned at the expense of Buddhists. On the other hand, when people call for infidels and heretics to be slaughtered because their god tells them too, I guess that is not disrespectful either. Onward Christian Warriors!

Grigoris said:

Buddha fooled the Asura, Parashurama destroyed the greedy Kshatriya clans, Vamana vanquished the demon king Bali after he abused his powers and starts to destroy the universe, etc... Isn't Vishnu's tenth avatar the Kalki that features as one of the saviours of humanity, and bringer of the Golden Age, in the Kalachakra?

Malcolm wrote:

Kalachakra definitely uses the scheme of the ten avatars of Vishnu for its own purposes.

I would hardly call Kalachakra's description of all the leading patriarchs of the Abrahamic religions respectful in anyway.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 2:21 AM

Title: Re: Jiddu Krishnamurti

Content:

Grigoris said:

The Buddha Shakyamuni is also considered an Avatar of Vishnu, a Christian Saint in Orthodox Christianity and Catholicism (St Josaphat), etc... So why would it seem strange that a "non-Buddhist" would show respect for the Buddha?

Malcolm wrote:

But they has no idea the story of Baalam and Josaphat was in fact based on the Buddha's life.

As an avatar, it is hardly a respectful thing — Buddha was an avatar of Vishnu sent to deceive the Asuras.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 1:00 AM

Title: Re: Interaction with spirits

Content:

RikudouSennin said:

How does TB view the spirits of a given religion like Yemoja for example?

I assume they may just be considered worldly beings, not worthy of refuge but may be

helpful in particular situations

Malcolm wrote:

They are worldly, so, use care.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 12:31 AM

Title: Re: One Upmanship places on DW

Content:

dzogchungpa said:

Great thread, but I think we should use gender-neutral language, i.e. 'one-uppersonship' etc.

Malcolm wrote:

Nice move. We have to unclude this in the PC strategy guide.

Author: Malcolm

Date: Wednesday, May 17th, 2017 at 12:15 AM

Title: Re: One Upmanship places on DW

Content:

Malcolm wrote:

Glad I rate as one of your favorites, Nick.

Nicholas Weeks said:

As 'one of' ? Come now, you know you are The One.

conebeckham said:

What should we call this particular strategy?

Malcolm wrote:

Ironic flattery.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 11:57 PM

Title: Re: One Upmanship places on DW

Content:

Nicholas Weeks said:

How about favorite oneupmanship players? I nominate thee, Malcolm.

Malcolm wrote:

Glad I rate as one of your favorites, Nick.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 11:30 PM

Title: Re: How is this not Advaita?

Content:

Malcolm wrote:

SMCJ, you are just so relative.

smcj said:

Well yes, and proudly so. 40 years ago I figured out that if on the ultimate level there is nothing to be done then I need not concern myself with it. But since I don't like suffering it was/is important for me to focus my attention on the relative. Like, you could not even be in the same place with nonduality at the same time.

I've always understood nonduality to be how things actually are. If so, how is it possible to be apart from it again? What a loser.

I'm 62 and still doing NgonDro. So guilty as charged.

Malcolm wrote:

Well, then there is the "irony is lost on you play."

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 11:22 PM

Title: One Upsmanship places on DW

Content:

Malcolm wrote:

Over on another

<https://dharmawheel.net/viewtopic.php?f=39&t=25540&start=20#p388058>, I identified a common oneupmanship play in the constant game of "Dharma" oneupmanship that goes on here at DW.

Please use this space to share your favorite oneupmanship plays and strategies here.

Possible themes for discussion

The nonduality play

The humblebrag play

etc.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 11:18 PM

Title: Re: How is this not Advaita?

Content:

Malcolm wrote:

An addendum, the other oneupmanship play, though more rarely seen, is the "speak from your own experience" play. This play is designed to shut down any all discussion whatsoever, because most people are not so foolish as to say things like, "Yeah man, I am so totally sure my samadhi has destroyed all my afflictions because that is my experience, man."

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 11:04 PM

Title: Re: How is this not Advaita?

Content:

smcj said:

...so it won't happen.

Promise?

Malcolm wrote:

SMCJ, you are just so relative. Like, you could not even be in the same place with nonduality at the same time. You are also so totally cognizable, absolutely subject to madhyamaka analysis. Sheesh. What a loser.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 11:00 PM

Title: Re: If everyone has buddha nature...

Content:

smcj said:

Buddha Nature is a popular translation of "Tathagatagarbha". From Wiki:

Malcolm wrote:

In fact it is a translation of buddhagarbha.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 10:50 PM

Title: Re: How is this not Advaita?

Content:

smcj said:

It is always fun to watch the ultimate oneupmanship game on DW which always ends in the stalemate of ultimate truth.

I look forward to the time, probably soon, when I can quote that back to you.

Malcolm wrote:

Time is empty, so it won't happen, and even if it does happen, it won't be real. And even you do quote it back to me, I will be comfortable in the knowledge it is all just your proliferation, far away from the meaning of nonduality, truth, Jesus, the Akashic record, and the advent of Lord Maitreya (who, I am reliably informed, works as a quant for Morgan Stanley).

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 10:33 PM

Title: Re: How is this not Advaita?

Content:

Astus said:

"To say that the mind is rattled and the nature is composed is the view of other ways; to say that the nature is clear and deep and the form shifts and moves is the view of other ways. The study of the mind and study of the nature on the way of the buddha are not like this. The practice of the mind and practice of the nature on the way of the buddha are not equivalent to the other ways. The clarification of the mind and the clarification of the nature on the way of the buddha, the other ways have no share in."

(Dogen:

https://web.stanford.edu/group/scbs/sztp3/translations/shobogenzo/translations/sesshin_sessho/translation.html)

Malcolm wrote:

Excellent case in point.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 8:43 PM

Title: Re: How is this not Advaita?

Content:

Malcolm wrote:

It is always fun to watch the ultimate oneupsmanship game on DW which always ends in the stalemate of ultimate truth.

Such conversations always begin with person A giving a perfectly sensible and rational proposition from the perspective of conventional truth. Person B then seems absolutely compelled to blow up the former's statement by invoking some principle they regard as ultimate such as emptiness, nonduality, freedom from extremes, to show that person A's proposition is invalid. It is really funny and really pathetic at the same time.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 7:52 PM

Title: Re: Entry into gcod

Content:

Malcolm wrote:

No, there is no specific empowerment for this chö text.

Khechara said:

Thank you for the information!

michaelb said:

Probably a good idea to receive Yumka Dechen Gyalmo empowerment, though. There's only a peaceful dakini (Dechen Gyalmo) and wrathful dakini (Sengedongma) empowerment in LN, and other practices (like Tara, maybe) rely on those.

Malcolm wrote:

No, you just need to receive direct introduction.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 5:08 AM

Title: Re: Western geshe and khenpos

Content:

Virgo said:

Malcolm is one of the few people who hold the distinguished title of Loppon.

Kevin

Adamantine said:

What is the difference between loppon and khenpo?

I know a loppon who has a very limited breadth of knowledge, I think it was just an honorary title I guess. . or maybe it acknowledges their competence and capacity in a particular focus of Dharma practice and study, rather than a wide one. I think Khenpo usually indicates someone with a vast breadth of knowledge in the Dharma, that's why I am asking.. never been clear on the meaning of loppon.

Virgo said:

It means the Tibetan for acharya.

Kevin

Malcolm wrote:

I have met some pretty stupid khenpos...there are some who are really just business khenpos.

Author: Malcolm

Date: Tuesday, May 16th, 2017 at 1:54 AM

Title: Re: Selfhood between births and karma

Content:

pothigai said:

The assertion that only animals and humans forget their past lives is based on the Abhidharma, which I would suppose is considered to be a authoritative source for such an assertion in the context of Buddhist discourse.

boda said:

I just downloaded the manual of Abhidhamma from buddhanet.net. There's not a single instance of 'clairvoyant' contained within it.

Malcolm wrote:

The term in Pali is Abhiññā:

Abhiññā1 (f.) [fr. abhi + jñā, see jānāti]. Rare in the older texts. It appears in two contexts. Firstly, certain conditions are said to conduce (inter alia) to serenity, to special knowledge (abhiññā), to special wisdom, and to Nibbāna. These conditions precedent are the Path (S v.421 = Vin i.10 = S iv.331), the Path + best knowledge and full emancipation (A v.238), the Four Applications of Mindfulness (S v.179) and the Four Steps to Iddhi (S. v.255). The contrary is three times stated; wrong -- doing, priestly superstitions, and vain speculation do not conduce to abhiññā and the rest (D iii.131; A iii.325 sq. and v.216). Secondly, we find a list of what might now be called psychic powers. It gives us 1, Iddhi (cp. levitation); 2, the Heavenly Ear (cp. clairaudience); 3, knowing others' thoughts (cp. thought -- reading); 4, recollecting one's previous births; 5, knowing other people's rebirths; 6, certainty of emancipation already attained (cp. final assurance). This list occurs only at D iii.281 as a list of abhiññās. It stands there in a sort of index of principal subjects appended at the end of the Dīgha, and belongs therefore to the very close of the Nikāya period. But it is based on older material. Descriptions of each of the six, not called abhiññā's, and interspersed by expository sentences or paragraphs, are found at D i.89 sq. (trsl. Dial. i.89 sq.); M i.34 (see Buddh. Suttas, 210 sq.); A i.255, 258 = iii.17, 280 = iv.421. At S i.191; Vin ii.16; Pug 14, we have the adj. chaḷabhiññā ("endowed with the 6 Apperceptions"). At S ii.216 we have five, and at S v.282, 290 six abhiññā's mentioned in glosses to the text. And at S ii.217, 222 a bhikkhu claims the 6 powers. See also M ii.11; iii.96. It is from these passages that the list at D iii. has been made up, and called abhiññā's.

Afterwards the use of the word becomes stereotyped. In the Old Commentaries (in the Canon), in the later ones (of the 5th cent. a.d.), and in medieval and modern Pāli, abhiññā, nine times out ten, means just the powers given in this list. Here and there we find glimpses of the older, wider meaning of special, supernormal power of apperception and knowledge to be acquired by long training in life and thought. See Nd1 108, 328 (expln. of ñāṇa); Nd2 s. v. and N0. 466; Ps i.35; ii.156, 189; Vbh 228, 334; Pug 14; Nett 19, 20; Miln 342; Vism 373; Mhvs xix.20; DA i.175; DhA ii.49; iv.30; Sdhp 228, 470, 482. See also the discussion in the Cpd. 60 sp., 224 sq. For the phrase sayam abhiññā sacchikatvā and abhiññā -- vosita see abhijānāti. The late phrase yatho

abhiññaṃ means 'as you please, according to liking, as you like', J v.365 (= yathādhippāyaṃ yathāruciṃ C.). For abhiññā in the use of an adj. (°abhiñña) see abhiñña

Author: Malcolm

Date: Monday, May 15th, 2017 at 7:36 PM

Title: Re: Interaction with spirits

Content:

Malcolm wrote:

... And of course, confessions are a very important part of the Sang rite; absent, for example in Chö.

Quay said:

Perhaps in some, but certainly not all? For instance in a widely practiced medium-length Thröma practice one finds the confession:

The karma, delusion and non-virtue of all my lives,

I acknowledge and confess with intense remorse.

Or am I misunderstanding the remarks about sang, confession and such as regards offerings to the four classes?

Malcolm wrote:

That is a deity yoga sadhana, not the four feasts per se. Of course, in the preliminaries of a given cho rite there might be a standard confession in the seven limb framework, but in the main body of the practice.

Author: Malcolm

Date: Monday, May 15th, 2017 at 7:33 PM

Title: Re: all emotions are pain?

Content:

Grigoris said:

You are avoiding my question, and I am not engaging in nitpicking, I am trying to understand your opinion.

I am not engaging in judgement of others, I am engaging in this line of questioning because I find MYSELF sometimes engaging with non-afflicted objects in an afflicted manner.

Which is why your statement comes as a surprise to me: not on the basis of my experience of the actions of others, but on the basis of my own experience.

Malcolm wrote:

If one's "practice" is involved with the eight worldly dharmas, it is not sublime Dharma practice, and in the words of the Kadampa seven point mind training, one should not reduce gods to demons.

If one's set one's activities with the right motivation, how can they lead to anything other than the development of the 37 adjuncts to awakening, beginning with the five indriyas: faith, diligence, mindfulness, samadhi and wisdom?

Author: Malcolm

Date: Monday, May 15th, 2017 at 9:44 AM

Title: Re: Tersar

Content:

Punya said:

Thanks for the extra info.

I'm still interested in why some recent terma collections are known as tersar and some are seemingly not.

Malcolm wrote:

Gsar means new or recent.

Author: Malcolm

Date: Monday, May 15th, 2017 at 3:34 AM

Title: Re: all emotions are pain?

Content:

Grigoris said:

If an un-afflicted object can give rise to an afflicted state, then why would the reaction to the object (an object in it's own right) not be capable of giving rise to an afflicted state?

I mean surely one can approach circling a stupa as a possession: "My circumambulation."

Or circumambulation can be practiced for self-centred purposes.

Etc...

Malcolm wrote:

Even the Buddha talked about "his robes, his sangha." Conventional markers of identity and possession are not necessarily afflictive.

The point of practicing Dharma is to cause positive path dharmas to arise in the mind, and transforming afflictive positive mental factors into nonafflictive positive mental factors.

I really have no idea why anyone practicing Dharma would practice for any other reason. Certainly there are people who appear to be practicing sublime Dharma who are in fact practicing the eight worldly Dharmas, but what is the point of dwelling on the mistakes

of others?

You initially brought up this unqualified example:

I can, for example, have a pleasurable feeling while circling a stupa and then get attached to the action and feeling, so that when I am not circling a stupa I feel distress (or I feel a desire/need to experience the positive feeling again and this brings me distress.

I responded to your example with the assumption that you were presenting in good faith an example of sublime Dharma practice that somehow could lead to suffering. Now I find myself in another exchange with you that seems to be heading nowhere but to pointless nitpicking over what are, from my perspective, needless trivialities.

Author: Malcolm

Date: Monday, May 15th, 2017 at 2:06 AM

Title: Re: all emotions are pain?

Content:

Grigoris said:

Let's try this from a different angle then: Would you agree that an un-afflicted object (a Buddha-rupa) for example, can elicit an afflicted mental state?

Malcolm wrote:

If approached as a possession, yes — which turns it into a zag bcas, a contaminated thing. If approached with devotion, no.

However you used the example of a Dharma practice (circumambulation), which is why I responded the way I did.

Author: Malcolm

Date: Monday, May 15th, 2017 at 12:25 AM

Title: Re: An interesting series of articles on Islamic mysticism...

Content:

Malcolm wrote:

This is very likely one of the best academic treatments of the subject: Mystical Dimensions of Islam by Annemarie Schimmel. Her Wiki page is here:

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

"Even prominent Sufis acknowledged her as one of the foremost experts on their history and tradition."

Author: Malcolm

Date: Sunday, May 14th, 2017 at 11:43 PM

Title: Re: TODAY'S MYSTERY OBJECT

Content:

MiphamFan said:

Reminds me more of Southeast Asian depictions of the Garuda

Malcolm wrote:

It's a Makara.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 11:39 PM

Title: Re: Interaction with spirits

Content:

Vasana said:

Would you mind elaborating on the various ways of going about clearing karmic debts if sang offering can sometimes be problematic?

Malcolm wrote:

Contemplation is the best way to remove all problems.

Vasana said:

True, problems and immediate threats subside naturally with contemplation just as the weapons of maras transformed into flowers when Buddha was close to [re]awakening.

But what about at other times when the strength of contemplation is not so unwavering due to various conditions? Or when all of the contemplation engaged with thus far has not rendered all debts clear? Or when you want to 'make peace' and make amends by addressing the particular debtor[s] more directly/personally ?

Malcolm wrote:

There is no chance you can ever clear these debts completely. We have been in samsara since beginningless time. There is absolutely no way we can eliminate all those obscurations by any methods of relative purification.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 11:20 PM

Title: Re: Interaction with spirits

Content:

Mantrik said:

Ah, perhaps it is just this sadhana then, or I misinterpreted:

"NGÖN GYI LEN CHAK TAM CHE CHANG GYUR CHIK

May all my karmic debts from the past be purified!

DA TA GYÜ LA MI NE TOL LO SHAK

In the present so that they do not remain in my mind-stream, I confess them!
MA ONG DRIB PE KHOR LOR MA GYUR CHIK
And in the future, may I never be drawn into the wheel of obscuration!"

Malcolm wrote:

Karmic debts are not just to the eight classes. The eight classes manifest as demons rather than gods because of such karmic debts; but that is not the whole extent of karmic debts. There are also being who ignore us because of karmic debt, etc., who will not help us, even if they do not actively harm.

Vasana said:

Would you mind elaborating on the various ways of going about clearing karmic debts if sang offering can sometimes be problematic?

Malcolm wrote:

Contemplation is the best way to remove all problems.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 11:16 PM

Title: Re: all emotions are pain?

Content:

dzogchungpa said:

I'm beginning to think that all discussions between Malcolm and Grigoris are pain.

Malcolm wrote:

Interactions with human beings always carry that risk.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 10:51 PM

Title: Re: all emotions are pain?

Content:

Grigoris said:

Didn't say it was, I said the attachment to it is. Attachment can occur to a pleasant feeling arising from a non-afflicted object too.

I can, for example, have a pleasurable feeling while circling a stupa and then get attached to the action and feeling, so that when I am not circling a stupa I feel distress (or I feel a desire/need to experience the positive feeling again and this brings me distress.

Malcolm wrote:

No, circling a stupa creates path dharmas. They will never result in suffering. They may be conditioned, but they are not contaminated.

Grigoris said:

You are quite obviously not reading what I am saying, so I am not going to attempt to engage you any further.

Malcolm wrote:

That pleasurable feeling is a path dharma. It will never bring you distress, and the desire to feel that again is in fact a positive mental factor called "faith." The distress at not doing something virtuous is another path dharma.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 10:39 PM

Title: Re: all emotions are pain?

Content:

Malcolm wrote:

That depends on whether that pleasant emotion arises for an afflictive object or not. The pleasant emotion is not in itself painful.

Grigoris said:

Didn't say it was, I said the attachment to it is. Attachment can occur to a pleasant feeling arising from a non-afflicted object too.

I can, for example, have a pleasurable feeling while circling a stupa and then get attached to the action and feeling, so that when I am not circling a stupa I feel distress (or I feel a desire/need to experience the positive feeling again and this brings me distress.

Malcolm wrote:

No, circling a stupa creates path dharmas. They will never result in suffering. They may be conditioned, but they are not contaminated.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 9:40 PM

Title: Re: all emotions are pain?

Content:

Grigoris said:

True, but ultimately even "positive" and pleasurable emotions can lead to suffering as they (in most cases) can lead to clinging and attachment to the pleasurable state.

Malcolm wrote:

That depends on whether that pleasant emotion arises for an afflictive object or not. The pleasant emotion is not in itself painful.

In any case, painful is also a poor translation of dukkha.

tiagolps said:

What translation would you give to the seal?

Malcolm wrote:

"All afflicted phenomena are suffering."

This refers to both material as well as mental states since all conditioned things are either afflicted or afflictive, apart from path dharma. Pain is not really a good word for dukkha since pain means "Middle English (in the sense 'suffering inflicted as punishment for an offense'): from Old French peine, from Latin poena 'penalty,' later 'pain.'"

Suffer means "Middle English: from Anglo-Norman French suffrir, from Latin sufferre, from sub- 'from below' + ferre 'to bear.'" When we look at Tibetan, it is sdug bsngal; sdug means in this context, means misery; ngal ba means exhausted or difficult. Thus we could gloss sdug bsngal as "exhausting misery."

Author: Malcolm

Date: Sunday, May 14th, 2017 at 9:22 PM

Title: Re: Tersar

Content:

Punya said:

TerNying meaning termas in the Nyingma tradition I suppose. Thank you, that takes care of my "new and recent" question. Any other thoughts or comments?

Malcolm wrote:

Gter rnying means old termas. All gter mas are by definition rNying ma since they are all connected with the legends surrounding the transmission of Dharma to Tibet by Padmasambhava, Vimalamitra, Vairocana, the king and the 25 five disciples.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 8:13 PM

Title: Re: Selfhood between births and karma

Content:

Boomerang said:

It is part of their karmic condition.

Malcolm wrote:

It has more to do with their specific mode of birth. Hell beings, pretas, devas and asuras, and bardo beings are all born by means of apparitional births. Thus they are all clairvoyant. All animals are born either via eggs, heat and moisture, or wombs. Humans of course are born from wombs.

Boomerang said:

Thank you Malcolm. Where does this teaching come from? I remembered hearing this fact about womb-birth versus apparitional birth somewhere, but because I don't know the source I didn't mention it in my previous posts.

Malcolm wrote:

Abhidharma.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 7:43 PM

Title: Re: all emotions are pain?

Content:

Odin said:

What does that mean that all emotions are pain?

Malcolm wrote:

Emotion is poor translation of kleṣa, i.e. affliction. A kleṣa is a painful mental state. Not all emotions are painful.

Grigoris said:

True, but ultimately even "positive" and pleasurable emotions can lead to suffering as they (in most cases) can lead to clinging and attachment to the pleasurable state.

Malcolm wrote:

That depends on whether that pleasant emotion arises for an afflictive object or not. The pleasant emotion is not in itself painful.

In any case, painful is also a poor translation of dukkha.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 10:50 AM

Title: Re: all emotions are pain?

Content:

Odin said:

What does that mean that all emotions are pain?

Malcolm wrote:

Emotion is poor translation of kleṣa, i.e. affliction. A kleṣa is a painful mental state. Not all emotions are painful.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 10:42 AM

Title: Re: Tersar

Content:

Punya said:

I've read that Tersar (Wylie: gter gsar) means a new or recently-revealed collection of treasure teachings from one treasure revealer (new and recent being relative terms) and have heard of the Dudjom Tersar and the Chokling Tersar.

But I'm aware there are other terma collections around, such as those by Jamyang Khyentse Wangpo, but I don't see them being called a Tersar. What constitutes a Tersar - is it a large volume of termas from one treasure revealer or does it have something to do with how widely they are taught?

Malcolm wrote:

All tersars become ternyings eventually.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 2:24 AM

Title: Re: Selfhood between births and karma

Content:

boda said:

Why do only humans and animals forget their past lives?

Boomerang said:

It is part of their karmic condition.

Malcolm wrote:

It has more to do with their specific mode of birth. Hell beings, pretas, devas and asuras, and bardo beings are all born by means of apparitional births. Thus they are all clairvoyant. All animals are born either via eggs, heat and moisture, or wombs. Humans of course are born from wombs.

Author: Malcolm

Date: Sunday, May 14th, 2017 at 12:34 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Lhasa said:

The thing is, they are long-time tantric practitioners, have siddhis, know all about how to use transmission links for negative activities and can easily counter my practice. I don't need practice, I need intervention. And I don't have a teacher who would do that.

Malcolm wrote:

You just need a repelling rite like Simhamukha. If you do this practice, then whatever

negativities they send will bounce off of you and back at them.

Lhasa said:

Ok, and what about the negativities already received and manifesting? I've done Simhamukha and Yamantaka for several years, it only seemed to make things worse. But I also had a naga problem at the same time, and that has been pacified because someone stepped forward to help with that. Maybe those practices will work better now. Things like shaktipat do not just go away, they need to be expelled. Thank you

Malcolm wrote:

I cannot give you a diagnosis. I can make general recommendations.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 11:45 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Lhasa said:

A former student of the 16th Karmapa, now an Advaita-Vedanta pujari huckster, and some Kashmir Shaivite vampires. Old Shiva-running-a-muck-ananda....among others.

treehuggingoctopus said:

Sounds like a Bollywood remake of a Hammer classic. Seriously though, has your teacher recommended any practices? Have you thought about Simhamukha?

Lhasa said:

The thing is, they are long-time tantric practitioners, have siddhis, know all about how to use transmission links for negative activities and can easily counter my practice. I don't need practice, I need intervention. And I don't have a teacher who would do that.

Malcolm wrote:

You just need a repelling rite like Simhamukha. If you do this practice, then whatever negativities they send will bounce off of you and back at them.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 9:02 PM

Title: Re: Making Sense of Tantric Buddhism by Christian Wedemeyer

Content:

tingdzin said:

I have just read this book, and if anyone is interested in the various theories about the "origin" of tantra/ Vajrayana, this is a must-read. Even though I don't agree with everything the author says, he clearly shows the flaws in some other theories.

Malcolm wrote:

Christian Wedemeyer is an extremely nice person with whom I had the pleasure of spending a few hours over glasses of wine at the last Tsadra translation conference. He is very bright and knowledgeable. His book is definitely worth the read. It stands as one of the best pieces of critical writing about western scholarship on Vajrayāna to date.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 8:28 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

paël said:

Who can do it? Whose job is it?

Malcolm wrote:

Someone who feels motivated to go there and tame this being, and more importantly, has the capacity to do so.

paël said:

Where this being resides?

Malcolm wrote:

Yes, generally, in the area where it frequents, in this case the Island of Lesbos, where Greg makes his home.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 8:10 PM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

smcj said:

From: "Stream-entry in a Mahayana context"

Malcolm wrote:

Nirvana in Mahāyāna is nonabiding nirvana, meaning that buddhas are active in the world and have infinite emanations.

ItsRaining said:

Since Buddhas (Or Rather Dharmakayas) have infinite emanations as stated here and in the Brahma Net Sutra

"Now, I, Vairocana Buddha, am sitting atop a lotus pedestal; on a thousand flowers surrounding me are a thousand Sakyamuni Buddhas. Each flower supports a hundred million worlds; in each world a Sakyamuni Buddha appears. All are seated beneath a Bodhi-tree, all simultaneously attain Buddhahood. All these innumerable Buddhas have Vairocana as their original body."

Why does each world system only have one Buddha? Why are there not a Buddha every generation to uphold the right teachings and keep the Dharma Wheel spinning?

Malcolm wrote:

There are. They are however not supreme nirmanakāyas, but they are nirmanakāyas nevertheless.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 8:09 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

So do it.

Malcolm wrote:

Not my job.

pael said:

Who can do it? Whose job is it?

Malcolm wrote:

Someone who feels motivated to go there and tame this being, and more importantly, has the capacity to do so.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 11:33 AM

Title: Re: Meditative concentration on impermanence (for example)

Content:

prsvrnc said:

I don't understand how it would be possible to obtain meditative concentration on many objects because those objects aren't solid or stable. Do they have a particular quality that is single... that one focuses on?

Lobsang Yeshi said:

You start the meditation session by working out your lines of reasoning related to the topic. The goal is to dispel any doubts you might be harboring about the truth of the teaching. So using your example topic of impermanence, you could start the session by asking yourself, is there anything that might actually be permanent? Or, is there anything that I treat as if it is permanent, without consciously realizing that I'm doing this? Whatever objects come up in response to these or similar questions, analyze them, searching for permanence, and use logic to prove to yourself that in actuality they are not permanent, and that the permanence you suspected might be there is actually illusory. You need to get good at seeking out genuine points of doubt and be honest

about the persuasiveness of your internal reasoning, since this won't work if you just go through the motions as a sort of kabuki theater in your head.

If your analytical meditation is successful, at some point you will experience a strong feeling of certainty regarding the truth of the teaching on impermanence. This feeling of certainty is what you want to stabilize and hold as your concentration object for as long as you can. You are right that this is not a very stable object, and probably would not be the best choice to use to develop calm abiding, but the primary purpose of this practice is to increase your understanding of the teachings and conviction that they are truthful and beneficial.

Anonymous X said:

The object of meditation is only a provisional step to calm and gather the focus on mind. Any object of meditation is either let go of or dissolves as cognizance of impermanence increases. Certainty, or any other object in the field of cognition gives way to total presence. Conceptual and non-conceptual are both seen as impermanent. Nothing is held on to. Holding on is a reification of a concept. This is deep habit energy. I'm not even sure that samadhis really touch this.

Malcolm wrote:

Depends on the samadhi and who has engaged in it.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 11:09 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

MiphamFan said:

The early Christian version of hell seems to be quite different from later versions.

Valhalla sounds like a Buddhist hell too.

Malcolm wrote:

Valhalla sounds like the Asura realm.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 11:09 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Read again my post! I use the term 'underwolrd'!

Malcolm wrote:

The concept of hell/underworld is very similar among Indo-Euopean peoples in general.

The idea of hells with levels is likely ported from Buddhism through Islam to Christianity.

Nyedrag Yeshe said:

How? Did not Christianity predate Islam? You mean a later influence of Islam on Christianity?

Malcolm wrote:

Obviously.

Nyedrag Yeshe said:

How about ideas of salvation that were already part of Greco-roman world, like the ones posited by mystery cults, like Eleusinian Mysteries, that were probably even older than Buddhism?! Orphism being a contemporary maybe. But do you believe in the theories that connects it to Buddhism and Vedism?! Or others that connect Shiva to Dionysios?

Malcolm wrote:

What about them?

Nyedrag Yeshe said:

Also, wasn't the Aeneid (with the descent to 'Inferno' and all else) based on the Greek Homeric accounts?

Malcolm wrote:

The Aeneid is a literary composition based on a minor character, a Trojan, who shows up in the Illiad and about whom there were independent legends. While certainly the Illiad influenced it, for the most part it was based on Cato the Elder's histories of the founding of Rome.

Nyedrag Yeshe said:

The name Hades from 5th BC was already widely used to designate the actual place of the dead, people and the Mysteries in particular preferring the use of the word 'Plouton' for the actual God!

Malcolm wrote:

No, I don't think so.

Nyedrag Yeshe said:

The Idea of an underworld was also present in cultures in no way related to Indo-European ones. Like the Maya (Xibalba) and Aztec. In both, like the ancient Greek, heaven was a reward to warriors and heroes! The Xibalba also had many levels, palaces and different places not unlike the Greco-Roman version!

Malcolm wrote:

Quite irrelevant.

Author: Malcolm

Date: Saturday, May 13th, 2017 at 1:58 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

As always Greg, you are right, and everyone else is so, so wrong about everything. Have fun on your little self-made island of righteousness.

Grigoris said:

Is it really so hard for you to admit that you do not have the same understanding of the nuances of the Greek language that a Greek does? .

Malcolm wrote:

No, that is not what I am referring to. I am happy for you that you have a superior understanding of Modern Greek.

Author: Malcolm

Date: Friday, May 12th, 2017 at 6:58 PM

Title: Re: Stream-entry in a Mahāyāna context

Content:

Anonymous X said:

No one is born and no one who dies according to Mahayana teachings.

Malcolm wrote:

Ultimately, but the teaching of Mahāyāna is two truths...

aflatun said:

Thank you all for the responses, and with regards to what Malcolm just said, I was asking about the conventional nature of Buddhahood in Mahayana (I hope that's appropriate terminology?).

I somewhat regret making the comment about controversy within Theravada about Nibbana, as I know Arahantship from the point of view of Mahayana is not Buddhahood, I was just making a point (poorly executed), and was not interested in delving into that.

Its Buddhahood in Mahayana I was interested in, vs. the "lower stages." Thank you all for the references also, plenty to read up on!

metta

Malcolm wrote:

Nirvana in Mahāyāna is nonabiding nirvana, meaning that buddhas are active in the world and have infinite emanations.

Author: Malcolm

Date: Friday, May 12th, 2017 at 6:51 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

careful about the use of the term "hell" when discussing the after-life in pre-Christian European and North-African religions. Hades is often confounded as Hell, but existence in Hades had nothing to do with the Christian notion of Hell as a place of eternal suffering for sins.

Malcolm wrote:

Hell, whether it is a mere pit in the ground that is cold and lifeless, or a place of many levels as in Buddhadharma, is no fun.

Hades was a god, not a place, until Christians began to use the term Hades for what they understood as Hell. Early Greek-speaking Christians referred to what we call hell as κόλασις. The word Hades used as a synonym of Hell really only enters English around 1600.

Nyedrag Yeshe said:

Read again my post! I use the term 'underwolrd'!

Malcolm wrote:

The concept of hell/underworld is very similar among Indo-European peoples in general. The idea of hells with levels is likely ported from Buddhism through Islam to Christianity.

Author: Malcolm

Date: Friday, May 12th, 2017 at 6:31 PM

Title: Re: Identifying Vajragarbha / Dorjé Nyingpo

Content:

Palzang Jangchub said:

Can anyone help a friend and i better identify Vajragarbha (Dorjé Nyingpo)? He's quite early on in the lineage for the Hevajra Tantra, but we're not aware of who he truly is and what he's known for/associated with.

Any assistance from the more learned is much appreciated!

Malcolm wrote:

He is the tenth stage bodhisattva who received the Hevajra Tantra and wrote a commentary on it. Other than that, there is no biography.

Author: Malcolm

Date: Friday, May 12th, 2017 at 6:29 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

So when it was quoted by Matthew, in his version of the bible, as the words of Jesus in reference to the "unmerciful" or ἀσπλαγχοί, its meaning was rather different. It was more a reference to a type of eternal jail, rather than an eternal torment.

Malcolm wrote:

As always Greg, you are right, and everyone else is so, so wrong about everything. Have fun on your little self-made island of righteousness.

Author: Malcolm

Date: Friday, May 12th, 2017 at 10:11 AM

Title: Re: Stream-entry in a Mahāyāna context

Content:

Anonymous X said:

No one is born and no one who dies according to Mahayana teachings.

Malcolm wrote:

Ultimately, but the teaching of Mahāyāna is two truths...

Author: Malcolm

Date: Friday, May 12th, 2017 at 10:09 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

But their view of afterlife drew heavily from Greek traditions.

Malcolm wrote:

This is quite overstated.

Author: Malcolm

Date: Friday, May 12th, 2017 at 9:46 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Roman Religion was heavily influenced by the Greek one, not only directly but also through it's Etruscan antecedent. The underworld even encompassed an 'paradise' or the Elysium, after it they could even reach the Isle of the Blessed, they usually reached this through rebirth.

Avernus was once also a part of Magna Graecia!

Malcolm wrote:

Roman religion was quite distinct from Greek religion in fact. I recommend you read Archaic Roman Religion by George Dumézil.

Nyedrag Yeshe said:

I agree, in many aspects yes, in others no! Ancient world religions tended to be quite syncretic then. In case of Roman Religion some traditions came from Etruscan Religion, others from Greece(Bacchic rites), Egypt(Isis) or Asia (Cybele) and many places all over the Empire!

As I said, Cumae and Averno were once part of Magna Graecia before the Empire, so it was born within a Greek cultural setting.

Malcolm wrote:

While the Romans certainly adopted many cults external to Roman culture especially during and after the expansion of the Empire, the essentials of Roman religion were quite unique to Romans.

Author: Malcolm

Date: Friday, May 12th, 2017 at 9:43 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

careful about the use of the term "hell" when discussing the after-life in pre-Christian European and North-African religions. Hades is often confounded as Hell, but existence in Hades had nothing to do with the Christian notion of Hell as a place of eternal suffering for sins.

Malcolm wrote:

Hell, whether it is a mere pit in the ground that is cold and lifeless, or a place of many levels as in Buddhadharma, is no fun.

Hades was a god, not a place, until Christians began to use the term Hades for what they understood as Hell. Early Greek-speaking Christians referred to what we call hell as κόλασις. The word Hades used as a synonym of Hell really only enters English around 1600.

Author: Malcolm

Date: Friday, May 12th, 2017 at 9:32 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Roman Religion was heavily influenced by the Greek one, not only directly but also through it's Etruscan antecedent. The underworld even encompassed an 'paradise' or the Elysium, after it they could even reach the Isle of the Blessed, they usually reached

this through rebirth.

Avernus was once also a part of Magna Graecia!

Malcolm wrote:

Roman religion was quite distinct from Greek religion in fact. I recommend you read Archaic Roman Religion by George Dumézil.

In any case, as we can often see here in threads, the road to hell is paved with good intentions.

Author: Malcolm

Date: Friday, May 12th, 2017 at 8:43 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

But we are talking about Romans...

<https://en.wikipedia.org/wiki/Avernus>

Avernus refers to a volcanic lake west of Naples that would kill birds who flew over it, and was regarded as the entrance to Hell.

Grigoris said:

Again: careful about the use of the term "hell" when discussing the after-life in pre-Christian European and North-African religions. Hades is often confounded as Hell, but existence in Hades had nothing to do with the Christian notion of Hell as a place of eternal suffering for sins. Ancient Greeks also believed in reincarnation (cf references to reincarnation in Plato's Republic), so...

Ancient Greeks did not really have a concept of sin, for them the concept of ὕβρις was more predominant, a word which has come to denote blasphemy in Modern Greek, but which had more of the meaning of ACTS that insulted the Gods (and could thus invoke their ire), in Ancient Greece.

Author: Malcolm

Date: Friday, May 12th, 2017 at 5:51 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

Question: have you read any of the classic literature of Chö?

Grigoris said:

Yes I have. That is what has lead me to believe that the goal of Chod is to overcome grasping to the sense of self, free oneself from the fear that this produces and realise

the true (ie selfless nature) of all phenomenon. ie It is geared towards the Perfection of Wisdom.

Malcolm wrote:

You missed one point, in Chod the way you identify this sense of self is to deliberately induce fear. Fear makes the sense of self stand out in bold relief.

Author: Malcolm

Date: Friday, May 12th, 2017 at 5:49 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

As for Virgil: Virgil would have been a practitioner of Ancient Roman religion. If the Ancient Roman religion is anything like the Ancient Greek (and Zeus/Dias/Jupiter knows they stole large portions of it and rebranded it as Roman), then there is no hell, per se. There is only Hades. Hades is not hell.

Malcolm wrote:

<https://en.wikipedia.org/wiki/Avernus>

Avernus refers to a volcanic lake west of Naples that would kill birds who flew over it, and was regarded as the entrance to Hell.

Author: Malcolm

Date: Friday, May 12th, 2017 at 5:44 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

Excuse me if I am wrong, but isn't the whole idea of Chod to realise that there is no harmer, harmed or harm?

Malcolm wrote:

There is considerably more to it than that. It is not just a pretty rite with nice haunting melodies. When you are inviting guests with the kangling, all kinds of formless spirits come. When one goes to a wild place (gnyan sa), one is deliberately trying to invite guests to test one's sense of fear and dread, the surest sign of self-grasping. Question: have you read any of the classic literature of Chö? Machig says: If one goes to wild places and is not harmed by ghosts ('dre), the conceited mind that arises is the māra of exhilaration.

Author: Malcolm

Date: Friday, May 12th, 2017 at 4:03 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

By Protestant Christians. Which is to be expected from a bunch of anally-retentive tight-fisted pricks.

Malcolm wrote:

No, actually the saying begins with a Cistercian, Bernard of Clairvaux, who wrote: "
L'enfer est plein de bonnes volontés ou désirs."

Even your man Karl Marx used it, "Our capitalist, who is at home in his vulgar economy, exclaims: "Oh! but I advanced my money for the express purpose of making more money." The way to Hell is paved with good intentions, and he might just as easily have intended to make money, without producing at all."

DGA said:

Marx liked to use the truisms of bourgeois religion (particularly that of the English, corresponding more or less to the "protestant work ethic") as sticks with which to beat the capitalist. hence "metaphysical subtleties and theological niceties" he finds in the commodity.

Malcolm wrote:

Yes, since he was a bourgeois German, it makes sense.

Author: Malcolm

Date: Friday, May 12th, 2017 at 3:50 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

No, actually the saying begins with a Cistercian, Bernard of Clairvaux, who wrote: "
L'enfer est plein de bonnes volontés ou désirs."

Grigoris said:

Well, I was brought up Eastern Orthodox and there was no mention of it.

Malcolm wrote:

That does not make it Protestant. Arguably, the saying in fact goes back to Virgil, "facilis descensus Averno," i.e., falling into hell is easy.

Author: Malcolm

Date: Friday, May 12th, 2017 at 2:56 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

The road to hell is paved with good intentions, or so it is said.

Grigoris said:

By Protestant Christians. Which is to be expected from a bunch of anally-retentive tight-fisted pricks.

Malcolm wrote:

No, actually the saying begins with a Cistercian, Bernard of Clairvaux, who wrote: "L'enfer est plein de bonnes volontés ou désirs."

Even your man Karl Marx used it, "Our capitalist, who is at home in his vulgar economy, exclaims: "Oh! but I advanced my money for the express purpose of making more money." The way to Hell is paved with good intentions, and he might just as easily have intended to make money, without producing at all."

Author: Malcolm

Date: Friday, May 12th, 2017 at 2:48 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Lhasa said:

So my question with Sang and Chod is, my intent is to work on my karmic imprints, not duel with blazing demons, although if I must, I must. Is working within my own mind, with no intent to provoke any outer being, going to p*ss off worldly beings anyway? I suppose the ones actively attacking might object. Please don't tell me to ask my Lama, I don't have an available tantric teacher.

Grigoris said:

You can piss off anybody, doing any thing.

For example: there are groups of "people" here in Greece that get pissed off if you tell them that you are helping refugees.

Should that stop you from doing something that is positively motivated?

Malcolm wrote:

The road to hell is paved with good intentions, or so it is said.

Author: Malcolm

Date: Friday, May 12th, 2017 at 1:19 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

A lot of unintended consequences can result from making offerings to worldly beings. For example, there can be unintended consequences from making Sang offerings, sometimes fatal ones. But everyone thinks Sang offerings are great, and never question the wisdom of making them in this or that place. But when one looks a little deeper, one discovers many stories of people who have mistakenly upset demons in a given area through doing Sang, through doing Chö, through doing Serkyem, etc. When you go and piss off some nāga for making an offering at the wrong time, or with the wrong incense for example, the effects may not hit you, because nagas strike out at random when they are annoyed — this is just one example.

Lhasa said:

This is the second time in the last couple months I've heard a warning about doing Sang. One of the Ligmincha lay teachers did a facebook live Sang ceremony and he said they had changed the text because the wording to the protectors was so strong. And if one could not follow through, if one 'didn't have the goods' to back up what was said, then very bad things could happen. And now here is Malcolm saying the same thing. So I'm not doing that practice anymore.

But at the time I did the Sang practice with the facebook live ceremony. Proper incense, mustard seeds etc., in my living room. What an amazing shift in energy inside the circle of mustard seeds! So there are now mustard seeds around the perimeter of every room, around the foundation outside and along the property lines.

So my question with Sang and Chod is, my intent is to work on my karmic imprints, not duel with blazing demons, although if I must, I must. Is working within my own mind, with no intent to provoke any outer being, going to piss off worldly beings anyway? I suppose the ones actively attacking might object. Please don't tell me to ask my Lama, I don't have an available tantric teacher.

Malcolm wrote:

I never said one should not do Sang. One just needs to be careful where one does Sang.

Author: Malcolm

Date: Friday, May 12th, 2017 at 12:35 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

humble.student said:

Is this Barcelona retreat going to be webcast openly? I couldn't find any indication on the melong or dzogchen.net website. Thanks!

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, May 12th, 2017 at 12:14 AM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

fckw said:

Are there any sutric deities commonly depicted in sexual union? I guess not, but just curious.

Malcolm wrote:

Zero. This does not mean however that deities like Avalokiteśvara and Mañjuśrī do not have consorts in higher tantra, but these are not supposed to be shown to ordinary people who lack empowerments.

Author: Malcolm

Date: Thursday, May 11th, 2017 at 11:55 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

fckw said:

I guess the follow-up question is then: Which deities are based on Sutras? Do you know of any good resources (books, articles etc.) giving an overview on the topic?

Malcolm wrote:

Principally Buddha Śākyamuni, Amitabha, Medicine Buddha; bodhisattvas such as Avalokiteśvara, Mañjuśrī, Samantabhadra; as well as the great mother, Prajñāpāramitā.

Author: Malcolm

Date: Thursday, May 11th, 2017 at 8:21 PM

Title: Re: cycles

Content:

Punya said:

Perhaps I could ask an even more basic question. What is a terma "cycle".

Malcolm wrote:

The term in Tibetan skor. Skor ba literally means "to turn." But in this usage, it refers to a class or group of things. The reason we often translate it as "cycle" is that it reflects the English usage of the term when it means "a complete set."

Author: Malcolm

Date: Thursday, May 11th, 2017 at 8:16 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

Grigoris said:

(tri, lung and wang).

Malcolm wrote:

Wang, lung, and tri.

Author: Malcolm

Date: Thursday, May 11th, 2017 at 9:07 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

dzogchungpa said:

You guys are silly.

Malcolm wrote:

says the silliest of them all...

Author: Malcolm

Date: Thursday, May 11th, 2017 at 2:52 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

DGA said:

so what is shamanism, exactly?

what would a shamanistic influence look like?

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 11:12 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Vasana said:

Does anyone know if the retreat this weekend involves direct introduction/ transmission?

Malcolm wrote:

Anytime ChNN explains Ati Guru Yoga, this is exactly direct introduction. He has said this over and over again. ChNN always gives Dzogchen transmission in every retreat, none excepted.

Vasana said:

Thanks. I thought as much but wasn't certain. Just wanted to confirm for a friend who is wanting to participate.

Malcolm wrote:

Sure thing. This is a FAQ.

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 11:09 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Vasana said:

Does anyone know if the retreat this weekend involves direct introduction/ transmission?

Malcolm wrote:

Anytime ChNN explains Ati Guru Yoga, this is exactly direct introduction. He has said this over and over again. ChNN always gives Dzogchen transmission in every retreat, none excepted.

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 9:55 PM

Title: Re: cycles

Content:

HandsomeMonkeyking said:

It seems to me that longchen nyingtik is the most popular terma cycle. At least thats my impression by always seeing it written somewhere. I wonder if that assumption is wrong and what other cycles are there.

Malcolm wrote:

Most of the more popular treasure cycles benefitted from aristocratic or institutional patronage. For example, one reason LNT is so widespread, apart from its intrinsic merits, is that Jigme Lingpa was the guru of the daughter of the King of Derge, the Dagchens of Sakya, and so on. This kind of sponsorship is not always responsible for the popularity of a given cycle however, case in point, Dudjom Tersar.

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 8:12 PM

Title: Re: Sources for yidam practices not requiring empowerment?

Content:

Malcolm wrote:

By definition there is no yidam practice without empowerment. Yi dam is a translation of samādāna. Samādāna means to undertake a promise. One only receives a yi dam, a commitment, from a guru.

One may, out of devotion, choose to engage in a cycle of offerings and praises to any buddha or bodhisattva, including reciting their mantras/dhāranis which are found in sūtra. But this does not make this practice a yi dam or samādāna practice.

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 3:23 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

And my Dzogchen is too small in order for it to entered into a Dzogchen measuring contest!

treehuggingoctopus said:

Thank goodness Dzogchen enlargement pills are no longer merely a wet dream these days! Perfectly easy to apply and always readily available literally everywhere, too, provided one knows where to look!

dzogchungpa said:

I'm told it's not so much the size as the tsal that matters.

Malcolm wrote:

Think this has enough "tsal?"

Author: Malcolm

Date: Wednesday, May 10th, 2017 at 1:54 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Crazywisdom said:

Yidam and mantra are boring. And not very shamanistic. Using nature and elements is very shamanistic, like color and light. Oooo

Grigoris said:

I neither identify as a shaman, nor do I consider Tibetan Buddhism "shamanistic" so I really don't have a horse in the race.

And my Dzogchen is too small in order for it to entered into a Dzogchen measuring contest!

Malcolm wrote:

The you have to call it Dzogchung.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 11:58 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

cloudburst said:

The implications of your statement are that Padmasambhava did not regard his main practice as the path. This makes no sense to me, could you clarify?

Malcolm wrote:

It was his main recitation practice.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 8:29 PM

Title: Re: Interaction with spirits

Content:

Mantrik said:

Confession of deeds in order to include them in the purification of karmic debt owed to all the classes?

Malcolm wrote:

No, just confession of deeds in general.

Mantrik said:

Ah, perhaps it is just this sadhana then, or I misinterpreted:

"NGÖN GYI LEN CHAK TAM CHE CHANG GYUR CHIK

May all my karmic debts from the past be purified!

DA TA GYÜ LA MI NE TOL LO SHAK

In the present so that they do not remain in my mind-stream, I confess them!

MA ONG DRIB PE KHOR LOR MA GYUR CHIK

And in the future, may I never be drawn into the wheel of obscuration!"

Malcolm wrote:

Karmic debts are not just to the eight classes. The eight classes manifest as demons rather than gods because of such karmic debts; but that is not the whole extent of karmic debts. There are also being who ignore us because of karmic debt, etc., who will not help us, even if they do not actively harm.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 6:51 PM

Title: Re: Interaction with spirits

Content:

Mantrik said:

Confession of deeds in order to include them in the purification of karmic debt owed to all the classes?

Malcolm wrote:

No, just confession of deeds in general.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 10:27 AM

Title: Re: Dzogchen wikipedia article

Content:

Javierfv1212 said:

I have recently been working on editing this article,

<https://en.wikipedia.org/wiki/Dzogchen>

I have mostly been adding to section 3 "Conceptual background", drawing a lot from Buddhahood in this life and some books by Sam van Schaik.

However I am still somewhat of a beginner in this topic and I was wondering if you folks could take a look at this article and let me know what in this article needs to be fixed, or is just incorrect. Also is there any important material you feel is missing?

Malcolm wrote:

On thing I can tell you that the illustration titled "Illustration of the channels or nadis of the subtle body as taught in Dzogchen" is completely wrong, and is in fact an anatomical drawing of biliary channels.

Javierfv1212 said:

Are these biliary channels used in Dzogchen at all or should this image simply be removed?

Malcolm wrote:

Remove.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 6:19 AM

Title: Re: Interaction with spirits

Content:

MiphamFan said:

That's my understanding of protector rites in TB, sang offerings etc. Correct me if I am wrong.

Malcolm wrote:

The original purpose of Sang, as I understand it, is that one has made some error, one purifies this mistaken through fumigation with aromatic plants. The second ancient idea of Sang related to nomads was that one would make any newcomer who came to your camp through juniper smoke, etc., to decontaminate them. When doing Sang with Tibetans, this custom is still observed. Later Sang became merged with the Buddhist idea of making offerings to the four classes of guests, but this is not part of the original, pre-Buddhist custom. And of course, confessions are a very important part of the Sang

rite; absent, for example in Chö.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 5:50 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

cloudburst said:

As for me, I have trouble understanding why, if you could be familiarizing yourself with the most direct method, you would start in with the two stages.

Malcolm wrote:

A Dzogchen practitioner should have experience with all kinds of teachings. That does not however mean that he or she regards teachings which belong to the eight lower yānas as the path.

cloudburst said:

A Dzogchen practitioner should have experience with all kinds of teachings...

Malcolm wrote:

I include here non-Buddhist teachings of any kind. Dzogchen practitioners have to learn how to integrate.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 5:40 AM

Title: Re: Stream-entry in a Mahāyāna context

Content:

Seeker12 said:

Also, is all of this from the Abhisamayalankara?

Malcolm wrote:

More or less...

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 5:10 AM

Title: Re: Entry into gcod

Content:

heart said:

Yes, but today it seems he will give the "Khadroi Gadgyang", he already transmitted his own chöd practice the last two days.

/magnus

michaelb said:

Cool. A great opportunity for everyone able to watch/listen in. I understand there is no specific wang for the khando'i gejung so it would be interesting to see what form such a

transmission usually takes and how Rinpoche does it.

Khechara said:

Sorry, I know it is a very old thread but I specifically want to clarify whether or not there is a specific wang for the Sound of Dakini Laughter Practice. Also, which teachers besides Lama Wangdu are currently offering this teaching in Nepal?

Thank you

Malcolm wrote:

No, there is no specific empowerment for this chö text.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 5:04 AM

Title: Re: Buddhahood in This Life

Content:

PeterC said:

Malcolm - this may be an overly broad question, but I'm curious - what would you consider as the essential reading list for a practitioner? What is the minimum set of texts that someone should have received and be familiar with, irrespective of which particular lineage of teachings they practice?

Malcolm wrote:

Impossible to answer such a broad question.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 5:02 AM

Title: Re: Stream-entry in a Mahāyāna context

Content:

Coëmgenu said:

How is stream-entry defined and contextualized from a Bodhisattvayāna-informed perspective specifically? Is there any significant difference in how Mahāyāna and Theravāda define contextualize and regard stream-entry?

Malcolm wrote:

First stage is Mahayana stream entry

Seeker12 said:

What are the full correlations? That is, if stream entry is the first Bhumi/path of seeing, then what are the correlates for a once returner, non-returner, and arhat/arahant?

Thanks.

Malcolm wrote:

Mahāyāna once returner = sixth bhumi; Mahāyāna never returner = eighth bhumi.

Author: Malcolm

Date: Tuesday, May 9th, 2017 at 4:59 AM

Title: Re: Dzogchen wikipedia article

Content:

Javierfv1212 said:

I have recently been working on editing this article,

<https://en.wikipedia.org/wiki/Dzogchen>

I have mostly been adding to section 3 "Conceptual background", drawing a lot from Buddhahood in this life and some books by Sam van Schaik.

However I am still somewhat of a beginner in this topic and I was wondering if you folks could take a look at this article and let me know what in this article needs to be fixed, or is just incorrect. Also is there any important material you feel is missing?

Malcolm wrote:

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Author: Malcolm

Date: Tuesday, May 9th, 2017 at 4:40 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

cloudburst said:

As for me, I have trouble understanding why, if you could be familiarizing yourself with the most direct method, you would start in with the two stages.

Malcolm wrote:

A Dzogchen practitioner should have experience with all kinds of teachings. That does not however mean that he or she regards teachings which belong to the eight lower yānas as the path.

Author: Malcolm

Date: Monday, May 8th, 2017 at 8:17 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

DGA said:

I think we need to be cautious in generalizing about the being and characteristics of other people's deities. This is because it's good to be respectful, but it's also good not to be uncritical and take such narratives at face value

treehuggingoctopus said:

Sounds reasonable. There is also a good chance that in many situations nobody picks up the phone, there being nobody to begin with -- just the ordinary, mountain-moving faith and devotion.

I am afraid that is all just prapanca, though, and a prapanca of a really useless sort -- although it is certainly a less damaging kind of prapanca than interpreting the features of a religion one does not follow in terms of the religion (or Buddhadharma) one follows. An archangel being a gyalpo is very nearly as offensive as a Buddha being a devil.

Malcolm wrote:

Buddhas typically do not kill dragons nor decimate armies.

Author: Malcolm

Date: Monday, May 8th, 2017 at 5:28 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

Buddhas etc., are greatly outnumbered by false teachers and paths.

Vasana said:

False paths...false by Buddhist standards but valid for them. It's difficult to quantify and compare when the teachings say that both Buddhas and beings are innumerable. In terms of how things appear in this world, the ratio doesn't look so great.

If we are take the Bodhichitta vow literally and based on what you've said before, all beings will become Buddhas eventually. Some illusions continue much longer and feel more painful than others is all. Contemplating that scale of time and the duration of life in God realms is difficult for us to really comprehend directly. I always wondered why it is that beings may have the merit for heavens, but lack the merit for their to be an abundance of Dharma in that heaven.

dzogchungpa said:

V, apparently some people have brainwashed themselves into objectifying their religion as being something more than a narrative, a story, as someone or other once put it.

Malcolm wrote:

Religion is one thing, Dharma is another.

Author: Malcolm

Date: Monday, May 8th, 2017 at 3:04 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

For example, there can be unintended consequences from making Sang offerings, sometimes fatal ones.

Grigoris said:

Of course many of the beings we make Sang offering to may be quite fickle. People are fickle when you make gifts to them, so I imagine other beings would be too. But everyone thinks Sang offerings are great, and never question the wisdom of making them in this or that place. But when one looks a little deeper, one discovers many stories of people who have mistakenly upset demons in a given area through doing Sang, through doing Chö, through doing Serkyem, etc.

True. But the thing is that regardless of the attack, if one can maintain their samaya and view, then the attacks are essentially rendered ineffectual.

Malcolm wrote:

You are forgetting about collateral damage to others. That was the point of the example.

Author: Malcolm

Date: Monday, May 8th, 2017 at 1:30 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

Greater in number perhaps, but not in strength.

Malcolm wrote:

Buddhas etc., are greatly outnumbered by false teachers and paths.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 10:40 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

Maybe so, maybe not. I think cosmology of the realms in general and the motivations and activities of non-humans is likely far more complex than us worldings can really see or determine. Which sounds like a cop-out but I think all speculation is just that.

Malcolm wrote:

Dude, they are driven by the three poisons, just like we are. This is why worldly beings who are not bound to the Dharma are not reliable at all. Even then, those who are periodically need to be reminded of their commitments.

Vasana said:

Yeah in the grand scheme of things, I can totally accept that, which I'm happy to highlight is fundamentally the most important point here. It's the particularities and complexities involved such as categorizing A.A.M as a gyalpo or a being who needs propagating that I think are just speculations. I'll even admit that my own 'conclusions' are also ultimately speculative and based on incomplete information and inadequate immediate perception of the matters at hand. If there's really an immediate threat, you would have thought that a Buddha, mahasiddha or Dharmapala would have done something about it by now.

Malcolm wrote:

It's a war out there. The forces of Māra are greater than the forces of Dharma. It is obvious.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 10:29 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

I can accept that. I just interpreted your use of 'taming' and gyalpo to indicate that he requires special wrathful subjugation when it's more likely (to me) that he's a peaceful deva with guardian activity. (Guardian of his traditions, not a Dharmapala)

Not all beings can meet the dharma. It's just the way it is that some people encounter paths that lead to hanging out in heaven realms for a while.

Malcolm wrote:

Michael is an angel of wrath, not peaceful at all, a nāga slayer, one who decimated the armies of Sennacherib. In order to believe that Michael is peaceful, you sort of have to side the Israelites.

Vasana said:

Maybe so, maybe not. I think cosmology of the realms in general and the motivations and activities of non-humans is likely far more complex than us worldings can really see or determine. Which sounds like a cop-out but I think all speculation is just that.

Malcolm wrote:

Dude, they are driven by the three poisons, just like we are. This is why worldly beings who are not bound to the Dharma are not reliable at all. Even then, those who are periodically need to be reminded of their commitments.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 10:17 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

I completely disagree. A.A Michael is not malevolent to humans at all. If anything, he's a Deva, and protector of the traditions associated with him, not a worldly being. He can also swiftly deal with various provocations.

Malcolm wrote:

Vasana, are you claiming that Michael is a bodhisattva on the stages? Because otherwise, he is just a sentient being cycling through samsara, like Shiva, Kali, Brahma, Indra, Vishnu, etc., if he even exists at all.

Vasana said:

I can accept that. I just interpreted your use of 'taming' and gyalpo to indicate that he requires special wrathful subjugation when it's more likely (to me) that he's a peaceful deva with guardian activity. (Guardian of his traditions, not a Dharmapala)

Not all beings can meet the dharma. It's just the way it is that some people encounter paths that lead to hanging out in heaven realms for a while.

Malcolm wrote:

Michael is an angel of wrath, not peaceful at all, a nāga slayer, one who decimated the armies of Sennacherib. In order to believe that Michael is peaceful, you sort of have to side the Israelites.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 10:07 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

Yes, that's what new agers preach. I'm neutral in regards to this. But agree that labelling a Gyalpo may be quite complicated issue!

Cosmology and variety of 'supernatural' beings is not rigidly confined solely to the descriptions found in any one given tradition.

Malcolm wrote:

There is a clear dividing line: there are beings who are āryas and then there is the rest of us samsarins, including Jesus, Michael, Gabriel, etc.

The Buddha clearly states in so many places that outside his Dharma and Vinaya there are no stream entrants, one returners, never returners, and arhats.

Author: Malcolm
Date: Sunday, May 7th, 2017 at 10:03 PM
Title: Re: Shamanistic influence on Tibetan Buddhism
Content:

Malcolm wrote:
Just a Christian/Muslim/Jewish Gyalpo, a worldly being, not within samaya, definitely in need of taming.

Nyedrag Yeshe said:
New agers would think otherwise!

Vasana said:
I completely disagree. A.A Michael is not malevolent to humans at all. If anything, he's a Deva, and protector of the traditions associated with him, not a worldly being. He can also swiftly deal with various provocations.

Malcolm wrote:
Vasana, are you claiming that Michael is a bodhisattva on the stages? Because otherwise, he is just a sentient being cycling through samsara, like Shiva, Kali, Brahma, Indra, Vishnu, etc., if he even exists at all. I suppose you can use Pabhongkha's logic, which is to say that if you believe a worldly being is a buddha, then for you it is so. However, look where that logic led the Tibetan state.

Author: Malcolm
Date: Sunday, May 7th, 2017 at 10:00 PM
Title: Re: Shamanistic influence on Tibetan Buddhism
Content:
Malcolm wrote:
Not my job.

Grigoris said:
So what is your job then? Offering unsolicited advice and criticizing valid practical advice?

Malcolm wrote:
You might wish to think about that the next time you offer unsolicited advice.

A lot of unintended consequences can result from making offerings to worldly beings. For example, there can be unintended consequences from making Sang offerings, sometimes fatal ones. But everyone thinks Sang offerings are great, and never question the wisdom of making them in this or that place. But when one looks a little deeper, one discovers many stories of people who have mistakenly upset demons in a given area

through doing Sang, through doing Chö, through doing Serkyem, etc. When you go and piss off some nāga for making an offering at the wrong time, or with the wrong incense for example, the effects may not hit you, because nagas strike out at random when they are annoyed — this is just one example. But you are a great Ngakpa now, so you can ignore my opinions.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 9:09 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

Interesting that it's Archangel Michael. I suspect as you say, Greg, that the followers are more blood-thirsty and greedy than he is. A.A Michael is known for his protective qualities and subjugation of other harmful beings. I really don't think he would interfere with anyone's Dharma activities whatsoever and is not a being that needs 'taming'. Sounds like the people need taming.

Malcolm wrote:

Just a Christian/Muslim/Jewish Gyalpo, a worldly being, not within samaya, definitely in need of taming.

Nyedrag Yeshe said:

New agers would think otherwise!

Malcolm wrote:

New agers are also worldly beings, not within samaya, definitely in need of taming.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 9:07 PM

Title: Re: Rigdzin Sokdrup

Content:

Malcolm wrote:

invocation of Drala ... which can also be added

rai said:

great, does it exist in english? thank you

Malcolm wrote:

Someone must have translated it, but I am not sure who.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 9:03 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

Just a Christian/Muslim/Jewish Gyalpo, a worldly being, not within samaya, definitely in need of taming.

Grigoris said:

So do it.

Malcolm wrote:

Not my job.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 8:55 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Vasana said:

Interesting that it's Archangel Michael. I suspect as you say, Greg, that the followers are more blood-thirsty and greedy than he is. A.A Michael is known for his protective qualities and subjugation of other harmful beings. I really don't think he would interfere with anyone's Dharma activities whatsoever and is not a being that needs 'taming'. Sounds like the people need taming.

Malcolm wrote:

Just a Christian/Muslim/Jewish Gyalpo, a worldly being, not within samaya, definitely in need of taming.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 8:50 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

gzodzilpa said:

Aside from ye she, what are the the other properties?

Malcolm wrote:

Infinite.

gzodzilpa said:

So like mtha bral, mtha yas, or mtha med?

Malcolm wrote:

bsam mi khyab

Author: Malcolm

Date: Sunday, May 7th, 2017 at 8:50 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I think this thread has gone off topic in discussing zen but also in discussing the definition of rigpa. I think it is clear that Harris, and others that talk about awareness, not as a translation of rigpa, but as a feature of the ground. Phrases like open awareness, empty cognisance, non-dual awareness, etc. are used as terms for mind's nature not knowledge of it.

Malcolm wrote:

Harris uses awareness for rigpa. Waking Up, pg. 134:

"The Dzogchen master must precipitate an insight on the basis of which a student can thereafter practice a form of awareness (Tibetan: rigpa) that is unencumbered by subject/object dualism."

This point of view does not go beyond Yogacara. Yogācāra is great, but let's not confuse it with Dzogchen.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 8:35 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

ye she is a property of rig pa.

gzodzilpa said:

Aside from ye she, what are the the other properties?

Malcolm wrote:

Infinite.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 3:52 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

If you could persuade the others to abandon the killing it would be fantastic.

Grigoris said:

The slaughter is actually illegal (because they kill the bull without rendering it unconscious first), so really it is up to the police to stop it. Have you ever tried to stop a baying mob of blood lusting zealots?

The church ain't going to stop it because the entire festival/spectacle is highly profitable.

The protector will not want them to stop because it is a source of power for them.

So unless a Guru Rinpoche comes along I don't think the practice will stop any time soon.

Mantrik said:

We can only do our best. Trite, but true.

Malcolm wrote:

It certainly won't happen by attempting to placate blood thirsty local spirits with red dough sculptures. First they must be tamed. Otherwise, they will continue to encourage blood sacrifices to themselves.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 2:56 AM

Title: Re: Understanding non-duality

Content:

Crazywisdom said:

Yeah. Maybe. ChNN never says this.

Malcolm wrote:

Never says what?

Crazywisdom said:

I've never heard him use the wetness/heat analogy. I have heard him and Garchen travel to Advaita land. I tend to go with your approach, but I've not heard a lama go there.

Malcolm wrote:

No, but he does say over and over again, your primordial state is your own primordial state, not someone else's.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 1:16 AM

Title: Re: How to practice generosity in modern society

Content:

boda said:

There's one difference right there, in modern society you can drive to Vons buy the tigers a roast or whatever.

Malcolm wrote:

Well, now you've outed your general location.

Author: Malcolm

Date: Sunday, May 7th, 2017 at 1:10 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

Actually, I question the use of the word at all with respect to indigenous religion cultures.

If we confine it Mongolians, fine. But then in order to be a Mongolian shaman, one has to kill animals as part of one's initiation rites.

Mantrik said:

Well, that was what the OP asked about, so we can attempt to answer or simply state that the question cannot be answered as one of the terms does not really apply in this context.

I agree that it is fraught with problems, made much worse by the worldwide hijacking of the 'shaman word' and also the 'indigenous' word.

In the case of 'indigenous' people take it to mean tribal or ethnic as opposed to 'belonging to a specific place'. Hence I have 'indigenous shamanism' being conducted down the road in Glastonbury where it is neither indigenous nor shamanic, but a nice little earner with a killbunny sweatlodge weekend course and a real Certificate to prove you are ready to start drumming up you very own psychic storm. Thankfully, some of those running the courses are moving on the 'mindfulness', which I'm sure will be 'shamanic mindfulness' before the year is out.

In the case of the Mongolian shamans, I am under no illusions.....goats, and later on dogs etc. in initiations. I do see some signs of change, however, as some of those soon to become elders would like to move to other forms of offering, but whether they have the courage to do so once they have actually become elders remains to be seen. I'm told lots of Gelugs there worshipped the Gyalpo in the past but no longer do so, so maybe that will also help make a less fearful society.

Malcolm wrote:

Or trance mindfulness, spirit animal meditation timers

Author: Malcolm

Date: Sunday, May 7th, 2017 at 12:40 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

In Tibet specifically, which is the topic here ? Others have adopted and confuddled the 'shaman' term across the globe so much as to make it meaningless. If we stick to Tibet, or at least the Himalayas, we have a fighting chance of defining characteristics. Trance seems to be the glue binding them all, but there may be traditions which don't use it in the Himalayas?

Malcolm wrote:

People keep on claiming that Bon descends from Tibetan Shamanism. And if trances are your defining characteristics, new age channelers are also shamans.

Mantrik said:

Malcolm, firstly, I was specific about the Himalayas and the need to be narrow in order to define shamanism there. Secondly, your logic is akin to saying that 'all swans are white therefore all white things are swans'. I asserted that those shamans I have encountered or read about all seem to use trance, and thus it is a defining characteristic. It makes no sense to then conclude that all who use trance are therefore shamans, and I did not assert that at all, because it would be daft to do so.

I further qualified what I said by asking if 'there may be traditions which don't use it in the Himalayas? If not, my definition is strengthened, as a description of what is authentically shamanic in Tibet and the wider Himalayas.

I would add that traditionally, the job may have had a title like 'Pau', but then some adopted the 'shaman' label to help people understand what they did. The word has since become very widely misused and debased, but it is the best we have for this discussion in the absence of a detailed list and map of all the shamanic forms and their interactions with Vajrayana. As I wrote way back, nobody knows for sure, but some best guesses are helpful, and ChNN's book I mentioned picks up at the point where history is more certain.

You do seem to like to argue with points you wish people had made rather than the ones they actually made.

Malcolm wrote:

Actually, I question the use of the word at all with respect to indigenous religion cultures.

If we confine it Mongolians, fine. But then in order to be a Mongolian shaman, one has to kill animals as part of one's initiation rites.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 10:30 PM

Title: Re: How to practice generosity in modern society

Content:

Queequeg said:

The Jataka Tale about Prince Vessantara has always made me feel uneasy.

That story relates the Buddha's last incarnation in the human realm before his birth as Siddhartha Gautama.

In the course of the story, he gives away everything, including his wife and child. IIRC there is a happy ending, but, the ideal posited is extreme. Dana is perfected, but at tremendous cost to the Prince's kingdom, and then ultimately, his family. It's also not quite clear if the donees benefited since their motivation in asking the Prince for his property is tinged with malice.

Malcolm wrote:

Maybe according to one tradition.

According to Tibetan tradition, the Jataka where he throws himself off a cliff to feed the mother tigress and her cubs is his last life as a human being before taking birth in Tushita, and then as Śākyamuni. The site of this event is called "Body offered to the tigress" (rtag mo lus sbyin) AKA Namo Buddha in Nepal.

Queequeg said:

That's an interesting contrast. Offering of one's own body does not raise the same concerns as giving away the livelihood of your kingdom and your family.

Malcolm wrote:

Sakya Pandita remarks:

Third, the three in the generosity of one who has obtained patience towards the nonarising of all dharmas: renunciation, increased renunciation and great renunciation.

The first is giving up a kingdom. The second is giving up one's cherished relatives, children, wives, and so on. The third is giving up one's body, head and limbs and so on. From this point of view, bodhisattva giving his body to the tigress is great renunciation, the Jataka of Viśvaṃtara giving away his family is increased.

Queequeg said:

AFAIK, the offering to the Tigress is included in all jataka collections, but not as the last incarnation. I assume the Vessantara story is included in the Tibetan canon? Do you know where it appears?

Malcolm wrote:

Jataka of Viśvaṃtara occurs in the Jatakas in the collection of Jatakas.

The tradition that the bodhisattva offered his body to the tigress and then was born in Tuṣita comes from the Sūtra of the Wise and Foolish (translated into Tibetan from Chinese):

"After I gave my body to the starving tigress, I was born in the place of the Tuṣita devas."

Thus, in Tibetan Buddhism, this is the general tradition.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 10:01 PM

Title: Re: Understanding non-duality

Content:

Crazywisdom said:

Yeah. Maybe. ChNN never says this.

Malcolm wrote:

Never says what?

Author: Malcolm

Date: Saturday, May 6th, 2017 at 8:57 PM

Title: Re: How to practice generosity in modern society

Content:

Queequeg said:

The Jataka Tale about Prince Vessantara has always made me feel uneasy.

That story relates the Buddha's last incarnation in the human realm before his birth as Siddhartha Gautama.

In the course of the story, he gives away everything, including his wife and child. IIRC there is a happy ending, but, the ideal posited is extreme. Dana is perfected, but at tremendous cost to the Prince's kingdom, and then ultimately, his family. Its also not quite clear if the donees benefited since their motivation in asking the Prince for his property is tinged with malice.

Malcolm wrote:

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According to Tibetan tradition, the Jataka where he throws himself off a cliff to feed the mother tigress and her cubs is his last life as a human being before taking birth in Tushita, and then as Śākyamuni. The site of this event is called "Body offered to the tigress" (rtag mo lus sbyin) AKA Namu Buddha in Nepal.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 8:28 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Grigoris said:

Shamanism is too ill-defined to be a valid descriptor.

This notion that trance is somehow a defining characteristic of shamanism is also a little off.

Mantrik said:

In Tibet specifically, which is the topic here ? Others have adopted and confuddled the 'shaman' term across the globe so much as to make it meaningless. If we stick to Tibet, or at least the Himalayas, we have a fighting chance of defining characteristics. Trance seems to be the glue binding them all, but there may be traditions which don't use it in the Himalayas?

Malcolm wrote:

People keep on claiming that Bon descends from Tibetan Shamanism. And if trances are your defining characteristics, new age channelers are also shamans.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 8:26 PM

Title: Re: Understanding non-duality

Content:

fckw said:

Thanks, Malcolm, that's very clear now. Btw, just ordered your book and looking forward to receiving it.

Malcolm wrote:

I hope you enjoy reading it. If you have questions, don't hesitate to ask, either here or by pm.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 8:25 AM

Title: Re: The Rinzai Zen Way: A Guide to Practice

Content:

Meido said:

Friends,

I'm very pleased to announce that my book The Rinzai Zen Way: A Guide to Practice is currently in production with Shambhala Publications, and expected to be available in February or March 2018. Shambhala distributes through Penguin Random House, so this should be available in all the usual places one finds books these days.

Malcolm wrote:

Congratulations. I am sure your book will be well received.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 4:22 AM

Title: Re: Understanding non-duality

Content:

florin said:

However statement like the above where CNNr says that "there is no separation" and "they are one and the same thing" implies very clearly that the student's mind merges with the teacher's mind.

Malcolm wrote:

No, it implies that the state of the teacher and student are the same state as in all water is wet, all fires are hot. There is no separation in "all water is wet, all fires are hot," where "all" refers to all instances of wetness or heat. When one takes things as a group, a group is by nature not individuated.

Dzogchen does not abandon the firmly established nominalism which permeates general Buddhist discourse, and Buddhist logic in particular— in fact it reinforces it.

Otherwise florin, you wind up in Advaita land.

fckw said:

Just for me to make sure I understand this particular point, Malcolm: So you are saying that in Dzogchen, "non-dual" refers to the "wetness of drops of water". Because all drops of water are wet, they are said to be "non-dual". In contrast, Dzogchen does not state that "all drops are one water", i.e. it does not interpret non-duality according to the idea that there drops lose individuality any point in time and merge into one unified water entity.

Is this correct, is this what you mean?

Malcolm wrote:

Correct.

fckw said:

This position does make sense to me, yet one thing that I find puzzling about it is that it does not clearly elaborate on the occurrence of individuality. Are there multiple individual bases (gzhi) or not? Or is it rather hold that individuality (and the absence thereof) arises in the base like everything else? If so, then how could the base be said to be either one or many or none?

Malcolm wrote:

The basis is ka dag, i.e., emptiness. It does not make sense to say that emptiness is one thing or many things. However, the emptiness of all things is the same; and yet it makes no sense to speak of emptinesses that are not the emptinesses of specific things. This is why we call the basis, "the generic basis." This basis, though nondual since existence, nonexistence, and so on do not apply to it, is also neither one thing nor many things. If it was one thing, it cannot manifest as a diversity; if it is many things, its single nature is contradicted. The Cuckoo of Vidyā states:

The primal nature of diversity is also nondual;
in reality, free from the proliferation of partiality.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 3:11 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

There is a typo "This also rules out most so called "shamans" for whom trance states are NOT a feature of their practice."

Mantrik said:

The shaman business is full of fakers, and faking trance as dramatically as possible is part of their tomfoolery.

I would agree that those genuinely using trance are few and far between.

Malcolm wrote:

I am just saying that the rubric of shamanism does not always include trances.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 2:38 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

Defining Shaman:

If we examine practitioners as opposed to followers, Shamans tend, in my experience, to use trance as a medium through which to contact their spirits and also be possessed by them. This defines the shamanic as opposed to the village healers, Ngakpas etc.

In the Vajrayana, very few practitioners use trance, so in general do not fit the shamanic definition and thus we can differentiate.

Malcolm wrote:

This then rules out most pre-Buddhist religious practice in Tibet in which trance is not a feature at all. This also rules out most so called "shamans" for whom trance states are a feature of their practice.

Mantrik said:

Pre-Buddhist religious practice in Tibet - what do you mean by religious? spiritual? Bon? Pre-Bon?

Then we have the equally thorny definition of 'trance'. Some shamans 'journey' with no recollection of it, others have good recall. There are many variants.

There is little documentation of shamanism per se, let alone pre-Buddhist Tibet, so how are you sure about 'most' ?

Not sure I understand the second sentence.....do you mean the present day? Some

have long lineages, so perform according to the teaching of their elders, others are just in it to fleece dopey westerners.

Malcolm wrote:

There is a typo "This also rules out most so called "shamans" for whom trance states are NOT a feature of their practice."

I mean Tibetan religion prior to 600 c.e.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 1:54 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

I assume you are referring to Newar Buddhism — however, you fail to notice that Shingon is actually earlier than Tibetan Buddhism, and it is also still practiced.

Nyedrag Yeshe said:

Yes, I know this detail about Shingon, I know too that no Sakya, Gelug or Kagyu existed in India! I'm referring to the emphasis given by these lineages to later tantras and related practices. That are virtually absent from Nyingma and are but are also practiced in Newar Tradition. Samvara Tantra being important in Newar Tradition. But what about dzogchen? The Six Yogas didn't came also from India, from Naropa? I don't know about the present state of it among them, but some of it accomplishers were ethnic newaris as you know!

Malcolm wrote:

Śrī Heruka is an early form of Hevajra, and was Padmasambhava's main practice.

The Laghusamvara indeed is a later tantra, appearing long after the Guhyasamaja and so on were translated during the first promulgation of tantras to Tibet. What makes it more valid than a whole host of earlier tantras in the Nyingma corpus, for example, the Guhyagarbha? This text definitely was translated from Sanskrit into Tibetan during the early ninth century. Did it ever occur to you that the circles in which tantras like Guhyagarbha. Vajrakīlaya and so on were necessarily smaller since Vajrayāna was still an extremely new movement in India? Indians were just like Tibetans, going after newer revelations, and neglecting older ones. In fact, Indian panditas who came to Tibet in the 11th were unable to read the palm leaf manuscripts from the late 8th/early 9th century at Samye because in that 200 year period, scripts had changed so much. Dzogchen was a teaching which existed at Nalanda during the eighth century. We know this because there are several Indian commentaries on that tantra, we have mentions of a commentary for the rdo rje sems dpa' nam kha' che by Śrī Singha quoted by Nubchen. Why do we accept the Chan masters he quotes as being real people and real texts, but throw shade on the Dzogchen texts and masters he mentions? It is shitty scholarship to do so.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 1:39 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

Defining Shaman:

If we examine practitioners as opposed to followers, Shamans tend, in my experience, to use trance as a medium through which to contact their spirits and also be possessed by them. This defines the shamanic as opposed to the village healers, Ngakpas etc. In the Vajrayana, very few practitioners use trance, so in general do not fit the shamanic definition and thus we can differentiate.

Malcolm wrote:

This then rules out most pre-Buddhist religious practice in Tibet in which trance is not a feature at all. This also rules out most so called "shamans" for whom trance states are a feature of their practice.

Mantrik said:

Aspects of divination are shared, as are ritual implements, in some cases quite literally, between shamans and lamas.

Malcolm wrote:

There are many divination methods in Indian tantras, mirror divination not least among them.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 1:37 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Plus we have more documentation about the lineages that originate the later Sarmas lineages ,were originally practiced in "India" and how the transmission occurred...

Malcolm wrote:

I just want to add that because of this orientalist and largely gsar ma inspired anti-Nyingma agenda, the true roots of much of so called Nyingma tantra in Indian texts have either been overlooked, ignored, or not properly vetted.

Vajrakilaya, Śrī Heruka, Guhyagarbha, etc., are all cases in point. There is no reason to doubt that Vairocana received Dzogchen teachings from Śrī Simha, since the latter is mentioned in at least one later polemical text the most prominent in a group of scholars who argued the creation stage was unnecessary, etc.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 1:27 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Nyingma is more related to Yungdrung Bon and other traditions labeled as "Shamanic" in character.

Malcolm wrote:

1) What do you mean by Shamanic?

2) How is Yungdrung Bon shamanic at all?

3) How is Nyingma related to Yungdrung Bon, what specific practices do you mean? You cannot possibly mean Dzogchen because Dzogchen's roots in "India" are very clear and well established.

As far as I can tell, you are just repeating old orientalist tropes from the early 20th century.

Nyedrag Yeshe said:

1) With this I can agree with you that it's a vague term and notion, with this I'm referring to pre-buddhist practices, native to Tibet.

Malcolm wrote:

Then you should say "pre-Buddhist practices found in Tibet."

Nyedrag Yeshe said:

2) I also agree that it's not shamanic in any sense! But read again, I said it's normally labelled as such by people who promote the so-called "shamanic origins" of TB

Malcolm wrote:

Is it useful to continue to promote such misunderstandings?

Nyedrag Yeshe said:

3) Yes, Dzogchen, and their divisions of Yanas being similar. Also their lower Yanas focus on divination and healing practices that tend to be associated with "shamanism". Plus their claims that their tradition predates Buddhism introduction. At least David Germano, asserts that separate lineages bearing the label dzogchen are absent in "India" (Oddiyana, Bharata Varsha, Aryavarta or whatever name you want to call it).

Malcolm wrote:

There is also no Sakya Lineage, Gelug lineage, Mahamudra lineage, etc. in India either.

Bonpos may claim their Dzogchen tradition predates Buddhist Dzogchen, but there is no evidence for this apart from the claim that it is so.

Nyedrag Yeshe said:

Of course many of its practices and concepts have their origins there, and were practiced there certainly, and the words mahasandhi and atiyoga are present in the Tantras. But the concept of Dzogchen as lineage of practice can be a Tibetan thing!

Malcolm wrote:

Just as the concept of a Lamdre Lineage, or a Mahāmudra lineage is a Tibetan thing. In fact, the whole obsession with lineages seems to be a wholly Tibetan thing.

Nyedrag Yeshe said:

Plus we have more documentation about the lineages that originate the later Sarmas lineages, were originally practiced in "India" and how the transmission occurred, besides plain Tibetan mythology!

Malcolm wrote:

You must be kidding. When one looks into the gsar ma lineages as recorded by Tibetans, there is nothing but a morass of conflicting accounts and legends.

Nyedrag Yeshe said:

And its more recent, and related lineages and practices are also present and practiced outside of TB to this day.

Malcolm wrote:

I assume you are referring to Newar Buddhism — however, you fail to notice that Shingon is actually earlier than Tibetan Buddhism, and it is also still practiced.

Author: Malcolm

Date: Saturday, May 6th, 2017 at 12:12 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

Nyingma is more related to Yungdrung Bon and other traditions labeled as "Shamanic" in character.

Malcolm wrote:

- 1) What do you mean by Shamanic?
- 2) How is Yungdrung Bon shamanic at all?
- 3) How is Nyingma related to Yungdrung Bon, what specific practices do you mean? You cannot possibly mean Dzogchen because Dzogchen's roots in "India" are very clear and well established.

As far as I can tell, you are just repeating old orientalist tropes from the early 20th century.

Author: Malcolm

Date: Friday, May 5th, 2017 at 11:59 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

You seriously think smoke offerings came from shamanism in Tibet , specifically? I won't repeat or restate my answer for the third time.

Malcolm wrote:

Bsang offerings are something which are very specific and indeed they have pre-Buddhist Tibetan origins. That there are similar customs of burning fragrant herbs and wood in other parts of the world cannot be denied, but bsang is something very precise, specific, and pre-Buddhist.

Mantrik said:

Those specific practices yes, but that was not what was written or asserted. Smoke offerings occur widely, and vary according to who was making them to which spiritual being and for what purpose. I would find it hard to believe that Buddhism lacked any forms of smoke offering before it encountered Tibetan shamans.

Malcolm wrote:

Buddhism had the custom of offering incense, part of the standard set of offerings we find in Indian religion. That's it. But it was nothing like a purifying Sang offering, or Native American rites using sage and other aromatic plants for purification. Such smoke offerings are absent from all Buddhisms apart from Himalayan Buddhism.

I also think it is not useful to say that these things are "shamanic," the term is too vague and ill-defined.

Author: Malcolm

Date: Friday, May 5th, 2017 at 9:58 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

DGA said:

I recall reading a claim among scholars that sang offerings in particular are pre-Buddhist Tibetan rituals. It may have been in Drung, Deu, and Bon, but my memory is poor.

Malcolm wrote:

It was, ChNN, building on Samten Karmey's research, points out that a specific custom we find in pre-Buddhist Tibetan rites is that they always detail the history and purpose of the rite as a prolegomena, and that recitation is integral to the rite itself. This distinguishes autochthonic Tibetan rites from Indian imports.

I would argue that this custom has carried over into Tibetan Buddhism as a concern for lineage and origin narratives, a concern largely absent from Indian Buddhism in general.

Author: Malcolm

Date: Friday, May 5th, 2017 at 9:28 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

On the contrary, the formal Vajrayana as practiced in Gelugpa and Sakya institutions, was in many ways a plainly Indian thing !

Malcolm wrote:

No, this is a conceit of these schools, and at one time I believed this, but in reality, in their own way, the practice of Vajrayāna in Gelug and Sakya is as far removed from Indian modes of practice as it is in Nyingma. The Gelugpas and Sakyas also make use of thread cross rituals, sang offerings, elaborate tormas, Drala rites, and so on.

Nyedrag Yeshe said:

Yes Namdrol,

Malcolm wrote:

Please use my given name, thanks.

Nyedrag Yeshe said:

But what about what I term the "bulk" of practices, like the two stages of completion and generation, the six yogas, retreats, Guru Yoga. This actually came from India or not?

Malcolm wrote:

The practices you mention indeed have sources in tantras (which by and large come from Oḍḍiyāna, BTW, not "India") why single out Sakya and Gelug? All of these practices are shared by Nyingma and Sarma alike.

Author: Malcolm

Date: Friday, May 5th, 2017 at 9:18 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Mantrik said:

You seriously think smoke offerings came from shamanism in Tibet , specifically? I won't repeat or restate my answer for the third time.

Malcolm wrote:

Bsang offerings are something which are very specific and indeed they have pre-Buddhist Tibetan origins. That there are similar customs of burning fragrant herbs and wood in other parts of the world cannot be denied, but bsang is something very precise, specific, and pre-Buddhist.

Author: Malcolm

Date: Friday, May 5th, 2017 at 9:08 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Nyedrag Yeshe said:

On the contrary, the formal Vajrayana as practiced in Gelugpa and Sakya institutions, was in many ways a plainly Indian thing !

Malcolm wrote:

No, this is a conceit of these schools, and at one time I believed this, but in reality, in their own way, the practice of Vajrayāna in Gelug and Sakya is as far removed from Indian modes of practice as it is in Nyingma. The Gelugpas and Sakyas also make use of thread cross rituals, sang offerings, elaborate tormas, Drala rites, and so on.

Author: Malcolm

Date: Friday, May 5th, 2017 at 9:05 PM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Malcolm wrote:

The problem with this conversation is that the term "Shamanism" is too vague and imprecise. We have a pretty precise idea of what Buddhism is, in all its aspects, and we know quite well its flexibility in accommodating local cults. But we do not have a very precise idea of what the blanket term "Shamanism" entails.

Author: Malcolm

Date: Friday, May 5th, 2017 at 5:57 AM

Title: Re: Bronze vs Iron Phurba

Content:

DGA said:

does one attain the same through the practice of Guru Dragphur, or only Kilaya?

Malcolm wrote:

Yes, since it is included.

Author: Malcolm

Date: Thursday, May 4th, 2017 at 10:55 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

zenman said:

So who is right...?

Malcolm wrote:

Try to order it and you will find out...

Author: Malcolm

Date: Thursday, May 4th, 2017 at 9:31 PM

Title: Re: How to practice generosity in modern society

Content:

javier.espinoza.t said:

mm should one judge what people do with our gifts?

Malcolm wrote:

One has to give wisely and understand whether our generosity causing harm or benefit.

If we think a gift we give will be used harmfully by the recipient, it is better we do not give.

Author: Malcolm

Date: Thursday, May 4th, 2017 at 7:57 PM

Title: Re: Offering and Accomplishing Mandala

Content:

sangyey said:

What is the difference between an Offering Mandala and an Accomplishing Mandala?

Thank you.

Malcolm wrote:

One goes on your shrine, the other you use for counting.

Author: Malcolm

Date: Wednesday, May 3rd, 2017 at 8:05 PM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

pael said:

How long it takes to translate all seventeen?

Malcolm wrote:

I'll tell you when I am finished.

Author: Malcolm

Date: Wednesday, May 3rd, 2017 at 11:46 AM

Title: Re: Buddhahood in This Life

Content:

Fa Dao said:

I am..however I have a question...does one need to know/understand all of the topics to be able to accomplish rainbow body? Hasnt there been regular people who werent

brainiacs like Vimalamitra, Vairocana, and Padmasambhava who realized rainbow body?

Malcolm wrote:

The unelaborated topics are for those who do not need the more elaborate approach. It is in the book.

Author: Malcolm

Date: Wednesday, May 3rd, 2017 at 4:55 AM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

RikudouSennin said:

Will Zangthal Editions be doing any self-publishing of short translations and the like?

Malcolm wrote:

we are working on that

Author: Malcolm

Date: Wednesday, May 3rd, 2017 at 1:39 AM

Title: Re: Angulimala Sutra

Content:

Su DongPo said:

I am searching, but no luck yet.

Here's a video to keep you occupied in the meantime --

```
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]
```

Anonymous X said:

In this oral interpretation, he seems to be talking about an Advaitin point of view, not a Buddhist. Where in this sutra does the Buddha talk about the reality of Atman?

Malcolm wrote:

It is one of the ten tathāgatgarbha sūtras.

Author: Malcolm

Date: Tuesday, May 2nd, 2017 at 8:08 PM

Title: Re: Rigdzin Sokdrup

Content:

pemachophel said:

I understand the sections added by H.H. Dudjom Rinpoche, but are you sure Lhatsun'S

original was not longer? This what we were told in Sikkim two years ago when we did pilgrimage there and primarily did Riwo Sangchod in all of Guru Rinpoche'S caves. I remember being told the original practice was an all-day affair, but I've never seen the original terma.

Malcolm wrote:

I am quite sure. It may be found in the dag snang section of his collected works.

Author: Malcolm

Date: Tuesday, May 2nd, 2017 at 5:23 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

Without conceptual elaboration, there is no rigpa word or any teaching, which is exactly my point.

Malcolm wrote:

This citation seems apropos:

Though one cannot speak of emptiness,
it is very important to match words and meanings.
The nature, method, and result
can be explained without contradicting
the intention of the unfabricated Great Perfection.
-- Equal to the End of Space Tantra

Author: Malcolm

Date: Monday, May 1st, 2017 at 10:04 PM

Title: Re: Rigdzin Sokdrup

Content:

pemachophel said:

H.H. Dudjom Rinpoche condensed Lhatsun's original version that is much longer and then made it His personal daily practice. This led to its wide popularization.

Malcolm wrote:

No, in fact the original is shorter. Dudjom Rinpoche added refuge, a self-creation, and dedication prayers. There are ancillary texts such as the invocation of Drala and the invocation of prosperity which can also be added which are connected with this sang offering but not actually part of the original text.

conebeckham said:

Right. Kamtsang add a protector offering, Shangpa add a short NgaSol prayer for Chagdrupa, and we do not do the blessing of offerings or GR generation, which was added by Dudjom Rinpoche.

And it has been done in Sikkim for a long, long time--I think Rumtek figures in the popularization of this practice as well.

Malcolm wrote:

It was a pure vision Lhatsun received when he was trying to locate the hidden land of Dremojong, "Rice Valley." He was told to do this practice as a support for that.

Author: Malcolm

Date: Monday, May 1st, 2017 at 9:33 PM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Crazywisdom said:

Yeah they can be simultaneous or not. But it not exactly true they are separate and distinct systems. Six yogas is always practiced within FFPM, but not always the other way around.

Malcolm wrote:

That is because they are different systems.

Crazywisdom said:

One system lol

Malcolm wrote:

Two times an infinite set...

Author: Malcolm

Date: Monday, May 1st, 2017 at 9:25 PM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Crazywisdom said:

One system as I demonstrated. Five-fold path is like the overarching umbrella that everything falls under and is included within.

Malcolm wrote:

No, you did not demonstrate that. You demonstrated that, in your words, "They can be treated as distinct but then again they can be mixed in."

Crazywisdom said:

Yeah they can be simultaneous or not. But it not exactly true they are separate and distinct systems. Six yogas is always practiced within FFPM, but not always the other way around.

Malcolm wrote:

That is because they are different systems.

Author: Malcolm

Date: Monday, May 1st, 2017 at 9:07 PM

Title: Re: Understanding non-duality

Content:

florin said:

However statement like the above where CNNr says that "there is no separation" and "they are one and the same thing" implies very clearly that the student's mind merges with the teacher's mind.

Malcolm wrote:

No, it implies that the state of the teacher and student are the same state as in all water is wet, all fires are hot. There is no separation in "all water is wet, all fires are hot," where "all" refers to all instances of wetness or heat. When one takes things as a group, a group is by nature not individuated.

Dzogchen does not abandon the firmly established nominalism which permeates general Buddhist discourse, and Buddhist logic in particular— in fact it reinforces it.

Otherwise florin, you wind up in Advaita land.

florin said:

I know how these things are explained with the help of fire and water example but i was playing the devil's advocate for a bit.

I cannot help but think that such statements as the one we are discussing are quite misleading for lots of people.

Malcolm wrote:

Yes, in particular people do not really understand what "nondual" means in sūtras and tantras. People always assume that it is some kind of yogacara absence of subject and object; but reality it is the absence of extremes.

florin said:

If we go back to it and dig a bit deeper, non separation and separation are two situations that depend on each other. So we cannot have a non separation without a previous situation where the two things were already separated.

Malcolm wrote:

Yes, this is why many dzogchen texts say that the basis is not one, not many, that it is neither dual nor nondual.

florin said:

So now we have non-separation where "they" as in plural are "one and the same thing"

where "one and the same thing" doesn't seem to refer to a characteristic like the hotness of fire-as you seem to propose-but to how "they" from their previous condition of individuality and independence have now become "one and the same thing".

Malcolm wrote:

It works for Hindus, but not for Buddhists.

Author: Malcolm

Date: Monday, May 1st, 2017 at 9:03 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

Not simple the way you describe it.

Malcolm wrote:

Yes, in fact it is simple— for those who do not allow conceptual elaboration to get in their way.

Anonymous X said:

Without conceptual elaboration, there is no rigpa word or any teaching, which is exactly my point. It is what I quoted from Mipham. Who is it that allows or doesn't allow?

Malcolm wrote:

Seems a rather pyrrhic point.

Author: Malcolm

Date: Monday, May 1st, 2017 at 8:35 PM

Title: Re: Rigdzin Sokdrup

Content:

pemachophel said:

H.H. Dudjom Rinpoche condensed Lhatsun's original version that is much longer and then made it His personal daily practice. This led to its wide popularization.

Malcolm wrote:

No, in fact the original is shorter. Dudjom Rinpoche added refuge, a self-creation, and dedication prayers. There are ancillary texts such as the invocation of Drala and the invocation of prosperity which can also be added which are connected with this sang offering but not actually part of the original text.

Author: Malcolm

Date: Monday, May 1st, 2017 at 8:26 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

To define any term, you must use it in a context that relates it to one's own experience. The above quote, which you may or may not agree with, is such an attempt at context with regard to rigpa. There is no isolation of rigpa that is going to have any real meaning, only an interpretation.

Malcolm wrote:

Of course, you are wholly ignoring the fact that the whole passage is predicated on defining knowledge (rig pa) with respect to its opposite, ignorance (ma rig pa).

For example, Mipham warns about fabricated knowledge that arises from analysis:

Making effort for a long time in growing the huge poisonous tree of the appearance of clinging to union that is fertilized with the empty clarity of a fabricated vidyā that analyzes each extreme is a ground of deviation in the luminous Great Perfection.

Author: Malcolm

Date: Monday, May 1st, 2017 at 12:41 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

Not simple the way you describe it.

Malcolm wrote:

Yes, in fact it is simple— for those who do not allow conceptual elaboration to get in their way.

Author: Malcolm

Date: Monday, May 1st, 2017 at 11:21 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Well, there's a notion of "five undefiled aggregates", "zag med kyi phung po lnga" in Tibetan. Maybe you could fit rigpa into one of those.

Malcolm wrote:

This applies only to buddhas and arhats, but perhaps if you had studied abhidharma you would have already understood this and provided proper context.

Author: Malcolm

Date: Monday, May 1st, 2017 at 4:59 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

aflatun said:

I think I do understand that much, but how are these functions not "in the aggregates?" Admittedly I wouldn't be sure "where" to put them, perhaps "in" sankhara and sanna, but I dunno

Malcolm wrote:

What I said was that knowledge and ignorance are not listed as mental factors, etc. This is why they are not part of the aggregates, per se. I never implied that cognitions, which are mental factors, did not belong to the aggregates.

Author: Malcolm

Date: Monday, May 1st, 2017 at 4:57 AM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Crazywisdom said:

Hush. That's not exactly true.

They can be treated as distinct but then again they can be mixed in. Drikung is big on that.

Malcolm wrote:

They are different systems, as you demonstrate above, so hush yourself.

Crazywisdom said:

One system as I demonstrated. Five-fold path is like the overarching umbrella that everything falls under and is included within.

Malcolm wrote:

No, you did not demonstrate that. You demonstrated that, in your words, "They can be treated as distinct but then again they can be mixed in."

Author: Malcolm

Date: Monday, May 1st, 2017 at 4:48 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

You realize I cited Gampopa's own words, right?

To connect it w yangti Gampopa explains by remaining in rigpa the kayas emerge without conscious thought as various minds like a sparkling gemstone. Still simultaneous. The difference is dzogchen masters made the connection w visible bindu luminosity and the mandalas of the deities so there's the possibility of less questions due to the unmistakability.

Malcolm wrote:

Right, I still don't see that passage referring to them as being simultaneous. If someone realizes nonmeditation they have no need for the three other yogas.

Crazywisdom said:

They are all aspects of the same condition.

Malcolm wrote:

That is a nice interpretation, and I can see your point, but I still do not believe that is what the passage you cited means, given everything else is attributed to Gampopa on the subject, for example, his presentation in the String of Pearls which clearly presents them as a step by step approach.

Author: Malcolm

Date: Monday, May 1st, 2017 at 1:11 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

This is not at all clear in the several books I have encountered. Can you quote any of the recognized Dzogchen masters having said the same thing that you put forth? This would be considered a 'characteristic' and not the substance of true mind which Knowing-Seeing is.

Malcolm wrote:

If I understand your question: you are asking if rig pa is the substance of consciousness? I have already provided an authoritative citation from a commentary on a primary tantra which answers this question:

Furthermore, based on the power of repelling the armies of samsara, vidyā (rig pa) is 1) the knowledge (vidyā) of names designated by words, 2) helpful, worldly knowledge such as healing, arts and crafts, and so on, 3) the five sciences (rig pa gnas lnga) of the treatises and so on, 4) knowing (vidyā) as a factor of consciousness, 5) sharp and dull worldly knowledge and so on, and 6) the knowledge of the essence (snying po) that permeates all that is free from ignorance, unobscured by the obscurations of ignorance and so on.

Anonymous X said:

When a word like rigpa is introduced to me as a central concept in a teaching, I have to try to understand how this word is translated into English. From your description, I am left wondering even more what rig pa means in English. That's not your fault, it is an inherent problem in translation and the different interpretations from one translator to the next. From your explanations, I can't fathom what you are talking about.

Malcolm wrote:

It is pretty damn simple -- rig pa is knowledge, and in the context of Dzogchen it refers to a very specific kind of knowledge.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 11:56 PM

Title: Re: Understanding non-duality

Content:

florin said:

However statement like the above where CNNr says that "there is no separation" and "they are one and the same thing" implies very clearly that the student's mind merges with the teacher's mind.

Malcolm wrote:

No, it implies that the state of the teacher and student are the same state as in all water is wet, all fires are hot. There is no separation in "all water is wet, all fires are hot," where "all" refers to all instances of wetness or heat. When one takes things as a group, a group is by nature not individuated.

Dzogchen does not abandon the firmly established nominalism which permeates general Buddhist discourse, and Buddhist logic in particular— in fact it reinforces it.

Otherwise florin, you wind up in Advaita land.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 10:33 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

You mean it is an intellectual understanding? I think not. It is not knowledge, it is Knowing. There is a big difference. Using foreign words introduces a whole set of problems as you can see when you peruse these discussions. Are you still looking at the finger that is pointing to the moon?

Malcolm wrote:

No, rig pa is a kind of knowledge. All sentient beings are born with consciousness, and aspect of consciousness is the ability to know things. Sentient beings are not born with rig pa. Rig pa is something one learns from a teacher experientially. Before one has rig pa, one has ma rig pa. This applies even to Samantabhadra, the adibuddha.

Anonymous X said:

This is not at all clear in the several books I have encountered. Can you quote any of the recognized Dzogchen masters having said the same thing that you put forth? This would be considered a 'characteristic' and not the substance of true mind which Knowing-Seeing is.

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Author: Malcolm

Date: Sunday, April 30th, 2017 at 10:30 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

You mean it is an intellectual understanding? I think not. It is not knowledge, it is Knowing. There is a big difference. Using foreign words introduces a whole set of problems as you can see when you peruse these discussions. Are you still looking at the finger that is pointing to the moon?

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Anonymous X said:

This is not at all clear in the several books I have encountered. Can you quote any of the recognized Dzogchen masters having said the same thing that you put forth? This would be considered a 'characteristic' and not the substance of true mind which Knowing-Seeing is.

Malcolm wrote:

ChNN reinforces this point continually.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 10:21 PM

Title: Re: Understanding non-duality

Content:

dharmafirststeps said:

Please forgive me confusion, I'm fairly new to this and am trying to unpack the following line by ChNN concerning direct transmission:

"because the state of the teacher and the student are nondual, it is possible for them to

be in that state at the same time. There is no separation; they are one and the same thing."

I realise my understanding of non-duality is fairly minimal. Duality I get, quoting ChNN from The Crystal: "a spurious `subjective self' or `ego' that experiences the world as separate from itself, external and objective, and which continually tries to manipulate that world in order to obtain satisfaction and security." That seems fairly straight forward.

When it comes to non-duality I think I'm confused on several levels, including between the relative and the absolute.

So the purpose of the Dzogchen teaching is to experience our real condition as it is - rigpa, our primordial state. Correct me if I'm wrong but isn't our awareness of rigpa individual. My continuum of consciousness, the all-ground consciousness (ālayavijñāna), that is stuck in the cycle of samsara, is individual to everyone else's is it not? My karma is mine alone. When someone else experiences enlightenment that is individual to them, I am not also enlightened.

What is that is nondual, and allows for direct transmission, what is "one and the same" between teacher and student?

Malcolm wrote:

It is like one flame explaining to another flame their mutual nature of hotness.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:59 PM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Crazywisdom said:

Hush. That's not exactly true.

They can be treated as distinct but then again they can be mixed in. Drikung is big on that.

Malcolm wrote:

They are different systems, as you demonstrate above, so hush yourself.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:44 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

conebeckham said:

Rigpa is not bare awareness in Dzogchen. It is knowledge of the basic state, which is, I think, a certain aspect of bare awareness, consciousness, beyond "mind" per se.

It is "being in the recognition of mind's nature," which is Rigpa, and not mind's nature itself, yes?

Anonymous X said:

You mean it is an intellectual understanding? I think not. It is not knowledge, it is Knowing. There is a big difference. Using foreign words introduces a whole set of problems as you can see when you peruse these discussions. Are you still looking at the finger that is pointing to the moon?

Malcolm wrote:

No, rig pa is a kind of knowledge. All sentient beings are born with consciousness, and aspect of consciousness is the ability to know things. Sentient beings are not born with rig pa. Rig pa is something one learns from a teacher experientially. Before one has rig pa, one has ma rig pa. This applies even to Samantabhadra, the adibuddha.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:41 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

Are you sure? Malcolm, in another post, said that the pointing led to an intellectual recognition of mind's nature.

Malcolm wrote:

There are three transmissions in Dzogchen, mind, symbol, and verbal. The teacher explains things verbally using symbols, and if the student can be in that state with the teacher at the same time, this is the mind transmission.

Direct introduction is different. With direct introduction the teacher uses experiences to show the student the nature of their mind. There are introductions through ka dag and lhun drub. They are different, but bear on the same point.

At this point, since what you really want to discuss is comparisons between Dzogchen and Zen, I suggest that you open a separate thread since this is kind off topic in a thread devoted to Sam Harris.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:37 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

You realize I cited Gampopa's own words, right?

To connect it w yangti Gampopa explains by remaining in rigpa the kayas emerge

without conscious thought as various minds like a sparkling gemstone. Still simultaneous. The difference is dzogchen masters made the connection w visible bindu luminosity and the mandalas of the deities so there's the possibility of less questions due to the unmistakability.

Malcolm wrote:

Right, I still don't see that passage referring to them as being simultaneous. If someone realizes nonmeditation they have no need for the three other yogas.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:23 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

I'm not arguing that the two have different approaches. And, I'm not trying to say one is better than the other. But, Chan is not a sutra practice as evidenced by Bodhidharma saying: 'A special transmission outside the scriptures'.

Malcolm wrote:

This is statement dates from a text from

http://www.thezensite.com/ZenEssays/HistoricalZen/A_Special_Transmission.htm.

While certainly it must have been a slogan circulating in Chan circles prior to this time, attributed to Bodhidharma, to paraphrase the way it shows up in Tibetan Chan texts "When one has ascertained the view, from then on do not rely on scriptures."

It is well known that Bodhidharma introduced his teachings in the context of the Lankāvatara Sūtra, which is a sūtra that contains the sudden method used in Chan.

Anonymous X said:

Furthermore, Chan also has its 'pointing out' emphasized in Zongmi's 10 Levels Of The Awakening Sequence, No. 1 being: The good friend shows the sentient being the true mind of original awakening. This is the first step as it is in Dzogchen.

Malcolm wrote:

There is certainly a similarity, but again, in the Broughton book, this is not a direct introduction, this is more like someone hearing about the Perfection of Wisdom teachings and activating traces of having practiced Mahāyāna in a past life. It is also true that one will never even hear the word "Dzogchen" in this life without some past life connection with the teaching. Apart from these topographical similarities, however, I see no reason to assume that step 1 of Zongmi is identical in content to what we call direct introduction in Dzogchen without further concrete evidence in how Chan/Zen is

transmitted in the present day.

In brief, Both Chan and Dzogchen maintain they are "outside the scriptures." But this too is merely a topographical similarity. In the case of the former, it is outside sūtras, but depends on sūtras for its context. In the case of the latter, it is outside tantras, but depends on tantras for its context. So when we say that Chan is a sūtra teaching, it means that it is part of the Perfection Vehicle and all of its rhetoric turns on themes found in Mahāyāna sūtras. When we say that Dzogchen is a secret mantra teaching, it means it is part of secret mantra and all of its rhetoric turns on themes found in outer and inner tantras, with less attention paid to the three vehicles of characteristics.

There exists only one sustained discussion of the similarities and differences between Chan and Dzogchen in one text written by the Tibetan master, Nubchen Sanggye Yeshe, which is also one of our earliest sources for Dzogchen prior to the 10th century in Tibet. There is an interesting little book published recently by Van Schaik called Tibetan Zen: Discovering a Lost Tradition which will certainly add the conversation. However, the main point I am making is that Tibetans familiar with Chan grouped it in with the sūtrayāna while at the same time respecting that Chan termed itself a sudden path and a teaching nominally outside of the sūtras since it depended on experience rather than intellectual analysis. Dzogchen is also a path which depends on experience rather than intellectual analysis (but in fact the same may be said of all classes of tantra), but the contexts of the two teachings are really different because of the milieus in which each arose.

Whether a translation of Nubchen's text will prove interesting to Chan/Zen people is doubtful, because apparently the Chan in that text represents the long dead Northern School, and not a living tradition of Chan.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 8:50 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Of course it did. No great Zen master can introduce you to Dzogchen teachings.

Jyotish said:

This part of buddha dharma is terribly confusing to me. If the final realization of all the mahayana is same buddha hood and same stages of bhumis, why wouldnt a Zen teacher be able to introduce you to Dzogchen or similarly a Dzogchen teacher to teach zen?

Malcolm wrote:

Well, simply put, the buddhahood realized in Vajrayāna is deeper than the buddhahood realized in Mahāyāna because the means are different.

Mahāyāna only leads to the eleventh bhumi. Vajrayāna in general leads to the 13th bhumi, Vajradhara. What is the difference? According to the Saṃputa Tantra, buddhas of the eleventh and twelfth bhumis do not recognize all phenomena as being the display of their own pristine consciousness. This realization is confined to buddhas of the thirteenth bhumi. Of course, whether someone accepts this or not depends very much on whether one accepts the Saṃputa Tantra, a general commentary tantra on the mother tantras, as being valid. Why is there this difference? Because the paths or means are different.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:44 AM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Kushi said:

Hi,

I wasn't entirely sure whether this should go in the Tantra Talk forum or not, but hopefully it's general enough to fly here in the Kagyu subforum. My questions are pretty basic. Does the Drikung Fivefold Mahamudra practice encompass any of the activities associated with the 6 Yogas of Naropa? Are the Completion Stage practices within this lineage tied to the Yidam, and are they substantially different from Completion Stage practices not practiced in a Mahamudra context?

Thank you!

- K

Malcolm wrote:

Five Fold Mahāmudra it is its own thing. Separate from the Six Yogas of Naropa. It is prevalent primarily in Drikung and Drugpa Kagyu since it is based on the teachings of Phagmodrupa.

Kushi said:

I see. And as its "own thing", is its implementation (in Drikung, anyway) generally understood to make something like the 6 Yogas obsolete?

Malcolm wrote:

No, it is just a different system.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:12 AM

Title: Re: Quick Questions about Fivefold Mahamudra & the Six Yogas of Naropa

Content:

Kushi said:

Hi,

I wasn't entirely sure whether this should go in the Tantra Talk forum or not, but hopefully it's general enough to fly here in the Kagyu subforum. My questions are pretty basic. Does the Drikung Fivefold Mahamudra practice encompass any of the activities associated with the 6 Yogas of Naropa? Are the Completion Stage practices within this lineage tied to the Yidam, and are they substantially different from Completion Stage practices not practiced in a Mahamudra context?

Thank you!

- K

Malcolm wrote:

Five Fold Mahāmudra it is its own thing. Separate from the Six Yogas of Naropa. It is prevalent primarily in Drikung and Drugpa Kagyu since it is based on the teachings of Phagmodrupa.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 9:08 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Lukeinaz said:

From Carefree Dignity:

"Rigpa means awareness. But this is not awareness that is dualistic, in terms of subject looking at object. It is nondual awareness."

He then later says rigpa is equivalent to mind essence.

Malcolm wrote:

The term rig pa is used as an equivalent for mind essence in Mahāmudra texts teachings. But we are not talking about Mahāmudra. We are talking about Dzogchen, not mahāmudra.

Lukeinaz said:

I just started this book but he talks a lot about dzogchen and has not mentioned mahamudra at all.

Malcolm wrote:

He does talk about mahamudra in this book. On page 33, he offers a useful distinction.

On page 67 he says, "When seeing the three qualities simultaneously, this is called seeing the nature of the mind. In Dzogchen, this is called rigpa, or you can call it the

Dzogchen view."

Very clearly, he describes seeing the nature of the mind as rigpa. And I agree with this completely. Again, on 68, "When the clapper strikes the bell, it is like a moment of seeing the nature of the mind. That is rigpa."

When I read this book, I understand him to say that seeing the nature of the mind is rigpa. Therefore, I do not see a real difference between the essentials of what he is saying and what I am saying.

M

Author: Malcolm

Date: Sunday, April 30th, 2017 at 6:23 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

I decided to see how my man Guenther wound up translating "rigpa" in his final book. Apparently he went with "supraconscious ecstatic intensity". What do you all think, yay or nay?
No takers?

Malcolm wrote:

Early Guenther is pure awareness.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 6:20 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

zenman said:

You don't think shikantaza is a rigpa ripening practice?

Malcolm wrote:

That depends on whether the person is a Dzogchen practitioner or not. Rigpa in Dzogchen is something very precise and specific. I have never encountered such descriptions or instructions in Chan or Zen.

zenman said:

You mean separating rigpa and alaya vijnana?

Malcolm wrote:

They are definitely different.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 4:24 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

zenman said:

I'm not talking about dzogchen "teachings" but rigpa.

What are you saying?

Malcolm wrote:

Rig pa is just the start of the Dzogchen path, not the end. Rig pa must first be ripened, than cultivated, than brought to its full measure, etc.

zenman said:

You don't think shikantaza is a rigpa ripening practice?

Malcolm wrote:

That depends on whether the person is a Dzogchen practitioner or not. Rigpa in Dzogchen is something very precise and specific. I have never encountered such descriptions or instructions in Chan or Zen.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 4:17 AM

Title: Re: Bronze vs Iron Phurba

Content:

Lhasa said:

I don't mind that the topic has strayed into practice.

Garchen Rinpoche just gave a two day empowerment of Vajrakilaya along with empowerment to use

a phurba and some instructions and demonstration, rather brief.

I've attended every Vajrakilaya empowerment/drubchen he has given online in the last five years.

This is the first time he has given instructions on using a phurba online. But it was very brief.

You all are being very helpful because it is almost impossible to ask him questions via email anymore.

Thank you.

Malcolm wrote:

I would go with a phurba made from mixture of sky metal and a weapon that has killed someone. A light saber phurba would be cool too.

Ok, here is the real deal. According to the Vajrakīlaya Anudhamapratipana-tantra
Iron or black wood
is the material for a wrathful action phurba.
So now you have your answer. An iron kīla is what you need.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 4:03 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

Because that's what he's talking about. Don't get me wrong he talks about them in a sequential way to others in the book. But he also discussed them from a non gradual perspective too.

Malcolm wrote:

I don't see it. But I don't have the book, and I really do not have a horse in this race.

Crazywisdom said:

Look again

if everything has been realized as non-dual, even though there are differing grounds and paths, there is no gradual process of opening them up

Malcolm wrote:

Yes, I addressed this point earlier. It is well known that in Gampopa's mahāmudra the paths and stages are regarded as little more than distractions, and not important. That still does not make the four yogas any less sequential. The error is asserting that the mapping of them to the paths and stages was definitive or even necessary. This is what freaked out the Sakyas — "irresponsible" Kagyu yogis telling them they didn't need no stinkin paths or stages.

According to Gyalwa Yangonpa, the four yogas are for those who, in his words, cannot be in this state:

It is not soiled by experience and sensations, it is not corrupted by realization and certainty, it is not divided by view, meditation and conduct, it is not sectioned into a basis, path and result, all of these phenomena of appearance and existence, samsara and nirvana are neither removed nor added, bound nor freed, nor fixed with an antidote. Recognition of and self-liberation into one's own state is called "mahāmudra."

It is for people who do not experience buddhahood through intimate instructions; with respect to that, the four yogas are like thögal in Dzogchen.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:59 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

zenman said:

I'm not talking about dzogchen "teachings" but rigpa.

What are you saying?

Malcolm wrote:

Rig pa is just the start of the Dzogchen path, not the end. Rig pa must first be ripened, than cultivated, than brought to its full measure, etc.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:57 AM

Title: Re: Bronze vs Iron Phurba

Content:

Mantrik said:

Can we please clarify here.

I know very little, but I think I understand what Malcolm is saying about readiness, and of course buying a scalpal does not make a person a surgeon.

However, the topic was about the relative qualities of materials, so it has strayed, as discussions do, into the performance of practice itself.

The person who decides if a practitioner is ready to perform lower activities is their Guru.

Nobody else can decide upon that.

Malcolm wrote:

The point I am making is that until one has gained siddhi, any phurba will do.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:55 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

zenman said:

I am neither convinced of most zen masters out there but those who stand out of the mass can and do marvelously point out.

Malcolm wrote:

I am sure they do a fine job of teaching Zen. Zen and Dzogchen are different.

zenman said:

Receiving di from Norbu Rinpoche didn't land me on a different place compared to couple of great zen masters.

Malcolm wrote:

Of course it did. No great Zen master can introduce you to Dzogchen teachings. Direct introduction is the starting point of Dzogchen, just the beginning.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:54 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Apparently you can do pretty well even without that inconvenient litte thing called "direct introduction".

Malcolm wrote:

Sure, lots of people have. But no one who is practicing Dzogchen teachings.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:50 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Malcolm wrote:

Yeah, ok, still not sure why you think this renders the four yogas nonsequential.

Crazywisdom said:

Because that's what he's talking about. Don't get me wrong he talks about them in a sequential way to others I the book. But he also discussed them from a non gradual perspective too.

Malcolm wrote:

I don't see it. But I don't have the book, and I really do not have a horse in this race.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:46 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

None of the five skandhas are rig pa because rig pa is knowledge. You will never find a single text that includes knowledge, or ignorance for that matter, as one of the five aggregates.

aflatun said:

Could you expand on this point a bit, Malcolm? Are you saying knowledge (rig pa) is something outside of the aggregates? Similarly for ignorance?

(I'm not implying that's what you're saying, in fact I don't think it is, which is why I'm asking for clarification)

If its not "something outside" of them then what is it?

I'm just bumping this because I'm assuming it fell off the radar, sorry for the nuisance

Malcolm wrote:

Knowledge and ignorance are modes of cognition. Vidyā is a undeceived cognition Avidyā is a deceived cognition. It is really that simple.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:32 AM

Title: Re: Bronze vs Iron Phurba

Content:

michaelb said:

Yes, of course. So, the phurbu is not "just a chunk of matter" once one has accomplished any yidam, not just Vajrakilaya? By "lower activities" (smad las?) are you referring to specific smad las practices or any use of a phurbu, such as the bsgral ba offering in tshogs feasts? I suppose what I am asking is, you are not saying that accomplishing Vajrakilaya is necessary before you can use a phurbu in any practice, are you?

Malcolm wrote:

Generally, the offering of liberation is performed by the Guru in behalf of the group. Even so it is symbolic and not really the lower activity.

And no I am not saying that no one can use a phurba before having finished a retreat. But it is little crazy to get all worried about what kind of phurba one should get based on its use by a siddhi prior to having attained siddhi oneself.

michaelb said:

Yes but, if one accomplishes Hayagriva, for example, one can use a phurbu in lower activities of Hayagriva?

Malcolm wrote:

Of course.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:26 AM

Title: Re: Bronze vs Iron Phurba

Content:

michaelb said:

Is it only accomplishment doing Vajrakilaya? What about other yidams where phurbus are used, like Hayagriva?

Malcolm wrote:

The siddhi of Kilaya is accomplished by doing Kllaya. The siddhi of Hayagriva is accomplished by doing Hayagriva.

Generally, before one is permitted to engage in the lower activities with wrathful implements like a kila, it is assumed that at least one has finished the accomplishment retreat.

michaelb said:

Yes, of course. So, the phurbu is not "just a chunk of matter" once one has accomplished any yidam, not just Vajrakilaya? By "lower activities" (smad las?) are you referring to specific smad las practices or any use of a phurbu, such as the bsgral ba offering in tshogs feasts? I suppose what I am asking is, you are not saying that accomplishing Vajrakilaya is necessary before you can use a phurbu in any practice, are you?

Malcolm wrote:

Generally, the offering of liberation is performed by the Guru in behalf of the group. Even so it is symbolic and not really the lower activity.

And no I am not saying that no one can use a phurba before having finished a retreat. But it is little crazy to get all worried about what kind of phurba one should get based on its use by a siddhi prior to having attained siddhi oneself.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:22 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

The production from realization is a person who has training; it is spoken of as the sahaja luminosity, un-outflowed emptiness to be seen in direct perception. It is spoken of as the dharmin which is mutually reliant on both types of bodhicitta. Geshe Gyayon Dag said to me, "In Tibet, there is a dearth of dharma which have been sweetened for easy digestion like food chewed before giving it to a child. For example, there is the so-called "Dzogpa Chenpo" of one group which who say, "If you realize it in the morning, you are a buddha in the morning and if you realize it in the evening you are a buddha in the evening". And there is the the so-called "Characteristics" of one group

who say, "If dissection is done using free.

from one and many, I will by this be buddha". And there is the so-called called "Paramita" of one group who say, "Rely- ing on method and prajñā, I will by this be buddha". And there is the so-called "Mantra" of one group who say, "Rely- ing on the channels, winds, and drops and development and completion, I will by this be a buddha". And there is the so- called "Kadampa" of one group who say, "There are the oral instructions for relying on the three beings great, middling 194 I will by this be buddha." The whole lot of them are mis- taken; I dare them to give me a reply, what are you doing?!" He said, "The whole lot of them are mistaken; they are not doing anything except for changing from the ten non-virtues to the ten virtues!" He said, "Those with greater intelligence will change from outflowed virtue to unoutflowed virtue! He said, "There is a group who say, "The ten non-virtues will not contaminate me!"; they have befriended evil deeds!"

He said, "The Buddha taught eighty four thousand dharma doors. If the whole lot are summed up, they condense down to body, speech, and mind. And moreover, body and speech even are retinue. The principal one is mind." He said, "Not even one moment of non-virtue should be done. And do not lose yourself either to one moment of indeterminacy from the perspective of the antidote". He said, "I heard rinpoche say, "It is necessary to travel the three types of path: inference has to be made into path; blessings have to be made into the path; and direct perception has to be made into the path. He said, "Characteristic or Pāramitā is the one that makes inference into the path. Great Vehicle Secret Mantra makes, through reliance on the pair development and completion, blessings into the path. The one that makes direct perception into the path is co-emergence, luminosity."

Malcolm wrote:

Yeah, ok, still not sure why you think this renders the four yogas nonsequential.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 3:19 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

zenman said:

I guess you never met a zen master one on one in sanzen (sometimes translated as meditation meeting).

Malcolm wrote:

It is not the same thing. Direct introduction is something very precise and specific.

Also, I am not convinced the caliber of so called Zen masters in the west is very high.

zenman said:

I am neither convinced of most zen masters out there but those who stand out of the mass can and do marvelously point out.

Malcolm wrote:

I am sure they do a fine job of teaching Zen. Zen and Dzogchen are different.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 2:58 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

P 97

Malcolm wrote:

I do not see evidence for your assertion in this summary. Just saying...

Crazywisdom said:

He says, no gradual process of opening up... he mentions no bardo for the best. This passage is Sahaja with no stages. There are many mentions of Sahaja in the text.

Malcolm wrote:

Sorry, still seems sequential to me. The absence of bardo for the best is the same in all teachings.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 2:49 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

P 97

“For the four yogas, the yoga of one pointedness is that moment of awareness where there is no stoppage of the clarity. The yoga of freedom from elaboration is that rigpa’s entity is seen as birthless. There is no hope upwards to buddhahood, no concern downwards to saïsāra, and in between with no grasping to appearances, no being deceived by other. The yoga of one taste is that you realize the inseparability of appearance and emptiness. The yoga of non-meditation is that, whichever comes forth, whichever is produced, it shines forth in one entity thus, everything at the time of the thought process comes as meditation.”

Malcolm wrote:

I do not see evidence for your assertion in this summary. Just saying...

Author: Malcolm

Date: Sunday, April 30th, 2017 at 2:09 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

.... Dzogchen.... nor without the inconvenient little thing called "direct introduction," which is absent both in Sūtra in general, and Zen/Chan.

zenman said:

I guess you never met a zen master one on one in sanzen (sometimes translated as meditation meeting).

Malcolm wrote:

It is not the same thing. Direct introduction is something very precise and specific.

Also, I am not convinced the caliber of so called Zen masters in the west is very high.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 1:51 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

I wasn't implying that nature of mind was separate. I thought I had implicitly stated that. From what you wrote, I see no difference in Zongmi's teaching of his Chan gate.

Malcolm wrote:

Yes, for some people it is hard to see the difference between Chan and Dzogchen. But their approaches are quite different, and for this one has to look to those Tibetan masters who practiced both.

The difference in approach is based on whether you are a Sūtra practitioner or a Secret Mantra practitioner. In some respect, whether you practice sūtra or tantra is a little irrelevant if you are studying with real Dzogchen master. But because Dzogchen is grounded in Secret Mantra, one cannot practice it without a guru, nor without the inconvenient little thing called "direct introduction," which is absent both in Sūtra in general, and Zen/Chan.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 1:45 AM

Title: Re: Bronze vs Iron Phurba

Content:

Malcolm wrote:

No matter what material your phurba is made of, if you have not attained the siddhi of kilaya it is just a chunk of matter.

michaelb said:

Is it only accomplishment doing Vajrakilaya? What about other yidams where phurbus are used, like Hayagriva?

Malcolm wrote:

The siddhi of Kilaya is accomplished by doing Kilaya. The siddhi of Hayagriva is accomplished by doing Hayagriva.

Generally, before one is permitted to engage in the lower activities with wrathful implements like a kila, it is assumed that at least one has finished the accomplishment retreat.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 12:21 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Original mind (gnyug sems, adyācitta), on the other hand, refers to the basic state of a moment of unfabricated clear and empty consciousness. It is also called ordinary consciousness (tha mal gyi shes pa). However, there is no nature of the mind separate from the mind. Sustaining equipoise in unfabricated clear and empty consciousness is what is termed "the view" in Dzogchen, Mahāmudra, Lamdre, etc. This unfabricated clear and empty consciousness is the basis upon which rests the path of Secret Mantra.

treehuggingoctopus said:

You are referring to rigpa qua instant presence, right?

Malcolm wrote:

If you have this experience, then that can be called knowledge of this state, so yes.

Author: Malcolm

Date: Sunday, April 30th, 2017 at 12:15 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

Tony Duff has a text on Gampopa Mahamudra where all this is reiterated as nauseam

Malcolm wrote:

Ganges Mahāmudra is not the tradition of the four yogas.

Four yogas is Gampopa's innovation applied to Saraha's tradition.

Crazywisdom said:

That's true. I didn't really learn Gampopa mahamudra

Malcolm wrote:

Well, check the title of the thread.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 11:17 PM

Title: Re: Bronze vs Iron Phurba

Content:

Malcolm wrote:

No matter what material your phurba is made of, if you have not attained the siddhi of kilaya it is just a chunk of matter.

Arnoud said:

If it is a terma Phurba, then it can have magical properties?

Malcolm wrote:

Not in the hands of a beginner. For a beginner, a phurpa is a shrine object, something to be taken to a teacher and blessed and put away until they can drive a wooden phurba into a rock.

Also, to attain the siddhi of phurba you do not need a phurba. You just need a mālā.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 11:14 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Lukeinaz said:

From Carefree Dignity:

"Rigpa means awareness. But this is not awareness that is dualistic, in terms of subject looking at object. It is nondual awareness."

He then later says rigpa is equivalent to mind essence.

Malcolm wrote:

The term rig pa is used as an equivalent for mind essence in Mahāmudra texts teachings. But we are not talking about Mahāmudra. We are talking about Dzogchen, not mahāmudra.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 11:08 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

treehuggingoctopus said:

Over the years I must have read these passages more than a hundred times, I think. Still not sure if I am getting them right. The gist of Rinpoche's explanation of why rigpa =/= nature of the mind seems to me to be something like that:

(1) sems-nyid is a term found in all HYT, rigpa is a strictly Dzogchen thing;

Malcolm wrote:

No, because it is found also in Mahāmudra teachings, especially translations of Mahāmudra texts by Vairocanarakṣita, an Indian master lived in Tibet in the 11th century and translated these texts into Tibetan independently.

treehuggingoctopus said:

The last passage of Rinpoche's, however, seems to identify rigpa as both the Base ("Rigpa means that underlying condition of essence, nature, and energy of which the individual has had no experience up to now, with which he's not had contact") and the direct, lived knowledge of the Base ("Now the teacher has put him in contact with it, given him that experience, and now he has lived it or perceived it. Now, that experience, however minimal, that which is now perceived, that's what we're calling rigpa")*. Frankly, there are many early texts of Rinpoche's in which the Base and rigpa are depicted like that. If the translated into English and published texts and teaching transcripts of ChNN are in any way representative here, Rinpoche starts to consistently define rigpa as our knowledge (in the sense of "being in") of our primordial state towards the end of the 1990s. Or so has my amateur textual study led me to believe.

Malcolm wrote:

No, you can find these distinctions made in the famous green book, etc. The hardbound manuscripts of teachings in US in the early '80's.

treehuggingoctopus said:

*One could also read it it like that:

(5) sems-nyid is a concept which refers to the Base before we have recognised it, rigpa can be meaningfully used to refer to it only after we have recognised our real nature.

Malcolm wrote:

[/quote]

There is this ambiguity in some texts. But when one has a comprehensive understanding of the man ngag sde tradition as a whole and how that term is used within it, this is no longer so confusing.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 11:00 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Anonymous X said:

In another thread, I mentioned 'knowing' as the nature of mind.

Malcolm wrote:

I am afraid that without triangulating terms with Sanskrit, comparisons between Dzogchen texts and Zen texts amount to an exercise in chasing one's tail.

Anonymous X said:

Because different schools use different approaches and terminology, it is not a bad idea to see the same thing from a different point of view. This Knowing is also called jnana, but I don't like to use that term because it is often mixed up with Advaitic meaning and their world view.

Malcolm wrote:

You are correct to observe that one should refrain from mixing Advaita usages into Buddhist usages.

Jñāna is generally translated into Tibetan as ye shes (depending on context) then from there into English as wisdom, primordial wisdom, timeless awareness, pristine awareness, pristine gnosis, or pristine consciousness, etc.

Anonymous X said:

Personally, I don't see the difference in meaning, just the interpretation. Some people would also call this Knowing, Awareness. I don't need to analyze the words as the presence of Knowing is all encompassing.

Malcolm wrote:

The Dzogchen tradition has very precise definitions and introduces its own psychology into the mix. Vidyā, which refers to a very specific kind of knowledge, is not always

present, it is conditional until it is cultivated to the point where it eclipses ignorance completely.

Anonymous X said:

One might think, 'substance'? Substance is not a thing. It cannot be apprehended. True Mind is Buddha Mind is Primordial Mind. Knowing illuminates each thing and reveals the essential emptiness, which is infinitely Open and free of all views.

Malcolm wrote:

Original mind (gnyug sems, adyācitta), on the other hand, refers to the basic state of a moment of unfabricated clear and empty consciousness. It is also called ordinary consciousness (tha mal gyi shes pa). However, there is no nature of the mind separate from the mind. Sustaining equipoise in unfabricated clear and empty consciousness is what is termed "the view" in Dzogchen, Mahāmudra, Lamdre, etc. This unfabricated clear and empty consciousness is the basis upon which rests the path of Secret Mantra.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:43 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

bc Dzogchen texts are pulled out of thin air

Malcolm wrote:

Oh, this is not true at all. The five early lungs brought to Tibet by Vairocana are authentic. Garab Dorje, Mañjuśrimitra are historical persons. Śrī Simha is called out by name by later Indians who were upset that he was part of a movement at Nalanda in the mid 8th century that dissed the creation stage, etc. Śrī Simha's commentary on the rDo rje sems dpa' nam mha' che is definitely authentic — it is mentioned by name by Nubchen Sanggye Yeshe.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:14 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

Tony Duff has a text on Gampopa Mahamudra where all this is reiterated as nauseam

Malcolm wrote:

Ganges Mahāmudra is not the tradition of the four yogas.

Four yogas is Gampopa's innovation applied to Saraha's tradition.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:46 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

I'm aware there's more than one teaching lineage within Drikung. .

Malcolm wrote:

Gyalpo Rinpoche has them all.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:29 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

They emphasize single moment understandings for everything from 6 Paramitas to 3 turnings to four yogas, gongchig etc, etc. one moment one intent one view, meditation, action and one realization. All one single moment.

Malcolm wrote:

The Drikungs depend on Dzogchen for their final mahāmudra view, in fact. But this is hard for them to openly admit. You will see this when the Essence of Mahāyāna is published by the Garchen Institute in Europe. They recruited me to do the the mahāmudra section.

Gyalpo Rinpoche's presentation of the four yogas is derived from Longchenpa.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:26 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Personally, I kind of like the word "awareness".

Malcolm wrote:

Yes, as a translation of samprājana, it is quite alright. As a translation of rigpa it is totally and utterly wrong.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:25 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

The place to start that correction is correcting their use of the word "awareness" vis rigpa.

michaelb said:

But as long as people want rigpa to refer to something like semnyi or Buddha Mind they will keep calling it something like awareness.

Malcolm wrote:

Then they should continue to be corrected until they stop.

michaelb said:

If there's a problem with Dharma being confused with advaita that's not because of a mistranslation of rigpa but because of a misunderstanding of the ground.

Malcolm wrote:

A mistranslation of rigpa is one of the main reasons there is such confusion, in my opinion.

michaelb said:

Anyway, I think we are in basic agreement. I've always said knowledge is a better translation but using awareness doesn't, in itself, invalidate Harris's presentation of dzogchen.

Malcolm wrote:

If he thinks rigpa is the basis, this in itself invalidates his presentation of Dzogchen from the start.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 10:22 AM

Title: Re: Bronze vs Iron Phurba

Content:

Malcolm wrote:

No matter what material your phurba is made of, if you have not attained the siddhi of kilaya it is just a chunk of matter.

Fortyeightvows said:

No sympathetic magic?

Also, what is the siddhi of kilaya?

Malcolm wrote:

You should receive the empowerment and do the practice. This is the only way you will

find out in a real sense.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 9:23 AM

Title: Re: Bronze vs Iron Phurba

Content:

Grigoris said:

Brass is an alloy of copper and zinc, bronze is an alloy of copper and tin. The end effect is basically the same (a gold-ish colour) and it is the colour that counts in the specific instance, as it is associated with the Ratna Buddha family in both instances.

Malcolm wrote:

No matter what material your phurba is made of, if you have not attained the siddhi of kilaya it is just a chunk of matter.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 9:17 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

The point, it seems to me, is that people think that rigpa refers to the nature of mind rather than the knowledge of the nature of mind. They take it as like a synonym for Buddha Nature rather than just the recognition of that.

Malcolm wrote:

Yes, and they are mistaken to do so. ChNN states over and over again that rig pa is not the nature of the mind.

michaelb said:

Yes, I know, I listen. It's just the strange prominence the word Rigpa has amongst western Dharma students. It's promoted more than other dzogchen terms and ideas. I blame Sogyal Rinpoche. People should actually be more interested in the ground, nature of mind, what we really are. If someone goes off on an advaita trip about it, that needs correcting rather than their use of the word Awareness.

Malcolm wrote:

The place to start that correction is correcting their use of the word "awareness" vis rigpa.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 8:22 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Crazywisdom said:

Btw, four yogas are one in a single moment, at least for the Drikung

Malcolm wrote:

This is not how Lamchen Gyalpo Rinpoche explains it. I have received the Drikung take on the four yogas from him personally, one on one.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 8:21 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

TaTa said:

Sooo whats the difference?

Crazywisdom said:

Rather, these

Are deeper

http://www.rigpawiki.org/index.php?title=Four_Dharmas_of_Gampopa

The Four Dharmas of Gampopa (Tib. ངགས་པོ་ཚས་བཞི།, Wyl. dwags po chos bzhi)

lo chö su dro war chin gyi lop

Grant your blessing so that my mind may turn towards the Dharma.

chö lam du dro war chin gyi lop

Grant your blessing so that Dharma may progress along the path.

lam trul wa shyik par chin gyi lop

Grant your blessing so that the path may clarify confusion.

trulpa yeshé su char war chin gyi lop

Grant your blessing so that confusion may dawn as wisdom.

༥ ཚོ་ཚས་སུ་འགོ་བར་བྱིན་གྱིས་སྒྲོམ་། །

ཚས་ལམ་དུ་འགོ་བར་བྱིན་གྱིས་སྒྲོམ་། །

ལམ་འབྲུལ་བ་ཞིག་པར་བྱིན་གྱིས་སྒྲོམ་། །

འབྲུལ་པ་ཡེ་ཤེས་སུ་འཆར་བར་བྱིན་གྱིས་སྒྲོམ་། །

Johnny Dangerous said:

Are these specifically from Gampopa or a rephrase of something more universal? I am familiar with a slightly different translation of this from Sakya stuff. Meaning, are they attributed solely to him, or are they stuff he ..sort of synthesized? Or, have they simply been adopted by basically everyone?

Malcolm wrote:
This is Gampopa's verse.

Author: Malcolm
Date: Saturday, April 29th, 2017 at 8:20 AM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:

michaelb said:
The point, it seems to me, is that people think that rigpa refers to the nature of mind rather than the knowledge of the nature of mind. They take it as like a synonym for Buddha Nature rather than just the recognition of that.

Malcolm wrote:
Yes, and they are mistaken to do so. ChNN states over and over again that rig pa is not the nature of the mind.

Author: Malcolm
Date: Saturday, April 29th, 2017 at 5:24 AM
Title: Re: The four contemplations and gampopa's mahamudra
Content:

PuerAzelis said:
What if the natural state is (gasp) ordinary?

Malcolm wrote:
How very Shambhalian of you.

PuerAzelis said:
Hm unfortunately I can't afford to be quite that ordinary.

Malcolm wrote:
True, their "ordinary" has become quite pricey.

Author: Malcolm
Date: Saturday, April 29th, 2017 at 5:22 AM
Title: Re: Sam Harris receives a (literal) pointing out instruction
Content:

Stewart said:
Hence why I didn't elaborate further.

Malcolm wrote:
Of course, I was referring to dzogchungpa's desire for gossip.

Stewart said:
Fair enough.

To be clear, I was simply commenting that a short video really doesn't do justice to Mingyur Rinpoche's style and ability to transmit intimate instructions.

I never met Tulku Urgyen, but I've been told by one of his students that Mingyur Rinpoche emulates TUR perfectly.

Interestingly, as you know, TUR never spoke English, yet succeeded in transmitting Dzogchen to hundreds of students. I'm unsure his translator used/uses 'knowledge' as a translation of rig pa, but through the thorough explanations and introductions by TUR, many people had a concrete experience of their natural state.

Malcolm wrote:

How many people have cruised through here, including people who have gone to this and that Dzogchen master (ChNN, TUR, YMR, Tsoknyi, etc.), convinced that the "awareness" neo-advaitans talk about is the same thing as rig pa?

What is important is that someone learns what rig pa is. This is why I do not translate the word, why EPK does not translate it anymore, why Adriano Clemente does not translate it, and so on. But if we are going to explain what the word means in English, it clearly means "knowledge" and "knowing", and not awareness.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 4:35 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:
Your point being?

Malcolm wrote:

That point being that is purely vicarious and serves no useful purpose.

Stewart said:

Hence why I didn't elaborate further.

Malcolm wrote:

Of course, I was referring to dzogchungpa's desire for gossip.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 4:29 AM

Title: Re: Teachings of the previous buddhas

Content:

zenman said:

Have teachings of the buddhas previous to Shakyamuni have been preserved? Any idea when they might have lived? I remember reading that some of the recent Tibetan buddhist masters have been close students of Shakyamuni in their previous lives. Anyone of them ever referred to the previous buddhas as being students of them? Thanks.

Malcolm wrote:

According to tradition, the virtually Dzogchen tantras are said to have been taught by past Buddhas and then restated by Garab Dorje.

Garab Dorje also shows as a student of these buddhas in his previous emanations.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 4:23 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Now I'm kind of curious about the "various reasons" TD no longer translates for MR and TR.

Malcolm wrote:

This is pure gossip.

dzogchungpa said:

Your point being?

Malcolm wrote:

That point being that is purely vicarious and serves no useful purpose.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 4:09 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Now I'm kind of curious about the "various reasons" TD no longer translates for MR and TR.

Malcolm wrote:

This is pure gossip.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 4:03 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Stewart said:

I don't think it's fair to judge Mingyur Rinpoche from a 5 minute video

Malcolm wrote:

Of course not.

But when discussing such translation issues with me, people often bring up how this or that lama translates this or that thing, and if I don't agree, am I supposed to remain silent? Of course, I cannot remain silent since the whole point of the exercise was to try and negate my point.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 2:14 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

PuerAzelis said:

What if the natural state is (gasp) ordinary?

Malcolm wrote:

How very Shambhalian of you.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 2:11 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Jyotish said:

Many people in spiritual market use the word awareness. Some say choice less awareness some say observerawareness.

Malcolm wrote:

It is still conditioned and relative.

michaelb said:

I think there is a problem of terminology here. If someone is using awareness, non-dual awareness, selfless awareness or whatever to denote rigpa, as "none of the five skandhas are rig pa", then awareness, as they mean it, is not conditioned and relative.

Malcolm wrote:

None of the five skandhas are rig pa because rig pa is knowledge. You will never find a

single text that includes knowledge, or ignorance for that matter, as one of the five aggregates.

michaelb said:

Take Sam Harris, for example. He could have directly perceived the nature of mind when it was pointed out to him by Tulku Urgyen. He could refer to this non-dual unconditioned knowledge as "awareness". His use of this word does not mean his experience was conditioned and relative.

Malcolm wrote:

All experience is conditioned and relative. There is no such as an experience which is not conditioned and relative.

michaelb said:

One could argue the same of Yongey Mingyur Rinpoche. Just because he teaches about awareness a lot, doesn't mean he has no realisation and his understanding is just conditioned and relative.

Malcolm wrote:

Apart from pointing out that use of language can either enhance or impede one's message, I have never commented about YMR's state of realization or understanding, except to remark that in Tibetan I am sure his teachings are perfect.

michaelb said:

I agree that using words accurately is important but that can only take you so far and denying people's knowledge or understanding because they choose a word that we may not choose is going too far.

Malcolm wrote:

Yes, but I did not do that.

michaelb said:

They alone know their experience and what they have understood following their lama's instruction is not knowable by us.

Malcolm wrote:

This is not why I have doubts about Sam Harris. It appears to me that he thinks Dzogchen is an exotic, Tibetan form of Vipassana.

Author: Malcolm

Date: Saturday, April 29th, 2017 at 1:42 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Jyotish said:

Many people in spiritual market use the word awareness. Some say choice less awareness some say observerawareness.

Malcolm wrote:

It is still conditioned and relative.

Anonymous X said:

Can you explain how awareness is conditioned and relative?

Malcolm wrote:

Awareness (saṃprajāna) is a mental factor (caitta) which is always associated with mindfulness (smṛti). Mental factors arise simultaneously with a mind. There is no other "awareness" spoken of in Buddhadharma.

The mind (citta), consciousness (vijñāna), or intellect (manas) is a conditioned (saṃskṛta) entity by nature, and so too are mental factors.

Author: Malcolm

Date: Friday, April 28th, 2017 at 7:50 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Jyotish said:

Many people in spiritual market use the word awareness. Some say choice less awareness some say observerawareness.

Malcolm wrote:

It is still conditioned and relative.

Author: Malcolm

Date: Friday, April 28th, 2017 at 7:48 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I was wondering a few things since last night. Firstly, is it the case that when Harris (or Yongey Mingyur Rinpoche) say "awareness" are they always implying Rigpa? Take the video I linked earlier with Yongey Mingyur Rinpoche. If we substitute his use of awareness for the word Rigpa we get things like this:

"Rigpa is with us all the time; whether you have thought or not, whether you have emotion or not, whether your mind is distracted or not, whether you become unconscious or not, rigpa is always there. But the main point is that we have to realise our rigpa, recognise our rigpa."

This shows the limit to using awareness as a translation for rigpa as we are using awareness for three different things: ordinary deluded awareness, nature of mind and

understanding of nature of mind.

Malcolm wrote:

Yes, because when one is unconsciousness one is necessarily unaware. If one is aware, one is necessarily conscious.

Author: Malcolm

Date: Friday, April 28th, 2017 at 7:46 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dreambow said:

Can we say aware of awareness?

Malcolm wrote:

No more than we can say a "walking walker."

Author: Malcolm

Date: Friday, April 28th, 2017 at 7:45 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dreambow said:

Can we say aware of awareness?

michaelb said:

Yep, we might say rang rig or rang gi rigpa, self awareness or more correctly (?) knowledge of self. Maybe intrinsic awareness.

Which of the five skandhas would rigpa, rang rig, or even semnyid be?

Malcolm wrote:

Rang gi means "one's own"; in Tibetan; it is the genitive case, showing possession. Thus, rang gi rig means "one's rig pa." I'll spare you the citation avalanche.

None of the five skandhas are rig pa. However, in one usage, rig pa refers to the mind's capacity to know.

Author: Malcolm

Date: Friday, April 28th, 2017 at 11:54 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dreambow said:

You say um no, that's no argument...I can say um yes. Will that convince you?

Malcolm wrote:

No, because awareness is mundane and conditioned.

Author: Malcolm

Date: Friday, April 28th, 2017 at 11:50 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dreambow said:

As I see it Sam Harris leans towards Dzogchen. The unadorned truth is awareness or just be...not this or that or any added adjunct.

Malcolm wrote:

Um no

Author: Malcolm

Date: Friday, April 28th, 2017 at 9:24 AM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

DGA said:

Congratulations, Malcolm, on this publication. I hope it finds its audience. I'm glad Wisdom is getting behind these projects.

Meanwhile...

Malcolm wrote:

The first division includes the three essential tantras: the Self-Arisen Vidyā, the Self-Liberated Vidyā, and the Without Syllables. If one knows these three, one will have command over the general meaning of the tantras, like a king who has command over his subjects.

-- Longchenpa.

DGA said:

I'm ignorant of these texts (for now). The upcoming volume will contain translations of the first two tantras, correct? Will the third one, Without Syllables, also find print in English?

Malcolm wrote:

Yes, that is the plan.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:32 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:
rangjung yeshe?

Malcolm wrote:

Rang byung ye shes means a pristine consciousness that one discovers for oneself. It can also mean a pristine consciousness for which no evident cause may be found when it is discovered. In general however, rang byung is short for rang las byung, arising from oneself.

michaelb said:

How does rangjung yeshe relate to rigpa and what Sam Harris calls (inter alia) awareness?

Malcolm wrote:

ye she is a property of rig pa.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:29 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

anjali said:

It seems to me that as one gains more stability in rigpa with fewer selfish emotions (and lessening of self-cherishing in general), then that in turn should lead to some tangible behavioral results.

Malcolm wrote:

This is a function of cultivating knowledge of one's primordial state, not merely having a glimpse of it.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:25 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Huh? Talk about moving the goal posts. Of course translating a list of five areas of knowledge or study, knowledge is a better way to refer to them than awareness, but this is a just jargon, and jargon unrelated to dzogchen's rigpa, unless you think science is preferable to knowledge? Anyway, seriously enough of this. I concede the point - knowledge is better than awareness but only because then marigpa can be ignorance.

Malcolm wrote:

You are incorrect, look at the citation I provided for you from a commentary attributed to Vimalamitra on one of the seventeen tantras:

Again:

Furthermore, based on the power of repelling the armies of samsara, vidyā (rig pa) is 1) the knowledge (vidyā) of names designated by words, 2) helpful, worldly knowledge such as healing, arts and crafts, and so on, 3) the five sciences (rig pa gnas lnga) of the treatises and so on, 4) knowing (vidyā) as a factor of consciousness, 5) sharp and dull worldly knowledge and so on, and 6) the knowledge of the essence (snying po) that permeates all that is free from ignorance, unobscured by the obscurations of ignorance and so on.

All of these things are included under the term vidyā in Dzogchen teachings.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:21 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

rangjung yeshe?

Malcolm wrote:

Rang byung ye shes means a pristine consciousness that one discovers for oneself. It can also mean a pristine consciousness for which no evident cause may be found when it is discovered. In general however, rang byung is short for rang las byung, arising from oneself.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:18 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Grigoris said:

Let me be clear that I am not talking about expectations about the nature of the experience, but the effect of the experience itself on one's mind stream.

Malcolm wrote:

There are a lot of people who have had such a glimpse, and then do not cultivate it. Those who do may experience some transformation of their basic attitudes. Those who don't, not so much.

Author: Malcolm

Date: Friday, April 28th, 2017 at 6:00 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

.For example, the consciousness at the time of the basis is certainly aware. However, it is only when it knows it's own appearances are its own state, that we can say that

consciousness has rig pa, a state of knowledge. If it fails in this recognition, one's consciousness is still aware of those appearances, but in this case since it does not know those appearances are its own state, that consciousness has ma rig pa instead, a state of ignorance.

michaelb said:

For example, the consciousness at the time of the basis is certainly aware. However, it is only when it is aware it's own appearances are its own state, that we can say that consciousness has rig pa, a state of awareness. If it fails in this recognition, one's consciousness is still aware of those appearances, but in this case since it is not aware those appearances are its own state, that consciousness has ma rig pa instead, a state of ignorance

I know and I'm aware I'm pushing the point a bit (it would work if you have two different words for mistaken cognition and unmistaken cognition) but it's not such a massive error.

Malcolm wrote:

Your reframing of my statement fails because awareness is always present when there is consciousness, but knowledge is not always present when there is consciousness and awareness. It really is that simple.

Further, there is no such thing as the five awarenesses. There is such a thing as the five sciences (pañcavidyāsthana).

Another problem with your defense of "awareness" as a proper translation of vidyā/rig pa is that it does not correspond even with respect to common language. Absolutely no one says "I am aware of how to drive" when they mean "I know how to drive." They do not say, "I am aware of how to tie my shoes" when they mean "I know how to tie my shoes."

Even when we examine the root of "to know," according to the OED, we find the word descends from Old English cnāwan (earlier gecnāwan) 'recognize, identify,' of Germanic origin.

Aware, on the other hand comes from "Old English waru 'commodities,' of Germanic origin, having the primary sense 'object of care.' Hence awareness is far more apt for shes bzhin, the mate of mindfulness, dran pa.

michaelb said:

...other than Harris's mistranslation of rigpa (and views on science, geopolitics and Islam), discredits his presentation of dzogchen?

Malcolm wrote:

He has no idea what he is talking about in a real sense since he thinks the cit of Advaita and rig pa are fundamentally the same. In fact, that latter is an acquired knowledge, and the former is just consciousness mistaken for a permanent entity.

Author: Malcolm

Date: Friday, April 28th, 2017 at 4:42 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Mantrik said:

It is not so clear cut in English. Knowledge can mean being aware that something exists, so you are correct in that, as it is one of the definitions. However, it can also be defined as understanding, which is different.

I believe that here it is the case that awareness of something is not the same as understanding it, knowing about it, hence the vocab difference.

michaelb said:

Sure, but then understanding would be a better word. Awareness can also connote understanding, knowledge, recognition, cognition, etc. You can be aware of details, differences, characteristics, good points, bad points, whatever. I agree that knowledge is better, largely because it is the opposite of ignorance but anyway, it's not really a big deal, which is why, on balance, Sam Harris using awareness (he uses loads of other words, too) isn't proof that his presentation of dzogchen is flawed. I'm not saying that proof doesn't exist but mistranslating one word isn't it.

Malcolm wrote:

Sam Harris's Dzogchen is stuck in early '90's translations. It is 25 years out of date.

Author: Malcolm

Date: Friday, April 28th, 2017 at 4:40 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Grigoris said:

One would expect that a glimpse of the true nature of mind should/would have some pretty "tangible" results.

Malcolm wrote:

This kind of expectation gets students into a lot of trouble.

Grigoris said:

Taking a dump has an effect on one's mental state, and expect me to believe that seeing one's true nature (the transition from avidya to vidya, even momentarily) does not effect one's mental state? I find that hard to believe.

Malcolm wrote:

I was addressing the notion of expectation of psychological change. For example, you have said you cannot deal with DC people, you think they are jerks. ChNN says that he has met a lot of students of a lot of teachers, and in his opinion, his own students have the best overall grasp of Dzogchen and rig pa. So there you go. One might assume that in your case, an experience of the nature of mind might have the effect of lessening your intensely judgmental personality. I see no evidence of this.

Author: Malcolm

Date: Friday, April 28th, 2017 at 4:35 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Grigoris said:

One would expect that a glimpse of the true nature of mind should/would have some pretty "tangible" results.

Malcolm wrote:

This kind of expectation gets students into a lot of trouble.

conebeckham said:

Indeed it does.

Yongay Mingyur Rinpoche, in the course of pointing out instructions, would often comment as to how we all likely have experienced such moments of "clarity," at times in our life. But until one recognizes the significance of such moments, due to the skill of a qualified teacher, one attaches no particular importance to such moments of "clarity." I suppose one could say there is no "Vidya" until one actually has the "knowledge" of the significance of such moments. But once it's known, one must stabilize...and therein lies the rub, right? Conditioning is so strong, Samsara and habit are so strong--that one conceptualizes and reifies such moments, and deludes oneself that one has "achieved something" or has produced a result. Or worse. That's my sense, at least.

Malcolm wrote:

There is a commentary which states that the difference between buddhas and sentient beings is that the vidyā or rigpa of buddhas is continuous, whereas the vidyā of sentient beings is fragmented.

Author: Malcolm

Date: Friday, April 28th, 2017 at 4:32 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

To have knowledge is to have awareness and vice versa. But, in any case, whatever word is chosen, some explanation is necessary, as rigpa is a technical term used specifically in dzogchen as well as a common word used in other contexts.

Malcolm wrote:

I disagree about knowledge = awareness. To be conscious is to be aware. Awareness is a quality of consciousness. Knowledge is something else. For example, the consciousness at the time of the basis is certainly aware. However, it is only when it knows it's own appearances are its own state, that we can say that consciousness has

rig pa, a state of knowledge. If it fails in this recognition, one's consciousness is still aware of those appearances, but in this case since it does not know those appearances are its own state, that consciousness has ma rig pa instead, a state of ignorance.

Awareness is present in both rig pa and ma rig pa since knowledge and ignorance are the knowledge and ignorance of a consciousness. According to the definition you provide, awareness cannot be present in ma rig pa, it will be a state of unconsciousness. But even ignorant minds are consciousness and aware. Since awareness is in fact a quality of consciousness, awareness is found states of both knowledge and ignorance.

This is why it is important to separate Dharma language from common parlance.

Mantrik said:

So an understanding of the nature of oneself being aware is rig pa?

Malcolm wrote:

I did not say that. But it is a start.

Author: Malcolm

Date: Friday, April 28th, 2017 at 4:25 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

To have knowledge is to have awareness and vice versa. But, in any case, whatever word is chosen, some explanation is necessary, as rigpa is a technical term used specifically in dzogchen as well as a common word used in other contexts.

Malcolm wrote:

I disagree about knowledge = awareness. To be conscious is to be aware. Awareness is a quality of consciousness. Knowledge is something else. For example, the consciousness at the time of the basis is certainly aware. However, it is only when it knows it's own appearances are its own state, that we can say that consciousness has rig pa, a state of knowledge. If it fails in this recognition, one's consciousness is still aware of those appearances, but in this case since it does not know those appearances are its own state, that consciousness has ma rig pa instead, a state of ignorance.

Awareness is present in both rig pa and ma rig pa since knowledge and ignorance are the knowledge and ignorance of a consciousness. According to the definition you provide, awareness cannot be present in ma rig pa, it will be a state of unconsciousness. But even ignorant minds are consciousness and aware. Since awareness is in fact a quality of consciousness, awareness is found states of both knowledge and ignorance.

This is why it is important to separate Dharma language from common parlance.

Author: Malcolm

Date: Friday, April 28th, 2017 at 3:57 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Interesting, thanks. CTR goes on in the text to connect this to "first thought, best thought", a phrase that comes up a lot in his teachings:

Malcolm wrote:

No, not exactly. When the neutral consciousness that arises with the rising of the compassion aspect of the basis (which is defined in Dzogchen tantras as personal and individual) recognizes its appearances as it's own state, this recognition is called "rig pa." However, prior to this recognition or non recognition, this neutral consciousness possesses two of the three ignorances (ma rig pa). If this neutral consciousness does not recognize its own appearances, this non-recognition is the imputing ma rig pa, which initiates the process of development of what are called the "six intellects," grouped under the name "sems."

If CTR had said, "Before sem even begins to work, there is a chance at a first glimpse of reality, called rik pa" then I would agree..

dzogchungpa said:

Well, I think we can chalk it up to poetic license.

Malcolm wrote:

I changed my post slightly while you were replying. That said, I have almost no use for poets. However, as it says in the Hagakure, minor failures are permissible in major undertakings...

Author: Malcolm

Date: Friday, April 28th, 2017 at 3:47 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Grigoris said:

One would expect that a glimpse of the true nature of mind should/would have some pretty "tangible" results.

Malcolm wrote:

This kind of expectation gets students into a lot of trouble.

Author: Malcolm

Date: Friday, April 28th, 2017 at 3:39 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

Interesting, thanks. CTR goes on in the text to connect this to "first thought, best thought", a phrase that comes up a lot in his teachings: Rikpa is the clearest and most precise discovery. Before sem even begins to work, rikpa has a first glimpse of reality.

Malcolm wrote:

No, not exactly. When the neutral consciousness that arises with the rising of the compassion aspect of the basis (which is defined in Dzogchen tantras as personal and individual) recognizes its appearances as it's own state, this recognition is called "rig pa." However, prior to this recognition or non recognition, this neutral consciousness possesses two of the three ignorances (ma rig pa). If this neutral consciousness does not recognize its own appearances, this non-recognition is the imputing ma rig pa, which initiates the process of development of what are called the "six intellects," grouped under the name "sems."

If CTR had said, "Before sem even begins to work, there is a chance at a first glimpse of reality, called rik pa" then I would agree.

Author: Malcolm

Date: Friday, April 28th, 2017 at 2:25 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

I'm having a look through the third volume of CTR's "Profound Treasury" and there's actually quite a lot about rigpa in there. This passage caught my eye: Sem is generally regarded as ordinary, as samsaric. But there is an interesting term for sem, "transcendent sem," which is said to have been coined by the great nineteenth-century Nyingma master, Mipham Rinpoche. In Tibetan, transcendent sem is called nyuk sem, or "primordial sem," which is the same as rikpa.

Malcolm wrote:

CTR is referring to series of three polemical texts by Mipham, one of which Hopkins translated as "fundamental mind." Mipham's rendering of gnyug sems in Sanskrit is ādyacitta, which actually means "first," etc. In this text Mipham quotes from the Great Tantra Clarifying The Meaning of Freedom From Proliferation:

In the context of explaining the illustrative examples of that basis, it is said to be empty and pervasive like space; immaculate like a crystal; unchanging like a vajra; the source of all blessings like a jewel; unimpeded illumination like the heart of the sun and so on. [7/a] It is the opposite of ignorance (avidyā) and inertness, existing as nature of a veridical consciousness, it is knowledge (vidyā). Since it is beyond cause and condition, it is self-originated. Since it does not arise adventitiously, it is the pristine consciousness that has become the nature of the vidyā that has always existed. It is the basis from which all samsara and nirvana appear.

Author: Malcolm

Date: Friday, April 28th, 2017 at 2:06 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I fail to see how Yongey Mingyur Rinpoche's teaching would be improved by changing awareness to knowledge. Indeed, such a change may lead to further confusion. Knowledge of what, like book knowndge, etc.

Malcolm wrote:

Knowledge of the essence, as in the citation.

michaelb said:

fair enough, but I feel both "knowledge" and "awareness" are broad enough words in English to take in the meaning of rigpa, and also to miss the meaning. I think even though Yongey Mingyur Rinpoche could have been more accurate, it does not mean his teaching is totally mistaken. And I would say the same is true of Harris, to a degree.

Malcolm wrote:

I never said that YMD was "totally mistaken." In Tibetan, I am quite sure his teachings are absolutely perfect.

Look, I am a translator. Being neurotic about words is my stock in trade. But if you say to me, "Tibetan teacher says X in contradistinction to what you claim," I am never going to say, "Oh gee, I guess I was wrong." I never make statements about these things without very sound research. Sometimes I do more research and change my mind, but not about this one.

For those who want to believe I am just an intellectual, this is fine by me. I could care less.

The fact is that word awareness as a translation of rig pa is plain wrong: no ifs, ands, or buts about it. People continue to use it because of Herbert Guenther's translations. But he was wrong, and that is that.

Author: Malcolm

Date: Friday, April 28th, 2017 at 1:58 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

TaTa said:

Do you think hes distintion between normal awareness, meditative awareness and pure awareness is helpfull? Or maybe someone like alan wallace with pristine awareness? Or is it the word awareness that you consider flawed too use in this context?

Malcolm wrote:

Wallace translates ye shes as "pristine awareness." This is fine, however I prefer "pristine consciousness." But there is no major difference. When awareness is used for the word " shes pa ", this ok, and it also how I use the term depending on context.

But using the term awareness for rig pa is, as you put it, too flawed and leads to great misunderstanding.

TaTa said:

Thanks dor the clarification. Its been a while since ive read alan,s stuff.

Knowledge is the word uae by chnn? Whats the difference between his use of contemplation and knowledge.

Srry for all the questions

Malcolm wrote:

Rig pa is used in two ways by CHNN: the first is "instant presence;" the second is "knowledge of one's primordial state."

Contemplation is how he translates ting ge 'dzin, samadhi.

Author: Malcolm

Date: Friday, April 28th, 2017 at 1:55 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

Malcolm wrote:

Well yes, just watch his [Sam Harris] silly bullshit on Bill Maher's show.

boda said:

The challenge was to substantiate the claim that Harris is massively confused both emotionally and intellectually.

Malcolm wrote:

Yes, that was the challenge you put forth, I merely pointed out that I think Harris has a chauvanistic attitude towards Islam that is not grounded in any real appreciation for the subject of his bia, he says for example:

Muslims everywhere who love freedom must honestly grapple with the challenges that a politicized strand of their religion poses to free societies.

He has make many such statements, and yet nowhere does he show this danger to free societies exists. In fact, ISIS, etc, is only a danger to those societies that have been fractured and damaged as a result of US adventurism into the Middle East and Central Asia. ISIS poses no threat to" Western Civilization(tm)."

Yes, it is certainly true that two centuries of racist policies in Europe have created tension between former colonial powers and workers they imported from North Africa,

Pakistan, and so on. But in reality, Europe has been dealing with terrorists of one stripe or another for decades. As far as I am concerned, the rise of neo-fascism is a much more of an existential threat than a bunch of violent sociopaths in Syria and Iraq who have proven they are so despicable the world agrees they should be utterly and completely rubbed out.

Author: Malcolm

Date: Friday, April 28th, 2017 at 12:12 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

dzogchungpa said:

You can read a little about CTR's take on this issue here:

<https://www.nalandatranslation.org/choosing-the-right-word/rikpa/>

As far as I know, CTR has been the only tertion to date to make a thorough study of English vocabulary, so I tend to regard his input quite highly.

Malcolm wrote:

Their Post-Trungpa decision to translate rig pa as awareness is a mistake. Not a big fan of insight, but it is better than awareness, since prajñā and vidyā are synoymys in Dzogchen texts. Valby uses 'intelligence,' but not a big fan of that gloss either.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 11:49 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

Yes, of course, rigpa refers to knowledge, but does being inaccurate on this point make the content of his teaching is wrong?

Malcolm wrote:

It means he is less effective at communicating his knowledge.

michaelb said:

How much does word choice really matter if the way it is explained and demonstrated are accurate?

Malcolm wrote:

How can anything be explained accurately if the words and meanings do not correspond? Dzogchen tantras of all classes spend an inordinate amount of time on language, meaning, and words.

michaelb said:

I fail to see how Yongey Mingyur Rinpoche's teaching would be improved by changing awareness to knowledge. Indeed, such a change may lead to further confusion. Knowledge of what, like book knowndge, etc.

Malcolm wrote:

Knowledge of the essence, as in the citation.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 11:12 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

TaTa said:

Do you think hes distintion between normal awareness, meditative awareness and pure awareness is helpfull? Or maybe someone like alan wallace with pristine awareness? Or is it the word awareness that you consider flawed too use in this context?

Malcolm wrote:

Wallace translates ye shes as "pristine awareness." This is fine, however I prefer "pristine consciousness." But there is no major difference. When awareness is used for the word " shes pa ", this ok, and it also how I use the term depending on context.

But using the term awareness for rig pa is, as you put it, too flawed and leads to great misunderstanding.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 10:55 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I'd actually also be interested in people's views on how Harris talks about dzogchen in "waking up." I quite liked it and wondered what other people thought.

Malcolm wrote:

His presentation is trite, superficial, and more importantly, going the wrong way. If someone thinks that Dzogchen is talking about rig pa as "awareness," they have made a big mistake right in the beginning. It is a bit sad that this term, awareness, has become a gloss for the term rig pa. It is wholly inaccurate and misleading.

michaelb said:

Thanks for the feedback. I think there is definitely a simplification in his presentation but

I'd be interested if you explained his big mistake more fully. His emphasis on "awareness" seems similar to other teachers like Yongey Mingyur Rinpoche, for example.

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if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

thanks.

Malcolm wrote:

Mlgyur Rinpoche is not a native speaker. He relies on translators he trusts. However, this is not a criteria for accuracy. When the word rig pa is examined in its context in Dzogchen texts, there is really no way that anyone can justify the gloss "awareness" in a real sense. As a noun, it means "knowledge"; as a verb, it means "to know."

For example, the commentary on the Tantra Without Syllables clarifies this point precisely:

Furthermore, based on the power of repelling the armies of samsara, vidyā (rig pa) is 1) the knowledge (vidyā) of names designated by words, 2) helpful, worldly knowledge such as healing, arts and crafts, and so on, 3) the five sciences (rig pa gnas lnga) of the treatises and so on, 4) knowing (vidyā) as a factor of consciousness, 5) sharp and dull worldly knowledge and so on, and 6) the knowledge of the essence (snying po) that permeates all that is free from ignorance, unobscured by the obscurations of ignorance and so on.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 10:33 PM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

DGA said:

Congratulations, Malcolm, on this publication. I hope it finds its audience. I'm glad Wisdom is getting behind these projects.

Meanwhile...

Malcolm wrote:

The first division includes the three essential tantras: the Self-Arisen Vidyā, the Self-Liberated Vidyā, and the Without Syllables. If one knows these three, one will have command over the general meaning of the tantras, like a king who has command over his subjects.

-- Longchenpa.

DGA said:

I'm ignorant of these texts (for now). The upcoming volume will contain translations of the first two tantras, correct? Will the third one, Without Syllables, also find print in English?

Malcolm wrote:

Yes, after the first two, and with its complete commentary.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 8:44 PM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

Malcolm wrote:

The first division includes the three essential tantras: the Self-Arisen Vidyā, the Self-Liberated Vidyā, and the Without Syllables. If one knows these three, one will have command over the general meaning of the tantras, like a king who has command over his subjects.

-- Longchenpa.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 8:00 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Anonymous X said:

What was I thinking.

Malcolm wrote:

I have that reaction to virtually all of your posts in the Dzogchen forum, "What is this guy thinking?"

Anonymous X said:

Somehow, you and I are on two different wave lengths. Why do you assume yours is the better?

Malcolm wrote:

Not better, just far more informed about the subject matter at hand, the teaching of the Great Perfection.

For example, I don't know anything about Chan/Zen, apart from the polemics about it found in early Dzogchen commentaries which date from the late 9th century. So I rarely venture into the Zen forums because I am not really qualified to talk about Chan. All I am qualified to do with respect to Chan and Zen is to ask questions, when they occur to me to ask them, as well as relate what early Tibetan Dzogchen masters thought about the Chan tradition as it existed in Tibet in the late 8th century. I expect that people who have no background in Dzogchen teachings to exercise the same respect when they visit these boards.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 7:58 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I'd actually also be interested in people's views on how Harris talks about dzogchen in "waking up." I quite liked it and wondered what other people thought.

Malcolm wrote:

His presentation is trite, superficial, and more importantly, going the wrong way. If someone thinks that Dzogchen is talking about rig pa as "awareness," they have made a big mistake right in the beginning. It is a bit sad that this term, awareness, has become a gloss for the term rig pa. It is wholly inaccurate and misleading.

Anonymous X said:

Perhaps you can lead us back to the correct view of it?

Malcolm wrote:

You can read my introduction in Buddhahood in this Life, Wisdom, 2016, where I discuss the term rig pa and other important terms in the system of Dzogchen. There are some translators who persist in using the gloss "awareness" for rig pa; but there has been a strong movement among Dzogchen translators for leaving the term rig pa either untranslated, or as in my case, back-translating it into Sanskrit, vidyā.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 7:53 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Anonymous X said:

What was I thinking.

Malcolm wrote:

I have that reaction to virtually all of your posts in the Dzogchen forum, "What is this guy thinking?"

Author: Malcolm

Date: Thursday, April 27th, 2017 at 7:46 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Anonymous X said:

Same question. What has this done for you? Can we assume that you do things for a

result?

Vasana said:

Best not to assume anything. If you understood the context of these teachings and how the base, path & fruit of Dzogchen & Mahamudra is presented, you probably wouldn't feel the need to ask those questions in the first place. Dzogchen begins with direct introduction, then you come to confidence about what was introduced through applying various means, then the rest of the path is simply continuing in that state, where thoughts are self-arisen and self-liberated.

Anonymous X said:

I am asking a straight forward question. What has this practice done for you? Has discursive thinking stopped? Has the subject/object dichotomy been resolved? Has there been any transformative experience or understanding that is now irreversible and functional? This being in contrast with philosophical or dialectical constructs. Is there a mind or no-mind, or neither a mind or a no-mind? Maybe something else? Some other description that is bulletproof in your own being? I'm not being glib.

Malcolm wrote:

You have completely missed the side of the barn with your question due to your clear unfamiliarity with the subject matter (Atiyoga).

Author: Malcolm

Date: Thursday, April 27th, 2017 at 7:44 PM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

michaelb said:

I'd actually also be interested in people's views on how Harris talks about dzogchen in "waking up." I quite liked it and wondered what other people thought.

Malcolm wrote:

His presentation is trite, superficial, and more importantly, going the wrong way. If someone thinks that Dzogchen is talking about rig pa as "awareness," they have made a big mistake right in the beginning. It is a bit sad that this term, awareness, has become a gloss for the term rig pa. It is wholly inaccurate and misleading.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 7:33 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

Marc said:

As far I as can tell, Direct Introduction renders the tibetan ngo sprod (pronounced "ngotrö"), where one is introduced to Rigpa in its "nakedness".

Malcolm wrote:

"Direct introduction" is ChNN's translation of rang ngo thag tu sprad, which could otherwise be translated as "directly encountering one's own state." This is the first phrase of the famous three phrases of Garab Dorje.

Marc said:

Whereas the rig pa'i rtsal dbang (pronounced "rigpé tsel wang"), is the Empowerment (wang) of Rigpa's Expressive Power / Dynamic Display (Tsal).

Before reading Malcolm comments, I would have said that the rig pa'i rtsal dbang is the gateway to the practice of Thögal, while rigpa'i ngo sprod is the gateway to Dzogchen in general, and Trekchö more specifically.

But apparently, this is an oversimplification / generalization...

Malcolm wrote:

The term rig pa'i rtsal dbang, (empowerment of the potential of vidyā) is used in many contexts — for example, there are the eighteen rig pa'i rtsal dbangs of the so called mind series; the fourth empowerment of the King's Tradition of Avalokiteśvara from the Mani Kabum is called the empowerment of the potential of vidyā, where it is also noted that it forms the root of all other empowerments.

ChNN has stated many times that "direct introduction" is an empowerment of the potential of vidyā. Thus, I use them interchangeably.

makewhisper said:

Would you say that śamatha is vital to recognition during the direct introduction?

Malcolm wrote:

Normally, during the course of a direct introduction, the master will ask people to remain in a calm, undistracted state. I am under the impression from one of Tulku Urgyen's students that he was impressed with the śamatha of the some Vipassana people who became his students and thought it was a great preparation for Dzogchen practice. The serious practice of the mind series teachings in Santi Mahā Sangha requires the development of śamatha. And in the 21 semzins of the intimate instruction series, there are methods for developing śamatha very quickly.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 9:53 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

boda said:

Well, no.

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if (typeof bbmedia == 'undefined') { bbmedia = true; var e =
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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]
```

Try again, anyone?

Malcolm wrote:

Well yes, just watch his silly bullshit on Bill Maher's show.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 3:00 AM

Title: Re: Seventeen Tantras Volume 1 & 2

Content:

ratna said:

Fantastic news!

Malcolm wrote:

You will be in the bibliography again.

Author: Malcolm

Date: Thursday, April 27th, 2017 at 1:21 AM

Title: Re: Sam Harris receives a (literal) pointing out instruction

Content:

boda said:

Can you in any way substantiate the claim that Harris is massively confused emotionally and intellectually?

Malcolm wrote:

Well, there is his chauvinism against Islam for one...

Author: Malcolm

Date: Thursday, April 27th, 2017 at 1:15 AM

Title: Re: Mahasiddha Geshe Lama Konchog

Content:

seraphim said:

A very close dharma brother of mine, who was one of Geshe Konchog's close students, mentioned that he is a Dzogchen Longde practitioner.

ZenChanChan said:

But he was a Gelugpa monk? According to his biography his main practice was Vajrayogini.

Malcolm wrote:
There is no contradiction.

Author: Malcolm
Date: Thursday, April 27th, 2017 at 1:06 AM
Title: Seventeen Tantras Volume 1 & 2
Content:
Malcolm wrote:
Dear Friends:

It is my pleasure to announce that Wisdom Publications and Zangthal Editions will collaborate in bringing out the Self-Arisen Vidyā Tantra (rig pa rang shar) and the Self-Liberated Vidyā Tantr a (rig pa rang grol) as the Seventeen Tantras: Volume 1 & 2. The first edition of this two volume set will be hardbound, in a clothbound slip case. Publication of these two translations are presently scheduled for late summer/early fall, 2018. Together with an introductory essay with text critical overview of the history and origins of the Seventeen Tantras as related in the Vima Nyinthig, index, glossary, etc., to be included in vol. 2, I expect the page count to be somewhere around 900 pages all totaled.

One thing people should understand is that with respect to the Self-Arisen Vidyā Tantra, according to Chetsun Sengge Wangchuk, possession of the text itself is permission to read it. So while I encourage readers who are interested to have Dzogchen transmission, there is no absolute need to have the lung for this text, though of course it is also good in you can obtain the lung.

I will keep you posted with updates here.

Author: Malcolm
Date: Thursday, April 27th, 2017 at 12:47 AM
Title: Re: The four contemplations and gampopa's mahamudra
Content:
TaTa said:
can i ask you to elaborate? Im reading on the subject but i cant seem to grasp it.

Malcolm wrote:
Which subject. The four ting nge 'dzins?

TaTa said:
Why one is gradual and the other not. Is it because one has DI and the other no?

Malcolm wrote:
They both depend on a kind of introduction. However, the four samadhis are based on

the experience of the rig pa'i rtsal dbang, while the four yogas are introduced in a gradual process of pointing out.

That said, it is vital to both approaches to discover the experience of śamatha in the beginning. Without that experience, there are no four contemplations nor four yogas.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 10:04 PM

Title: Re: Mahasiddha Geshe Lama Konchog

Content:

Anonymous X said:

Fascinating stuff. I wonder if anyone will have them scientifically analyzed.

I was always under the impression that Dipankara Buddha was the one before Sakyamuni. In the article it says Kasyapa Buddha. Never heard this before.

Malcolm wrote:

Dipamkara Buddha was the Buddha from whom Śakyamuni received his prediction eons ago in the last major eon. In this eon, the Fortunate Eon, there are six buddhas prior to Śakyamuni (for a total of 1001). The Theravadins preserve an account of 27 buddhas prior to the present one.

pael said:

What are names of those 1001 buddhas? Where I can find names of them?

Malcolm wrote:

You can find the names of these buddhas in the Bhadrakalpa Sūtra, translated as the Fortunate Eon, Dharma Publishing.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 9:33 PM

Title: Re: Mahasiddha Geshe Lama Konchog

Content:

ZenChanChan said:

From what I read, he was recognized by the Dalai Lama to be a greatly high realized yogi. He left behind a myriad of five colored, gem-like relics. Many pictures of his relics can be found.

Lama Zopa Rinpoche also said that the five coloured relics show that he has achieved the five wisdoms of Buddha (complete enlightenment).

According to his attendant Tenzin Zopa, lama Konchog was appeared so humble and so simple that most people, even his close attendant Tenzin Zopa, didn't realize he was someone as special as he was and no one expected relics at all.

There is also an article of Vicky McKenzie on Tricycle about the study of Lama Konchog relics called Jeweled Demise <https://drive.google.com/file/d/0B09d-8OZewcyb2pqa0FkN25Nd0k/view>

Aside from the movie "Unmistaken Child", does anyone personally know him?

Anonymous X said:

Fascinating stuff. I wonder if anyone will have them scientifically analyzed.

I was always under the impression that Dipankara Buddha was the one before Sakyamuni. In the article it says Kasyapa Buddha. Never heard this before.

Malcolm wrote:

Dipamkara Buddha was the Buddha from whom Śākyamuni received his prediction eons ago in the last major eon. In this eon, the Fortunate Eon, there are six buddhas prior to Śākyamuni (for a total of 1001). The Theravadins preserve an account of 27 buddhas prior to the present one.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 9:30 PM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

TaTa said:

Sooo whats the difference?

Malcolm wrote:

The latter are gradual, the former are not.

TaTa said:

can i ask you to elaborate? Im reading on the subject but i cant seem to grasp it.

Malcolm wrote:

Which subject. The four ting nge 'dzins?

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 11:16 AM

Title: Re: The four contemplations and gampopa's mahamudra

Content:

TaTa said:

Sooo whats the difference?

Malcolm wrote:

The latter are gradual, the former are not.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 10:30 AM

Title: Re: Dzogchen Sadhana Practice

Content:

dzogchungpa said:

Oh yes? Why don't you tell me what my opinions are?

Malcolm wrote:

I will when I see one. But, for example, you are clearly critical of the idea that Dzogchen does not depend on the lower vehicles. You have also expressed admiration for a number of nonbuddhist teachers, etc. It is not hard to tell that you are of a perennialist persuasion. You are definitely a fanboy of Khyentse, Trungpa, etc., but not so much of ChNN, etc.

You must think we are very stupid if you imagine we have not got your number years ago. And sadly, you add virtually nothing of value to any discussions. Sometimes, however, you are amusing— in a sad, class clown kind of way.

TaTa said:

People here should virtually chill more

Malcolm wrote:

He asked.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 10:06 AM

Title: Re: Dzogchen Sadhana Practice

Content:

dzogchungpa said:

Friend, this is all meta-discussion. All I will say is that it is probably for the best that I do not generally state my opinions.

Malcolm wrote:

You telegraph your opinions constantly. In fact, you are one of the most unsubtle posters here.

dzogchungpa said:

Oh yes? Why don't you tell me what my opinions are?

Malcolm wrote:

I will when I see one. But, for example, you are clearly critical of the idea that Dzogchen does not depend on the lower vehicles. You have also expressed admiration for a

number of nonbuddhist teachers, etc. It is not hard to tell that you are of a perennialist persuasion. You are definitely a fanboy of Khyentse, Trungpa, etc., but not so much of ChNN, etc.

You must think we are very stupid if you imagine we have not got your number years ago. And sadly, you add virtually nothing of value to any discussions. Sometimes, however, you are amusing—in a sad, class clown kind of way.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 9:21 AM

Title: Re: Dzogchen Sadhana Practice

Content:

dzogchungpa said:

Actually, I do really care but since I am anonymous, apparently my input is regarded by some with only slightly more regard than the ramblings of the town drunk.

Finney said:

I personally don't care that you're anonymous. However, I do wish that now and then your "input" would be more than just pokes and feints. Presumably you have opinions, why not just come right out and say them? You're obviously not bashful about posting, why not post something of substance?

dzogchungpa said:

Friend, this is all meta-discussion. All I will say is that it is probably for the best that I do not generally state my opinions.

Malcolm wrote:

You telegraph your opinions constantly. In fact, you are one of the most unsubtle posters here.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 5:37 AM

Title: Re: Dzogchen Sadhana Practice

Content:

dzogchungpa said:

Webcasts aren't particularly intimate, are they?

RikudouSennin said:

Of course they are. To hear the instructions is key. And to listen without the three faults. By listening well to the dharma, the fault of the toxic container is dispelled. By listening attentively, the fault of an upside-down container is dispelled. And by bearing the teachings in mind, the fault of a leaky container is remedied.

All six paramitas are complete in listening to the dharma.

dzogchungpa said:

Dude, the six paramitas are, like, totally lower yana.

Malcolm wrote:

Chapter 24 in the Marvelous Mind that Realizes Purity states:

Naturally completing the ten perfections,
the mind that realizes purity is marvelous!
This marvelous mind that realizes purity
is the perfection of all Dharmas,
it is the treasury of all Dharmas,
it is the inexhaustible treasury,
it is full buddhahood as unsurpassed awakening,
this tathāgata, samyaksambuddha arises from this perfection of wisdom.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 1:17 AM

Title: Re: A very interesting article on the chakras...

Content:

HandsomeMonkeyking said:

And where does one get some basic training in Tibetan Medicine?

What should one read? Might there be someone in Merigar?

Malcolm wrote:

Birth, Life and Death by CHNN is a good start.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 1:05 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

Am I not talking and quoting from Buddhist masters and Sutras?

Malcolm wrote:

You are quoting sūtras and masters from the vehicles of cause and result. The vehicles of cause and result are just fine, much better than the mundane vehicles of the tirthikas.

This specific subforum however is devoted to the vehicle that is beyond cause and result, Atiyoga.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 12:50 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

When I read about rigpa, it could be the same as intrinsic awareness.

Malcolm wrote:

Right, so you actually do have no clue what you are talking about. Therefore as you say, "[It] is not to say that there is no usefulness for the intellectual, but it cannot be relied on for real understanding."

Anonymous X said:

I've already been cast as a heretic, by the brahmins of this group.

Malcolm wrote:

You are not a heretic, you are someone spouting off about Zen in a Dzogchen forum since in fact you are unfamiliar with the teachings of the Great Perfection.

Dzogchen teachings are something very precise, very specific. You cannot understand Dzogchen by reading some books.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 12:24 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Tongnyid Dorje said:

of course direct introduction. what i mean is, that we are not all the highest capacity, (chigcharwa? <- if i remember correctly), so after direct introduction, if we even succeed to recognize anything, we need to sustain this recognition by some method, right? if we haven't recognized anything, then we need another method.

Malcolm wrote:

The method is applying the method of direct introduction for ourselves, over and over again, until we recognize that nature and have confidence in it.

Tongnyid Dorje said:

and exactly that is what is meant by doing practice.

Malcolm wrote:

You said we need "another method." There is only one real method in Dzogchen teachings — direct introduction.

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 12:07 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

[

I'm afraid you might be confused about this. If this were really the case, that obstacles are identical to the true nature, you would not be here talking about this kind of thing. That is not the case except in some abstract dream that one could concoct from all this 'dharma' talk. Phenomenon, your experience, is unreal, it is empty and void. Mind's nature is Knowing.

Malcolm wrote:

That is a very trivial nature of the mind. It does not go beyond cittamatra.

Anonymous X said:

Yogacara concepts are merely a gate. No one is stopping there, but you have to begin somewhere. Knowing is not some trivial nature. It is not the knowing of something.

Malcolm wrote:

You stopped there, in your post.

Anyway, define your terms. What is "knowing?"

Author: Malcolm

Date: Wednesday, April 26th, 2017 at 12:05 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Tongnyid Dorje said:

of course direct introduction. what i mean is, that we are not all the highest capacity, (chigcharwa? <- if i remember correctly), so after direct introduction, if we even succeed to recognize anything, we need to sustain this recognition by some method, right? if we haven't recognized anything, then we need another method.

Malcolm wrote:

The method is applying the method of direct introduction for ourselves, over and over again, until we recognize that nature and have confidence in it.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 10:09 PM

Title: Re: How to practice generosity in modern society

Content:

Malcolm wrote:

First you have to understand that there are four kinds of generosity. All four can be

practiced today.

pael said:

How they can be practiced today?

Malcolm wrote:

The four gifts are things such as food, and other kinds of material things; giving protection; giving writing implements and paper; and finally, giving Dharma.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 9:00 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

Can you tell where it does not fit? I was under the impression that all existence is nothing other Dzogchen, that there is nothing separate to Dzogchen.

Malcolm wrote:

Yes, but there is a difference between recognizing that and not recognizing that. The point that Dzogchen tantras consistently make is that practicing the two stages of creation and completion are at best an indirect means of coming to that recognition, and at worst a total deviation from the meaning of the Great Perfection. Rongzom points out that one should not discriminate between mantra or sūtra practice when it comes to the indirect approach. Recognition is the important point in Dzogchen, nothing else.

Tongnyid Dorje said:

nice, but if you don't have method/practice how to recognize it, you will not recognize anything.

Malcolm wrote:

The method is direct introduction. As it is said in the Tantra Without Syllables, "The dharmakāya is encountered in the intimate instructions."

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 8:31 PM

Title: Re: How to practice generosity in modern society

Content:

javier.espinoza.t said:

Hello all,

Here we go, first question is ¿how to practice generosity in modern society?, and ¿what happens in -side of- us when we try to give what we like?, to me this are interesting

questions and would like to know what you all think and learn from the different kind of views and experiences.

best regards

Malcolm wrote:

First you have to understand that there are four kinds of generosity. All four can be practiced today. The supreme generosity is of course the gift of the Dharma.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 8:12 PM

Title: Re: A very interesting article on the chakras...

Content:

Jyotish said:

So Malcolm, are the points of view you present in this topic or in other threads a standard view in Tibetan medical studies?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 8:11 PM

Title: Re: A very interesting article on the chakras...

Content:

Malcolm wrote:

When you are visualizing yourself as a deity with a hollow body made of light, there is no need to adhere to some anatomically correct idea of the nadis and so on. If you are a Dzogchen practitioner doing Yantra Yoga, for example, you visualize your ordinary body as a light form. Same principle applies.

Mantrik said:

For the practice of the Purification of the 6 Lokas as well?

Malcolm wrote:

yes

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 7:46 PM

Title: Re: Dorje Yudronma safe or not?

Content:

Tenma said:

Okay, I've read that Dorje Yudronma should be realized by now and would either be enlightened or a high bodhisattva. However, from other teachings, I've found that she is not to be practiced for common students with empowerment. If she is enlightened, wouldn't it be safe to recite her mantra? Although I'm still confused on her visualization, would it be alright to do her practice? as she is also a form of Tingi Shalzungma, a retinue of unenlightened Tseringma and enlightened Palden Lhamo, I am not too sure if she is enlightened or not and safe or not.

Malcolm wrote:

Are you a student of ChNN?

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 7:39 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

[

I'm afraid you might be confused about this. If this were really the case, that obstacles are identical to the true nature, you would not be here talking about this kind of thing. That is not the case except in some abstract dream that one could concoct from all this 'dharma' talk. Phenomenon, your experience, is unreal, it is empty and void. Mind's nature is Knowing.

Malcolm wrote:

That is a very trivial nature of the mind. It does not go beyond cittamatra.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 7:37 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

You forgot, there is also no Dzogchen.

Malcolm wrote:

Sure there is. However, I do not see anything in your posts reflective of any actual understanding of the subject. You have already disqualified yourself as capable of judging English translations of Dzogchen texts. You do not sound like a person who has ever studied Dzogchen with a Dzogchen master. You sound like an all-oner.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 5:50 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

Seriously though: I believe you and Crazy Wisdom are selling your previous teachers and practice short by not acknowledging the fact that your past practice paid off by generating the merit necessary for you to meet your precious gurus. Instead of denigrating what were quite possibly the means by which you arrived at your current state/position/realisation, you should be extraordinarily grateful. You should not be trying so hard to dissuade others as you may actually be encouraging them to abandon the only means they currently have at hand, to reach the point that you are currently at.

Malcolm wrote:

I am not dissuading anyone from anything. People are free. If they wish to practice the two stages, let them. I am encouraging people who are interested in Dzogchen teachings to understand that Dzogchen is an independent path, which does not depend on the vehicles of cause and result.

It may be the case that in modern Tibetan Buddhism Dzogchen has become mixed with anuyoga teachings, especially at the level of empowerments. For example, the Longchen Nyinthig is mostly deity practices. The Dzogchen section of it is very short, only a few very short texts (Yeshe Lama is not part of the Longchen Nyinthig, though it is included in the supporting text material).

Further, it is a very common practice to include the empowerment of the potential of vidyā (rig pa'i rtsal dbang) within a standard deity yoga empowerment (sometimes called "the fifth empowerment") or to include that in the fourth empowerment. But Dzogchen also has its own independent empowerments which are not based on any kind of deity yoga path.

You are continuing to talk about empowerments like Troma Nagmo and Namchak Putri which are mixed cycles:

Grigoris said:

I know that, but I am. I am continuing to explain my point.

Malcolm wrote:

"Mixed" means that they introduce a yidam as part of the path, they are more gradual cycles. No one disputes that people attain rainbow body from practicing such cycles. Of course they do, they contain the main practices of Dzogchen, trekchöd and thögal.

For example, Vajravārāhī is an important part of the Gongpa Zangthal. There is also a Shitro. It is said there that Vārāhī is present for people of intermediate capacity. The same can be said of the Khandro Nyinthig. The retreats of the deities of these cycles are one week, not months and years.

But this is not what CW and I are talking about. We are talking about Dzogchen as it is presented within the Dzogchen tantras themselves and their related instructions such as the Vima Nyinthig, which have zero deity yoga practices as part of the path.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 5:23 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Crazywisdom said:

So... having realized one's nature as the prerequisite one then engages in the guru's upadesha until the four visions appear on their own. To do that one has to remain speechless as a mute, etc.

Grigoris said:

Different strokes for different folks... If one realised the nature of the deity during the empowerment then, theoretically, the sadhana would be the means by which one is reminded of this realisation and the repetition would be the means by which it is stabilised.

Malcolm wrote:

CW is not talking about empowerments which introduce one to this or that yidam as a path.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 5:01 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

They may get in the way before recognition, theoretically though, after recognition, there ain't that much that can really get in the way.

Malcolm wrote:

Greg, you do not know what you are talking about here. I am not saying this to put you down. I am saying this because you lack instructions.

You appear to believe that Dzogchen is gussied up Mahāmudra. It isn't.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 4:37 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

A white guy in the sky with long hair and a bushy beard.

Malcolm wrote:
I thought as much.

Grigoris said:
Well you, being humorless, thought wrong.

Malcolm wrote:
Ever heard of sarcasm?

Author: Malcolm
Date: Tuesday, April 25th, 2017 at 4:28 AM
Title: Re: Dzogchen Sadhana Practice
Content:
Grigoris said:
I don't disagree. But they both have the same source.

This is the central teaching that is repeated continuously in the Kungyed Gyalpo:
everything, EVERYTHING, has a single source. ONE SOURCE.

Malcolm wrote:
What is this "one source?"

Grigoris said:
A white guy in the sky with long hair and a bushy beard.

Malcolm wrote:
I thought as much.

Author: Malcolm
Date: Tuesday, April 25th, 2017 at 4:22 AM
Title: Re: Dzogchen Sadhana Practice
Content:
Mantrik said:

Surely, the point is not whether they may be integrated into a Dzogchen path, or are an obstruction to it - you know that applies to any daily activity and that sadhanas are no different from the perspective of integration. The issue you were both discussing is whether any of them is essential to recognition of the state and to the Dzogchen path.

Grigoris said:
The only thing that is essential to the recognition of the state is the state itself and the introduction to the state by the guru. No doubt about this. After the recognition of the state everything becomes the dzogchen path.

Malcolm wrote:

Sustaining that recognition is the path, nothing else.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 4:17 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

IWith this view you are putting ignorance on the same level as Dzogchen and setting them up as polar opposites. That seems to me to be a fail of monumental proportions.

Malcolm wrote:

Rig pa and ma rig pa are opposites. Neither are the state of Dzogchen (the basis), per se.

Grigoris said:

I don't disagree. But they both have the same source.

This is the central teaching that is repeated continuously in the Kungyed Gyalpo: everything, EVERYTHING, has a single source. ONE SOURCE.

Malcolm wrote:

What is this "one source?"

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 1:43 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Malcolm wrote:

Cause and effect, samsara and nirvana arise from ignorance of our own state. There is neither samsara nor nirvana in the state of Dzogchen.

Grigoris said:

IWith this view you are putting ignorance on the same level as Dzogchen and setting them up as polar opposites. That seems to me to be a fail of monumental proportions.

Malcolm wrote:

Rig pa and ma rig pa are opposites. Neither are the state of Dzogchen (the basis), per se.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 1:16 AM

Title: Re: A very interesting article on the chakras...

Content:

Grigoris said:

Would you say that the Tibetan Medicine view and use of chakra (which seems to be more static), is different to the spiritual/yogic view and use of chakras?

Malcolm wrote:

These things are all connected with the formation of the body after conception. Thus, there is no way to separate them. For example, there is a vast so called "sgeg sel" literature which are yogic means of removing illness based on an understanding of the vāyus, nāḍīs and so on of the body.

Grigoris said:

Fair enough. How would you then explain the variety of visualisations of the chakras which is tied to specific deities and their mandala where the number of chakra, their placement, their colour etc... differs from yidam to yidam?

Malcolm wrote:

When you are visualizing yourself as a deity with a hollow body made of light, there is no need to adhere to some anatomically correct idea of the nadis and so on. If you are a Dzogchen practitioner doing Yantra Yoga, for example, you visualize your ordinary body as a light form. Same principle applies.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 1:09 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

So, what is the problem? If there is nothing separate, there is no one to practice anything. The questions you are bringing up happen when you don't live like this.

Malcolm wrote:

The state of dzogchen is not brahmin, etc. It is personal and individual.

Grigoris said:

So now the nature of existence is personalised and variegated...

"My Dzogchen is bigger than your Dzogchen!"

Malcolm wrote:

The state of dzogchen is to persons what heat is to fire. All fires are hot, but the heat of one fire is not the heat of another fire. However, one partial aspect of the basis is that it is variegated. Asserting that the basis is only variegated, however, is a defective proposition. There are five other defective propositions about the basis, the state of dzogchen, which are defective as well. The only non-defective proposition about the state of dzogchen is that it is originally pure, ka dag.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 1:08 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

Again: Is effort something other than Dzogchen? Is practice something other than minds enlightened nature?' Is cause and effect something other than Dzogchen? Etc...

Malcolm wrote:

If you think you need effort and practice to realize Dzogchen, then you are deviating from the meaning of Dzogchen. There is no cause and effect in the state of Dzogchen. This could not be more clear in the All-Creating King:

Oh mahasattva, listen!

this is the explanation for doubts about the purpose.

In countless past eons,

since fortunate Atiyogins

with devotion to me, All-Creating Bodhi,

do not meditate a view, do not protect samayas,

do not engage in activities, do not progress on a path,

do not train on stages, do not have cause and result,

do not have relative and ultimate,

perceive there is nothing to meditate or accomplish,

do not generate altruistic intentions, nor use antidotes,

that perception of the nature of the all-creating mind

is the explanation of the purpose.

That said, if someone likes doing sadhanas, they are free.

Grigoris said:

I'm not talking about what is needed or what is not, I am asking if you believe that cause and effect are separate to the nature of mind (Dzogchen/Mahamudra). I am asking if you believe there is something in phenomenal experience or existence that is not born of the nature of mind (Dzogchen/Mahamudra).

You seem to be saying that Dzogchen is separate to samsara.

Malcolm wrote:

Cause and effect, samsara and nirvana arise from ignorance of our own state. There is neither samsara nor nirvana in the state of Dzogchen. As the Tantra of the King of the Infinite Great Dimension states:

Since there is neither before and after, there is no cause and result.

Since there is no cause and result, there is no samsara and nirvana.

Since there is no samsara and nirvana, there is no awakening.

Those who assert a result

turn their backs upon the true meaning.

Author: Malcolm
Date: Tuesday, April 25th, 2017 at 12:54 AM
Title: Re: Dzogchen Sadhana Practice
Content:

Vasana said:
I don't personally know what the written Dzogchen perspective on Zen is....

Malcolm wrote:
Based on definitive sūtras, inferior to Mahāyoga.

Author: Malcolm
Date: Tuesday, April 25th, 2017 at 12:52 AM
Title: Re: Dzogchen Sadhana Practice
Content:
Malcolm wrote:
good, when people use capitalized "Being" and so on when discussing Dzogchen, it generally means they have either read too much Husserl, etc., or they are some kind of neo-advaitan.

dzogchungpa said:
People using "Supreme Absolute Being" very much excepted of course.

Malcolm wrote:
Oh, you mean the Ramana quote that Elio used without informing the boss...which was then removed in the reprint. So no, no exceptions.

Author: Malcolm
Date: Tuesday, April 25th, 2017 at 12:49 AM
Title: Re: Dzogchen Sadhana Practice
Content:
Malcolm wrote:
A passage from Buddhahood, pg. 161 is instructive here, as it is repeated all over various Great Perfection texts:
If it is objected, "If afflictions are liberated into dharmatā without antidotes, there is no need for purification on the path. Otherwise, liberation would require no effort," for what reason would those who do not understand be liberated? Asserting that those who understand are liberated merely by recognizing concepts as dharmatā is the fruit of one's wishes. As such, in order to recognize that concepts are dharmatā, the intimate instructions of the guru are important.

Vasana said:
And so i think it's fair to say that deliberate effort and dilligence in applying the instructions of the Guru is needed to realize effortless liberation even if that liberation

it's self is not the result of the causal process of effort. As you said earlier, 'creation and completion are at best an indirect means of coming to that recognition.' Sounds like a pretty good outcome for those suited to it even if it's indirect. I guess the problem is that there's a thin line between it being an aid or a deviation.

Malcolm wrote:

The indirect means has the same principle— recognizing concepts as dharmatā. This is also based on a guru's instructions. In both cases, recognition is the point. For example, when you encounter someone you know in a crowd, there is no effort involved in recognizing them. If you have not met someone and only know their name, unless there is someone who can introduce you, you will spend a long time asking every person in the crowd if they are so and so.

Author: Malcolm

Date: Tuesday, April 25th, 2017 at 12:05 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

Again: Is effort something other than Dzogchen? Is practice something other than minds enlightened nature?' Is cause and effect something other than Dzogchen? Etc...

Malcolm wrote:

If you think you need effort and practice to realize Dzogchen, then you are deviating from the meaning of Dzogchen. There is no cause and effect in the state of Dzogchen.

This could not be more clear in the All-Creating King:

Oh mahasattva, listen!

this is the explanation for doubts about the purpose.

In countless past eons,

since fortunate Atiyogins

with devotion to me, All-Creating Bodhi,

do not meditate a view, do not protect samayas,

do not engage in activities, do not progress on a path,

do not train on stages, do not have cause and result,

do not have relative and ultimate,

perceive there is nothing to meditate or accomplish,

do not generate altruistic intentions, nor use antidotes,

that perception of the nature of the all-creating mind

is the explanation of the purpose.

That said, if someone likes doing sadhanas, they are free.

Vasana said:

While I appreciate that this is all valid from the perspective of the meaning of Dzogchen, doesn't the insistence of no effort required then lead to the argument that sentient beings should already be realized Buddhas in actuality and not just potentiality? Using the various Dzogchen preliminaries as an example, these involve initial effort even if the actual state recognized is beyond effort. I can't remember who said it but it makes me

think of the phrase, 'The Artificial leads to the natural' & 'The path of effort leads to effortlessness'. Tulku Urgyen Rinpoche from 'As it is vol 2,

“Honestly, for a beginner, without the mindfulness of reminding, there is no recognition of mind essence. That is called deliberate mindfulness. It is dualistic mind that reminds you to recognize, but the seeing of no thing to be seen is rigpa, the awakened state free of duality. This becomes clearly discerned through practical experience. In other words, a yogi can distinguish the difference between these two, while a beginner cannot. Therefore, in the beginning it is indispensable to be 'remindful'. After all, rigpa has been caught up in sem, dualistic mind, from beginningless lifetimes. The essence has been lost in its expression“

As for conduct and Samaya, this also has to reflect one's level of actual realization. Tulku Urgyen Rinpoche again,

“Padmasambhava said: ‘Though the view should be as vast as the sky, keep your conduct as fine as barley flour.’ Don’t confuse one with the other. When training in the view, you can be as unbiased, as impartial, as vast, immense, and unlimited as the sky. Your behaviour, on the other hand, should be as careful as possible in discriminating what is beneficial or harmful, what is good or evil. One can combine the view and conduct, but don’t mix them or lose one in the other. That is very important

I think the main point is different people have different capacities at different times and there are many ways up a mountain. Going the long way round might seem silly to those who know all of the direct shortcuts but then some people might have very little chance of reaching the top or encountering these shortcuts without going the indirect way first.

Malcolm wrote:

A passage from Buddhahood, pg. 161 is instructive here, as it is repeated all over various Great Perfection texts:

If it is objected, “If afflictions are liberated into dharmatā without antidotes, there is no need for purification on the path. Otherwise, liberation would require no effort,” for what reason would those who do not understand be liberated? Asserting that those who understand are liberated merely by recognizing concepts as dharmatā is the fruit of one’s wishes. As such, in order to recognize that concepts are dharmatā, the intimate instructions of the guru are important.

Author: Malcolm

Date: Monday, April 24th, 2017 at 11:41 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

So, what is the problem? If there is nothing separate, there is no one to practice anything. The questions you are bringing up happen when you don't live like this.

Malcolm wrote:

The state of dzogchen is not brahmin, etc. It is personal and individual.

Anonymous X said:

I think you mean Brahman, not brahmin. But, that is not what I was referring to at all.

Malcolm wrote:

good, when people use capitalized "Being" and so on when discussing Dzogchen, it generally means they have either read too much Husserl, etc., or they are some kind of neo-advaitan.

Author: Malcolm

Date: Monday, April 24th, 2017 at 11:36 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

Can someone tell me where sadhana fits into this?

Grigoris said:

Can you tell where it does not fit? I was under the impression that all existence is nothing other Dzogchen, that there is nothing separate to Dzogchen.

Anonymous X said:

So, what is the problem? If there is nothing separate, there is no one to practice anything. The questions you are bringing up happen when you don't live like this.

Malcolm wrote:

The state of dzogchen is not brahmin, etc. It is personal and individual.

Author: Malcolm

Date: Monday, April 24th, 2017 at 10:43 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Malcolm wrote:

The point, Greg, is that the state of Dzogchen is not something to attain through effort and practice, like putting in a foundation, erecting walls, and putting on a roof. The state of Dzogchen is not something to be attained through perceiving a cause and an effect. The state of Dzogchen is beyond cause and effect.

Grigoris said:

Again: Is effort something other than Dzogchen? Is practice something other than minds enlightened nature?' Is cause and effect something other than Dzogchen? Etc...

Malcolm wrote:

If you think you need effort and practice to realize Dzogchen, then you are deviating

from the meaning of Dzogchen. There is no cause and effect in the state of Dzogchen. This could not be more clear in the All-Creating King:

Oh mahasattva, listen!
this is the explanation for doubts about the purpose.
In countless past eons,
since fortunate Atiyogins
with devotion to me, All-Creating Bodhi,
do not meditate a view, do not protect samayas,
do not engage in activities, do not progress on a path,
do not train on stages, do not have cause and result,
do not have relative and ultimate,
perceive there is nothing to meditate or accomplish,
do not generate altruistic intentions, nor use antidotes,
that perception of the nature of the all-creating mind
is the explanation of the purpose.
That said, if someone likes doing sadhanas, they are free.

Author: Malcolm

Date: Monday, April 24th, 2017 at 10:10 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Anonymous X said:

Can someone tell me where sadhana fits into this?

Grigoris said:

Can you tell where it does not fit? I was under the impression that all existence is nothing other Dzogchen, that there is nothing separate to Dzogchen.

Malcolm wrote:

Yes, but there is a difference between recognizing that and not recognizing that. The point that Dzogchen tantras consistently make is that practicing the two stages of creation and completion are at best an indirect means of coming to that recognition, and at worst a total deviation from the meaning of the Great Perfection. Rongzom points out that one should not discriminate between mantra or sūtra practice when it comes to the indirect approach. Recognition is the important point in Dzogchen, nothing else.

Author: Malcolm

Date: Monday, April 24th, 2017 at 9:51 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Grigoris said:

And this your experience, right? You are not just regurgitating a half-digested theory, right?

Malcolm wrote:

The point, Greg, is that the state of Dzogchen is not something to attain through effort and practice, like putting in a foundation, erecting walls, and putting on a roof. The state of Dzogchen is not something to be attained through perceiving a cause and an effect. The state of Dzogchen is beyond cause and effect.

Author: Malcolm

Date: Monday, April 24th, 2017 at 8:47 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Malcolm wrote:

"I have no devatā but the devatā of the nature of my mind."

-- Vairocana.

Author: Malcolm

Date: Monday, April 24th, 2017 at 8:26 PM

Title: Re: A very interesting article on the chakras...

Content:

Grigoris said:

Would you say that the Tibetan Medicine view and use of chakra (which seems to be more static), is different to the spiritual/yogic view and use of chakras?

Malcolm wrote:

These things are all connected with the formation of the body after conception. Thus, there is no way to separate them. For example, there is a vast so called "sgeg sel" literature which are yogic means of removing illness based on an understanding of the vāyus, nāḍīs and so on of the body.

Vasana said:

Is much of this "sgeg sel" literature currently available?

I know that the appendices in the Yantra Yoga book lists some of the relative functions of the practices but what you're speaking of sounds more specific.

Malcolm wrote:

No, it is not really available. Unfortunately, to date very few Dharma translators have the necessary training in Tibetan Medicine to understand the medical import of much of what they read in yogic texts. Indeed, "fake yoga" ideas about cakras and so on have impeded proper understanding of Vajrayāna texts for decades. One example, mislabeling vāyu (rlung) as prāṇa. Prāṇa (srog 'dzin) is not rlung, it is one of the five rlungs (vāyu).

Author: Malcolm

Date: Monday, April 24th, 2017 at 8:13 PM

Title: Re: A very interesting article on the chakras...

Content:

Malcolm wrote:

IN reality, cakras are places in the body where channels cross. The five major cakras in Tibetan Buddhism are places where blood vessels, arteries and nerves cluster to produce various functions, such as sense perception (brain); speech and eating (throat); consciousness, circulation and respiration (heart); growth of the fetus and digestion (navel); as well as excretion and reproduction (groin).

Grigoris said:

Would you say that the Tibetan Medicine view and use of chakra (which seems to be more static), is different to the spiritual/yogic view and use of chakras?

Malcolm wrote:

These things are all connected with the formation of the body after conception. Thus, there is no way to separate them. For example, there is a vast so called "sgeg sel" literature which are yogic means of removing illness based on an understanding of the vāyus, nāḍīs and so on of the body.

Author: Malcolm

Date: Monday, April 24th, 2017 at 11:01 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Choying Dzod is largely considered a commentary on the view of the so called mind series. As such, it mainly concerns the topic of the basis.

Fa Dao said:

your book seems to have considerably more breadth to it....gotta say it again...so many "gaps" that are being filled....know what I mean? I know now why you chose this... gotta tell ya man...the way you laid out the introduction....very nice...like a preview of coming attractions...please consider doing it that way in the future on all of your translation work..makes it easier for "regular" folks to "get it"...know what I mean?

Malcolm wrote:

Thank you. I am glad you are finding it edifying.

Author: Malcolm

Date: Monday, April 24th, 2017 at 4:47 AM

Title: Re: A very interesting article on the chakras...

Content:

Johnny Dangerous said:

Can you go into more detail? Clearly the broad concept itself not bullshit, since lung is so tied to emotional states, what I'm curious about is HOW they are bullshit in comparison to the real thing (tm). Again this author on the one hand says they are bullshit, but in the next sentence or so describes the emotional problems created by incorrect practice of westerners.

.

Malcolm wrote:

They are bullshit because those associations are based on the Zelator papers of the Hermetic Order of the Golden Dawn and Crowley's subsequent elaboration of the same in 777.

Johnny Dangerous said:

Ah ok, I get it now, but this applies mainly to the systems encountered in non-Buddhist stuff right...i.e the standard 7 chakra deal?

Malcolm wrote:

Yup and fake yoga stuff.

Author: Malcolm

Date: Monday, April 24th, 2017 at 4:35 AM

Title: Re: A very interesting article on the chakras...

Content:

Malcolm wrote:

Yes, those associations are bullshit.

Johnny Dangerous said:

Can you go into more detail? Clearly the broad concept itself not bullshit, since lung is so tied to emotional states, what I'm curious about is HOW they are bullshit in comparison to the real thing (tm). Again this author on the one hand says they are bullshit, but in the next sentence or so describes the emotional problems created by incorrect practice of westerners.

.

Malcolm wrote:

They are bullshit because those associations are based on the Zelator papers of the Hermetic Order of the Golden Dawn and Crowley's subsequent elaboration of the same in 777.

Author: Malcolm

Date: Monday, April 24th, 2017 at 3:46 AM

Title: Re: A very interesting article on the chakras...

Content:

Johnny Dangerous said:

Read this recently too and enjoyed it...the thing about viewing chakra as organs seems totally pervasive in the western Yoga view of them.

Malcolm wrote:

IN reality, cakras are places in the body where channels cross. The five major cakras in Tibetan Buddhism are places where blood vessels, arteries and nerves cluster to produce various functions, such as sense perception (brain); speech and eating (throat); consciousness, circulation and respiration (heart); growth of the fetus and digestion (navel); as well as excretion and reproduction (groin).

Johnny Dangerous said:

So this article doesn't go into great detail, but it says that psychological functions associated with various chakra are also a "modern" thing, but this seems like an iffy claim to me, as just those sorts of physical functions are "traditionally" associated with certain psychological maladies, mind states etc. He also goes briefly into the idea that western practitioners have certain personality characteristics due to incorrect practice, which seems contradictory to the statement that chakra have no psychological function traditionally.. Can you give me the scoop on that?

Malcolm wrote:

Yes, those associations are bullshit.

What I am talking about is different and is covered in the formation of the body sections in many different tantras.

Author: Malcolm

Date: Monday, April 24th, 2017 at 3:26 AM

Title: Re: A very interesting article on the chakras...

Content:

Johnny Dangerous said:

Read this recently too and enjoyed it...the thing about viewing chakra as organs seems totally pervasive in the western Yoga view of them.

Malcolm wrote:

IN reality, cakras are places in the body where channels cross. The five major cakras in Tibetan Buddhism are places where blood vessels, arteries and nerves cluster to

produce various functions, such as sense perception (brain); speech and eating (throat); consciousness, circulation and respiration (heart); growth of the fetus and digestion (navel); as well as excretion and reproduction (groin).

Author: Malcolm

Date: Sunday, April 23rd, 2017 at 10:49 PM

Title: Re: Buddhahood in This Life

Content:

Fa Dao said:

Malcolm,

a few questions if you don't mind indulging...

1. Out of all the Dzogchen texts/Tantras out there that have not been translated what made you choose this one?

2. Could you do a contrast compare between this work and the Choying Dzod? Not to say that one is better but to highlight the differing focus of each text

3. Would this be a good complementary companion for studies/practice of the Choying Dzod?

Thank you for your time!

Malcolm wrote:

Choying Dzod is largely considered a commentary on the view of the so called mind series. As such, it mainly concerns the topic of the basis.

Fa Dao said:

your book seems to have considerably more breadth to it....gotta say it again...so many "gaps" that are being filled....know what I mean? I know now why you chose this...

Malcolm wrote:

It chose me. It was part of the four volume cycle of the Gongs pa zang thal. Though Longchenpa's tshig don mdzod has many more citations, it is not fundamentally different than this text, and excludes topics such as the nidana section, and so on.

Author: Malcolm

Date: Sunday, April 23rd, 2017 at 8:04 PM

Title: Re: Energy stuck in the head, insanity, anger, going nuts

Content:

frankc said:

I have had this problem for so many years. I have been to monks, I have been to teachers, I have seen my guru many times, nothing ever, ever, permanently fixes this problem. When I meditate, energy moves into my head, it builds into a giant ball of pressure, and then anger, delusion, confusion, and insanity start to arise as a result. For

years I have tried to fix it, I have been taught so many techniques to fix it, nothing fixes this problem. When the pressure builds up in my head, it starts to hurt my heart and lungs below. I have felt like I was going to have a heart attack before. Every morning I wake up, there it is, the big ball of pressure stuck in my head, i meditate, it gets worse and worse. Everyday is another day of suffering and misery. Horrible horrible emotions constantly arising day after day due to this energy being stuck in my head. Is there anyone in this world that knows how to fix this problem? I haven't met one yet.

Malcolm wrote:

You need to go to an Ayurvedic doctor, a very good one.

Author: Malcolm

Date: Sunday, April 23rd, 2017 at 7:50 PM

Title: Re: Buddhahood in This Life

Content:

Fa Dao said:

Malcolm,

a few questions if you don't mind indulging...

1. Out of all the Dzogchen texts/Tantras out there that have not been translated what made you choose this one?

2. Could you do a contrast compare between this work and the Choying Dzod? Not to say that one is better but to highlight the differing focus of each text

3. Would this be a good complementary companion for studies/practice of the Choying Dzod?

Thank you for your time!

Malcolm wrote:

Choying Dzod is largely considered a commentary on the view of the so called mind series. As such, it mainly concerns the topic of the basis.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 8:34 PM

Title: Re: Wrathful Deities

Content:

Tirisilex said:

I don't believe that Wrath is a quality of a Buddha so I don't think Wrathful deities are full of wrath. Are they?

Malcolm wrote:

Peaceful deities are related to the eight consciousnesses. Wrathful deities are related to the senses organs.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 8:31 PM

Title: Re: Anonymity on Buddhist forums

Content:

muni said:

I find as I said earlier that an investigation about people's behavior would be interesting, whether so called anonymous or not. A forum is not a closed place, our behavior is all what we expose.

Johnny Dangerous said:

Great, what is your opinion on the subject of forum anonymity then?

muni said:

Okay. Regarding a Buddhist forum, anonymity or not itself will not result in caring behavior.

Malcolm wrote:

No, but that is not the point. The point is that it may result in more careful behavior.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 7:01 PM

Title: Re: Dzogchen Sadhana Practice

Content:

smcj said:

The culture here has become disdainful of the very idea of sadhana practice under the guise of insulating Dz from all other practices. That goes beyond mere triumphalism.

Malcolm wrote:

In a nutshell: you are wrong.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 9:18 AM

Title: Re: Dzogchen Sadhana Practice

Content:

smcj said:

. As for one, secondary practices are useful

Ok, great. As for your second question, no, I am not dismissive of their "validity"

Ok, so they are both valid and useful. That's a good start.

What can they be useful for? When should they be used? Do you personally do any, even sporadically? Under what circumstances would you see doing one as advantageous?

Malcolm wrote:

Since when have I ever discussed my personal practice?

As far as your question goes however, obstacle removal, life extension, winning friends and influencing people, etc., the usual circumstantial things people want.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 9:08 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

Pretty funny that my simple opinion has led to multiple page threads both here and on Vajracakra...

Oh, by the way: Malcolm Farleigh Estes Smith, Ācārya, DTM, aka Namdrol, Kunga Namdrol, Loppon Kunga Namdrol, etc.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 8:50 AM

Title: Re: Tertön

Content:

Palzang Jangchub said:

What about when a person claims "I received a vision that if you do X, Y, and Z, you will reveal a pure vision treasure"? When things like this are said unprompted and unbidden, do they get examined seriously just in case, or are they simply to be regarded as jokes in poor taste and/or signs of mental disturbance?

Malcolm wrote:

People who say things like that are usually idiots.

Author: Malcolm

Date: Saturday, April 22nd, 2017 at 7:15 AM

Title: Re: Dzogchen Sadhana Practice

Content:

smcj said:

It has to do with his attitude towards sadhana practice, which is included in this thread.

To your credit you willingly made the point yourself. I'm just highlighting it.

My take on your post(s) is that you are more "Dzogchen exclusive" than ChNN is. For instance I don't easily imagine you sitting down and doing a Tara sadhana. Nothing

wrong with that. That's your karmic trajectory.

Like I said, I'm just highlighting the point you just made about ChNN's apparently more tolerant approach to sadhanas than your own.

Malcolm wrote:

I find it amazing when people who have no relationship with nor have ever sat in his company for any extended period of time feel confident in commenting on ChNN's point of view about this and that in an effort to fit him into their own views about Dharma. This is remarkable indeed because of the consistent disagreement with which their comments meet from people who are actually the man's students.

FYI, in ChNN's teachings all sadhanas of whatever stripe are considered secondary practices.

smcj said:

That was never contested. Point conceded.

So now let us discuss sadhana practice as secondary practices.

Would you agree that ChNN's endorsement of sadhana practices as secondary is an endorsement of their value and validity in general? Would you also agree that your own position on the value of sadhana practices in general, even as secondary, is dismissive of their validity?

Malcolm wrote:

As for one, secondary practices are useful. As for your second question, no, I am not dismissive of their "validity" per se.

The point is that creation and completion stages practices do not form part of actual Dzogchen practice, regardless of whether mantra practices are an indirect means of realizing the meaning of Dzogchen teachings from the perspective that Mañjuśrimitra outlined.

The fact that Dzogchen practice as outlined in the Dzogchen tantras are not involved with the standard secret mantras methods of creation and completion should not be construed as a condemnation of such practices. Dzogchen simply does not make any great use of them. It does not mean they are bad, or that someone who is practicing Dzogchen should avoid them, if they have reason for their use. However, a practitioner of Dzogchen should understand that such practices are not the main point, and that the vehicles that promulgate cause and result with respect to buddhahood suffer from certain deviations with respect to Dzogchen, including anuyoga. Such practices in general are secondary primarily because the vehicles from which they spring have an incomplete understanding of the meaning of Dzogchen.

One does not need to get involved with those vehicles to practice Dzogchen. One can start out as Dzogchen practitioner, practice the path of Dzogchen, and realize the result

of Dzogchen without reciting a single mantra or practicing a single sadhana from any of other five levels of tantra.

Of course, if someone is trained in what has come to be regarded as the "traditional" approach, typically one practices common and uncommon ngondro, three roots, and then enters the special preliminaries of Dzogpachenpo (hopefully, one will complete these before one becomes too old to practice actual Dzogchen practice). But this is not necessary, and never has been.

This not a question of "pure Dzogchen" as opposed to some other kind. This is a question of what those instructions that have come down to us in the tantras of and commentaries on the Kun byed rgyal po, etc., the Vajra bridge, etc., and the so called intimate instruction series actually say.

The point is to understand what the path of Atiyoga is, not the paths of Mahāyoga and Anuyoga which regard Atiyoga as some kind of result that is attained through a cause.

Author: Malcolm

Date: Friday, April 21st, 2017 at 11:44 PM

Title: Re: Dzogchen Sadhana Practice

Content:

smcj said:

If he's interested in longevity he must not be dismissive of all "causes and conditions", right?

What does that have to do with Dzogchen.

It has to do with his attitude towards sadhana practice, which is included in this thread.

To your credit you willingly made the point yourself. I'm just highlighting it.

My take on your post(s) is that you are more "Dzogchen exclusive" than ChNN is. For instance I don't easily imagine you sitting down and doing a Tara sadhana. Nothing wrong with that. That's your karmic trajectory.

Like I said, I'm just highlighting the point you just made about ChNN's apparently more tolerant approach to sadhanas than your own.

Malcolm wrote:

I find it amazing when people who have no relationship with nor have ever sat in his company for any extended period of time feel confident in commenting on ChNN's point of view about this and that in an effort to fit him into their own views about Dharma. This is remarkable indeed because of the consistent disagreement with which their comments meet from people who are actually the man's students.

FYI, in ChNN's teachings all sadhanas of whatever stripe are considered secondary practices.

Author: Malcolm

Date: Friday, April 21st, 2017 at 7:08 PM

Title: Re: Dzogchen Sadhana Practice

Content:

smcj said:

Does this mean that Dzogchen masters ruled out an indirect path for unfortunates? No. "Unfortunates"? I have heard the boss state, more than once, that he does not maintain a regular practice schedule of thun practices. That said, for his longevity, it is well known that he relies in Mandarava. He also is fond of Tara, and Ozer Chenma. If he's interested in longevity he must not be dismissive of all "causes and conditions", right?

Malcolm wrote:

What does that have to do with Dzogchen.

Author: Malcolm

Date: Friday, April 21st, 2017 at 10:26 AM

Title: Re: Anonymity on Buddhist forums

Content:

Quay said:

So your source is a name given to you by other people? Interesting concept of a source.

Malcolm wrote:

When we know who a person is, what they do, who their teachers are, there is more basis for trust in what they say.

Author: Malcolm

Date: Friday, April 21st, 2017 at 10:23 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

I regard the input of anonymous users who are unknown to me with only slightly more regard than the ramblings of the town drunk.

Mantrik said:

Is that how you would have regarded the person, if unknown to you, who for many many years was 'Namdrol'?

You say you were never that anonymous, yet I had no idea who you were and came to respect you nonetheless. Your point was that if unknown to you someone not using their own name was therefore someone whose views must be disregarded.

Methinks tis the sport to have the engineer hoist by his own petar.

Malcolm wrote:

You could have easily ascertained who I was if you had cared to. After all, my meat space identity was never a secret. Your apathy at learning who I was is not a measure of my desire for anonymity. BTW, I stopped using Namdrol because I decided it was ridiculous for me to use a Tibetan name. I am not Tibetan.

Author: Malcolm

Date: Friday, April 21st, 2017 at 8:44 AM

Title: Re: Tertön

Content:

philji said:

A very interesting book on this subject is "Tibetan Treasure Literature" by Andreas Doctor.

By the way, referring back to an earlier post from Malcolm... who guards the termas which are in rocks etc...is it nagas only or are there specific beings entrusted with this duty?

Malcolm wrote:

In general, terma guardians are often naga like demons.

Author: Malcolm

Date: Friday, April 21st, 2017 at 8:06 AM

Title: Re: Dzogchen Sadhana Practice

Content:

Sādhaka said:

Wait a minute.

I thought that Buddhafields are mentioned in even the highest (?) class(es) of texts, which are supposed to be definitive.

Dudjom Lingpa is not necessarily implying here that Stephen Batchelor is not completely wrong after all, is he?

Or is "somewhere else" the key phrase here?

RikudouSennin said:

From my limited understanding it seems as if the buddhafields are viewed as enlightened qualities as opposed to actual locations or destinations.

I'm certain Malcolm could answer you more clearly though.

Peace.

Sādhaka said:

Okay, thanks for your reply.

Then perhaps " somewhere else " is the key phrase here, meaning that the Buddhafields are inside rather than being external places that one is transported to.

If such is the case, then I don't think that Dudjom Lingpa was trying to go "Stephen Batchelor" on us.

Or maybe there is a third alternative here that I'm not seeing.

Malcolm wrote:

There are no buddhafields external to one's own state, from the perspective of Dzogchen.

Author: Malcolm

Date: Friday, April 21st, 2017 at 6:55 AM

Title: Re: Dalai Lama's daily practice - specific details

Content:

MiphamFan said:

What "culture"?

ChNN also practices his own sadhanas daily. Many Dzogchen masters do so.

Malcolm wrote:

I have heard the boss state, more than once, that he does not maintain a regular practice schedule of thun practices. That said, for his longevity, it is well known that he relies in Mandarava. He also is fond of Tara, and Ozer Chenma.

Author: Malcolm

Date: Friday, April 21st, 2017 at 6:51 AM

Title: Re: Anonymity on Buddhist forums

Content:

dzogchungpa said:

Well, as far as I can see, the whole reason this thread exists is because I asked Anonymous X to tell us about the connection between his or her Buddhist and non-Buddhist study/practice. Apparently this was a bit too much for some. Generally speaking, I think that when people start "taking names" it is basically a form of intimidation.

Malcolm wrote:

No, it is a means of ascertaining the source of people's mental peregrinations.

Author: Malcolm

Date: Friday, April 21st, 2017 at 6:15 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

I regard the input of anonymous users who are unknown to me with only slightly more regard than the ramblings of the town drunk.

Jeff H said:

I spent 4½ years in online courses through Jamyang. Among the requirements for both courses was participation in the online discussions. Many people were reticent to share because they were embarrassed to express their ideas to the group.

In a classroom setting I am the same way, but online I always found that odd because, first, we were learning that our personhood in general is an imputed fiction, and furthermore we were unlikely to ever meet each other. We were essentially anonymous anyway, even though we used our "real" names.

I think people tend to identify with their online personas just as they do their societal personages, and allow those identities to color their behavior. What's more, trolls are trolls, whether anonymous or known, online or in person.

Your feeling seems particularly strange to me, Malcolm, because you seem to be saying the validity of a posting depends on the identity of the writer rather than the quality of what they write.

Malcolm wrote:

When it comes to Vajrayana, the sutric dictum to follow the Dharma, not the person needs to be taken with a grain of salt.

Author: Malcolm

Date: Friday, April 21st, 2017 at 5:30 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

I regard the input of anonymous users who are unknown to me with only slightly more regard than the ramblings of the town drunk.

Mantrik said:

Is that how you would have regarded the person, if unknown to you, who for many many years was 'Namdrol'?

dzogchungpa said:

Malcolm is apparently quite fond of town drunks, see:

Malcolm wrote:

He did recommend that world never abandon booze.

Author: Malcolm

Date: Friday, April 21st, 2017 at 5:25 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

I regard the input of anonymous users who are unknown to me with only slightly more regard than the ramblings of the town drunk.

Mantrik said:

Is that how you would have regarded the person, if unknown to you, who for many many years was 'Namdrol'?

Malcolm wrote:

I was never terribly anonymous.

Author: Malcolm

Date: Friday, April 21st, 2017 at 4:48 AM

Title: Re: Anonymity on Buddhist forums

Content:

Malcolm wrote:

I regard the input of anonymous users who are unknown to me with only slightly more regard than the ramblings of the town drunk.

Author: Malcolm

Date: Wednesday, April 19th, 2017 at 8:21 AM

Title: Re: Stream-entry in a Mahāyāna context

Content:

Coëmgenu said:

How is stream-entry defined and contextualized from a Bodhisattvayāna-informed perspective specifically? Is there any significant difference in how Mahāyāna and Theravāda define contextualize and regard stream-entry?

Malcolm wrote:

First stage is Mahayana stream entry

Author: Malcolm

Date: Wednesday, April 19th, 2017 at 2:23 AM

Title: Re: Dzogchen/Mahamudra and Pali Buddhist morals & meditation..

Content:

Anonymous X said:

If I introduce myself, I will no longer be Anonymous. We can't have that, can we?

anjali said:

You can introduce yourself as Anonymous X. People can maintain their meatspace anonymity while still introducing themselves. Lots of folks have done so.

Malcolm wrote:

A practice I completely disapprove of.

Author: Malcolm

Date: Tuesday, April 18th, 2017 at 4:35 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Anonymous X said:

Yes, agreed. What I was implying is that the natural state encompasses all actions rendering them harmless and appropriate. There are no choices to be made if one truly is living this as there is only that.

Malcolm wrote:

Hi Jax, please take your new age pastiche elsewhere.

Anonymous X said:

Whoever Jax is, it is not me.

Malcolm wrote:

Regardless, take it elsewhere.

Author: Malcolm

Date: Tuesday, April 18th, 2017 at 12:46 AM

Title: Re: Avijnapti

Content:

Queequeg said:

Working through Abhidharmakosabhyasam.

Can't figure this out. Google searches have not been fruitful.

What is avijnapti?

Malcolm wrote:

Avijñāpti is a dharma proposed by the Sarvastivadins and rejected by the Sautrantikas. It is a kind of matter that is created when one takes a vow. This means that vows create

a physical state that cannot be perceived (avijñāpti). It is irrelevant to everyone above the level of Sarvastivada. But it is an interesting theory.

Author: Malcolm

Date: Tuesday, April 18th, 2017 at 12:41 AM

Title: Re: Dzogchen/Mahamudra and Pali Buddhist morals & meditation..

Content:

Anonymous X said:

Does it really sound like I'm speculating?

Malcolm wrote:

It sounds like you are an all-oner.

Author: Malcolm

Date: Tuesday, April 18th, 2017 at 12:40 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Grigoris said:

A single glimpse of one's true nature is enough to render useless entire encyclopedias of terminology and learning.

Malcolm wrote:

The point is that a guru is indispensable for glimpsing one's "true nature." You cannot find even one single tantra or intimate instruction that suggests otherwise.

Author: Malcolm

Date: Monday, April 17th, 2017 at 7:59 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

It is not a question of belief. It is a question of definitions.

Grigoris said:

I thought you would say something profound, like: It is a question of experience.

Definitions can be found in dictionaries and books, experience and realisation though...

Marc said:

It is indeed a matter a lexicon...

It seems to me that modern Dzogchen oral traditions tends to "simplify" things a bit with

Rigpa as a kind heuristic, that encompasses Rigpa, The Base, Dharmakaya etc...

While, as far as I can tell, in ancient Dzogchen texts and tradition, Rigpa has a precise meaning and definition, (tentatively paraphrased hereafter)

The recognition of the indivisible Empty-Clarity of the Base pointed out by the Guru.

Given these lexicon differences, what may sound even more shocking to modern ears yet while solving many pseudo-paradoxes and also emptying a lot of spiritual wanking "à la you know who":

Not only is Rigpa "conditional" but it is also impermanent.

For the practionner on the path, the recognition of the ever-present Base is not ever-present itself. At the level of the Path (not the Base) moments of Recognition and distraction do alternate.

When this apparence has vanished, one has regained the Primordial Throne and one is a Buddha in actuality.

Author: Malcolm

Date: Monday, April 17th, 2017 at 3:36 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Anonymous X said:

Malcolm, you can believe whatever you want, but belief is useless.

Malcolm wrote:

It is not a question of belief. It is a question of definitions.

Grigoris said:

I thought you would say something profound, like: It is a question of experience.

Definitions can be found in dictionaries and books, experience and realisation though...

Malcolm wrote:

In this case however, it is not profound since it is a simple question of definitions.

Author: Malcolm

Date: Monday, April 17th, 2017 at 3:18 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Anonymous X said:

Sorry to nitpick at you, Vasana, but.....I think your first sentence is sufficient. The activity of accepting and rejecting are not the way towards stability, they are in fact obstructing it, as well as any idea of cultivation of merit or rejection of the negative.

Vasana said:

In terms of equipoise, then yes, accepting ,rejecting and reification is an obstruction. But in terms of going about your daily life you still need to know what conduct is acceptable and conducive for recognizing & stabilizing your recognition and what conduct harms it and is not conducive for recognizing & stabilizing your recognition.

This is why Guru Rinpoche says even if your view is as wide as the sky, attention towards action, cause and effect should be as fine as flour. If you went about your day in a state of ma-rigpa, doing whatever you pleased, you might be beyond accepting and rejecting by deed, but that won't be coming from a place of understanding unless you're actually in a state of knowledge at that time of committing any given action.

Anonymous X said:

Yes, agreed. What I was implying is that the natural state encompasses all actions rendering them harmless and appropriate. There are no choices to be made if one truly is living this as there is only that.

Malcolm wrote:

Hi Jax, please take your new age pastiche elsewhere.

Author: Malcolm

Date: Monday, April 17th, 2017 at 3:11 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Anonymous X said:

Malcolm, you can believe whatever you want, but belief is useless.

Malcolm wrote:

It is not a question of belief. It is a question of definitions.

Author: Malcolm

Date: Sunday, April 16th, 2017 at 10:44 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Anonymous X said:

I'm not sure what you mean when you say "vidya/rigpa is conditional upon introduction and does not exist without it." Perhaps the way you phrased the words is not what you really meant.

Malcolm wrote:

No, I said exactly what I meant.

Anonymous X said:

I'm sure you are not saying that rigpa is not always present, but you need someone to make it the case.

Malcolm wrote:

Yes, that is exactly what I am saying.

Anonymous X said:

If you mean that you need someone to help you see your own intrinsic nature of awareness that is obscured by your habitual thinking, then I it can make sense. But, even further, anyone at anytime can come to see rigpa, intrinsic awareness, and is not dependent on another.

Malcolm wrote:

Knowledge (vidyā, rigpa) depends on a guru's intimate instructions, without which one will never have that knowledge (vidyā).

Anonymous X said:

It depends on the person. Sticking to dogmas will eventually obstruct any kind of real knowing and illumination. All paths have this danger. I am not advocating not practicing, just being mindful of the fixations and dangers of 'travel'.

Malcolm wrote:

To the extent that a person has the good fortune to meet Dzogchen teachings, it depends on the person. Without meeting a qualified guru, however, there is no hope that one will discover that knowledge for oneself alone. As the Tantra Without Syllables states:

The dharmakāya is encountered in the instructions.

Vimalamitra states:

Sentient beings experience samsara, cycling within it again and again. Although they abide in samsara, they have never seen the characteristic of samsara because they lack the instruction of a guru.

And:

As such, the nature of vidyā pervades all migrating beings, but they do not understand the instructions of the guru for encountering the dharmakāya in direct perception. So, you are free to do as you please, but Dzogchen yogis rely on the intimate instructions of their guru.

Author: Malcolm

Date: Sunday, April 16th, 2017 at 9:50 AM

Title: Re: How easy was it to get empowerments in Tibet?

Content:

Boomerang said:

So now I'm curious, did people in Tibet actually do the "examine a guru for 12 years" thing...?

Malcolm wrote:
generally no.

Author: Malcolm
Date: Sunday, April 16th, 2017 at 3:19 AM
Title: Re: Full disclosure
Content:
smcj said:
...but henceforth I will certainly be more patient with people who choose to do that.

Malcolm wrote:
Thank you.

Author: Malcolm
Date: Saturday, April 15th, 2017 at 10:00 PM
Title: Re: "highest practices" and anti-intellectualism
Content:
Crazywisdom said:
Bump

Malcolm wrote:
It is not how it is explained in the early manag de tantra s and commentaries. The way the early commentaries explain this is that trekcho is the path for lazy chikcharwas; togal is for diligent rimgipas.

Crazywisdom said:
I would contend there is always some display of dharmata, like a bluish light. So the exhaustion of dharmata is not like tregcho.

Malcolm wrote:
I don't contend anything. I just report what I read.

Author: Malcolm
Date: Saturday, April 15th, 2017 at 8:47 AM
Title: Re: "highest practices" and anti-intellectualism
Content:

Malcolm wrote:
No, actually, they cannot. You are confusing direct perception of rigpa with resting in a moment of unfabricated consciousness.

Crazywisdom said:

And what do you say to Thogal is the path and tregcho the realization like the completion stage?

Bump

Malcolm wrote:

It is not how it is explained in the early manag de tantra s and commentaries. The way the early commentaries explain this is that trekcho is the path for lazy chikcharwas; togal is for diligent rimgipas.

Author: Malcolm

Date: Friday, April 14th, 2017 at 8:51 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

gzodzilpa said:

Sorry to press the issue and perhaps I am overthinking this, but will you further clarify the difference? Is the difference a matter of merely coming across the natural state versus directly apprehending the true character of the natural state?

Malcolm wrote:

one is based on ascertaining the nature of the mind, the second is confirming rig pa in one's direct perception via one's sense organs.

Marc said:

So if I get you right, this distinction is one of the superiorities of Thögal over Trekchö ?
Right ?

Malcolm wrote:

That is one way to put it.

Author: Malcolm

Date: Friday, April 14th, 2017 at 8:49 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

No, actually, they cannot. You are confusing direct perception of rigpa with resting in a moment of unfabricated consciousness.

gzodzilpa said:

Will you expand a bit on this please?

Marc said:

Upvote for this !

Could you please Malcolm further clarify this distinction ?

What do you translate as "moment of unfabricated consciousness" ?

Malcolm wrote:

Shes pa ma bcos pa skad gcig ma.

Author: Malcolm

Date: Friday, April 14th, 2017 at 8:45 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

I am confusing direct perception of rigpa with resting in a moment of unfabricated consciousness?

/magnus

Malcolm wrote:

Many people (not you) do. They are not the same thing.

gzodzilpa said:

Sorry to press the issue and perhaps I am overthinking this, but will you further clarify the difference? Is the difference a matter of merely coming across the natural state versus directly apprehending the true character of the natural state?

Malcolm wrote:

one is based on ascertaining the nature of the mind, the second is confirming rig pa in one's direct perception via ones sense organs.

Author: Malcolm

Date: Friday, April 14th, 2017 at 8:34 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

I am confusing direct perception of rigpa with resting in a moment of unfabricated consciousness?

/magnus

Malcolm wrote:

Many people do. They are not the same thing.

heart said:

I think it is very much out of line to think you know anything about my practice Malcolm. I am really disappointed I must say.

/magnus

Malcolm wrote:

Hi Magnus, my comment was not directed at you personally.

Author: Malcolm

Date: Friday, April 14th, 2017 at 5:40 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Vasana said:

But if you've already had a hint of that direct perception, methods from other yanas can be used while knowing the flavour of the main point. You can still experience brief uncontrived moments interspersed in an elaborate practice if you choose to practice in that way.

Malcolm wrote:

No, actually, they cannot. You are confusing direct perception of rigpa with resting in a moment of unfabricated consciousness.

heart said:

I am confusing direct perception of rigpa with resting in a moment of unfabricated consciousness?

/magnus

Malcolm wrote:

Many people (not you) do. They are not the same thing.

Author: Malcolm

Date: Friday, April 14th, 2017 at 5:38 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

Yes, of course. For me that includes using methods from all the yanas, just like ChNNR say we can do.

/magnus

Malcolm wrote:

Using methods from other yanas will not lead even to a hint of the direct perception of rigpa.

heart said:

Of course it will, if you got direct introduction.

/magnus

Malcolm wrote:

Nope.

Author: Malcolm

Date: Friday, April 14th, 2017 at 2:17 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Norwegian said:

And while of course one can practice the methods of creation and completion from Vajrayana, or a method from Sutra too if that's something one likes and gets benefit from, it's this often proposed idea people have which is so peculiar, that one must supplement Dzogchen with something else, because Dzogchen somehow is lacking in methods.

Vasana said:

I don't think anyone here was arguing that if you practice Dzogchen, you must supplement with something else or that it's in any way lacking. As you said, it's something you can do if you feel it has any kind of benefits. The debate seems to be centred on whether the other yanas are able to produce the same recognition.

Malcolm wrote:

They are incapable of producing the direct perception of rigpa since they do not even discuss it.

Author: Malcolm

Date: Friday, April 14th, 2017 at 1:40 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

Yes, of course. For me that includes using methods from all the yanas, just like ChNNR say we can do.

/magnus

Malcolm wrote:

Using methods from other yanas will not lead even to a hint of the direct perception of rigpa.

Vasana said:

But if you've already had a hint of that direct perception, methods from other yanas can be used while knowing the flavour of the main point. You can still experience brief uncontrived moments interspersed in an elaborate practice if you choose to practice in that way.

Malcolm wrote:

No, actually, they cannot. You are confusing direct perception of rigpa with resting in a moment of unfabricated consciousness.

Author: Malcolm

Date: Friday, April 14th, 2017 at 1:12 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

The master pointing it out don't make you capable to continue in that state continuously, unfortunately. Nor does it make it effortless to return to that state when you loose it or even to make a clear distinction between rigpa and mind. It is a big job.

/magnus

Crazywisdom said:

True but at least you know what he's talking about. And you can get the job done when you put your mind to it.

heart said:

Yes, of course. For me that includes using methods from all the yanas, just like ChNNR say we can do.

/magnus

Malcolm wrote:

Using methods from other yantras will not lead even to a hint of the direct perception of rigpa.

Author: Malcolm

Date: Thursday, April 13th, 2017 at 6:05 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Thanks for the citation magnus. This is the first time I have been able to sit down with a computer in some days.

heart said:

I had an email conversation with a friend about the two accumulations and he wrote the following:

/magnus

Malcolm wrote:

The Tantra Without Syllables states:

Since the appearance of vidyā is intrinsically perfect,
I do not assert the two accumulations of syllables.

The Blossoming Lotus commentary on this passage by Vimalamitra states:

Everything is perfect within the appearances of vidyā itself. Since [the appearance of vidyā] is intrinsic, it is perfect. Asserting the two accumulations of merit and [pristine consciousness] as the cause of awakening is a deviation— not realizing the meaning of Ati which is free from accomplishment through effort. Within the reality of Ati, the two accumulations of merit (the cause) and pristine consciousness (the result) are not asserted in my self-originated vidyā.

With respect to the creation stage, it says:

Since there is neither emanating nor gathering in me,
the meanings of syllables are totally perfect.

Vimalamitra comments:

Since there is no effort of emanating and collecting the assembly of syllables in my self-liberated appearance, there is no need for a creation stage, like the syllables. The way the syllables located in the ultimate natural nāḍīs are totally perfect is that Samantabhadra father and mother abide within the balls of light, perfect like oil in a small seed—the deities that do not need to be created are innate attributes.

Further:

Since there is no cause in vidyā itself,
where can there be a generation stage syllable?

Vimala comments:

There is no connate cause in vidyā. Since it has always self-appeared without being created by a cause, there is no need in the present to generate that [appearance]. Since

it has always been intrinsically complete, where can there be a generation stage seed syllable? Since that is not understood, outer and inner mantra from Mahāyoga on down are deviations.

Further:

Since pristine consciousness and the five kāyas are intrinsically complete, there is also no A of the completion stage.

Vimala states:

Since pristine consciousness and the five kāyas are complete as innate attributes in vidyā itself, they have always existed. Since the completion stage that depends on the syllables of outer and inner Secret Mantra (based on the syllable A and so on) is a deviation, it also does not exist in Ati.

Vimala also mentions possible deviations within Ati:

Since Mahāyoga Tantra asserts that the outer universe is the celestial mansion and the inhabitants are deities in the utterly pure relative based on words, it deviates from the transcendent state of the self-liberation of the appearances of the six relaxed senses.

Since Anuyoga Tantra asserts the dhātu and pristine consciousness as ultimate based on words, it deviates from the meaning of making the result of Ati Yoga (the sole, unique bindu) into the path, the absolute perfection in which nothing is abandoned.

Furthermore, the proponents of Ati who assert words that are approximations deviate by:

1) leaving the view in the basis, 2) leaving meditation as the mode of the arising of qualities, 3) leaving experience in syllables, 4) leaving conduct in reality, 5) leaving everything as being the mind, and 6) asserting the potentiality and play of appearances as ultimate. Since all of these proponents lack experience, they deviate by grasping a view and meditation of intellectual analysis. As such, because of being free from these assertions of words, there is no emanation and withdrawal. As vidyā itself is not within the range of wisdom (prajñā), it is confirmed as a direct perception which is beyond intellectual analysis.

Since with the three critical points one abides together with the nonarising dharmatā, there is no need for the activities of hearing, reflection, and meditation. Likewise, there is no distinction between sharpness or dullness in capacity.

Since the experience itself is approached in the self-appearance, the extreme of doubt is eliminated. Since there is freedom from benefit or harm in gathering accumulations or misdeeds, and since this can be immediately applied in experience, vidyā is beyond virtues or misdeeds. In this way, since appearances are liberated directly, there is no great hope for some other antidote. Since the meaning of inexpressibility is experienced on the basis of one's own voice, those who are beyond words and expressions are those of the unmistakable Atiyoga which is beyond a ground of deviation. Since Ati does not fall into any sort of a ground of deviation, those who assert other designations with words and syllables are explained to be those who deviate.

Author: Malcolm

Date: Wednesday, April 12th, 2017 at 8:30 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

madhusudan said:

I've read this thread with interest over the past days, and thank each poster for adding their perspective. Since the primordial Buddha spontaneously manifests as teacher and disciples, I thought the relative practices were aspects of compassion. Due to lack of merit and conceptual obscurations sentient beings don't recognize the natural state, so they need some help. I think Milarepa didn't get it immediately either, so people who need purification and accumulation are in good company. Looking at the state of most people on Earth today, I think teachings on ethics are most compassionate. So many people headed to a burning hell, preta realm or animal it's truly sad. How will they ever realize the natural state then?

Malcolm wrote:

Without a qualified guru, never. With such a guru, easily.

Author: Malcolm

Date: Wednesday, April 12th, 2017 at 5:40 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Such sentiments don't really have anything to do with how creation is practiced. In fact such sentiments are made from perspective of the completion stage.

Vasana said:

I think the distinction to be made is that 'creation stage' is also used in other contexts as a descriptive term for a characteristic of [knowing] reality and experience, not purely just the method.

Apart from the explanations of creation stage Tulku Urgyen Rinpoche that I think Cone, Magnus and others already shared, Thrangu Rinpoche's commentary on the mind instructions of Khenpo Gangshar says something similar;

While in that state, your body is left to itself without fabrication, free and easy.

That is the body of all the victorious ones.

That is the essence of the creation stage.

[...]When we see the essence of the mind, are we at that point actually doing the creation stage of visualizing a deity? We are not, but the essence of the creation stage is the realization of the nature of all phenomena as they are. That is why this practice is the essence of the creation stage and why this is the body of all the victorious ones, even though we are not doing anything in particular with our body other than just letting it rest and relax. These are the benefits for the body.

Author: Malcolm

Date: Wednesday, April 12th, 2017 at 4:07 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

How do you know?

Crazywisdom said:

Bc his quote says so.

You know Cone, the Drikung guys shared we me Lawapa's Dakini Mahamudra. Milarepa used this. It's supposed to be their fastest method even in a half day. But I practiced it for 5 years. It so secret he said if I shared it he'd shoot me. The key point of creation is instantaneous and without a doubt. The completion finishes with a seed syllable that you visualize in nonmeditation. If you can grok that. Or does it just appear as blessing? not so easy to say. So I totally get where you guys are coming from. But, while it's fast and equal and great, it's not the same thing as spontaneous appearances in DC like the day and dark practices.

conebeckham said:

That's nice.

There are indeed many profound practices that relate to creation stage, and related to completion stage with signs. Most people know very little about these things, and consider deity yoga as merely some sort of imaginary construct, or as a method of obtaining specific "goals" or mundane siddhis, etc. With regard to the methods of Creation and Completion, and with regards to Paths outside the two stages, I have transmissions and explanations, but I know only a hair's tip. But I'm glad you've found something that you enjoy, and that you feel connected to, and that you feel brings benefit.

Malcolm wrote:

Creation stage is a constructed imaginary pure vision. As such, it is very far away from the meaning of the great perfection.

Author: Malcolm

Date: Tuesday, April 11th, 2017 at 8:45 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

This idea, that Madyamaka/prajnaoaramita path has same result as HYT is already directly contradicted by the Samputa Tantra.

Vasana said:

It's not a Tantra I have any familiarity with beyond a passing quote. Know which chapters?

From a PHD thesis on the first 4 chapters of the Samputa Tantra it mentions the 15th century scholar, Mkhas grub rje who states, "The doctrine (dar ana) of all (four) sections of the tantras is Prasah-gika." I guess that's disputable?

Even so, what would the reasons then be for the many proclamations we find of their same underlying ground? It seems like more than just skillfull means for settling disputes or unifying splits but I don't know.

'This freedom from cogitation is the Mahamudra.
The freedom from extremes is the great Middle-Way.
Encompassing everything, it is also called the Great Perfection.
May i obtain confidence in this single reality that, once understood,
brings about all realizations.'- 3rd Karmapa Rangjung Dorje

'It is the perfection of wisdom, the Middle Way.
Is it what pacifies proliferations and sufferings, the Great Seal.
It is the essential reality, the Great Perfection.
The primordially extinguished state, the basic reality,
it is the clear light, the mind's nature, the self-arisen wisdom [Yeshe],
Although it is labeled using many names,
the meaning [of those systems] is one in nature.'- Longchenpa

Malcolm wrote:

Prajnaparamita as a path only results in 11th bhumi buddhahood. Lower tantra, according to this tantra only result in 12th bhumi buddhahood. These yanas do not comprehend all phenomena as the display of pristine consciousness and do not lead to the result called Vajradhara, the 13th bhumi. Prajnaparamita, madhyamaka, and so on as names for reality are synonymous with Dzogchen, Mahamudra and so on.

Author: Malcolm

Date: Tuesday, April 11th, 2017 at 9:42 AM

Title: Re: Bon Dzogchen & Nyingma/Kagyu Dzogchen...same or different?

Content:

gzodzilpa said:

Hi,

I wasn't referring to rainbow bodies, though you are right to also point that out as for some reason that is a common misunderstanding on the web.

Look here:

<https://dharmawheel.net/viewtopic.php?f=40&t=25145&p=382340&hilit=path+appearances#p382340>

Malcolm wrote:

Most of the confusion here results from the fact that in the Great Perfection, the three kāyas are regarded as the path appearances, and not the result.

Marc said:

Hmmm... Interesting ! Thanks for pointing that out.

"The Three Kayas as appearances of the Path" is something I had heard before, but not to cancel out those at the level on the Fruition...

The context I heard it in was that of affirming / "proving" the necessity of the Path and its practice, based on the fact that the 3 Kayas were not the level on the Base, but "appearances of the Path"...

It would be interesting to have Malcolm deepening & clarifying this nuance...

Cheers

M

Malcolm wrote:

It is asserted in some early Dzogchen commentaries attributed to Vimalamitra that the three kayas do not exist in the result.

Author: Malcolm

Date: Tuesday, April 11th, 2017 at 9:35 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Reynolds claims that Bonpos indeed argue that the fruit of Dzogchen excels that of the path of transformation.

And we know that the of transformation has a result that excels that of sutra.

One can find also arguments in ancient Buddhist Dzogchen commentaries that the practice of various yanas, apart from ati, lead only to various heavens where further practice is needed.

Vasana said:

Doesn't that contradict the usual comparisons of the fruit of Prajnaparamita, Madyamika ,Mahamudra and Dzogchen being alike?

Malcolm wrote:

This idea, that Madyamaka/prajnaoaramita path has same result as HYT is already directly contradicted by the Samputa Tantra.

Author: Malcolm

Date: Tuesday, April 11th, 2017 at 2:58 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Reynolds claims that Bonpos indeed argue that the fruit of Dzogchen excels that of the path of transformation.

And we know that the of transformation has a result that excels that of sutra.

One can find also arguments in ancient Buddhist Dzogchen commentaries that the practice of various yanas, apart from ati, lead only to various heavens where further practice is needed.

conebeckham said:

Whether one is practicing the stages of creation and completion or not; whether one successfully practices or not If one applies oneself--in the end, there is nothing within the limit of our experience which is beyond the stages of creation and completion.

Gyurme Kundrol said:

If this came from HH Getse Rinpoche I doubt he means that Dzogchen is somehow within the limits of this, or that Dzogchen is somehow bound to this.

Having heard him teach I can say that he definitely has taught at least one time that Dzogchen can be practiced in itself, by itself, by people who have no special requisites beforehand like Ngondro or mantra recitations and without involvement in creation and completion stage practice as a necessity for engaging Dzogchen. He never said of course that people shouldnt practice, he did nothing but encourage people to be humble and practice and generally said its a good idea to practice, but never said it is a must.

conebeckham said:

Again, I am not arguing method, per se, but looking at experience from the POV of a Two Stages model. If you feel that Dzogchen is somehow outside the limit of the Two Stages, not as method, but as experience, you are in a sense arguing that the result of the Two Stages, or the "fruition," if you want look at this from a gradualist perspective, differs from the completely stable Dzogchen

I obviously have no way in which to know his true meaning and lack his ability in Dharma in every respect, but if I had to guess at a meaning here I would think he meant that since all phenomena arise from the same ground from which either the phenomena of Samsara or Nirvana arise, nothing we do, whether we succeed or not in doing it, moves from that ground. Creation and completion stage also never move from this- what one might call "the limits of our experience". In this sense experience refers to knowable phenomena and limits refers to the full range of that phenomena from the peak of mundane existence all the way to the grossest appearance of a physical body, all of which can be reified by conceptual mind and bifurcated as either the states of Samsara or Nirvana, all of which can be clung to and can act as a basis for generating karma.

Unlike ultimate reality which falls outside of what you might call "limited" and "experience", since the nature of ultimate reality is endowed with the seven vajra qualities like immutability, indestructibility and so forth it is not really limited, and since it falls outside being part of the conceptual realm it is beyond experience. Ultimately all appearing phenomena are in the stage of "creation" and all dissolving phenomena are in the stage of "completion" and this is all that's ever been happening, willed or not, intentional or not, successful or not. All appearing phenomena never move from the space of one's own primordial awareness and so whether there is the appearance of a deity or of a cigarette butt, in either case it's a self appearing, self arising phenomena that is arising, abiding, and dissolving in the same way that all other knowable phenomena have always been doing.

I understand the meaning to be something like this, yes. The only question I would ask is regarding your assertion, or assumption, that all "experience" is within the conceptual realm. Certainly we reify experiences in conceptual thought.

Author: Malcolm

Date: Monday, April 10th, 2017 at 11:31 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

When we talk about them, yes.

When we practice, maybe--or perhaps not. Either way, there is nothing beyond the limits of creation and completion. Whether we know it or not.

Malcolm wrote:

Well, it certainly is a characteristic sarma view that Dzogchen is part of the completion stage. But this negates Dzogchen being an independent vehicle.

conebeckham said:

First, I am paraphrasing Kathok Getse Rinpoche, not really a "Sarmapa."

Second, I never said Dzogchen isn't an "independent Path."

Malcolm wrote:

We've been over this. Modern Nyingma is pretty Kadampified.

Author: Malcolm

Date: Monday, April 10th, 2017 at 7:50 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

You bet. And Dzogchen.

Malcolm wrote:

So you are asserting that both are conceptual.

conebeckham said:

When we talk about them, yes.

When we practice, maybe--or perhaps not. Either way, there is nothing beyond the limits of creation and completion. Whether we know it or not.

Malcolm wrote:

Well, it certainly is a characteristic sarma view that Dzogchen is part of the completion stage. But this negates Dzogchen being an independent vehicle.

Author: Malcolm

Date: Monday, April 10th, 2017 at 10:58 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

Whether one is practicing the stages of creation and completion or not; whether one successfully practices or not If one applies oneself--in the end, there is nothing within the limit of our experience which is beyond the stages of creation and completion.

Malcolm wrote:

Even mahamudra?

conebeckham said:

You bet. And Dzogchen.

Malcolm wrote:

So you are asserting that both are conceptual.

Author: Malcolm

Date: Monday, April 10th, 2017 at 10:22 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

Whether one is practicing the stages of creation and completion or not; whether one successfully practices or not If one applies oneself--in the end, there is nothing within the limit of our experience which is beyond the stages of creation and completion.

Malcolm wrote:

Even mahamudra?

Author: Malcolm

Date: Monday, April 10th, 2017 at 10:17 AM

Title: Re: Bon Dzogchen & Nyingma/Kagyu Dzogchen...same or different?

Content:

Stefos said:

Hi everyone,

What is the difference between the Bon Dzogchen lineage and the Nyingma/Kagyu Dzogchen lineage?

Is the Bon Tenzin W. Rinpoche teaches non Buddhist?

Thank you,

Stefos

Malcolm wrote:

Dzogchen is Dzogchen. No difference in meaning at all.

Author: Malcolm

Date: Monday, April 10th, 2017 at 5:40 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

muni said:

You've met Dzogchen teachings. You are practicing Dzogchen teachings. You don't need to worry about your position in samsara anymore.

But then is it of no importance whether there are Compassionate action to relieve the pain of a fellow? We see how the Bodhisattvas act for the welfare of all in simple ways, as helping them out of samsara as much as possible. How Buddhahood can be realized without trying/wishing to help fellows, not to leave them "alone" in despair or distress of samsara?

Help is possible when the obscurations aren't, when perfect perception is, right? The Kindness of such help, we receive, is just incredible amazing!

Malcolm wrote:

Compassion is part of the basis of each and every sentient being. It functions naturally even in a state of obscuration.

Author: Malcolm

Date: Monday, April 10th, 2017 at 5:21 AM

Title: Re: Aren't all Tantras essentially mind termas/pure visions?

Content:

ClearblueSky said:

Though there is a distinction made between these two, I'm not sure I actually understand the difference when it comes down to it. I'm particularly referring to "pure visions", which are often said to be received from deities (as opposed to something that was necessarily hidden by Padmasambhava to be found later), and they contain a practice (as opposed to someone just seeing a deity for example).

When I look at the lineages of early tantras, that are not considered termas, it appears the same way, e.g. something like: A primordial Buddha, to some Bodhisattva or deity, eventually to some historical human and so on.

Assuming neither have an unbroken oral lineage from Shakyamuni Buddha, they basically seem like the same thing. So other than their age, lineage, or possibly size... is there actually a difference?

Malcolm wrote:

Not really.

Author: Malcolm

Date: Monday, April 10th, 2017 at 5:20 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

That is exactly what everybody else seems to be talking about.

Malcolm wrote:

Well, then they are missing the point.

Author: Malcolm

Date: Monday, April 10th, 2017 at 1:42 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Yes, there are some people, who because they have some understanding of emptiness, make this kind of mistake. However, this is not what I am talking about.

dzogchungpa said:

The following passage from ChNN's commentary on Longchenpa's "Advice From The Heart" seems relevant:

The Fifteenth Word of Advice

Proffering mindless talk on emptiness and disregarding cause and effect,

You may think that non-action is the ultimate point of the Teaching;
Yet to abandon the two accumulations will destroy the good fortune of spiritual practice.
Integrate them both! This is my advice from the heart.

Some people who have only an intellectual understanding think that emptiness is the real nature of everything and say, 'Everything is empty, so it does not matter whether we do good or bad'. Saying this, they disregard the relative level, the relationship between cause and effect. There are many people who have this attitude. Among the followers of Dzogchen many think that this teaching requires no limitations, and that they are free to do anything they like, and they actually live out that idea. However, this attitude amounts to disrespect toward the relationship of cause and effect. Why? We are not always in a state of emptiness; we simply have a knowledge of emptiness. We know with our intellect that everything is empty, but in reality, we eat and sleep and so on, and all these actions occur in the relative condition. In the relative condition we must give the proper consideration to the relationship between cause and effect. Disregarding that will bring many unwanted consequences for our future.

Moreover, in the Dzogchen teachings it is said that when one dwells in instant presence, in the continuation of that state, one does not need any effort nor any concepts. To apply effort or to harbor concepts at that time would be negative. For that reason, Dzogchen speaks of there being 'nothing to do' or 'non-action'. This is different from thinking of oneself as a Dzogchen practitioner simply because one has an understanding that all is empty. That is just intellectual knowledge, and, on the pretext of that knowledge, believing that one is in a state of Dzogchen, one neglects the two accumulations of wisdom and merit.

Accumulation of merit means performing good actions—for example, cleaning the temple, placing flowers or lights before the statues of the buddhas, making various offerings, helping the poor people we meet. With these actions we accumulate merit.

Accumulation or increase of wisdom means, when time permits it, staying in a calm state or, if we have knowledge of our real nature, developing that knowledge. If we do not apply these two accumulations, our spiritual practice will not unfold in a perfect way. Thus, Longchenpa advises us that the relative condition and contemplation must not be separated but should go together. When we notice that we are not in a state of contemplation, we should try to make the best of the relative condition we are in.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 11:08 PM

Title: Re: Re:

Content:

Vasana said:

But it does lead to the conducive circumstances required to meet and practice the teachings that can lead to Buddhahood. Just as the mind purified of obscurations and

samsaric seeds can help someone practice the teachings that can lead to Buddhahood with less obstacles and perhaps more clarity and other conducive mental states like inspiration and diligence.

Like someone said earlier, unless you're non-distracted in Rigpa, or the natural state in any given moment, you're in ma-Rigpa. If you're distracted and in ma-Rigpa, you might as well be enacting the liberative karmas that aren't extinguished until complete Buddhahood. If we're not in the natural state or generating conditioned virtue, the chances are we're fostering distraction and negative acts. I get that on the one hand, these aren't causal realizations, but we have our relative condition of body speech and mind that can be influenced positively or negatively while on the path which can't be separated from the stabilisation of the meditation/result.

Malcolm wrote:

You've met Dzogchen teachings. You are practicing Dzogchen teachings. You don't need to worry about your position in samsara anymore.

Vasana said:

I think it all still applies. Practicing still means stabilizing non distraction which is not guaranteed if you let your dualistic habits run wild without recognition. People can find relative purification and accumulative practices helpful in shaping overall mind state to life & practice.

Then there's the need/benefits of upholding the regular Samayas if not abiding in the knowledge of the profound samayas. Not to mention the consequences of not doing so.

Malcolm wrote:

It's all just hope and fear, man. I would address your points at more length but I am on a road trip, replying from a phone. But in brief, you have received the teachings, you have understood the profound point, you should be confident in that. There is literally nothing else you have to do.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 10:43 PM

Title: Re: Hashang's view is actually profound[Extracted from a previous thread]

Content:

Malcolm wrote:

BTW Khenpo Palden Sherab has a book on the subject.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 10:41 PM

Title: Re: Hashang's view is actually profound[Extracted from a previous thread]

Content:

tingdzin said:

In Nubchen Sangye Yeshe's now-well-known work, he lists the profundity of approaches

in ascending order as Sutrayana (presumably if not actually represented by Kamalashila), Ch'an (or what he understood as Ch'an, represented by the Hva Shang), the mantra path, and Dzogchen. The whole subject in all its nuances has been done to death in the scholarly literature by people who can read Sanskrit, Tibetan, and Chinese, and if you are really interested in the subject, you might start by reading some of that, because, as you are aware, internet posters on the subject generally have an axe to grind, and discussions usually dissolve into self-justifying polemics very quickly. If you like, I could recommend some books and articles to get you started. Van Schaik's book, which was recommended by the poster above while I was writing, would have been on my list.

Malcolm wrote:

Very few of those scholars have any practical experience with the subject matter. They too often have axes to grind, one way or another.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 10:37 PM

Title: Re: Hashang's view is actually profound[Extracted from a previous thread]

Content:

Malcolm wrote:

...Hashang's view is much more profound than the Kamalashila's. But centuries of misrepresentation and politics have obscured this fact.

Brunelleschi said:

This is very interesting. Could you please expound as to why it is that Hashang's view is actually more profound?

What I had gathered from the standard accounts of the debate was that Hashang's view was based on the path of renunciation and hence, from a Tibetan Buddhist-perspective less profound than a Tantric perspective (path of transformation). Do I interpret you correctly if I say that Hashang's view was actually a part of/or closer to the path of self-liberation(Great Perfection)?

I'm not interested in polemics. I'm genuinely interested.

Relevant prior threads:

Tibetan Buddhist View of Zen - <https://dharma wheel.net/viewtopic.php?t=3886>

Malcolm wrote:

The primary difference, practically speaking, is that Kamalashila's method is to meditate the two truths alternately; Hashang's method is to meditate them simultaneously. Nubchen states that the former is based on provisional sutras; the latter, definitive sutras. Nubchen further clarifies that while mahayoga is gradual, since it possesses direct introduction it is actually more rapid than Chan. But because it's

view is causal it is inferior to the approach of Dzogchen.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 8:22 PM

Title: Re: Re:

Content:

Malcolm wrote:

They may such things, but then they turn around and insist the their students must gather the two accumulations, practice the paths of renunciation and transformation and so on. That seems strange to me.

Grigoris said:

It is probably because they can see that their students are not going to achieve Buddhahood in this lifetime and so they give them the tools and means to deal with things for their next few hundred-thousand lifetimes.

Let's face it: very few people "get it" during direct introduction and of those that "get it" even fewer still can stabilise it. That means that Dzogchen essentially becomes a doorway into Vajrayana Yoga practice as the student requires something to stop them slipping into further delusion. The two accumulations are that "something". They teach the two accumulations out of compassion for their students.

Nothing strange about that.

Malcolm wrote:

This is completely wrong.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 8:19 PM

Title: Re: Re:

Content:

heart said:

Could be he said that, but are you showing respect now? He also said recently that we accumulate merit whenever we can with dedication.

/magnus

Malcolm wrote:

Accumulating merit is fine, it just does not lead to buddhahood.

Vasana said:

But it does lead to the conducive circumstances required to meet and practice the teachings that can lead to Buddhahood. Just as the mind purified of obscurations and

samsaric seeds can help someone practice the teachings that can lead to Buddhahood with less obstacles and perhaps more clarity and other conducive mental states like inspiration and diligence.

Like someone said earlier, unless you're non-distracted in Rigpa, or the natural state in any given moment, you're in ma-Rigpa. If you're distracted and in ma-Rigpa, you might as well be enacting the liberative karmas that aren't extinguished until complete Buddhahood. If we're not in the natural state or generating conditioned virtue, the chances are we're fostering distraction and negative acts. I get that on the one hand, these aren't causal realizations, but we have our relative condition of body speech and mind that can be influenced positively or negatively while on the path which can't be separated from the stabilisation of the meditation/result.

Malcolm wrote:

You've met Dzogchen teachings. You are practicing Dzogchen teachings. You don't need to worry about your position in samsara anymore.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 6:11 AM

Title: Re: Re:

Content:

heart said:

I see, but it isn't one or the other. Even if you have recognised the natural state gathering the two accumulations is still a good idea. That is also a lot easier if you recognised the natural state.

/magnus

Malcolm wrote:

Once, when explaining the dedication of merit that refers to the two accumulations, ChNN said we recite it out of respect, but we (meaning Dzogchen practitioners) don't believe it.

heart said:

Could be he said that, but are you showing respect now? He also said recently that we accumulate merit whenever we can with dedication.

/magnus

Malcolm wrote:

Accumulating merit is fine, it just does not lead to buddhahood.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 3:37 AM

Title: Re: Re:

Content:

heart said:

There is something strange in that statement. It is like you don't believe other masters say Dzogchen is primary. My experience don't correspond with that at all.

I also never heard a Nyingma master say that Dzogchen is a result acquired from causes. Where do you get this things from?

/magnus

Malcolm wrote:

They may such things, but then they turn around and insist the their students must gather the two accumulations, practice the paths of renunciation and transformation and so on. That seems strange to me.

To each their own.

heart said:

I see, but it isn't one or the other. Even if you have recognised the natural state gathering the two accumulations is still a good idea. That is also a lot easier if you recognised the natural state.

/magnus

Malcolm wrote:

Perhaps, if you doubt your experience.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 3:34 AM

Title: Re: Re:

Content:

heart said:

There is something strange in that statement. It is like you don't believe other masters say Dzogchen is primary. My experience don't correspond with that at all.

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/magnus

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/magnus

Malcolm wrote:

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Author: Malcolm

Date: Sunday, April 9th, 2017 at 3:19 AM

Title: Re: Re:

Content:

heart said:

I just have to ask, the fact that ChNNR just finished a 10 day long drubchen with "sadhanas, malas, vajras and bells" doing his own Mandarava practice don't make you feel a little uncomfortable about that statement?

I think Florin made the point earlier, quoting from the Kunjed Gyalpo, that practicing lower yanas will block your to access to Dzogchen for a very long time. But perhaps that is only when other teacher do it?

I don't mean any disrespect but it really makes no sense to me.

/magnus

Malcolm wrote:

Mandarava is a secondary practice, and malas, vajras and bells are extraneous even with respect to such practices. The ritual instruments are mainly a collective practice thing. So, I feel no discomfort making such statements since ChNN has made such statements countless thousands of times.

As far as Florin,s comment goes, if someone think that the state of Dzogchen is a result they will acquire from causes, this indeed will block them.

heart said:

There is something strange in that statement. It is like you don't believe other masters say Dzogchen is primary. My experience don't correspond with that at all.

I also never heard a Nyingma master say that Dzogchen is a result acquired from causes. Where do you get this things from?

/magnus

Malcolm wrote:

They may such things, but then they turn around and insist the their students must gather the two accumulations, practice the paths of renunciation and transformation and so on. That seems strange to me.

To each their own.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 3:01 AM

Title: Re: Re:

Content:

dzogchungpa said:

You have, however, said

<https://dharmawheel.net/viewtopic.php?f=48&t=23955#p372457>:

Malcolm wrote:

.

Yup.

heart said:

I just have to ask, the fact that ChNNR just finished a 10 day long drubchen with "sadhanas, malas, vajras and bells" doing his own Mandarava practice don't make you feel a little uncomfortable about that statement?

I think Florin made the point earlier, quoting from the Kunjed Gyalpo, that practicing lower yanas will block your access to Dzogchen for a very long time. But perhaps that is only when other teachers do it?

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/magnus

Malcolm wrote:

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As far as Florin's comment goes, if someone thinks that the state of Dzogchen is a result they will acquire from causes, this indeed will block them.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 1:57 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

I never stated that my teacher is the only teacher who teaches Dzogchen "correctly." I just said that he is the most interesting teacher of Dzogchen for all kinds of reasons that I do not think you can really understand.

Grigoris said:

I think you will find that any one of us here will make the same statement about our teachers too, which kind of cancels out the relevance of the statement, really...

Malcolm wrote:

I don't think you really comprehend ChNN.

Author: Malcolm

Date: Sunday, April 9th, 2017 at 1:55 AM

Title: Re:

Content:

smcj said:

Yep. And Trungpa is the only lama to teach Kagyu Dharma the way it is supposed to be taught.

Malcolm wrote:

I never stated that my teacher is the only teacher who teaches Dzogchen "correctly." I just said that he is the most interesting teacher of Dzogchen for all kinds of reasons that I do not think you can really understand.

dzogchungpa said:

You have, however, said

<https://dharmawheel.net/viewtopic.php?f=48&t=23955#p372457>:

Malcolm wrote:

While there are many good teachers alive today, there is only one living Vidyādhara of Dzogchen teachings. Everyone better meet him while they still have the chance if they are truly interested in Dzogchen teachings. Everyone else can stick with their sadhanas, mālas, vajras, and bells.

.

Yup.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 11:26 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

smcj said:

Yep. And Trungpa is the only lama to teach Kagyu Dharma the way it is supposed to be taught.

Malcolm wrote:

I never stated that my teacher is the only teacher who teaches Dzogchen "correctly." I just said that he is the most interesting teacher of Dzogchen for all kinds of reasons that I do not think you can really understand.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 8:13 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

smcj said:

I'm starting to think these 'caveat emptors' are disclaimers more for your own posts and 'buyers'.

If you read the signature at the bottom of all my posts you'll see that everything I write always has a disclaimer. As far as I'm concerned the best reaction to any of my posts is if it precipitates some contact with a traditional lineage holding teacher. Of course that

includes Nyingmapas, hence my disagreement with Malcolm's dismissiveness.

Think of it this way; what if I was dismissive of all Kagyu lamas except Trungpa? There are many people that feel that way. None of them happen to post here. But if I were to express the sentiment that only Trungpa has the Kagyu teachings right, don't you think I should expect to get called on it every now and then?

Malcolm wrote:

I didn't state that ChNN was the only person teaching Dzogchen, nor did I denigrate any of other teachers who are. For the most part, however, they do not interest me very much. All I stated that ChNN was the only person teaching Dzogchen right now that I find interesting.

As for my opinion about Tibetan Buddhism's moribund state of development, it is a sentiment I have expressed many times before. There hasn't been a single interesting development in the intellectual history of Tibetan Buddhism since the 15th century. Since the 15th century, the intellectual history of Tibetan Buddhism has been one merely of institutional consolidation, money, and power. This should not be construed as an argument that there have been no interesting authors, teachers and so on. It is a statement that even despite the fact that there have most certainly been interesting authors since the 15th century, (Ganden Chopel comes to mind) and doubtlessly, realized masters, there has been virtually no development in the intellectual history of Tibetan Buddhism.

ChNN's chief role has been the experiential revival of Dzogchen traditions that had fallen into obscurity, as well as opening the West to the broad range of the teachings of the Great Perfection and the ancient pre-modern Nyingma tradition — not just Yeshe Lama and texts like it that form the main body of what Tibetans practice as Dzogchen in the present day.

In Tibet, of course, we had my teacher, the late Khenpo Jigme Phuntsog, who is perhaps one of the pre-eminent interpreters of Longchenpas ouvre; Khenpo Munsel and his students, who took great pains to gather and publish all he could find of obscure Nyingma texts and publish them in what we call "The Very Large Kama"; Dudjom Rinpoche before him who edited whatever he could find into what we call the "Large Kama."

And, BTW, I never called ChNN an "outlier" — that is a term you have insisted on introducing the conversation in your quixotic attempt to explain tradition of which you have little understanding (for example, your silly attempt to force gzhan stong down everyone's throat as "orthodox Nyingma view."). In other words, my friend, you really have no idea what you are talking about. But I am sure that my admonition will not prevent you from continuing to share with us the effluvia of misguided logorrhea to which you are prone when it comes to the subject of the Nyingma school.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 12:44 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Vasana said:

I still think you're still reading too much in to that sentence personally. Voicing a preference to follow Garab Dorje doesn't equate to disparaging the Nyingma system in the slightest.

smcj said:

Or maybe it does.

Malcolm wrote:

You really have no idea how much early Nyingma ideas completely contradict the modern, institutionally-sanitized, homogenized, intellectually-moribund Tibetan Buddhism we see at present.

smcj said:

However he does place ChNN into context this way:

Malcolm wrote:

It is these texts that interest me. Pre-15th century, very interesting; post 15th century, increasingly less so with every passing century. (Except of course, the writings and teachings of ChNN. But he is really old school.)

smcj said:

Suffice it to say that he sees ChNN as being an outlier--which he likes.

Caveat Emptor.

Malcolm wrote:

You are a Kagyu. Dzogchen is none of your business.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 8:01 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

If it was not for the institutionalisation of the Nyingmapa, I don't know how many of the precious teachings that have currently have been handed down to us would be in existence.

Malcolm wrote:

In fact, the institutionalization of Nyingma is has lead to a precarious existence for many teachings. Older more obscure ones get left on the shelf in the favor of the latest terma craze — even Mipham complains about this at length.

For example, Longchenpa lists a total of 84 texts that accompanied the 17 tantras —

only 10 of these have been located and published. Hopefully more exist moldering in some library, but for now, we have a paucity of material from the early period of Nyingma, especially Dzogchen — but we have enough. It is these texts that interest me. Pre-15th century, very interesting; post 15th century, increasingly less so with every passing century. (Except of course, the writings and teachings of ChNN. But he is really old school.)

Author: Malcolm

Date: Saturday, April 8th, 2017 at 6:52 AM

Title: Re: what the buddha didn't teach

Content:

Wayfarer said:

Do you find teachings about chakra anywhere apart from tantra or Buddhist yoga?

Grigoris said:

Do you find teachings about karma anywhere apart from Buddhism?

Malcolm wrote:

Hinduism, Jainism.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 6:16 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

By this comment, you are differentiating between Nyingma and Dzogchen?

Grigoris said:

He already did that about 5-6 pages ago, calling everyone (except himself, the only true Dzogchenpa and follower of Garab Dorje) a Nyingma modernist.

<https://dharmawheel.net/viewtopic.php?f=48&t=25216&start=180#p383762>

Malcolm wrote:

No, Greg. That is fake news. What I mean by modern Nyingma is the rise of the Nyingma school in general as an institutional entity. This happened in the 17th century. Prior to this, Nyingma had only one major monastic institution founded by Phagmo Drupa's younger brother, Dampa Desheg, in Eastern Tibet during the 12th century, and expanded in 1656.

Dorje Drag in 1659, and Mindroling in 1676 were established under the patronage of the Fifth Dalai Lama; Palyul was founded in 1665; Dzogchen in 1685 and Shechen, in 1735.

Basically, prior to the 17th century, Nyingma had no major institutions, unlike Sakya, Kagyu and Gelug, Jonang, or even Bon. Prior to this Nyingma persisted primarily in

family lineages and on the fringes of other monastic institutions.

The person who benefitted the Nyingmapas the most, as can be seen from the above, was the Fifth Dalai Lama. He was responsible for the rise of modern Nyingma.

This has both positive and negative aspects. The positive aspect is that of course Nyingma received major funding and patronage.

The negative aspect is that by the 19th century, Nyingma had lost much of its iconoclastic flavor and has come to resemble the Sarma schools far more than it is different from them. I consider this the Kadampification of Nyingma (and of course, we will all recall Milarepa was no fan of the Kadamapas, calling Dromton a demon who had crippled the Dharma in Tibet because of his control over Atisha).

Indeed, one of the reasons Longchenpa became so popular, apart from his systematization of the Great Perfection literature of the Nyinthig, is that after lingering in total obscurity for nearly three hundred years, as a result of his Sakya/Kadampa education, he had created an amazing graduated curriculum in the Sems nyid ngal so cycle. This has become the basis for the institutional presentation of Nyingma teachings today, especially as a result of the revival of his popularity by Jigme Lingpa. Ironically, Longchenpa himself was no fan of gradualism in a real sense, writing in defense of Hashang Mahāyāna. Longchenpa also largely remained aloof from the polemical battles that later Nyingmapas waded into with gusto in the 15th, 16th, and 17th centuries.

The adoption Sakya, Gelug, or Kagyu monastic curricula in these monasteries has also impacted Nyingma in the sense that modern Nyingmapas are trained in a lam rim curriculum heavily influenced by the Kadampa school. Hence, I distinguish modern Nyingma from the wilder, woolier, more interesting, and more heterodox Nyingma of Nubchen, Rongzom, early Nyingthig and other earlier trends of the Great Perfection. You really have no idea how much early Nyingma ideas completely contradict the modern, institutionally-sanitized, homogenized, intellectually-moribund Tibetan Buddhism we see at present.

We can see an encroaching homogenization of Nyingma which really begins during 17th century, once the Nyingmapas began to have a coherent institutional stake in the Tibetan games of power, prestige and influence.

I have to say Greg, for an Anarchist, you certainly are a staunch supporter of the religious hierarchy of Tibetan Buddhism.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 5:24 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

Or for those who misunderstand Dzogchen. It is presented that way, as well. But it's all a fable, as is much that has been written about Milarepa. Nevertheless, all Tibetan Buddhist practitioners are happy to claim some relationship to him as a lineal ancestor, or practitioner of their system --except, perhaps, the Sakyapas.

Malcolm wrote:

And Nyingma

conebeckham said:

By this comment, you are differentiating between Nyingma and Dzogchen?

Malcolm wrote:

Nyingmapas do not really claim Mila as one of their own, despite the fact that he passed on some important Nyingma lineages.

Author: Malcolm

Date: Saturday, April 8th, 2017 at 3:11 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

sherabpa said:

Milarepa's encounter with Dzogchen is a cautionary tale for all would-be simultaneists!

Grigoris said:

His encounter with Dzogchen is a cautionary tale for all those that believe Dzogchen is the one-and-only path to liberation.

conebeckham said:

Or for those who misunderstand Dzogchen. It is presented that way, as well. But it's all a fable, as is much that has been written about Milarepa. Nevertheless, all Tibetan Buddhist practitioners are happy to claim some relationship to him as a lineal ancestor, or practitioner of their system --except, perhaps, the Sakyapas.

Malcolm wrote:

And Nyingma

Author: Malcolm

Date: Saturday, April 8th, 2017 at 12:11 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

sherabpa said:

Milarepa's encounter with Dzogchen is a cautionary tale for all would-be simultaneists!

Malcolm wrote:

Not at all. Mila had ten Nyingma gurus before he met Marpa. I think the account of Mila meeting with Rongton is clearly a political story meant to denigrate Dzogchen teachings, reflective of the uncertainty about Dzogchen among Tibetans because of various log sngags sun phyung texts in circulation at that time influential in Kadampa circles. In fact Mila received Dzogchen teachings from at least two teachers.

Also keep in mind that Mila is universally regarded as an emanation of Mañjuśrimitra in Kagyu.

Author: Malcolm

Date: Friday, April 7th, 2017 at 11:54 PM

Title: Re: man ngag sde question

Content:

Malcolm wrote:

In the Bon tradition, Dzogchen is much more widely mingled with its literature overall.

gzodzilpa said:

Ah that makes sense.

A little more if you'll indulge me, I am trying to get a better grip on the different presentations of kun gzhi in Dzogchen.

Okay in the man ngag sde system, the gzhi is a set of generic qualities of an individual consciousness. When the neutral awareness latent in this is ignorant of the gzhi's true condition, it stirs the vayu which in turn leads to the arising of the kun gzhi, and from there to the kun gzhi rnam shes and so forth. Assuming I have that right, it is the kun gzhi that is the repository of traces (or is it the kun gzhi rnam shes or both)? Furthermore since here kun gzhi basically equates to ignorance, it indeed dissolves upon realization?

Malcolm wrote:

In man ngag lde, the kun zhi is another name for mind, and is distinct from the gzhi. Bonpo texts do not seem to make a distinction between gzhi and kun gzhi, at least not in the ZZNG. In ZZNG, kun gzhi is equated with byang chub sems. For example, the the ZZNG the kun gzhi is defined as having the nature of the three kāyas.

In the Rig pa rang shar, however, those who identify the kun gzhi as dharmakāya are strongly negated.

So there is a difference in terminology, with ZZNG using kun gzhi where man ngag sde uses gzhi.

Author: Malcolm

Date: Friday, April 7th, 2017 at 10:45 PM

Title: Re: man ngag sde question

Content:

gzodzilpa said:

Thanks. So one could say that the commentary that mentions this in reference to Dzogchen practice and alludes to the Six Essential Points text is providing a maha view on ati practice? For example in JLA's The Six Lamps, the section on complimentary instructions pg. 127.

Malcolm wrote:

Bon does not make use of the division of maha, anu, and ati. The comparison does not apply and it is best not to mix Bonpo doxologies with Buddhist ones.

gzodzilpa said:

I didn't think it made use of it, and it is informative to know that an approximate comparison does not apply. Thanks for the exchange Lapon, your time is much appreciated.

Malcolm wrote:

In the Bon tradition, Dzogchen is much more widely mingled with its literature overall. Of course, it is also considered a separate independent path, the path of self-liberation.

Author: Malcolm

Date: Friday, April 7th, 2017 at 9:20 PM

Title: Re: man ngag sde question

Content:

gzodzilpa said:

In the man ngag sde system is it also held that thigles enter and dissolve in the central channel, or is that considered a deviation?

Malcolm wrote:

Dzogchen practice is not based on moving and dissolving bindus.

gzodzilpa said:

Thanks. So one could say that the commentary that mentions this in reference to Dzogchen practice and alludes to the Six Essential Points text is providing a maha view on ati practice? For example in JLA's The Six Lamps, the section on complimentary instructions pg. 127.

Malcolm wrote:

Bon does not make use of the division of maha, anu, and ati. The comparison does not

apply and it is best not to mix Bonpo doxologies with Buddhist ones.

Author: Malcolm

Date: Friday, April 7th, 2017 at 7:40 PM

Title: Re: man ngag sde question

Content:

gzodzilpa said:

In the man ngag sde system is it also held that thigles enter and dissolve in the central channel, or is that considered a deviation?

Malcolm wrote:

Dzogchen practice is not based on moving and dissolving bindus.

Author: Malcolm

Date: Friday, April 7th, 2017 at 7:38 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

smcj said:

Marpa taught Mila Mahamudra. Mila taught Mahamudra.

Just accept it.

Malcolm wrote:

Marpa was not Mila's only teacher. Just accept it.

Author: Malcolm

Date: Friday, April 7th, 2017 at 4:54 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

This is based in the principle found in the Sandhividyākaraṇa Tantra:

The single beautiful vajra phrase

becomes many different ones

according the divisions in the inclinations of migrating beings.

tomamundsen said:
How wonderful!

Malcolm wrote:

This is a very common idea. For example, according to the Four Medicine Tantras, when Medicine Buddha taught the four retinues, he emanated the teacher Rigpa'i Yeshe, who appeared to the four retinues—the buddhists, devas, rishis, and nonbuddhists—each perceived their own teacher teaching the four tantras, but heard them as texts in their own tradition. In other words if a Buddha is teaching Dharma, a Christian will hear the gospels and a Muslim, the Koran.

Author: Malcolm

Date: Friday, April 7th, 2017 at 12:07 AM

Title: Re: Periods in Buddhist Cosmology

Content:

Jyotish said:

And for that many years there was no evolution or change in terms of human consciousness(intelligence), merits, etc.?

Malcolm wrote:

The Buddhist point of view is that at the beginning of the Mahābrahma eon, lifespans could not be counted. As the merit of beings decline and afflictions increase, the lifespan drops to 10,000,000 years, then to 100,000, 80,000, 70,000, 60,000, 10,000, 5,000, 1000, 500, 300 and finally 100 years, our present age.

So basically, the Buddhist account is one of continued degeneration, and things will get worse from here on out. There is another point, which is that based on certain conditions, according to Dzogchen tantras, the length of the Buddha's teachings in Jambudvīpa itself are divided into three periods which last a total of 15 million years. During the first period, the primary mode of practice is making offerings to the images of the buddhas and so on. This period, called the period of the doctrine of the body, lasts 7.5 million years. The period of the doctrine of speech lasts five million years, and during this time, recitation and deity yoga are the main practices to follow. In the final 2.5 million years, the doctrine of mind, only samadhi is effective. The four yugas last 3,456,000 years. Thus, it could be argued that, from a Dzogchen point of view, at this time only samadhi is an effective means of liberation.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 11:52 PM

Title: Re: Periods in Buddhist Cosmology

Content:

Dharmic said:

The term used in the Sūtra is saṃkṣobha.

Malcolm wrote:

The Sanskrit term for the five degenerations is pañcakaṣāyāḥ.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 11:50 PM

Title: Re: Periods in Buddhist Cosmology

Content:

Jyotish said:

So when these Buddhist texts say end of kali yuga, can you possibly say when they say this ends? and for last 432,000 years we have been on this kali yuga and all the Buddhas who were born in this time are also said to be of kali yuga? And for that many years there was no evolution or change in terms of human consciousness(intelligence), merits, etc.?

Malcolm wrote:

It ends when the lifespan of human beings drops to ten years, we still have to go through the age of disease and famine and the age of weapons— this is when human beings lifespan drops to ten years. These are all parts of the Kāli Yuga.

Buddhist texts measure time periods mainly in terms of the life spans of human beings.

Jyotish said:

If they mention kali yuga, do these Buddhist sources mentioned also the dvapara yuga, satya yuga and treat yuga?

Malcolm wrote:

Yes. all four yugas are included in one day of Brahma.

Jyotish said:

What should our attitude be towards commentary on this kind of subject? Because for example kalachakra tantra apparently offers a model of the physical universe that Edward Henning says is not true although that was taken literally. Like things that just don't match up astronomically.

Malcolm wrote:

Henning said the opposite, he said it was impossible that the Kālacakra authors took the Meru Cosmology in the Kālacakra literally.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 11:31 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

Anybody practicing a Dzogchen Path is not practicing Dzogchen. I think Malcolm (being a Dzogchen purist) will agree.

Malcolm wrote:

This is facile. Of course there is a Dzogchen path. What does that mean? It means that Dzogchen has its own view, its own meditation, and its own conduct. You will not find those in Mahāyoga nor in Anuyoga.

Grigoris said:

Broad, sweeping and un-nuanced generalisations tend to be. You should go back and read some of your statements and judge them in the same light as mine.

Malcolm wrote:

No thanks.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 11:19 PM

Title: Re: Periods in Buddhist Cosmology

Content:

Jyotish said:

Malcolm has already clarified that degenerate age doesn't mean kali yuga at all rather that dharma declines every 500 years .

Malcolm wrote:

I did not say this. I said that the five degenerations are related to another idea as well as the idea that the Buddha was the Buddha of the Kāli Yuga. Please refer to my post above which is sourced in Indian texts on the subject matter.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 11:18 PM

Title: Re: Periods in Buddhist Cosmology

Content:

Jyotish said:

Debatable issue. But turns out anyways that when they say degenerate age they don't mean kali yuga or such. So I would look to other traditional and more reliable sources about this and there are many Hindu yogis who give astronomical reasoning as to why this is dvapara yuga which I would trust unless there were texts in buddha dharma strictly saying otherwise.

Malcolm wrote:

The Buddhist system of understanding the Kāli Yuga is found in the Saddharmasmṛty-upasthāna Sūtra. It is defined by the lifespan of human beings:

In the Kāli Yuga, the very longest lifespan of human beings in Jambudvīpa is one hundred years.

In the Kālacakra commentary, Padmani-nāma-pañjikā, the Kāli Yuga is characterized by the five degenerations:

The so called "Kāli Yuga" is the time of the five degenerations.

And:

Through the power of the Kāli Yuga, the life span of human beings is one hundred years.

The Madhyamaka commentary, Saṃskṛtāsaṃskṛtaviniścaya states:

A long time after the parinirvana of Krakucchanda, at the end of the Kāli Yuga, our teacher, the Tathāgata called Śākyamuni arose in the world.

Finally, the Amarakoṣaṭīkāmadhenu states the Kāli Yuga lasts 432,000 human years.

We are at the end of the that period of time, according to all Buddhist sources.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 9:24 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

Anybody practicing a Dzogchen Path is not practicing Dzogchen. I think Malcolm (being a Dzogchen purist) will agree.

Malcolm wrote:

This is facile. Of course there is a Dzogchen path. What does that mean? It means that Dzogchen has its own view, its own meditation, and its own conduct. You will not find those in Mahāyoga nor in Anuyoga.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 9:20 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

Really? You don't know Dzogchen masters that teach the Four Noble Truths (for example)?

conebeckham said:

Oh, they may teach it, but they will say it is not the "Path of Dzogchen."

Nyoshul Khen Rinpoche said:

When a Dzogchen Yogi hears Shakyamuni Buddha turning the Wheel of the Dharma of the Four Noble Truths he hears Samathabhadra proclaiming the most profound Dzogpachenpo.

Malcolm wrote:

This is based in the principle found in the Sandhivāyākaraṇa Tantra:

The single beautiful vajra phrase
becomes many different ones
according to the divisions in the inclinations of migrating beings.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 6:39 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

I do remember that Khenpo Ngagchung kind of goes off in his comments on the Guru Yoga section of WoMPT about how devotion to the Guru is absolutely the most important practice in Dzogchen, and how this is a somewhat special characteristic of Dzogchen, at least in the sense of completely relying on that.

Malcolm wrote:

Sure. But there are two kinds of devotion. One is based on mind, the other is based on pristine consciousness. The latter does not resemble what is commonly brought to mind when the word devotion.

dzogchungpa said:

Well, that is an interesting distinction and I would like to learn more about it. I understand that 'devotion' may not be a really accurate translation here, but in the English translation of that section there are several instances of variations on the phrase "pray with devotion", e.g. from the subsection on Atiyoga:

What then is the most important thing here? It is to pray to the teacher with such devotion that we see him as a Buddha. If we do so, the wisdom of realization will take birth in our minds.

Are you saying then that there is a kind of prayer based on pristine consciousness? Perhaps there is, but it seems to me that would not be something beginners could really do.

Malcolm wrote:

I am saying that in this instance Khenpo Ngachung's point is not particularly profound or unconventional.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 1:52 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Vasana said:

Which is always worth reiterating but that doesn't discount the technical nuances concerning Maha, Anu & Ati that Malcolm and others have brought up. With that being said, I also agree with Magnus in that these practices can be best approached if you've

already discovered the natural state. Sometimes it's seen as a deviation to practice in that way, where as at other times and for other people, they can be a useful method for making the mind and voice 'supple' enough to stabilize the natural state more readily.

Grigoris said:

I think that people that rant and rave against the Yoga's have failed a)to understand the reasoning behind these practices and b)to understand that they may currently be in the position to forgo these practices because they have already practiced them (either in this lifetime or in previous one's).

Anybody that believes that the Yoga's are somehow seperate to Dzogchen, has failed miserably in understanding Dzogchen.

I imagine b) occurs because as Westerners we have not been raised to naturally consider that where we are now, is the consequence of countless previous lifetimes of effort.

Malcolm wrote:

I will restate what I already said: Dzogchen is an independent path that has its own theory, empowerments, and methods of practice that do not involve anything in the eight lower vehicles, i.e., the paths of renunciation and transformation.

Author: Malcolm

Date: Thursday, April 6th, 2017 at 1:42 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

Well, apparently Jamyang Khyentse Wangpo's main practice was indeed a form of guru yoga, so what was up with that? Did he not understand what you are saying here? Seriously, I find this kind of confusing.

Malcolm wrote:

I highly doubt anything written down in words was JKW's main practice.

dzogchungpa said:

Fair enough. I do remember that Khenpo Ngagchung kind of goes off in his comments on the Guru Yoga section of WoMPT about how devotion to the Guru is absolutely the most important practice in Dzogchen, and how this is a somewhat special characteristic of Dzogchen, at least in the sense of completely relying on that.

Malcolm wrote:

Sure. But there are two kinds of devotion. One is based on mind, the other is based on pristine consciousness. The latter does not resemble what is commonly brought to mind when the word devotion.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 9:41 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

Well, apparently Jamyang Khyentse Wangpo's main practice was indeed a form of guru yoga, so what was up with that? Did he not understand what you are saying here? Seriously, I find this kind of confusing.

Malcolm wrote:

I highly doubt anything written down in words was JKW's main practice.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 8:56 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

My practice is that of the Nyingtik and you might think it is inferior...

Malcolm wrote:

I honestly do not understand why people take this issue personally.

And why would I think Nyingthig is inferior? Which Nyingthig? You mean Chetsun Nyingthig? I don't think any such thing.

What I do know is that people, Tibetans included, get attached to this lineage, and that terma cycle, forgetting the whole thing is rooted in the Kama tradition.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 8:31 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

We talked about this a lot in the past. I find it very helpful to do sahanas and guru yogas and you don't get it.

The sadhanas and guru yogas don't surpass the natural state they just adorn it and continuously inspire me in my practice.

Malcolm wrote:
I do get it.

But from my point of view, it is like having an absolutely-beautiful, natural, crystal diamond that is perfect in every way, and thinking that one has to paint some flowers on it to make it prettier.

What I am also saying is that sadhanas and so on are not part of the main practices taught in the three series of Dzogchen. And as Florin rightly notes, those who think one can approach the Great Perfection through mahāyoga and anuyoga have a flawed perspective.

If one is going to take the indirect approach, it has to be done as Mipham clarifies: If one meditates generating the thought that the [three] samadhis and the [four] 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.
But frankly, this approach is more trouble than it is worth.

Author: Malcolm
Date: Wednesday, April 5th, 2017 at 8:07 PM
Title: Re: "highest practices" and anti-intellectualism
Content:

heart said:
Now you got me confused, isn't Guru Yoga a main Dzogchen practice?

Malcolm wrote:
Of course not. The main Dzogchen practice is the direct perception of your own state. Even guru yoga is a practice that works with mind, rather than pristine consciousness -- even Ati guru yoga. Thus, guru yoga is a method related to the second phrase of Garab Dorje, "decide one thing/remain without doubt." One uses guru yoga, or rushan, etc., to introduce oneself to the mind essence over and over as many times as one needs until one has attained some stability in recognizing it and sustaining that recognition.

Once you have "decided on one thing/no longer remain in doubt", then you do not remain passive, you shift your focus to "continue in the confidence of liberation/continue in that state," relying principally on the primary methods of the Great Perfection found in so called "man ngag lde," trekchö and thögal.

heart said:
If your practice centers around this recognition how could it possibly be a deviation no

matter what Yana it formally belongs to?

Malcolm wrote:

If your practice centers around this recognition, what else could you possibly need to do? What guru yoga, deity practice, and so on can surpass that point? This does not mean you are forbidden from doing any practices from the eight lower yānas— after all, we have various relative needs and requirements such as long life, health, wealth, removal of obstacles, etc. It just means that one does not have to do any of them.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 6:21 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

What I was griping about is being passaiive-agressively poo-pooed by someone for sometimes using "lower practices" when necessary...

Grigoris said:

I feel that the "you shouldn't do this" fundamentalism that is displayed by some around here is as boring and off-putting as the "you have to do this" fundamentalism of others.

Malcolm wrote:

For example, if someone claims they are a Jungian analyst, but instead is practicing DBT and calling it Jungian analysis, one would call it blameworthy. Likewise, if someone is claiming to teach Dzogchen, but instead they teach the methods of Mahā and Anuyoga and call this "Dzogchen," one should call it blameworthy. Most Nyingma teachers do not do this. But there are some who do, and one should be aware that the situation these days is similar to merchants who show beef, but sell horse meat instead. Finally, just because some sadhana has really pretty Dzogchen words like "ka dag," "lhun grub," etc., does not mean that sadhana actually belongs to Dzogchen teachings. A case in point is the Chetsun Nyingthig. The Chetsun Nyingthig's actual Dzogchen instructions are included only in a very short section at the very end of the root text. The rest of it is devoted to discussing the empowerment, the ngondro practice, the sadhana of Chetsun, and so on. It is a wonderful practice, excellent in every way. But when you are practicing some sadhana reciting mantras, you are practicing the two stages, not Dzogchen. This does not mean the Chetsun Nyingthig sucks, does not have blessings (whatever that means) and so on. It means that in that system, when you have finished the two stages connected with the practice of Chetsun, then you move on to actual Dzogchen preliminaries and the main practice of Dzogchen. The main emphasis of the Chetsun Nyingthig is the Guru Yoga of Vimalamitra. It is very profound. But the main practice of Dzogchen is more profound, as Vimalamitra would agree.

My point is simply that people should have a very clear, formal understanding of the differences between this and that yāna, so they know what they are doing any why. This is the reason why there is a detailed discussion of the nine yānas.

Some people like to follow the modern Nyingma system. I prefer to follow Garab Dorje. We are all free to do as we like.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 5:59 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

... they never bothered to finish (much less start) Ngondro...

Grigoris said:

So now, according to you, the various Dzogchen lineage ngondro are of no value? So Dudlom Lingpa did not know what he was doing or talking about when he taught/outlined the Dudjom Tersar ngondro?

Malcolm wrote:

I never said they were of no value. Purification practices have their place. I will say however that Dudjom Tersar Ngondro, Longchen Nyingthig Ngondro, the "Semde" Ngondro by Sogdogpa Lodo Gyaltsenn, etc. are not Dzogchen practice, per se. These are elaborate Guru Yogas based in Mahāyoga, since one takes the four empowerments. There is absolutely no difference between practicing the "tantric" ngondro of one school and that of another school apart from lineage.

To use another example, from the time of Dzeng Dharmabodhi, the practice of Heruka Ngondzog Gyalpo has been associated with the so called Longde teachings. But no one thinks practicing Ngondzog Gyalpo's sadhana is Longde practice, even if, in order to be introduced to Longde teachings this empowerment is indispensable since this is how the transmission of Longde has been passed on since the time of Dzeng. But before Dzeng, it was not the case that Longde was ever associated with any practice belonging to the two stages. And even if one receives this empowerment, there is no reason to practice that sadhana unless you are planning to give the empowerment yourself, apart from the Guru Yoga practice as a preliminary.

Dudjom Tersar Ngondro is just fine, it is just not Dzogchen Ngondro. That is something else, very precise and specific.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 5:50 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

Since when have you been able to read minds?

Grigoris said:

A long time now, it is part of the trade I plunder. Anyway, you don't have to be a clairvoyant to know what people are thinking. Your mother always knew when you were about to get up to shit and she was didn't work at carnival side shows as a medium and soothsayer.

Malcolm wrote:

You definitely have to be clairvoyant if you are trying judge others you know solely through the internet.

Grigoris said:

You should know you cannot judge realization based on outer behavior.

I think that in many instances you can. What is manifested through speech and bodily action if not the mind?

Malcolm wrote:

Reams of Mahāyāna sūtras, not to mention tantras, contradict this notion. Śakyamuni Buddha in a past incarnation was a very strict monk who was critical of another monk whose students hung out in bars with townsfolk, ate meat and so on. The karmic effect of this was that Buddha's Sangha has been fragmented by sectarianism.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 4:59 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

I have yet to see ordinary person who practice the Great Perfection eradicating the coarse aspect of the two obscurations even while they have not realized the direct realization of emptiness.

Malcolm wrote:

Since when have you been able to read minds? You should know you cannot judge realization based on outer behavior.

conebeckham said:

Aye, and there's the rub. As a non-psychic, how am I to determine that those of my friends who recommend dispensing with "outer practices," ritual, or so-called "lower paths" are really on the right path? And who among them are deceiving themselves, and possibly others?

The answer is: it doesn't matter, of course. All that matters is my own personal path, my own capacities and abilities, my own recognition, or non-recognition, of my nature, and how I integrate that recognition, or create circumstances to cause it to "arise."

Malcolm wrote:

Yes, and what I am saying is that people who are practicing the methods prescribed in

the Dzogchen teachings— which does not include the two stages, deity yoga and so on — should be confident in those practices without thinking they are missing something because, for example, they never bothered to finish (much less start) Ngondro, have not done a retreat on the three roots and so on.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 3:53 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

I have yet to see ordinary person who practice the Great Perfection eradicating the coarse aspect of the two obscurations even while they have not realized the direct realization of emptiness.

Malcolm wrote:

Since when have you been able to read minds? You should know you cannot judge realization based on outer behavior.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 3:52 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

Some great masters dedicated their entire lives to ngondro practices.

dzogchungpa said:

I don't know how accurate this is but, in "The Wish-Fulfilling Jewel", Dilgo Khyentse Rinpoche says that the Guru Yoga from the Longchen Nyingthig ngondro described in that book was Jamyang Khyentse Wangpo's main practice.

Malcolm wrote:

Sure, and the Sakyas claim his main practice was the Amoghasiddhi Guru Yoga from Sakya Lamdre.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 3:51 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

What is meant by "the coarse aspect of the two obscurations"?

Malcolm wrote:

Pretty simple, it means that the two obscurations have a coarse aspect and a subtle aspect.

Eliminating the coarse aspect of the afflictive obscuration means that one will not take rebirth in any of the three lower realms, nor outside of Dharma families and so on.

The subtle aspect of the afflictive obscuration means that one will still be subject to afflictions, but markedly less so than other ordinary people.

Eliminating the coarse aspect of the knowledge obscuration means that one will begin to manifest the six clairvoyances, find it very easy to understand difficult Dharma topics and so forth.

The subtle aspect of the knowledge obscuration means that one will still be subject to innate self-grasping, will lack the two omnisciences and so on.

What Khenpo Ngachung is stating is that these coarse obscurations cannot be eliminated by those who have not achieved the path of seeing of the lesser vehicles.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 3:42 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

In order for people to embrace your assertion, they need to see examples of this in Dzogchen students.

Proof of the pudding... and all that.

Malcolm wrote:

The proof of the pudding is the source of the assertion,
<http://www.shambhala.com/wondrous-dance-of-illusion.html>.

heart said:

Who recognised the natural state while doing Ngondro?

/magnus

Malcolm wrote:

And this demonstrates what? Do you think it was Ngondro practice that was responsible for his recognition? I am sure that is not what you mean.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 2:14 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

In order for people to embrace your assertion, they need to see examples of this in Dzogchen students.

Proof of the pudding... and all that.

Malcolm wrote:

The proof of the pudding is the source of the assertion,
<http://www.shambhala.com/wondrous-dance-of-illusion.html>.

Grigoris said:

No my friend... I have no doubt Khenpo Ngachung is a realised teacher, but you assert that: "an ordinary person who practices the Great Perfection can eradicate the coarse aspect of the two obscurations even while they have not realized (what is understood in lower vehicles as) the path of seeing, the direct realization of emptiness."

Malcolm wrote:

I definitely fault your eyesight — I did not make this claim, Khenpo Ngachung made this claim.

Grigoris said:

because I have yet to see ordinary people practicing the the Great Perfection...

Malcolm wrote:

What an extremely strange thing to say. You think only realized people can practice Dzogchen teachings? If this were true, it would defeat the whole purpose of Dzogchen teachings. But it is definitely a common opinion among those who really have no understanding of Dzogchen, both Tibetans and Westerners.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 1:58 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

People who doubt my assertion need to read the works of Khenpo Ngachung.

Grigoris said:

In order for people to embrace your assertion, they need to see examples of this in Dzogchen students.

Proof of the pudding... and all that.

Malcolm wrote:

The proof of the pudding is the source of the assertion,
<http://www.shambhala.com/wondrous-dance-of-illusion.html>.

Author: Malcolm

Date: Wednesday, April 5th, 2017 at 1:32 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Gyurme Kundrol said:

If someone rejects practice telling others that it will somehow hold them back, implying that practice is somehow "harming" them, then they are not really holding the authentic view of Dzogchen in my opinion. In that view there are no sentient beings, so where is all this concern coming from regarding what other people are doing? What kind of realized Dzogchenpa who is in Rigpa 24/7 conjures up this delusion of beings practicing and this dualistic notion that they should or shouldn't do those things? It's absurd to claim to be an advanced practitioner who is beyond all this then turn around and engage in acceptance of one thing and rejection of another, taking positions of what is good or bad, high or low. It's a sure sign that we should not listen to people who talk like this and should instead listen to whatever our Guru has taught us.

Malcolm wrote:

The dichotomy you appear to be setting up is that if a Dzogchen practitioner is not a first stage bodhisattva and beyond, then somehow they need to be practicing sadhanas, generating merits, and so on, as in the lower vehicles. But this is not the case.

Put in terms of the five paths and ten stages: an ordinary person who practices the Great Perfection can eradicate the coarse aspect of the two obscurations even while they have not realized (what is understood in lower vehicles as) the path of seeing, the direct realization of emptiness. This is a special point of the superiority of the Great Perfection teachings. In the eight lower vehicles, it is impossible to eradicate the coarse aspect of the two obscurations below the path of seeing. People who doubt my assertion need to read the works of Khenpo Ngachung.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 10:04 PM

Title: Re: Robert Spatz and Ogyen Kunsang Choling

Content:

crazy-man said:

it's a shame

Malcolm wrote:

It is an outrage, and every Tibetan Lama who knew about this up should be publicly shamed as well.

Further, Tibetan Lamas really do need to investigate from whom they are receiving

donations. They cannot excuse themselves with the "I didn't know" nonsense.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 9:42 PM

Title: Re: What does chos kyi dbyings mean in the plural?

Content:

emaho said:

I have to do some chores now ...

dzogchungpa said:

Like researching and posting Roxy Music/Bryan Ferry videos?

jk

Anyway, I'm curious about dharmatadhātu now, never seen that before. Is it possible that's just an error in the Sanskrit?

Malcolm wrote:

It occurs often enough.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 7:03 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

conebeckham said:

Maybe that's just me, LOL.

Malcolm wrote:

Yes. I agree with this assessment.

conebeckham said:

Thanks for the vote of confidence, LOL.

Malcolm wrote:

I definitely agree that you were expressing your own point of view on the matter. Kagyus in general always try to jimmy Dzogchen into their gradualist framework.

Author: Malcolm
Date: Tuesday, April 4th, 2017 at 6:50 AM
Title: Re: "highest practices" and anti-intellectualism
Content:

conebeckham said:
That's true, of course. But although I am no mind reader, and have no idea of the capacities of anyone else, I strongly feel such comments are excuses.

Malcolm wrote:
There is nothing called "higher or lower" capacity in Dzogchen teachings, as Shabkar states:

If this is practiced, all will be liberated;
there is no distinction between sharp and dull capacity.
If one practices, even a cowherd will be liberated.
If one understands the significance of the luminosity of one's mind through a direct perception,
the rhetoric of scholars is not necessary here;
just as when one eats sugar,
there is no need for an explanation of the taste of sugar.
Without understanding this, even a paṇḍita will be deluded.
Even if one is skilled in all the explanations of the nine vehicles,
it is like telling a story of a distant place one has not seen;
one is even further from the stage of full awakening than heaven is from the earth.

Author: Malcolm
Date: Tuesday, April 4th, 2017 at 6:46 AM
Title: Re: "highest practices" and anti-intellectualism
Content:

conebeckham said:
Maybe that's just me, LOL.

Malcolm wrote:
Yes. I agree with this assessment.

Author: Malcolm
Date: Tuesday, April 4th, 2017 at 6:45 AM
Title: Re: Buddhist Anarchism
Content:

kirtu said:

The US is only 15% of the climate change problem. This is bad but there is not much to be done.

Malcolm wrote:

We and Europe are 100 percent responsible for the present climate effects that we are witnessing now (Industrial Revolution effects). We have diminished our footprint some, but there are a lot of effects that we are still indirectly responsible for.

kirtu said:

Western Europe has diminished it's 1990 greenhouse gas emissions by 25%-50% depending on the country whereas US greenhouse gas emissions have increased since 1990. Even though they decreased during the Obama years they are still higher than in 1990.

Western Europe has taken significant action and the United States hasn't.

Kirt

Malcolm wrote:

I see, so you agree with me in the form of a disagreement.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 4:11 AM

Title: Re: Buddhist Anarchism

Content:

Grigoris said:

Either I am seriously underestimating the stupidity of American citizens or you (Malcolm) are underestimating the power of mass media (or a little of both)...

Malcolm wrote:

Direct democracy, as with all democracies, requires that a) people are educated and b) have good information upon which base their decisions.

If either of those two conditions are not met, then not only will direct democracy fail, all forms of democracy will fail.

This is why I maintain that while direct democracy is great at the town meeting level; it does not scale to running a large country and never can because even with a good education, no individual person can hope to have a grasp of all the information needed to make good policy decisions about every aspect of a nation, and if asked to weigh in on these questions, average people are likely to respond from a position of an absence of knowledge, unlike their intimate knowledge of their local community.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 3:21 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

Tulu Urgyen Rinpoche often said this: "The Mahayoga teachings are combined within Anu yoga, the Anu yoga are combined within Ati yoga, the Ati yoga are combined within sadhana, and sadhana is combined within one's application." I think it makes a lot of sense.

Malcolm wrote:

This nothing other than the indirect approach to Dzogchen practice.

The point is that when one is engaged in Dzogchen practice there is no Mahāyoga, no Anuyoga.

Practicing secondary practices with Dzogchen view is the indirect approach indicated by Mañjuśrimitra, and later, by Rongzom in chapter six of his Intro to Mahāyāna.

heart said:

Even if it is an indirect approach to Dzogchen, it still is an approach. Reading the Rongzom book right now.

/magnus

Malcolm wrote:

Yes, but let us be very clear what we are doing and how such approaches deviate from the approach the Great Perfection itself.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 2:45 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

Tulu Urgyen Rinpoche often said this: "The Mahayoga teachings are combined within Anu yoga, the Anu yoga are combined within Ati yoga, the Ati yoga are combined within sadhana, and sadhana is combined within one's application." I think it makes a lot of sense.

Malcolm wrote:

This nothing other than the indirect approach to Dzogchen practice.

The point is that when one is engaged in Dzogchen practice there is no Mahāyoga, no Anuyoga.

Practicing secondary practices with Dzogchen view is the indirect approach indicated by Mañjuśrimitra, and later, by Rongzom in chapter six of his Intro to Mahāyāna.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 2:07 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

amanitamusc said:

Secondary practices including the 8 lower yanas are not Dzogchen but they can be practiced with the Dzogchen view.

Malcolm wrote:

Which means we understand that for us they are not the main path.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 2:06 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

binocular said:

If they're all so advanced and have it all figured out, then it shouldn't be hard for them to clarify things for me the way the Buddha did for Saccaka.

Malcolm wrote:

Seems to me you are trying to start a fire with a wet log.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 1:35 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

If it wasn't like that nothing would make much sense.

Malcolm wrote:

It isn't like that. For example, the short thun is not a Dzogchen practice, nor is the medium thun, nor the long thun, nor the invocation to the protectors and so on. These are all secondary practices, but they are not Dzogchen practice per se.

heart said:

Maybe they are not "Dzogchen practice per se", even if there are a number of sadhanas that are said to be Dzogchen sadhanas ,but it will be pretty difficult to take the Dzogchen out of the practitioner in order to apply a Anuyoga practice.

/magnus

Malcolm wrote:

Anuyoga is a special case because it's explanation of the basis is the same as the Great Perfection. However, even Anuyoga practice is not Dzogchen since it regards Dzogchen as something to attain. This is why it is classed as part of the 8 lower vehicles. Practices like Chetsun Nyinthig, Thigle Gyachan, etc., are not Dzogchen practices. Even these practices with very nice words, and so on, are part of the indirect approach to Dzogchen teachings. They approach the main practices of Dzogchen as a completion stage. But the two stages do not exist in Dzogchen per se.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 1:29 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

Direct democracy simple does not work at a national level, and shouldn't. For example, I would not want people voting directly issues of national security about which they necessarily have little or no information.

Grigoris said:

Whereas the educated and informed dudes in the Pentagon make all the right decisions when it comes to national interests. They are not driven by financial and political bodies???

Malcolm wrote:

As the armed forces are under the control of the civilian government, they are supposed to be driven by our political body, the Congress. Only the Congress has the right to declare war. The executive branch has limited abilities to use the military in the case of attacks by other countries, but does not have the right to declare war [hence most of the so called "war on terror" is based on the latter idea].

The people in the Pentagon as well as the Intelligence Services are generally quite highly educated. For example, the Pentagon has accepted human-driven climate change for decades, irrespective of the deluded opinions of the flat-earthers presently in the White House and the GOP in general. So yes, in matters of military goals and strategies, I generally think when it comes to defense of the US, they do a pretty good job. When there are screwups like the Iraq Invasion, it is not on the military, it is on the civilian government. In my opinion, in a direct democracy campaign US citizens would have

overwhelmingly made the choice to invade both Iraq and Afghanistan. So, again, in my opinion, the Congress acted out the will of the people in those two wars, as foolish as they were.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 1:04 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

heart said:

If it wasn't like that nothing would make much sense.

Malcolm wrote:

It isn't like that. For example, the short thun is not a Dzogchen practice, nor is the medium thun, nor the long thun, nor the invocation to the protectors and so on. These are all secondary practices, but they are not Dzogchen practice per se.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 12:42 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

Where do you draw the distinction then, there are lots of Dzogchen practitioners practicing Anuyoga, Kriya yoga, maybe some shine etc.

Malcolm wrote:

These are secondary practices for overcoming relative problems. But they are not practices proper to the Dzogchen path.

Author: Malcolm

Date: Tuesday, April 4th, 2017 at 12:00 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

binocular said:

What I'm not doing is mindlessly going with the program. I'm not "misinformed". I'm not submissive enough to be able to be religious.

And thank you, you keep proving my points.

Have it.

Malcolm wrote:

I have to say, I find it odd when people with no interest in Buddhadharma hang around

Buddhist sites. Don't you think your time would be better spent on sites where others share your interests? Just a thought.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 11:51 PM

Title: Re: The Navagraha in Buddhism

Content:

Jyotish said:

Every Tibetan teaching I go to they keep talking about degenerate age and I wonder if the calculation is wrong.

Malcolm wrote:

This is in relation to the the idea that that Buddhadharma declines in 500 years periods, with this age being the age of the five degenerations: view, afflictions, time, lifespan, and merit. However, it is also due to the idea that Śakyamuni Buddha is the Buddha for the Kāliyuga.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 10:39 PM

Title: Re: The Navagraha in Buddhism

Content:

Jyotish said:

@malcolm

I was referring to calculation of planetary position in signs. Tibetan astrology do have these right?

The link referred to indrajalas blog post mentions this about Tibetan system.

Malcolm wrote:

There are many systems of calculation in Tibetan Buddhism. One is derived from Kalacakra, this is used mainly for calendar-making, it also has a version of horary and natal astrology, but Tibetans do not use it much.

Another is derived from the Sarvodaya Tantra, it is very complicated, and never received much attention.

The third is the system of 'byung rtsi or n ag rtsi elemental calculation. It is derived from the treasures concealed by one Chinese master, Du har Nag po (hence the name nag rtsi) and discovered and translated in the 11th century by one Kham pa Khra mo. This system is very connected with the system of apotropaic rites known under the Rubric of Gto. While Tibetan "Astrology" contains as a whole contains elements from all three of these systems, in general it is the third upon which Tibeatans most rely.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 10:22 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

madhusudan said:

Since sentient beings are as infinite as space, the Buddha's compassionate teachings are also infinite, but can be categorized into 84,000 kinds depending on beings' needs. I would guess that those who see no need for the lower teachings are usually those who need them the most.

One thing I find kinda funny is that it is said that for practitioners of the highest faculty, the title of a teaching is enough to intuit the full meaning. The rest of the explanation, then, is for those that didn't "get it" and need further help. So, are the highest teachings spelled out for the slow pokes who just couldn't get to the other shore from madhyamaka, bodhicitta, or the 4 noble truths for that matter?

I'm a very basic practitioner, but I always thought the goal was to practice the 9 yanas simultaneously. Like, keeping the highest view but still minding your Ps and Qs.

Malcolm wrote:

Each of the nine yānas is in independent, self-sufficient vehicle. Otherwise, there is no point in calling them individual "vehicles."

The actual name is Theg pa rim dgu, the nine progressive vehicles. The implication of this however is not that one learns for example, śrāvakayāna, then one moves on to pratyekabuddhayāna, etc. The intention of this is that higher vehicles embrace the intention of the lower vehicles. Thus, if you have been introduced to Dzogchen teachings, there is no need to practice common Mahāyāna since the intention of common Mahāyāna is fully included in the vehicle of Atiyoga. It is not the case however that the lower vehicles can encompass the higher vehicles, because the view and practice of the nine progressive vehicles moves from lower to higher. It is generally regarded as a downfall to prefer to practice a lower vehicle having been introduced to the practices of a higher vehicle: for example, preferring to observe one's pratimokśa vows rather than breaking them to benefit another according to Mahāyāna vows.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 8:57 PM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

In New England and elsewhere, consensus decision making and direct democracy is alive and well in New England town halls, etc.

Grigoris said:

That is not enough. If a consensus decision is reached at a local level, only to be overturned at a national level due to political and economic affiliation (and not the validity of the content of the decision), then that is not direct democracy. The main problem with US Democracy is not how the system is set up at present; the main problem is apathetic citizenry.

Has it ever occurred to you that the citizenry is apathetic because they know that the system does nothing to actually represent their needs?

Malcolm wrote:

The scope of direct democracy must necessarily be limited to local decisions, for example, whether a town wishes to allocate money to installing a broadband network.

Direct democracy simply does not work at a national level, and shouldn't. For example, I would not want people voting directly on issues of national security about which they necessarily have little or no information.

As for your second observation, an engaged citizenry can have their needs represented and met. Countless examples in the US show this.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 11:58 AM

Title: Re: The Navagraha in Buddhism

Content:

Jyotish said:

I had no faith in Tibetan system of calculation

Malcolm wrote:

It is not astrology. It is a system of calculating the phase relationships between the elements. The man ngag sde system of Dzogchen also has an important system of elemental calculation.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 11:56 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

boda said:

Perhaps this is a good attitude, considering that the one guy everyone agrees achieved supreme unsurpassed enlightenment didn't have the benefit of "Common Mahayana/prayers/Sutra/Tantra etc."

Malcolm wrote:

According to whose narrative?

Author: Malcolm

Date: Monday, April 3rd, 2017 at 9:03 AM

Title: Re: Buddhist Anarchism

Content:

kirtu said:

This statement is true but it is also ridiculous because it implies that there is little that can be done.

We can massively reduce inequality by restructuring societies. Or we can move to Norway (or Australia or Holland or ...).

Malcolm wrote:

....

The USA is the problem, run as it is by a bunch of climate denying gangsters. So, to the extent that we can affect change in the world, it is best to try and affect change here in this country.

kirtu said:

The US is only 15% of the climate change problem. This is bad but there is not much to be done.

Malcolm wrote:

We and Europe are 100 percent responsible for the present climate effects that we are witnessing now (Industrial Revolution effects). We have diminished our footprint some, but there are a lot of effects that we are still indirectly responsible for.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 3:44 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

Oh, so you actually mean a Republican Democracy, like the US. As I said elsewhere, direct democracy is fine in small communities. It does not scale.

Grigoris said:

What are you talking about dude? Does what I described sound anything like the current U\$ system? Where is the consensus decision making and direct democracy in the current U\$ system?

Malcolm wrote:

In New England and elsewhere, consensus decision making and direct democracy is alive and well in New England town halls, etc.

Grigoris said:

The US system is (loosely) based on representative democracy. The representatives make decisions ON BEHALF of (and most times in direct contradiction to the needs of) their constituent.

Malcolm wrote:

Not if those representatives wish to keep their jobs.

The main problem with US Democracy is not how the system is set up at present; the main problem is apathetic citizenry.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 3:41 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

boda said:

I suppose my point is that the Buddha obviously wasn't a scholar of Buddhism, and could not have known even the basic concepts of Buddhism. That being the case, how important could these things be?

Malcolm wrote:

Many basic concepts of Buddhism were already present in Indian society: karma, rebirth, etc.

There are many other things a person may need to know that have nothing to do with Buddhism.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 3:25 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

boda said:

Was the Buddha a scholar?

Malcolm wrote:

Yes, in fact.

boda said:

What, where did he study? Was it Hindu?

Malcolm wrote:

He was educated, learned in the sciences of his day.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 3:23 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

No, it won't actually. On a large scale, "direct democracy" poses the very real risk of majoritarian extremism.

Grigoris said:

On a large scale direct democracy works via a confederate system. Representatives of the position of their community meet with other representatives and work on a consensual decision based on the variety of views. Representatives do not have the right to change the view/opinion of their community, nor override it with their personal view. In the case of a complete deadlock over a decision that HAS to be made? Majority vote.

Malcolm wrote:

Oh, so you actually mean a Republican Democracy, like the US. As I said elsewhere, direct democracy is fine in small communities. It does not scale.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 2:33 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

I could have just as easily posted this in the Zen section due to the parallels involved, I remember thinking same thing when I practiced Zen, but figured this was better here.

So something I've run into in my Dharma experiences, a kind of clash of personality types among practitioners that gets me wondering:

An attitude you find in practice groups among some folks goes something like this: "You don't need [Common Mahayana/ prayers/ Sutra/ Tantra etc.], all you need is [Zazen/ Shikantanza/ abiding in Rigpa] man".

This sort of approach has always seemed sophomoric to me, as I have my doubts that anyone can be anything like a "pure" practitioner that makes no use of "lower" teachings. Or at least, it seems like such people are exceedingly rare.

It sometimes feels to me like in our culture this approach risks turning into a Dharmic form of anti-intellectualism, and is often accompanied by "dude you can't learn Dharma from a book" (which while true in many ways, is sort of beside the point, and devalues scholarship and study). Am I just being paranoid, is it just my quirks and pet peeves, or is this a real trend that others have observed?

I mean, I get that one should not cling to or be conditioned by practices, that intellectual

knowledge is provisional etc.. but I seem to run into the opposite sometimes - people who seem to reject "lower" practices altogether in favor of a sometimes rigid, sort of protestant approach where any "lower" practice requiring what is viewed as effort are frowned upon. Sometimes the value of studying or knowing Dharma subjects at all is questioned.

What do all y'all think?

boda said:

Was the Buddha a scholar?

Malcolm wrote:

Yes, in fact.

Author: Malcolm

Date: Monday, April 3rd, 2017 at 2:21 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

So, who is going to pick winners and losers?

Karma is unerring.

Joka said:

Anarchism is where nobody gets to pick.

Grigoris said:

Anarchy is where everybody gets to pick, not just an elite few. A directly democratic solution based on consensus, is a solution that takes into account everybody's needs.

Malcolm wrote:

No, it won't actually. On a large scale, "direct democracy" poses the very real risk of majoritarian extremism.

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 10:40 PM

Title: Re: Sems, Dharmata and Dharmadhatu

Content:

Malcolm wrote:

Since you have taken DI, you should stop worrying about samsara.

Marc said:
Hi Malcolm

Could you please elaborate a bit on this piece ?

Even if, as you stated in another thread, DI always works and therefore inflict a kind of "fatal wound" to once "samsaric mind", without actual recognition and even more so "preservation" of the Natural State, one could still wander for quite a while... No ?

Malcolm wrote:
That's up to you.

Author: Malcolm
Date: Sunday, April 2nd, 2017 at 10:25 PM
Title: Re: The Navagraha in Buddhism
Content:

Indrajala said:
I have not heard much modern discussion of this in Buddhist traditions. I would be curious to know what people think. Have your teachers ever touched on the subject of astrology, or specifically the navagraha?

Malcolm wrote:
You should look into the Tibetan lore around the protector, Zadud Rahula. Look at Gods and Demons of Tibet.

Indrajala said:
Do you mean...

Oracles and demons of Tibet : the cult and iconography of the Tibetan protective deities
Nebesky-Wojkowitz, René von, 1923-1959
Graz, Austria : Akademische Druck-u. Verlagsanstalt
1975

?

Malcolm wrote:
Yes, sorry, exactly. This is best english language resource into these sorts of things.

Author: Malcolm
Date: Sunday, April 2nd, 2017 at 9:57 PM
Title: Re: The Navagraha in Buddhism
Content:

Indrajala said:

I have not heard much modern discussion of this in Buddhist traditions. I would be curious to know what people think. Have your teachers ever touched on the subject of astrology, or specifically the navagraha?

Malcolm wrote:

You should look into the Tibetan lore around the protector, Zadud Rahula. Look at Gods and Demons of Tibet.

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 9:03 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

muni said:

Dzogchen, I only have been told is master * student

Malcolm wrote:

So, you mean, you have no idea what Dzogchen teachings are since you have never received them?

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 8:57 PM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

It is possible to ameliorate some of the inequality that is in the world, but this also depends on the merit of the recipient.

kirtu said:

This statement is true but it is also ridiculous because it implies that there is little that can be done.

We can massively reduce inequality by restructuring societies. Or we can move to Norway (or Australia or Holland or ...).

Malcolm wrote:

All formations are subject to decay.

It is unlikely that within the horizon of our lifetime much will change for the better.

Moving to any of the countries you suggest will change very little. Why? Because these countries are not really the problem. The USA is the problem, run as it is by a bunch of climate denying gangsters. So, to the extent that we can affect change in the world, it is

best to try and affect change here in this country.

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 2:50 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

One liquid, six realms.

Grigoris said:

Using Buddhist theory to justify one's negativity is also the wrong attitude.

Malcolm wrote:

Yes, of course it is. That is not the point of the analogy. You insist that somehow we are able to control how other people think of us. In practice, this is rarely true. For example, you are absolutely incapable of controlling the way people think about your contributions to this forum, which many people experience as aggressive, loud, bullying, arrogant, condescending, and rude.

Author: Malcolm

Date: Sunday, April 2nd, 2017 at 1:35 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

This thread has definitely run its course.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 10:00 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

No? Or is it so relevant that you just blew your mind?

Malcolm wrote:

Irrelevant.

Confidence can be mistaken for arrogance, especially by those with inferiority complexes.

Grigoris said:

And arrogance can be seen as arrogance, especially by those that do not have an inferiority complex.

Sometimes what one sees is what actually exists. Blaming others for what they see, in order to justify one's own negative behaviour, is not exactly the correct attitude.

One can be confident without being arrogant, if one chooses to do so.

Malcolm wrote:
One liquid, six realms.

Author: Malcolm
Date: Saturday, April 1st, 2017 at 7:01 AM
Title: Re: Sems, Dharmata and Dharmadhatu
Content:

cephheidvariable said:
Even unconditioned dharmas have a dharmatā.

Malcolm wrote:
Is the dharmatā of unconditioned dharmas, the same as that for conditioned ones? Buddhahood and the path are unconditioned, yet empty of inherent existence? Or is this a misread?

Yes, emptiness.

cephheidvariable said:
And our view towards akasa is the same as the Abhidharmikas?

Malcolm wrote:
Basically, yes.

cephheidvariable said:
Can you speak at all towards whether the material that Vimalamitra surveys (the 17 upadesha tantras) is fundamental to Dudjom Lingpa's method of presenting the material? He seems to have a rather unique way of doing so. But then again, what do I really know. (I know, I know, I'm a Dudjom Lingpa fanboy...or rather, a Padmakara fanboy...)

Malcolm wrote:
It is fundamental to all presentations of so called "man ngag sde."

cephheidvariable said:
Do you think receiving the lung when it's webcasted would be worth my while? Even though I highly doubt I'm going to practice any of the Vima Nyinthig?

Malcolm wrote:

The Vima Nyinthig is the root of all modern Dzogchen. It is all based on the VN. The 17 Tantras, their related texts, and the Vima Nyingthig constitute the basis of all modern Dzogchen teachings.

So yes, you should get the lung.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 6:52 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Grigoris said:

but then again: I don't have a superiority complex!

Malcolm wrote:

Me either.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 3:27 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

So to my understanding, this part and parcel to Dzogchen practice, we are not limited to, or confined by practices, period. And yet, I see out there (also I could say the same in Zen) every so often someone says "oh, you don't actually need to do any of that lower stuff, unless you are inferior"..well, it seems safe to say that most people are, to one degree or another, at one time or another, "inferior" in just this way.

"

Malcolm wrote:

No, it just means that you work with circumstances. It has nothing to do with inferior or superior persons. In Dzogchen, there is no such distinction.

There is a distinction between higher and lower paths however. If you have entered Dzogchen teachings, but then adopt the view of lower vehicles, this is regarded as a fault or a deviation.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 2:39 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

I feel <https://tsegyalgar.blogspot.com/2016/10/fire-on-mountain-chogyal-namkhai->

norbu.html is relevant.

Malcolm wrote:

Nope, not relevant at all.

dzogchungpa said:

No? Or is it so relevant that you just blew your mind?

Malcolm wrote:

Irrelevant.

Confidence can be mistaken for arrogance, especially by those with inferiority complexes.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 2:08 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

dzogchungpa said:

I feel <https://tsegyalgar.blogspot.com/2016/10/fire-on-mountain-chogyal-namkhai-norbu.html> is relevant.

Malcolm wrote:

Nope, not relevant at all.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 1:29 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

If this were the case, no one would have bothered writing detailed analysis of why this is so in so many tantras and commentaries from the five early extracts translated by Vairocana forward.

tingdzin said:

And this literature was formerly read by a very small minority of people who, if they were reading it, usually already had some understanding and practice experience.

Malcolm wrote:

Rongzom's book was intended for Kadampas who were negating Dzogchen.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 1:16 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Malcolm wrote:

From a Dzogchen point of view, the practices of the eight lower vehicles will not get you where you want to go because they are all based on mind, whereas Dzogchen is based on pristine consciousness. That point is hard to grok until you have had a direct perception of vidyā.

tingdzin said:

O.K., but for those who have not, it is pointless to just harp on how superior the Dzogchen (or the ultimate, beyond-the-mind Zen perspective) is.

Malcolm wrote:

If this were the case, no one would have bothered writing detailed analysis of why this is so in so many tantras and commentaries from the five early extracts translated by Vairocana forward.

Even if one has not experienced direct perception, one can still practice according to Dzogchen view, as Rongzom notes in chapter six of the Intro to Mahāyāna.

Author: Malcolm

Date: Saturday, April 1st, 2017 at 12:08 AM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

Right, what i'm talking about is a dismissive attitude about practices and praxis though, not view.

Malcolm wrote:

From a Dzogchen point of view, the practices of the eight lower vehicles will not get you where you want to go because they are all based on mind, whereas Dzogchen is based on pristine consciousness. That point is hard to grok until you have had a direct perception of vidyā.

Author: Malcolm

Date: Friday, March 31st, 2017 at 11:30 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

I mean, I get that one should not cling to or be conditioned by practices, that intellectual knowledge is provisional etc.. but I seem to run into the opposite sometimes - people who seem to reject "lower" practices altogether in favor of a sometimes rigid, sort of

protestant approach where any "lower" practice requiring what is viewed as effort are frowned upon. Sometimes the value of studying or knowing Dharma subjects at all is questioned.

Malcolm wrote:

Dzogchen is the most intellectually elaborate Buddhist system there is. It also cannot be learned from books, it is a system that depends principally on receiving intimate instructions from a qualified guru.

Johnny Dangerous said:

I get this, but it is not really what I'm talking about exactly. I would argue that -no- form of Dharma can truly be learned from books anyway, in anything but a really limited form.

Malcolm wrote:

I agree. The difference lies in the path. There is a path for śrāvakas, pratyekabuddhas, etc., and they all, from a Dzogchen perspective, miss the point. They are provisional means, like hitching a ride— they will get you part of the way you want to go, but not all the way.

Author: Malcolm

Date: Friday, March 31st, 2017 at 9:33 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

bryandavis said:

Malcolm,

So in essence, Rainbow body of the great transference or rainbody at the time of death allows Buddhahood without going through the bardo process. Would the a practitioner of HYT be able to garner the same realization using the path of transformation?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Friday, March 31st, 2017 at 9:32 PM

Title: Re: Sems, Dharmata and Dharmadhatu

Content:

cephheidvariable said:

Another one, am I wasting my time with the Kosha if I just want to get to Maha-rainbow-body (and thus engender faith in non-practitioners), as quickly as possible? Can you think of anything wrong with this motivation?

Thanks again, sir!

Malcolm wrote:

Dzogchen practitioners should study abhidharma, etc., if only so they know what the difference is between what we practice and our view of the path and what other people practice and their view of the path. This includes looking into nonBuddhist schools. The function of studying tenets is to eliminate concepts.

Author: Malcolm

Date: Friday, March 31st, 2017 at 9:30 PM

Title: Re: Sems, Dharmata and Dharmadhatu

Content:

cephheidvariable said:

It refers to all afflictive ideation.

So, say, when I'm analyzing my mind (for it's color, etc.) I have trouble pinpointing (or I guess, separating) the mind from the sensory consciousnesses. The lhunghrub (possibly wrong word to use here) of the ayatanas from mental ideation. Visual consciousness is there, aural consciousness is there, etc. So the afflictive qualities of the sensoral consciousness would be included in this?

Malcolm wrote:

Mind, in Dzogchen, refers to the repository of traces.

cephheidvariable said:

Oh, he is. I'm just saying. Had this not been just an NDE and been a finality, it's not very reassuring that there's much hope for an immensely deluded person such as myself. I don't know, perhaps I should just stick to the bodhisattvayana and skip the eternal hell thing altogether, but having taken DI, I suppose that may not be an option any longer.

Malcolm wrote:

Since you have taken DI, you should stop worrying about samsara.

cephheidvariable said:

So, dharmata is the nature of any possible dharma (minus the un compounded ones), i.e., empty of it's own inherent existence?

Malcolm wrote:

Even unconditioned dharmas have a dharmatā.

cephheidvariable said:

Vasubandhu states that the three un compounded dharmas are space, cessation due to realization and cessation not due to realization (I'm having trouble with the last one). I

take it we Dzogchenpas take issue with at least one of these. Idk.

Malcolm wrote:

No, not at all. Non-analytical cessation is the simple absence of a cause.

cephheidvariable said:

Thank you so much for your help, Loppon-la. By the way, I picked up Buddhahood in This Life. Waaaaay over my head, but from the standpoint of spiritual materialism I'm happy to have it available. Thanks for the lotsawa work, and that talk you gave that's on facebook was pretty cool. Glad to have the opportunity to pick your brain a little.

Malcolm wrote:

[/quote]

It is a very dense book. In time it will become more clear as you practice more and receive more teachings.

Author: Malcolm

Date: Friday, March 31st, 2017 at 9:21 PM

Title: Re: "highest practices" and anti-intellectualism

Content:

Johnny Dangerous said:

I mean, I get that one should not cling to or be conditioned by practices, that intellectual knowledge is provisional etc.. but I seem to run into the opposite sometimes - people who seem to reject "lower" practices altogether in favor of a sometimes rigid, sort of protestant approach where any "lower" practice requiring what is viewed as effort are frowned upon. Sometimes the value of studying or knowing Dharma subjects at all is questioned.

Malcolm wrote:

Dzogchen is the most intellectually elaborate Buddhist system there is. It also cannot be learned from books, it is a system that depends principally on receiving intimate instructions from a qualified guru.

Author: Malcolm

Date: Friday, March 31st, 2017 at 2:14 AM

Title: Re: Does it matter if you reveal your yidam?

Content:

tingdzin said:

This is the highest viewpoint, but when one is just starting yidam practice, it might not be helpful to be too facile about the whole thing. There is the ever-present peril of over-

intellectualizing one's practice.

As I said, if you do keep your Vajrayana practices secret, you can't go wrong.

Malcolm wrote:

Sure, especially if your main practice is the mani mantra.

Author: Malcolm

Date: Friday, March 31st, 2017 at 1:46 AM

Title: Re: Won't even be able to find the outer guru anymore

Content:

The Guru Drinks Bourbon, by Dzongsar Jamyang Khyentse, page 12 said:

Therefore, the outer guru is necessary until you at least have the gist of the inner and secret gurus. When you realize the inner and secret gurus, you won't even be able to find the outer guru anymore.

Kelwin said:

Won't even be able to find the outer guru anymore? Can anyone explain that statement?

Malcolm wrote:

It means you a) will have no more questions b) you will need no further transmissions.

Author: Malcolm

Date: Thursday, March 30th, 2017 at 11:40 PM

Title: Re: Gap in the Dharma?

Content:

madyhamika said:

What appears to be missing is a Buddhist exposition of how the illusion of inherent existence arises as a conventionally existent psychological phenomena in the first place, and secondarily, how the illusion of inherent existence leads to suffering in psychological terms.

Malcolm wrote:

This is one of the main subjects of the so called intimate instruction series of the Great Perfection.

Author: Malcolm

Date: Thursday, March 30th, 2017 at 11:29 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

zenman said:

Is there buddhahood without rainbow body? Is Yeshe Lama another name for

buddhahood? Or Kuntu Zangpo?

Malcolm wrote:

Yes, there is a kind of Buddhahood without rainbow body. And to your second question, yes.

zenman said:

What kind of buddha was Shakyamuni then? Trying to figure this out. Are there different stages in being a buddha?

Malcolm wrote:

According to the Dzogchen tradition, following the general Mahāyāna tradition, Śakyamuni was a nirmanakāya, an emanation of the sambhogakāya Vajradhara/Vairocana Jñānasagara.

Author: Malcolm

Date: Thursday, March 30th, 2017 at 9:47 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

Fa Dao said:

Malcolm, I get that Rainbow body=Buddhahood...what I was wondering was if there is anything written about the process/experience of Rainbow body found specifically in the Dzogchen Tantras or commentaries?

Malcolm wrote:

There is.

Fa Dao said:

Can you elaborate or is it meant to be secret and not talked about? It's just that all of us who practice Dzogchen know that this is the ultimate goal we are working towards but most don't know what that goal actually entails...would be nice to know...ya know?

Malcolm wrote:

You can look at the final chapter in Buddhahood in This Life.

Author: Malcolm

Date: Thursday, March 30th, 2017 at 8:50 PM

Title: Re: Sems, Dharmata and Dharmadhatu

Content:

cephheidvariable said:

Hello dear friends,

Some quick questions for you guys, seeing as you've all been so helpful previously.

(1) When we refer to "Sems" in the sense of Dzogchen, are we referring to all of the

ayatanas? Or just that of mental ideation?

Malcolm wrote:

It refers to all afflictive ideation.

cephheidvariable said:

(2) Should I be concerned about ending up in Vajra Hell, haven taken DI with ChNNR and received one lung for a ngondro text, with no other empowerments? I've seen that Sam Bercholz -- of Shambhala Publications -- has a new book called "A Guided Tour of Hell." If one of the senior students of Thinley Norbu Rinpoche ended up there, what hope is there for me?

Malcolm wrote:

Last I knew, Bercholz was alive and well.

cephheidvariable said:

And finally, (3) I seem to recall Allan Wallace saying that Dharmata is a shortening of dharmadhatu? I assume this is incorrect, what is the relationship of these two terms. I have been working with the hypothesis that dharmadhatu kind of refers to what would be called in set theory "the set of all possible sets/elements." Is this incorrect?

Malcolm wrote:

Dharmatā can refer to many things. In this context it refers to the emptiness of a single thing; dharmadhātu refers to the emptiness of all things.

Author: Malcolm

Date: Thursday, March 30th, 2017 at 8:38 AM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

Fa Dao said:

Malcolm, I get that Rainbow body=Buddhahood...what I was wondering was if there is anything written about the process/experience of Rainbow body found specifically in the Dzogchen Tantras or commentaries?

Malcolm wrote:

There is.

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 11:30 PM

Title: Re: Does it matter if you reveal your yidam?

Content:

Boomerang said:
yidam

Malcolm wrote:

"Yi dam" means "promise," actually. Thus, if you are a Dzogchen practitioner, your promise is vidyā. If you say that you are a Dzogchen practitioner, you are essentially claiming that vidyā is your yidam. Everything else is secondary.

Boomerang said:

So when a person on Dharmawheel says they practice Dzogchen they are openly claiming that vidyā is their yidam, and this doesn't break vows of secrecy like it would in Mahayoga or Highest Yoga Tantra? Is it only harmful when you talk about Dzogchen with the wrong person, such as a person with no interest in dharma?

Coincidentally, one of the aforementioned biographies was of your late guru, Yeshe Dorje Rinpoche. I wonder if the circumstances regarding secrecy were different or him, since he was constantly revealing his attainments by doing his job. What do you think?

Two other gurus who openly talk about deities they practice are Garchen Rinpoche and Namkhai Norbu Rinpoche. Is this a subtle way of saying, "I have attained siddhi, so there's nothing for me to lose by revealing this?" Or maybe it's okay for them to reveal those yidams because they aren't the main yidam?

Malcolm wrote:

Anytime you take an empowerment, you are making a commitment to that method of practice from now until awakening. That is essentially what a yidam is, i.e., a commitment to the path of awakening. The whole idea of "special yidams" is a bit of quasi theistic superstition. It does not matter who anyone's yidam is since the continuum of pristine consciousness of all yidams is the same.

People have karmic relations with this or that practice. But in reality, everyone in Mahāyāna has the same yidam: buddhahood.

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 9:27 PM

Title: Re: Does it matter if you reveal your yidam?

Content:

Boomerang said:
yidam

Malcolm wrote:

"Yi dam" means "promise," actually. Thus, if you are a Dzogchen practitioner, your promise is vidyā. If you say that you are a Dzogchen practitioner, you are essentially claiming that vidyā is your yidam. Everything else is secondary.

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 8:44 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

zenman said:

Is there buddhahood without rainbow body? Is Yeshe Lama another name for buddhahood? Or Kuntu Zangpo?

Malcolm wrote:

Yes, there is a kind of Buddhahood without rainbow body. And to your second question, yes.

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 7:47 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

Fa Dao said:

Can you elaborate or is there just not much that is written?

Malcolm wrote:

Rainbow body is buddhahood. So any standard description of a Buddha's experience of the inexhaustible ornamental wheel of the body, speech, mind, qualities, and activities of the Buddha would apply.

M

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 4:24 AM

Title: Re: Yamantaka with Protection Sphere

Content:

conebeckham said:

Just keep in mind that the Yamantaka practice done in Drikung, with Garchen Rinpoche, differs from the Vajrabhairava practices that Geluk folks do.

Drikung's Yamantaka is a terma. Nyingma tradition.

Malcolm wrote:

its actually a kama tradition (from Nubchen) reinforced with pure visions.

I have seen the original six armed Yamantaka statue at Samye, made in India. It looks very little like Tibetan representations.

Author: Malcolm

Date: Wednesday, March 29th, 2017 at 12:58 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

dzogchungpa said:

Possibly of interest:

https://www.academia.edu/2430819/Simulating_Liberation_The_Tibetan_Buddhist_Game_Ascending_the_Spiritual_Levels_

Malcolm wrote:

Chogyal Namkhai Norbu's

http://shangshung.org/store/index.php?main_page=product_info&products_id=574 has 108 total positions, and includes the 13 dimensions where Dzogchen is taught. The Muslim hells are the hardest from which to escape, apart from Vajra Hell.

Author: Malcolm

Date: Tuesday, March 28th, 2017 at 10:30 PM

Title: Re: Rainbow Body in Dzogchen Tantras?

Content:

Fa Dao said:

Are there any of the Dzogchen Tantras or commentaries that talk specifically about what its like to have rainbow body? How one functions? what it "feels" like? All that we are told as Dzogchen practitioners is how to get there and that its the ultimate but that seems to be as far as it goes....

Malcolm wrote:

Spontaneously and blissful.

Author: Malcolm

Date: Tuesday, March 28th, 2017 at 9:19 PM

Title: Re: Book on Non Conceptualization?

Content:

Tirisilex said:

Can someone please suggest a book on Non conceptualization.. I tried a search on Amazon and got nothing. I really want to explore the concept of non conception.

Malcolm wrote:

You should look at Klaus Dieter Mathis writings on Kagyu Mahāmudra.

Author: Malcolm

Date: Tuesday, March 28th, 2017 at 8:47 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

zenman said:

I have been waiting for a month to get my user account activated at the website to access webcast replays. I have sent two emails to the addresses given about this without answer. Any ideas?

Leif said:

I believe webcast replays are generally only accessible to IDC members.

zenman said:

I am talking about membership, cost me 130 euros. Are there different kinds of memberships?

Malcolm wrote:

You have to go through your local gakyil.

Author: Malcolm

Date: Monday, March 27th, 2017 at 9:46 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

smcj said:

Instantaneous types are the most rare since you would need a high degree of past-life realization & familiarity as well as having met conducive circumstances in this life. My Gelug teacher elaborated on this by saying that instantaneous enlightenment is really a fiction. The "work" of dharma practice is always there, but it may be in a previous life and therefore unseen. Thus if viewed from this life only it may appear as effortless and instantaneous but that is simply not seeing the entire picture.

Malcolm wrote:

It is not a fiction, but it is as rare as a star seen during the daytime.

Author: Malcolm

Date: Monday, March 27th, 2017 at 8:41 PM

Title: Re: Is Kunjed Gyalpo the word of Garab Dorje ?

Content:

florin said:

In a way i consider the kunjed gyalpo collection as a reactionary tantra against the schema of 8 yanas and their methodologies.

Malcolm wrote:

I prefer to consider it a dialogue.

florin said:

But how well known was this schema at the time of Garab Dorje ?

Malcolm wrote:

If the nine yāna scheme existed in India, it was among a very small circle of scholars,

and quite late (i.e. late 8th century). There is zero chance the Kun byed rgyal po is something other than a Tibetan compilation of disparate texts— some Indian, some Tibetan— forged into whole sometime in the late ninth, early tenth century.

florin said:

My thoughts are that the repeated rejection of this schema it was generated as a reaction and a response to an already existing audience that was already familiar with this schema.

Malcolm wrote:

There is a long history in India of masters who practiced graduated paths and then came to consider them provisional. The earliest wave of these people are represented by Śrī Siṃha, Vimalamitra and so on. Later on we have Saraha and Vairocanaṣita (an 11th century Indian who travelled to Tibet and stayed there, who was responsible for translating many of Saraha's more radical dohas).

Author: Malcolm

Date: Monday, March 27th, 2017 at 2:47 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

kirtu said:

That's why I'm surprised that you chose that metaphor.

Kirt

Malcolm wrote:

I chose that metaphor because it is a traditional one in Dzogchen. For example, Mañjuśrīmitra's Meditation on Bodhicitta is nicknamed " rdo la gser shun," Smelting Gold from Ore.

Mipham states:

Having established the intrinsic, natural uniformity of the mind of perfect realization [byang chub sems, bodhicitta], the ultimate dharmatā, as the unmistakable meaning of the Great Perfection, the intimate instruction of how to meditate is the treatise exemplified by a skilled smith smelting the element of gold in gold ore into liquid, meaning that it is actually extracted, which uses the principle of connecting the example and the meaning.

Author: Malcolm

Date: Monday, March 27th, 2017 at 2:27 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Malcolm wrote:

The approach of Dzogchen is like smelting ore to extract gold.

kirtu said:

The smelting metaphor is a transformation, a fabrication.

Why is the approach not actually more like testing the gold and then realizing/confirming that it really is gold? The preliminaries maybe are more like smelting just as purification but once introduced then it is training in confidence, etc.

Kirt

Malcolm wrote:

No, it is not a transformation nor a fabrication. You are not changing one thing into another thing. You are not creating something new.

Author: Malcolm

Date: Monday, March 27th, 2017 at 1:34 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

Then I will be better equipped to be a barista. In general, I will be more literate and more adaptable than someone with a technical degree or technical school education. You see, I am a great believer in education purely for the sake of learning.

binocular said:

Have you ever actually have to live and work like this?

Malcolm wrote:

Sure. I worked a dishwasher for many years, then as a house painter, etc.

Author: Malcolm

Date: Sunday, March 26th, 2017 at 9:51 PM

Title: Re: "Deaths of despair"

Content:

dreambow said:

"People with liberal arts educations are generally better equipped in life" well in my neck of the woods you may end up working as a barista.

Malcolm wrote:

Then I will be better equipped to be a barista. In general, I will be more literate and more adaptable than someone with a technical degree or technical school education.

You see, I am a great believer in education purely for the sake of learning.

Author: Malcolm

Date: Sunday, March 26th, 2017 at 8:48 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Grigoris said:

In which case you are saying that conventional mind can be enlightened (experiences enlightenment), or that is enlightened already (but not perceived of as enlightened)?

Malcolm wrote:

The approach of the Sakyapas and Gelugpas is alchemical— they want to take the base matter of the five aggregates and transform them into the five wisdoms.

The approach of Dzogchen is like smelting ore to extract gold.

Author: Malcolm

Date: Sunday, March 26th, 2017 at 8:17 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

The GOP, etc., understand that liberally educated people are their worst nightmare. So they have sought to cut funding for liberal, comprehensive education where people are taught to think for themselves.

Wayfarer said:

That's a depressing thought. I wonder if that is a conscious decision as much as one of the many consequences of 'economic rationalism', i.e. regarding education as being a function of the 'market-driven economy'?

I must say, I had an excellent education at Uni of Sydney. When I finished the Buddhist Studies degree, the address given at my Graduation Ceremony was on the theme of 'an unexamined life is not worth living'. It captured so many excellent points about a true liberal arts education and the ability to think for oneself.

(The subjects I have studied have never really been directly relevant to my means of livelihood - in fact that is an major issue in some ways - but on the other hand, I've gained an understanding that I never would have done had I studied law or medicine, which is what my family background would have suggested.)

I think one of the obvious problems of Western culture, generally, is nihilism - the death of meaning, community, a sense of relatedness to those around you and the cosmos. I think many people are dying of loneliness and meaninglessness. In much poorer environments, I suspect that people are less prone to suicide because they're fully occupied just trying to survive, so they don't sit around and wonder 'why am I doing this?'

Malcolm wrote:

People with liberal arts educations are generally better equipped in life.

Author: Malcolm

Date: Sunday, March 26th, 2017 at 4:53 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

conebeckham said:

Solidifying either a "conventional mind" or a "nature of Mind" are just conceptual traps, and, as Malcolm said, not helpful. This is a real crucial point, I think. That's why too much talk is not useful, esp. here on the Internet.

Malcolm wrote:

Since there are no phenomena that are not one's mind, the diversity [as mind] is the mind series. The sole intent of these [texts] is to refute that the mind is anything other than the self-originated pristine consciousness.

-- Longchenpa.

Author: Malcolm

Date: Sunday, March 26th, 2017 at 1:52 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Grigoris said:

It is a question, not a suggestion. That is why there are question marks in the statement. There seems to be a distinction between ... and ... but the question is whether they have the same nature or not.

Malcolm wrote:

The mind essence (sems nyid, cittatā) is the essence or nature of the mind by definition. What does it mean to say mind essence? It means that the mind's essence is inseparable clarity and emptiness. There is no nature of the mind beyond this. It is also not meaningful to speak of a further nature of the mind essence.

conebeckham said:

Would you say the crucial point is whether one "sees" this clarity/emptiness, or not? And for how long? At some point, with training, one "always sees" this clarity/emptiness?

Malcolm wrote:

The nature of the mind is seen in a moment of unfabricated consciousness. This moment of seeing is called vidyā. The difference between buddhas and sentient being solely depends on how fragmented this vidyā is. In buddhas vidyā is unbroken and continuous; in sentient beings it is fragmented and discontinuous.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 9:12 PM

Title: Re: "Deaths of despair"

Content:

dreambow said:

Interesting, a lot of people I know with university degrees are unemployed or under employed. The few I know who have full time jobs have no job security as they are all on contracts. Many jobs have been outsourced to India or the Philippines. It's hard to compete with these low wage countries. Of course universities are being run like businesses and have been run that way for many years, so students often from Asia who pay up front can usually get into any subject they please and are often passed accordingly. Money speaks louder than ability.

Every second student is clamouring to get into commerce, banking and become an economist....its the buzz word, its your ticket to employment.

Yes many people are sad and dispirited.

Malcolm wrote:

It is the nature of samsara to be sad and dispirited. That said, the US has disinvested in education, and has done so for decades, since Reagan. It was deliberate. The GOP, etc., understand that liberally educated people are their worst nightmare. So they have sought to cut funding for liberal, comprehensive education where people are taught to think for themselves.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 9:02 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Grigoris said:

Are you saying that "conventional mind" has a different nature than "the nature of mind"???

Marc said:

Hi Grigoris

Are you somehow suggesting that the distinction between sems and sems nyid isn't a crucial key point in Dzogchen ?

Grigoris said:

It is a question, not a suggestion. That is why there are question marks in the statement. There seems to be a distinction between ... and ... but the question is whether they have the same nature or not.

Malcolm wrote:

The mind essence (sems nyid, cittatā) is the essence or nature of the mind by definition. What does it mean to say mind essence? It means that the mind's essence is inseparable clarity and emptiness. There is no nature of the mind beyond this. It is also

not meaningful to speak of a further nature of the mind essence.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 8:46 AM

Title: Re: "Deaths of despair"

Content:

Rakz said:

For what?

Malcolm wrote:

For being a learned, cultured person with a sense of history and perspective.

STEM programs are fine, but they need to be supplemented by ample amounts of Liberal Arts.

For example, people with Liberal Arts degrees often make much better programmers than STEM graduates, because they have more flexible thinking.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 8:34 AM

Title: Re: "Deaths of despair"

Content:

Rakz said:

Maybe this has more to do with the failure of second/third wave feminism? Studies have shown that women are much less happier than they were in the 50s. I wonder why.

Malcolm wrote:

Really? What studies? By whom?

Rakz said:

<http://www.dailymail.co.uk/femail/article-1189894/Women-happy-years-ago-.html>

Malcolm wrote:

The study does not support your thesis that this is a result of the failure of feminism. The study specifically states that "Rather than immediately inferring that the women's movement failed to improve the lot of women, we conclude with a simple taxonomy for organizing alternative explanations of this paradox."

They then address the issue of feminism in a nuanced fashion, "Finally, the changes brought about through the women's movement may have decreased women's happiness. The increased opportunity to succeed in many dimensions may have led to an increased likelihood of believing that one's life is not measuring up. Similarly, women may now compare their lives to a broader group, including men, and find their lives more likely to come up short in this assessment. Or women may simply find the

complexity and increased pressure in their modern lives to have come at the cost of happiness."

It also says, "It has been recognized that an individual's assessment of their well-being may reflect the social desirability of responses and Kahneman (1999) argues that people in good circumstances may be hedonically better off than people in worse circumstances, yet they may require more to declare themselves happy. In the context of the findings presented in this paper, women may now feel more comfortable being honest about their true happiness and have thus deflated their previously inflated responses."

But quite frankly, not a single one of the woman that I know would dream of trading in their independence and so on for some putative happiness that exists on TV in Ozzie and Harriet land.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 5:35 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

I was referring adversarial conditions in contemporary society which render less-educated people less marketable for jobs, etc.

binocular said:

In which case, it is not education itself that provides people with better tools and resources to deal with adversarial conditions. Education is just a means to an end in our particular system.

But education doesn't really solve anything, it just shfits the same problem to another level. Education only offers an advantage to a person as long as enough other people don't get that education. But when more people get that education, the competition is just the same, and many lose out again. IOW, you could educate everyone, and many people would still be unemployed. This is because our systems of production are far too efficient for everyone to have room to have a job.

Rakz said:

Only useful education is a STEM degree, but even that is no guarantee of a job nowadays.

Malcolm wrote:

Total nonsense. We need more liberal arts education, not less.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 5:34 AM

Title: Re: "Deaths of despair"

Content:

PuerAzaelis said:

Right. The article made it clear that while similar deaths in Hispanic and black communities were decreasing, the aggregate ratio remains far higher than in white communities. But - the headline essentially means that the community with the best mental health is deteriorating. The headline did not say that the communities with the worst mental health were improving. So I'd say the odd focus of the article means that an improvement of mental health in Hispanic or black communities is not characterized as a relevant success of American culture.

Malcolm wrote:

Precisely. White women have been offing themselves with drugs and alcohol for decades and decades. Mommy's little helper and all that,

Rakz said:

Maybe this has more to do with the failure of second/third wave feminism? Studies have shown that women are much less happier than they were in the 50s. I wonder why.

Malcolm wrote:

Really? What studies? By whom?

Author: Malcolm

Date: Saturday, March 25th, 2017 at 3:07 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

I was referring adversarial conditions in contemporary society which render less-educated people less marketable for jobs, etc.

binocular said:

In which case, it is not education itself that provides people with better tools and resources to deal with adversarial conditions. Education is just a means to an end in our particular system.

But education doesn't really solve anything, it just shifts the same problem to another level. Education only offers an advantage to a person as long as enough other people don't get that education. But when more people get that education, the competition is just the same, and many lose out again. IOW, you could educate everyone, and many people would still be unemployed. This is because our systems of production are far too efficient for everyone to have room to have a job.

Malcolm wrote:

I have always understood education to mean "being trained how to think." That has been missing in the US educational system for anyone who is not had access to good primary, secondary and higher education. That access is becoming increasingly rare.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 1:47 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

People with less education have fewer tools and resources to deal with adversarial conditions.

binocular said:

This needs elaborating.

What education does one get in school that provides the student with better tools and resources to deal with adversarial conditions? They generally don't teach life skills in schools. But it does take a lot of life skills to successfully complete a course of education.

Malcolm wrote:

I was referring adversarial conditions in contemporary society which render less-educated people less marketable for jobs, etc.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 1:41 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

conebeckham said:

Can we agree that you won't "see" either clarity or emptiness, but you will somehow experience the nature of empty clear awareness?

After all, as Karmapa Rangjung Dorje said, "even the Buddhas do not see it."

Tsongkhapafan said:

Why would experiencing the conventional nature of the mind lead to an experience of emptiness? Our mind is obscured and we perceive all phenomena as inherently existent including the mind. Without specific meditation on emptiness you will never perceive the empty nature of things and you certainly won't simply by focusing on conventional truths.

conebeckham said:

Who said anything about meditating on conventional nature of mind? Not me. Not the Dohas or Upadeshas, really, either. That is your own fabricated conclusion. I don't think you read the Upadesha from Tilopa, because you would not mistake the object if you had read it, and the commentary by Khenchen Thrangu Rinpoche.

I do wish you would read outside your own ghost-written tradition, with an attempt to be open-minded and with no tortured attempts to turn words and meaning to your purpose.

It's transparent and intellectually dishonest.

Nowhere in the upadesha, nor in any of the quotes I have provided in this thread, does anyone suggest "conventional mind" to equate with primordial awareness. If you assert that "Nature of Mind," the empty yet cognizant awareness which is nonconceptual and without beginning or end, is conventional, please provide sources from sutra, Tantra, or upadesha to support this assertion. Frankly, every quote and every source provided thus far, and every Doha and pith instruction any of us could trot out in future, contradicts your position when read plainly without superimposition or needless twisting.

You can continue to parrot your dogma to the end of time and you will still have no idea what the Mahasiddhas are talking about in their pith instructions. You've gotten in your own way. I cannot say it more plainly. Go read and contemplate the Ganges Mahamudra Upadesha Tilopa spoke to Naropa, and read the commentary from the master, Thrangu Rinpoche, it is a gift--do not throw it away carelessly or break it.

Malcolm wrote:

Most of the confusion here results from the fact that in the Great Perfection, the three kāyas are regarded as the path appearances, and not the result. Since TKF has no idea about this, he is naturally confused about it.

Author: Malcolm

Date: Saturday, March 25th, 2017 at 12:08 AM

Title: Re: "Deaths of despair"

Content:

Malcolm wrote:

So you mean all the despair of blacks, latinos, and women amounts to nothing? It is only a failure of American Culture when white men start to off themselves through drugs, alcohol and depression?

PuerAzelis said:

Right. The article made it clear that while similar deaths in Hispanic and black communities were decreasing, the aggregate ratio remains far higher than in white communities. But - the headline essentially means that the community with the best mental health is deteriorating. The headline did not say that the communities with the worst mental health were improving. So I'd say the odd focus of the article means that an improvement of mental health in Hispanic or black communities is not characterized as a relevant success of American culture.

Malcolm wrote:

Precisely. White women have been offing themselves with drugs and alcohol for decades and decades. Mommy's little helper and all that,

It is interesting too to note that addiction rates are much lower in Europe in general.

Author: Malcolm

Date: Friday, March 24th, 2017 at 9:22 PM

Title: Re: "Deaths of despair"

Content:

Wayfarer said:

That is very sad and also very concerning. I see it as a sign of the real failure of American culture, society and politics, on a deep level.

Malcolm wrote:

So you mean all the despair of blacks, latinos, and women amounts to nothing? It is only a failure of American Culture when white men start to off themselves through drugs, alcohol and depression?

Wayfarer said:

This sense of despair is what got Trump elected - he promised that he can turn it around.

Malcolm wrote:

77,000 votes got Trump elected. Please bear in mind he lost the popular vote by 3 million+

Wayfarer said:

But, it's a terrible situation, made worse by the fact that really nobody in Government - or nobody who gets any media - is doing anything to address it.

Malcolm wrote:

The reality is that the correlation does not track ethnic identity, it tracks education. People with less education have fewer tools and resources to deal with adversarial conditions.

If there is a correlation with the Government policies, the correlation lies in the steep cuts to public education and related funding since the Reagan era.

Author: Malcolm

Date: Friday, March 24th, 2017 at 8:55 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapafan said:

A merely imputed self does exist.

Malcolm wrote:

There are two kinds of imputation: valid and false.

The imputation of a self is a false imputation. That false imputation exists, but the self it

imputes does not.

Author: Malcolm

Date: Friday, March 24th, 2017 at 2:18 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Malcolm wrote:

His Buddhism is a result of a thousand years of doctrinal politics

Tsongkhapafan said:

Buddhadharma is really not about politics at all.

You can blame certain Dalai Lamas for corrupting political elements.

Malcolm wrote:

No, I was talking about the ancient politics of Sba bzhed annals. etc., sources you use without even realizing it. Where do you think all this nonsense about Hashang comes from to begin with? But you have no idea. You just inherited a doxology that you have never seriously questioned nor critically examined, taking myths and legends to be historical facts.

Author: Malcolm

Date: Friday, March 24th, 2017 at 2:10 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

conebeckham said:

One thing I do want to make clear, though, is that it is always good to recognize the limits of one's experience and knowledge. You make black/white assertions quite a bit, you know, and the BuddhaDharma doesn't really operate that way. 84,000 teachings, you know? Expedient Meaning.

Tsongkhapafan said:

I agree it's good to recognise one's limits.

As far as black and white assertions are concerned, just because things are empty doesn't mean you can believe anything. Missing out important parts of the path in the name of a 'pathless path' isn't going to lead anywhere.

Malcolm wrote:

That is the point, there is nowhere else to go.

Author: Malcolm

Date: Friday, March 24th, 2017 at 1:41 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

conebeckham said:

You make black/white assertions quite a bit, you know, and the BuddhaDharma doesn't really operate that way.

Malcolm wrote:

His Buddhism is a result of a thousand years of doctrinal politics, based in part on annals written to bolster Pro-Indian clans over Pro-Chinese clans. This is why these conversations always degenerate into "Your view is Hashang"!

But we know, from a clear study of Samten Migdron, that Hashang's nongradualist view, based on definitive sūtras, was much more profound than Kamalashila's view, based as it was on provisional sūtras.

Author: Malcolm

Date: Friday, March 24th, 2017 at 1:21 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapafan said:

There's a reason why there are four empowerments in HYT - they plant the seeds for the four bodies of a Buddha. Cultivating one seed, i.e., that planted by the fourth empowerment, is not sufficient.

Malcolm wrote:

It is absolutely sufficient:

Tsongkhapafan said:

Actually, it really isn't. The Sambhogakaya arises from the Dharmakaya and the Nirmanakaya emerges from the Sambhogakaya due to having trained in the three bringings of generation and completion stage; in other words, the two stages. Do you think this happens automatically? If there is no motivation, no love, no great compassion, no bodhichitta, no three bringings, none of this will happen automatically. You can't build a house without a solid foundation.

How many stages are you missing out? renunciation? Bodhichitta? Correct view of emptiness?

Don't be in too much of a rush because you'll miss something important.

As for the Chandrakirti analogy, consequences are a useful way of realising emptiness but syllogisms are also important and play their part - don't be in a hurry to bin something that might be important. Even contemplating consequences is a gradual path.

Malcolm wrote:

When you realize dharmakāya, everything else happens automatically. Since the three kāyas are innate, there is no need for effort on a path to realize them. In fact, effort obscures them.

Author: Malcolm

Date: Thursday, March 23rd, 2017 at 10:45 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapafan said:

There's a reason why there are four empowerments in HYT - they plant the seeds for the four bodies of a Buddha. Cultivating one seed, i.e., that planted by the fourth empowerment, is not sufficient.

Malcolm wrote:

It is absolutely sufficient:

For example, the trikāya chapter in the Suvarnaprabhāsa Sūtra states:

For example, lightening arises in an empty sky and light appears based upon lightening. Likewise, the sambhogakāya appears based on dharmakāya and the nirmanakāya appears based on the sambhogakāya.

The Mahāyāna-sūtrālaṃkāra states:

The divisions of the kāyas of the buddhas are the svabhāvakāya and the sambhogakāya, and the other one is the nirmanakāya.

The first two are supports.

And:

The svabhāvakāya is uniform, subtle, connected with [the sambhogakāya], exhibits the enjoyment of all joys, and is asserted as the cause of the abundance of the sambhogakāya.

The svabhāva/dharmakāya is what one realizes for oneself. This realization spontaneously produces the other two kāyas. Therefore, it is sufficient to realize the dharmakāya alone.

The difference is that people of your inclination, gradualists, are algorithmic in their approach and understanding of practice and realization. People of our inclination, non-gradualists, are dialectical in our approach and understanding of practice and realization.

In fact, the whole Prasanga approach of Candrākīrti makes gradualism unnecessary. Just as one does not need to use syllogism (a form of algorithm) to demonstrate emptiness, and can demonstrate emptiness through consequences (a form of dialectics), likewise, one can realize dharmakāya dialectically, without the need to go step by step. Even in sūtrayāna, such persons are called thod rgal bas, people who skip stages.

Author: Malcolm

Date: Thursday, March 23rd, 2017 at 2:14 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapa said:

as I have said before, generation stage is an essential part of the spiritual path and cannot be bypassed.

Malcolm wrote:

It is not essential in the least.

Tsongkhapa said:

Buddha Vajradhara, Tilopa, Naropa and all realised Tantric adepts disagree with you.

Malcolm wrote:

No, they don't.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 11:56 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

heart said:

Perhaps I am expressing myself badly, I am rather saying that bskyed rim doesn't really work without rDzogs chen.

/magnus

Malcolm wrote:

I can go along with that.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:49 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapa said:
as I have said before, generation stage is an essential part of the spiritual path and cannot be bypassed.

Malcolm wrote:
It is not essential in the least.

Author: Malcolm
Date: Wednesday, March 22nd, 2017 at 8:48 PM
Title: Re: Mahamudra or Dzogchen without tantric empowerment?
Content:
heart said:
Thinking you need perfect shamata to arrive at vipassana is common but the truth is that shamata always have some vipassana. In fact it is impossible to develop shamata without a little bit of vipassana.

Malcolm wrote:
Really, so all Hindus have a little bit of vipaśyāna in their śamatha? Really?

heart said:
In the same way completion is impossible without development and development without completion. It is, or should be, integration with the natural state.

Malcolm wrote:
If we take you seriously, you are claiming that rDzogs chen is impossible without bskyed rim and rdzogs rim!

Author: Malcolm
Date: Wednesday, March 22nd, 2017 at 8:37 PM
Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?
Content:
dreambow said:
How to define liberation: "Not being bound, attracted or repulsed by any one particular 'realm' is called the dawning of the Svabhavikakaya in the mindstream. When activities of body, speech and mind no longer entail karmic consequences, one is said to have attained Abhisambodhikaya (perfect kaya of complete awakening)"
Many definitions and all true pointers.

Malcolm wrote:
I think you need to study the stages of the path a little more systematically.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:36 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Stefos said:

What my ultimate goal in picking apart things, per se, is that there are people who cannot even understand Mahamudra, Dzogchen, Tantra or deeper levels of "meditative absorption" or Jhanas, let alone "attain" it or them, what have you.

Malcolm wrote:

Dzogchen/mahāmudra are for everyone who wishes to understand them.

Stefos said:

If the perception isn't there, the understanding of the concept isn't there.

If a physiological problem is present such as a TBI, Schizophrenia (full blown) or Wet brain syndrome....things get even more dicey.

Malcolm wrote:

This called "lacking a precious human birth."

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:32 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapafan said:

Would you accept that Mahamudra is a completion stage realisation, or is it something else?

Malcolm wrote:

“Mahāmudrā” is a mental imputation of the childish.

Virupa

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:30 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapafan said:

Hashang was wrong to want to abandon all conceptuality...

Malcolm wrote:

Classic example of fake news. Hashang's view is much more profound than the Kamalashila's. But centuries of misrepresentation and politics have obscured this fact.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 8:28 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Tsongkhapa said:

Conceptual minds create, and the conceptual minds of generation stage create the cause for completion stage experiences.

Malcolm wrote:

The purpose of the creation stage is remedy attachment to impure perception. The purpose of the completion stage is to eliminate attachment even to pure perception.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 5:14 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Matt J said:

No doubt, if the Dzogchen Atiyoga is the primordial vehicle, which rather than being a philosophical system is the direct, nonconceptual Vision (of) the primordial state, and which qua primordial vehicle is (as stated in the Samten Migdrön) the universal ancestor of all vehicles, by no means could it be circumscribed to a single religious system, a single country or a single culture.

--- Elias Capriles (DC instructor)

Malcolm wrote:

Indeed, Samantabhadra claims that all vehicles are his vehicles, he then sets out which of those vehicles view keep one trapped in samsara (60), and he then presents the nine vehicles which lead one out of it.

though my vehicles are inconceivable,

they are included in two categories:

samsara and nirvana.

Further, samsara includes: [53/b]

the false view and the eternalist view.

The false vehicle

is held to be 360 beliefs in a self.

The nine vehicles of course, are the vehicles of nirvana.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 5:06 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Matt J said:

It is logical to hypothetize that Shaivism may have had its roots in Bön, which prevailed in the region of Mount Kailash ever since Tönpa Shenrab Miwochei established it there some 3.800 years ago, and which contains its own Dzogchen teachings, part of which may have leaked into Shaivism.

--- Chogyal Namkhai Norbu

Malcolm wrote:

I am afraid that this speculation by Norbu Rinpoche cannot stand up to scrutiny. We can hypothesize all we want, but especially when there is counterfactual evidence, such a hypothesis cannot stand. There are no Great Perfection teachings in Shaivism, Kashmiri or otherwise.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 5:01 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

zenman said:

How about on purely mental level?

Malcolm wrote:

Not sure what you mean.

zenman said:

How about on purely mental level?

Vasana said:

Dzogchen Semde is probably the most mind oriented in terms of it's approach to practice- i.e, no deliberate modification of body or breath or any visualization.

Malcolm wrote:

No, this is wrong. "Sems sde" also involves prāṇayāma, etc.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 4:58 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

heart said:

I don't agree. Doing the generation stage make you have experiences that can't be grasped or understood by conceptual ideas. If Dharma was a conceptual idea everyone would have figured it out by now, enlightenment would be a university course.

Malcolm wrote:

The creation stage is completely conceptual. Experiences are nothing but concepts. The reason we have a completion stage to begin with is to remedy the conceptuality of the creation stage.

heart said:

That is only true if you practice them in that order, the annutaratantra style. In the Nyingma they are inseparable development and completion once you received the direct introduction.

Malcolm wrote:

Even in the gsar ma schools, creation and completion are supposed to be practiced as an inseparable unity. Nevertheless, in fact people generally practice sadhanas, regardless of school, in two phases. Even if you are practicing the creation stage and completion stage inseparably, the fact is that the reason you do so is because the creation stage is completely conceptual since it is based in words and concepts.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 1:47 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

heart said:

I don't agree. Doing the generation stage makes you have experiences that can't be grasped or understood by conceptual ideas. If Dharma was a conceptual idea everyone would have figured it out by now, enlightenment would be a university course.

Malcolm wrote:

The creation stage is completely conceptual. Experiences are nothing but concepts. The reason we have a completion stage to begin with is to remedy the conceptuality of the creation stage.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 1:34 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

Malcolm wrote:

Yantra yoga, pranayāma, etc., are all practices which in Dzogchen do not require deity yoga. In general, one can understand that Dzogchen utilizes many methods from the completion stage without requiring the creation stage.

zenman said:

How about on purely mental level?

Malcolm wrote:

Not sure what you mean.

Author: Malcolm

Date: Wednesday, March 22nd, 2017 at 12:47 AM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

zenman said:

What are the names of those methods that do the same preparation without deities?

Malcolm wrote:

Yantra yoga, pranayāma, etc., are all practices which in Dzogchen do not require deity yoga. In general, one can understand that Dzogchen utilizes many methods from the completion stage without requiring the creation stage.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 11:54 PM

Title: Re: Buddhahood in This Life

Content:

zenman said:

I saw the date for the lung (18.6.) but not the name and the way the lung is given. Is this information available yet?

Malcolm wrote:

It will stream live over the web. I will have more definitive information soon.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 11:52 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

zenman said:

No deity allergy here. I am just wondering if such a method exists or not. I suppose not based on your comments which I am grateful for.

Malcolm wrote:

Yes, many.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 10:50 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

zenman said:

Are there ways of practice of dzogchen or mahamudra that uses something else than tantric deity/ies as a method of practice?

Malcolm wrote:

There are many practices within Dzogchen that do not involve deity yoga. But one should not be allergic to deity practices if one is a Dzogchen practitioner.

Guru Yoga, however, is indispensable.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 10:08 PM

Title: Re: Are Tibetans racist?

Content:

tingdzin said:

IMO, "racism" is an imprecise and badly overworked word. In the present context, for example, are Tibetans really a "race"? What does the word mean, really? Certainly there are vast phenotypical (meaning visually apparent) differences between Tibetans who come from the border areas of Amdo, for example, and those who come from areas near Ladakh. I suspect there is also considerable genotypical variation. Similarly, there are Thai people who look like Chinese, Burmans, Malays, Khmer, etc., but there is a concept of "Thainess" that has more to do with cultural assumptions than physical appearance or even political citizenship.

A more precise word might be "ethnocentric". Granted, it does not lend itself to name-calling as well as the word "racist", but it seems more accurate in a lot of cases where the term "racism" is bandied about.

Malcolm wrote:

I have met a a number of Tibetans who have pretty negative attitudes about "mi nag pos," blacks. In Tibet, a lot of Tibetans are very bigoted towards Chinese Hui Muslims, and invent outrageous tales about them.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:55 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

monktastic said:

Other religions don't have refuge and bodhicitta. Of course, neither does Buddhism: it is the practitioners that have those things. For one who naturally takes refuge in the principle we happen to know as "Buddha," who knows what is possible?

Stefos said:

Monktastic,

The Theravadas don't have bodhicitta nor rlung nor Dharma protectors.

Malcolm wrote:

They have all three actually. Theravadin texts discuss vāyu/marut because it is part of the Indian system of medicine (Ayurveda). They have bodhicitta, in other words, one can take the bodhisattva vow in Theravada, they merely understand it quite differently than Mahāyāna. They indeed have dharmapālas, look at the <http://www.accesstoinsight.org/tipitaka/dn/dn.32.0.piya.html> in the Digha Nikāya

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:48 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Stefos said:

Monktastic,

The Theravadas don't have bodhicitta nor rlung nor Dharma protectors.

monktastic said:

Yes, and from the POV of much of Mahayana, they do not attain the same realization. This isn't the place to discuss that (nor am I the person to discuss it with), but given the very different metaphysical assertions they arrive at, it doesn't seem unreasonable. Perhaps it's not crazy to think there's more in common between the mystical traditions of different religions, than between any of them and their orthodox roots.

Hence: refuge in the principle that we (Mahayanists) just happen to call "Buddha."

Malcolm wrote:

According to all Mahāyāna texts, śrāvaka arhats, pratyekabuddhas and buddhas are all the same in terms of their liberation. The difference between them is omniscience.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:46 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

muni said:

How can there be nondual nature/dzogchen, while at the same time perceiving others with another nondual nature? Nondual = not one, not two, not many. Or no self-no other. And still there is perception of other selves with a characteristic which is believing in a self-nondual by its doctrine?

Malcolm wrote:

The Great Perfection, like all other expressions of Buddhadharma, posits that

individuals are unique and independent from one another. Everyone bears their own karma and results, everyone accumulates and purifies afflictions individually, everyone cycles through samsara on their own through the power of their own delusion.

The Buddha never rejected a conventional self, just as he never rejected the principle of the individual accumulation and ripening of karma.

The term "nondual" in Dzogchen texts, depending on context, either means freedom from the extremes of existence and nonexistence, or it means that we confuse our personal, individual experience of the world as a self and an other in absence of self and an other which can be established.

It does not mean that everything is one substance or one consciousness, etc. The latter proposition is a nonBuddhist point of view with no place in Buddhadharma at all.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:39 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

dreambow said:

How to define liberation is difficult.

Malcolm wrote:

The definition of liberation is consistent in Buddhadharma, from the canon of the śrāvakas to the tantras of the Great Perfection. In all these Buddhadharma traditions, liberation is defined as freedom from afflictions that cause rebirth in the three realms. Apart from that, there is no other liberation taught in Buddhadharma.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:37 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

dreambow said:

Ramana Maharshi said "One consciousness, equally distributed everywhere because of delusion we give it unequal distribution. No distribution, no everywhere"

The teachings of 'advaita' whether it be Ramana, Dattatreya or Nisargadatta is no different to Dzogchen 'the great perfection'. You can nit pick if you want but I can't see any glaring difference.

Malcolm wrote:

The Great Perfection is completely different than Advaita in any form.

In the Great Perfection, vdyā/rigpa is understood to be particular and unique to each sentient being. There is no "unified field" of vidyā or field of consciousness which permeates all beings in the Great Perfection. Those who believe so have not understood

a single word of Great Perfection teachings, much less a single word of the teachings of the Buddha.

Great Perfection Tantras explicitly reject the point of view you espouse above, going so far as to list Śāṅkarācārya in the list of 60 teachers who teach wrong view.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:32 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Stefos said:

Consider what R.M. said and then see "Does this match Mahamudra?" "Does this match Dzogchen?"

Malcolm wrote:

What RM says is consistent with Advaita, not Mahāmudra or Dzogchen.

Stefos said:

The Buddha himself did practice what his 2 famous teachers taught him, as is found in the Pali Nikayas.

Although not leading to liberation, he never said "Well.....you know.....just forget it because it's completely useless."

He used what they taught him.

Malcolm wrote:

The Buddha found the formless āyatana concentrations he was taught by Udraka Ramapūtra and Ārāla Kālāma useless in so far as they did not lead to liberation, but instead merely created traces for taking rebirth in the formless āyatanas. So, yes, he did state these were completely useless.

Most people do not realize that meditation is a kind of karma that creates results. When ordinary, common people meditate on the form realm dhyānas for the formless dhyānas they are creating seeds for rebirth in these realms. When Buddha meditated on these dhyānas he did so in order to observe that they were suffering, a cause for suffering, and that there was a cessation and a path from that suffering. When he had meditated and recognized the pernicious nature of all of these meditative "accomplishments," he entered the Vajropama-samadhi which destroyed every last trace of latent affliction which would cause rebirth in the three realms.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 9:23 PM

Title: Re: Mahamudra or Dzogchen without tantric empowerment?

Content:

zenman said:

Do teachings or practices of mahamudra or dzogchen without tantric empowerment, and deity practice, exist?

Malcolm wrote:

There is no dzogchen or mahāmudra practice without direct introduction, at minimum.

Deity yoga practice is meant for those who do not understand the meaning of dzogchen or mahāmudra directly. Deity yoga is the indirect means of realizing dzogchen and mahāmudra.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 5:17 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Grigoris said:

Which American identity?

binocular said:

Exactly. I think it was discussed earlier in this thread, or some other that while there is a strongly established concept of there existing and "American identity," it's not clear what that "American identity" actually is. American people keep talking about American this, American that, so one would think they mean something by it, but it's not clear what exactly they refer to. Perhaps this is what is the central characteristic of "American identity," even as it flies in the face of the concept of "identity" as such. I.e., identity as an empty shell or an outer layer under which it is not acceptable...

Malcolm wrote:

They are mostly referring to our national myth.

Author: Malcolm

Date: Tuesday, March 21st, 2017 at 12:31 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Stefos said:

I have yet to see any Buddhist writer or commentator confirm or affirm ANY meditative accomplishment from anyone outside of Buddhadharma.

dzogchungpa said:

Perhaps you should try talking to one privately.

Malcolm wrote:

Yes, because we all know how reliable personal opinions about such issues are,

especially when they fly in the face of 2500 years of consistent, reasoned assertions to the contrary by people counted in our tradition as awakened in their own right.

Author: Malcolm

Date: Monday, March 20th, 2017 at 9:23 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Joka said:

I'm confused, are you saying that there is no European collective ethnicity or identity?

Malcolm wrote:

Correct. There is no collective European ethnicity or identity.

binocular said:

I've often seen that Americans tend to think of Europe as basically similar to the US...

Malcolm wrote:

Americans are somewhat provincial in their outlook on the world. It is understandable, we are the new Rome.

Author: Malcolm

Date: Monday, March 20th, 2017 at 9:01 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Stefos said:

What's going on here between the polemics of Buddhadharma & Sanatana Dharma?
I have yet to see any Buddhist writer or commentator confirm or affirm ANY meditative accomplishment
from anyone outside of Buddhadharma.
Why is it that?

Malcolm wrote:

The Buddha and his disciples have always considered that nonBuddhists suffer from wrong view. That wrong view prevents them from attaining liberation.

Buddha declared in many places, "Outside of my Dharma and discipline, I do not see any liberated persons."

Author: Malcolm

Date: Monday, March 20th, 2017 at 5:36 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

zenman said:

I can appreciate the detailed articulation. But I do not think the recognition of the nature of mind is dependent on as complex articulation.

Malcolm wrote:

Upon what do you think it depends?

zenman said:

Guru.

Malcolm wrote:

And are there gurus who point out the nature of the mind outside of Buddhadharma? if so, who? And from whom did they receive this introduction?

Author: Malcolm

Date: Monday, March 20th, 2017 at 4:53 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Joka said:

[

Alright, what's wrong with people having a national identity then especially for various Europeans?

Malcolm wrote:

There is nothing wrong with people having ethnic or national identities, per se.

The problem arises when people discriminate against others based on imaginary differences between human beings based on ethnicity.

In fact, there is only one human race, and we live on one planet. We have to make this planet work for everyone, as best we can.

Author: Malcolm

Date: Monday, March 20th, 2017 at 4:41 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

zenman said:

I always felt it strange how buddhists are so keen to deny that people from other religions couldn't recognize their nature of mind.

Malcolm wrote:

It is not strange at all. Other religions do not even parse things in these terms. How can you realize something you cannot even articulate?

zenman said:

I can appreciate the detailed articulation. But I do not think the recognition of the nature of mind is dependent on as complex articulation.

Malcolm wrote:

Upon what do you think it depends?

Author: Malcolm

Date: Monday, March 20th, 2017 at 3:14 AM

Title: Re: Any Vajrayana centers in or near Iowa/Minnesota border?

Content:

Grigoris said:

No I'm not moving, I am asking on behalf of a friend of mine.

Malcolm wrote:

Lama Dawa

<http://saraswatibhawan.org>

Author: Malcolm

Date: Monday, March 20th, 2017 at 3:11 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

zenman said:

I always felt it strange how buddhists are so keen to deny that people from other religions couldn't recognize their nature of mind.

Malcolm wrote:

It is not strange at all. Other religions do not even parse things in these terms. How can you realize something you cannot even articulate?

Author: Malcolm

Date: Monday, March 20th, 2017 at 3:10 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Malcolm wrote:

Otherwise, the consequence is that one is asserting that Padmasambhava is asserting, contra all sūtras on the subject, that the self of the nonBuddhists is equivalent with the tathāgatagarbha, the all-basis, and so on.

Grigoris said:

It seems to me that what he is saying is that the Tirthika confuse their experience of the all-basis and mistakenly label it as a "self".

None of my teachers have ever claimed that Mahamudra is a quality/state of relative mind, so it seems bizarre to me that it should be equated in this manner.

Malcolm wrote:

The mahāmudra of the basis is the all-basis. The all-basis mind has a relative aspect as well as an ultimate one. It is also often said that in mahāmudra texts that buddhahood cannot be found outside of the mind. For example, Tilopa says "When the mind lacks a reference point, this is mahāmudrā."

Author: Malcolm

Date: Monday, March 20th, 2017 at 1:31 AM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

Malcolm wrote:

This is a common misunderstanding of this passage. What the passage is actually referring to is the different names people have for the mind, the relative aspect...

Grigoris said:

Tathāgatagarbha, Mahāmudra and the All-basis as names for the relative mind?

Malcolm wrote:

Definitely. For example, in Dzogchen teachings (of which this text is one), the all-basis(kun gzhi, ālaya) is considered merely a repository of traces. It is different than the the basis (gzhi, sthana). In the Yogacara school, tathāgatagarbha is considered to be another name of the ālayavijñāna.

Otherwise, the consequence is that one is asserting that Padmasambhava is asserting, contra all sūtras on the subject, that the self of the nonBuddhists is equivalent with the tathāgatagarbha, the all-basis, and so on.

On the other hand, the text later clarifies the meaning of the madhyamaka, tathāgatagarbha, ordinary mind, and ālaya with respect to vidyā, but it never invokes the self of the nonBuddhists in that discussion.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 9:17 PM

Title: Re: Dzogchen/Mahamudra & Vichara.....same or different?

Content:

zenman said:

The book, Self-liberation through seeing with naked awareness (trans. John Myrdhin Reynolds), which is a teaching of Guru Rinpoche, says that the views of the tirthikas, the

buddhists and the dzogchen refer to the same truth, on page 12.

Malcolm wrote:

This is a common misunderstanding of this passage. What the passage is actually referring to is the different names people have for the mind, the relative aspect.

"The so-called mind is knowing (rig rig) and clear (tur tur),

With respect to its existence, it does not exist as even one thing;

with respect to a source, it is the source of the variety of samsara and nivana, happiness and suffering.

With respect to assertions about it, there are assertions about it according to eleven vehicles.

It [the mind] is given inconceivable individual names.

(1) Some call it "the mind-essence," "the mind-essence."

(2) Some non-Buddhists give it the name "the self."

(3) Śrāvakas call "oral instruction," "oral instruction." (absence of self of persons taught by the Buddha)

(4) Cittamātrins give it the name "mind."

(5) Some call it "prajñāpāramitā."

(6) Some give it the name "tathāgatagarbha."

(7) Some give it the name "mahāmudra."

(8) Some give it the name "sole unique bindu."

(9) Some give it the name "dharmadhātu."

(10) Some give it the name "all-basis."

(11) Some give it the name "ordinary."

Thus, we can see from this that the text, The Introduction to Vidyā entitled "The Self-liberation through Naked Seeing, is not claiming that all vehicles are party to the same truth, but rather, that everyone has different names for the mind.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 8:40 PM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Grigoris said:

Why would it surprise you?

Malcolm wrote:

Every other account of the Buddha's mother in all schools held that she was a queen, not a whore.

Grigoris said:

The two professions are not mutually exclusive. Take Trump's wife, for example.

Malcolm wrote:

The point is not whether a prostitute or a courtesan can be elevated to the level of a queen. The point is that this is an anomalous account.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 7:11 AM

Title: Re: Don't pay for Dharma Books?

Content:

Malcolm wrote:

Question 1: how many of you own Natural Liberation (Wisdom Pubs)?

Question 2: how many of you have the lung for it?

Pero said:

I don't own it and don't have the lung for it.

Malcolm wrote:

Yes, but many people here do.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 7:09 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Grigoris said:

Why would it surprise you?

Malcolm wrote:

Every other account of the Buddha's mother in all schools held that she was a queen, not a whore.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 5:16 AM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

RikudouSennin said:

Malcolm wrote: If they were beginners, they just wore white like everyone else in public, and in private, they wore their requisite ornaments if they could afford them or carried a card painted with them.

1) Was it typical for the sadhu wearing bone ornaments to be naked?

2) Can you describe a little more the painted card, is this a replica ornament?

Malcolm wrote:

The painted card has a picture of the six bone ornaments, khatvanga, bell, vajra, etc.

Yes, in India, the bone ornaments would be worn while naked:

Author: Malcolm

Date: Sunday, March 19th, 2017 at 5:11 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

heart said:

Those things don't surprise me anymore.

/magnus

Malcolm wrote:

It is a very strange claim.

heart said:

If he was the son of a prostitute or the son of a king his activity was equally impressive and inspiring for me.

/magnus

Malcolm wrote:

The only reason it is a strange claim it is the only time I have ever seen such a claim made anywhere. When I read it, it really surprised me.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 2:36 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

They are roused from samadhi, and are set upon the bodhisattva path.

Brev said:

Loppon, after an arhat is roused from samadhi, is it possible for them to fall into the lower realms and away from the Dharma? Or is there cessation of afflictions permanent?

Malcolm wrote:

No, it is not possible for them to fall into lower realms as a result of affliction, through for the purpose of skillful means it is possible.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:53 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Malcolm wrote:

His edition, while a valiant attempt at text criticism, is a total mess. The original version attributed to Zhang Gnas gsar is much better, in my opinion.

BTW, you will be very surprised to learn that in the Great Chronicle it is claimed that Śakyamuni was the son of a prostitute rather than a king.

heart said:

Those things don't surprise me anymore.

/magnus

Malcolm wrote:

It is a very strange claim.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:28 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

heart said:

If I understand correctly Dharma Senge made a "critical edition" of the The Great Image based on five other versions of the same text. At least that is what he says and I see no particular reason to don't trust that. It is anyway pretty clear to me that it is a very inspiring book.

Malcolm wrote:

His edition, while a valiant attempt at text criticism, is a total mess. The original version attributed to Zhang Gnas gsar is much better, in my opinion.

BTW, you will be very surprised to learn that in the Great Chronicle it is claimed that Śakyamuni was the son of a prostitute rather than a king.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:21 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

heart said:

If I understand correctly Dharma Senge made a "critical edition" of the The Great Image based on five other versions of the same text. At least that is what he says and I see no particular reason to don't trust that. It is anyway pretty clear to me that it is a very inspiring book.

Malcolm wrote:

His edition, while a valiant attempt at text criticism, is a total mess. The original version attributed to Zhang Gnas gsar is much better, in my opinion.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:09 AM

Title: Re: Don't pay for Dharma Books?

Content:

Nicholas Weeks said:

Stealing a book maybe, but the Dharma cannot be filched.

Malcolm wrote:

In Vajrayāna, taking a Vajrayāna book for which you do not have transmission is considered stealing the Dharma.

Pero said:

If so, then we are practically all Dharma thieves since I very much doubt that none of use have in their entire lifetime read no books which we didn't have transmissions for. It's a pretty strange opinion to hold for you too, since you just published a book which most people don't have a transmission for, in effect making anyone who reads it a dharma thief according to this reasoning.

Great book btw.

Though I haven't read it in full yet. Looking forward to the lung!

Malcolm wrote:

As long as people intend to try and at least find a proper Dzogchen teacher, than as far as I am concerned, they can read whatever they want and their teacher will sort out any misconceptions they may have gained. If they do not intend to find a teacher, they can still read tregchö and thögal instructions that have been published by famous teachers on the web and buy them in books with no questions asked, like Natural Liberation.

Question 1: how many of you own Natural Liberation (Wisdom Pubs)?

Question 2: how many of you have the lung for it?

A lot of this business about restricted texts is western neurosis. I have mentioned before that in my opinion, there is a lot of stuff from Anuttarayoga tantra that is far more deserving of being "restricted" than anything one can read in a Dzogchen tantra.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:02 AM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

Grigoris said:

Would you say that the above pictured yogins are caught up in the rind because they maintain the samaya of ngakpa garb and accouterments?

Malcolm wrote:

I would have to meet them personally to find out. I don't judge people from pictures.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 1:01 AM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

Karma Jinpa said:

Garchen Rinpoche also explained the symbolism of the red and white striped zen during the Yamantaka Wangchen over the recent Winter Teachings at GBI. He said that on the ngakpa robes, white represents love and compassion, or relative bodhicitta, and red represents ultimate bodhicitta.

Malcolm wrote:

That is certainly one explanation though it is not the explanation in my tradition.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 12:55 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Malcolm wrote:

We should just be grown up about it and derive our confidence in the teachings based on what they teach, not where they are supposed to come from.

florin said:

Isn't kama literature based on transmission and this transmission itself based on historical figures ?

Are we to disregard that ?

To me this is being grown up, being able to trace back in time the entire lineage of transmission of a said text, tradition, etc.

But historically we cannot do that .

For example CNNr places Garab Dorje's existence as far back as 200 BCE maybe even

earlier.

What happens to the transmission of dzogchen between this date and early 8th or 9th century ?

We have a gap of around 1000 years where we know nothing about dzogchen transmission .

heart said:

Have you read "The Great Image"? <http://www.shambhala.com/the-great-image.html> It contains a very long and interesting Dzogchen lineage.

I always rely on the traditional accounts of lineage, even if there is no historical facts supporting it right now. Why? Because if you can accept that Vimalamitra gave Chetsun Senghe Wangchuk complete transmission of the Vima Nyingtik then everything is possible. Just like ChNNR received so much teachings over the years in dreams from so many different masters of the past. Like the Longsal Yangtik being a direct transmission from Dungtso Repa himself and so on. The lineage can look pretty strange for ordinary eyes but it doesn't mean that it isn't true.

/magnus

Malcolm wrote:

Hi Magnus:

The Great Image translated by Ani Jinpa is a very flawed book (though not because of her translation). If you look at the colophon, you will see that it was cobbled together and edited from various sources in the late 19th century by Dharma Senge because he thought the original terma version which was taken out by Jomo Menmo was too difficult for non-scholars to understand since it has many, many, interesting citations. Even though it is a terma, it is not a terma in the traditional sense in that it was composed by another Tibetan, Zhang Gnas gsar, who is 12th in line of the oral transmission from Vairocana. So it was not written down until a couple of centuries later.

The earliest recension of the accounts found in the 'Dra 'bag chen mo that are available to us is in the commentary on the Cuckoo of Vidya that I mentioned above which is found in the Bairo rgyud 'bum. The Bairo 'gyud 'bum text mentions the lineage you mention, but states that it happens within the span of 200 hundred years or eight human generations. So if we assume that Vairocana meets Śrī Simha in the late eight century, this means that Garab Dorje's birth can be dated at the earliest around 600 CE.

In short, there is nothing wrong per se with the various conflicting lineage histories of Dzogchen. But when doing history we should not take them literally as facts, in the same way that we do not take Tonpa Shenrab's birth 18,000 years ago as a fact merely because the Bonpos claim it to be so. As I mention above, when it comes to history, it needs to correspond to ordinary human perception. This applies the Buddha, Jesus, Tonpa Shenrab, Garab Dorje, Muhammed, Shankaracarya, and any other founder or major figure of a religion about whom fantastic legends gradually develop. If we do take them as facts, we will wind up becoming fundamentalist ninnyes.

With respect to visionary encounters, such as that between Vima and Chetsun, that is a whole different ball of wax. That cannot be subject to any kind of analysis. One either accepts it or not.

The real lineage of Dzogchen cannot be found in a book.

Author: Malcolm

Date: Sunday, March 19th, 2017 at 12:33 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Malcolm wrote:

We should just be grown up about it and derive our confidence in the teachings based on what they teach, not where they are supposed to come from.

florin said:

Isn't kama literature based on transmission and this transmission itself based on historical figures ?

Are we to disregard that ?

Malcolm wrote:

The only bka' ma traditions of Dzogchen are "sems sde" and the Vajra Bridge. Everything else, all of it, is terma.

For example, Dangma Lhungyal discovered the 17 tantras 30 years before he passed them onto Chetsun Senge Wangchuk, and Chetsun was only 15 when he received them. He received them, according to the only account we have, after the passing of Atisha. Atisha passed away in 1054. We do not know exactly how long after Chetsun met Dangma Lhungyal that Atisha passed. But, what we do know is that Zhangton received the 17 tantras from Chegom Ngapo in 1108. The only really firm fact we have in any of this is that Zhangton studied with Chegom for one year in 1108, according to Zhangton's son and revealed the Vima sNying thig in 1118. And of course, this presumes that the Nyingthig lineage account is the most definitive, which is questionable. But it is makes for very fun reading, with dragon-riding dākinīs and so on.

florin said:

To me this is being grown up, being able to trace back in time the entire lineage of transmission of a said text, tradition, etc.

But historically we cannot do that .

Malcolm wrote:

We can trace the historical part back to Śrī Siṃha. There is definitely an aural transmission. It is my point of view that the textual tradition developed out of this preexisting tradition. It seems that in India there were some short texts written, like the Great Space of Vajrasattva that were systematized into the Kun byed rgyal po, but there

is zero chance, in my opinion, that the bulk of the Kun byed rgyal po is a translated text, unlike the four chapters which are incorporated into it based on the five early translations made by Vairocana [the fifth is the Cultivation of Bodhicitta by Mañjuśrīmitra, which I regard his actual composition]. We do not need to doubt the historicity of Garab Dorje, Mañjuśrīmitra, and Śrī Siṃha, but it is unlikely, in my opinion, that Garab Dorje and Mañjuśrīmitra lived any earlier than the late seventh and early eighth centuries. Valby thinks the Mdo bcu was written by Vairocana, for example, but it is presented as an independent text in the sems sde section. As I have noted elsewhere, the whole division of Dzogchen into the three series is something which first appears in the Vima Snying thig in 1118. It is possible this idea was floating around in the very limited circles of those who were promulgating the 17 tantras prior to this time, but there is zero evidence for it.

florin said:

For example CNNr places Garab Dorje's existence as far back as 200 BCE maybe even earlier.

Malcolm wrote:

As far as dating Garab Dorje (Vajraprahelā) based on the Great Chronicle written by Zhangton — the Great Chronicle places the the birth of Garab Dorje 360 years after the parinirvana of the Buddha. It places the removal of the Vima Snying thig 1568 years after the parinirvana. Subtracting 360 from 1568 equals 1208, and subtracting 1208 from 1118 = -90, thus we arrive at a date of 90 BCE for the date of Garab Dorje's birth according to the Great Chronicle.

florin said:

What happens to the transmission of dzogchen between this date and early 8th or 9th century ?

Malcolm wrote:

The earliest sems sde history we have is from the Bairo rgyud 'bum. But is probably written in the 12th century and is contemporary with the Great Chronicle and the Vajra Bridge history. But it could not be more different in content and scope. In any case, there are two different versions of the birth of Garab Dorje, two of which agree on some details (klong sde and man ngag sde): he was born in Danakosha, a region or an island in Oddiyāna, he was born of a virgin birth, and his mother was the daughter of the king which suggest a common source. The names however of the king and the daughter differ completely. In the Vajra Bridge account there is no mention that the daughter is a nun. It is a major point in the Great Chronicle. The manner of conception differs as well — in the Vajra Bridge, Garab Dorje's birth is heralded by a turquoise cuckoo. No such mention is made in the Great Chronicle. The earliest "sems sde" account, the commentary on the Rig pa'i khu byug in the Bairo rgyud 'bum lacks any mention of these events.

florin said:

We have a gap of around 1000 years where we know nothing about dzogchen transmission .

Malcolm wrote:

It is only the Great Chronicle which gives positive dates for Garab Dorje, 90 BCE to 454 CE. According to it, Mañjuśrīmitra I rainbows in 740. Supposedly the second Mañjuśrīmitra II, his emanations comes in 1065, but of course this is much too late. In fact the chronology of events in the Great Chronicle does not stand up to scrutiny at all. So we cannot take it seriously with respect to dates of this or that person since it places the second Mañjuśrīmitra II not only after Śrī Siṃha, but also after Vimalamitra leaves for China.

Also the sems sde commentary mentioned above states there are 23 masters in the sems sde lineage spanning only 8 human generations. A generation is 25 years, thus the lineage is only 200 years old when it reaches Vairocana, if we accept the sems sde account in the Bairo rgyud 'bum. The Vajra Bridge lineage is short: Garab Dorje, Mañjuśrīmitra, Śrī Siṃha, and Vairocana.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 10:48 PM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

mani said:

Thank you everybody for your answers. I still have some questions.

If it is just a matter of dressing to blend with the sangha, why is that there are empowerments for each garment and earrings, and hair and else, is not just a vow to wear them but an empowerment right? why is the long hair considered the mandala of dakinis? I mean I think wearing all of these must have a profound meaning, is not just fashion.

Malcolm wrote:

Long hair is not considered a mandala of ḍākinīs, it has to be blessed that way. Otherwise long hair is just long hair.

In Indian Vajrayāna, each deity has its own special commitments in terms of accouterments. For example, if you receive the Cakrasamvara empowerments, you were expected to have a set of six bone ornaments. In the beginning, when one's practice is at the level of weak heat on the path of application, one would be expected to wear these in private, and when one's practice becomes stronger, one would be expected to test one's resolve in practice by wearing them in increasingly public settings. For example, the reason why Padmasambhava holds a skullcup and a vajra is that is part of the commitments of having received the Śrī Heruka (Yang dag) empowerment, his main yidam.

Tibet is a different place than India and a different culture, so a different set of accouterments developed over the Indian layer. Slowly, over time, in a different culture,

a new set of accouterments developed and became meaningful. Tibet is a country where it is difficult to run around half-naked like an Indian sadhu. In India, no mantrins wore a red and white shawl. If they were beginners, they just wore white like everyone else in public, and in private, they wore their requisite ornaments if they could afford them or carried a card painted with them. Tibet is a pretty cold place, so it is not practical for most people to run around without clothes.

Since we are in the Dzogchen forum, I will speak plainly. Dzogchen practitioners have no need of these kind of things. It has nothing to do with Dzogchen practice directly. The real point of the hair empowerment, as it relates to Dzogchen, is to have uncontrived hair, uncontrived clothes, and uncontrived dwellings, because the principle of Dzogchen is nonfabrication. To summarize, having an elegant Ngakpa kit defeats the whole meaning of uncontrived hair, cloths, etc.

When my guru Ngakpa Yeshe Dorje emerged from his first three year retreat in the early 1950's, he looked like a ragged bum. When he went to see Dudjom Rinpoche in Kongpo, he arrived where Dudjom Rinpoche was teaching, and sat in the back. But when Dudjom Rinpoche saw him there, he made fun of all the elegant Ngakpas sitting in the Gonpa for their carefully tended hair, ornaments, and robes, and asked Ngakpa Yeshe Dorje come and sit next to him, commenting that Ngakpa Yeshe Dorje was a real Ngakpa, unlike all the elegant so called Ngakpas sitting in the assembly. So if we want to be Ngakpas, it should be our intention to be real Ngakpas. Also, if we wish to kit up and run around in Ngakpa gear, it is probably better that we first develop some power of mantra. This does not happen overnight. For this reason, some teachers forbid their students to wear Ngakpa gear until they have some juice in their practice.

Now, for someone who is following a Dzogchen path, Ngakpa ordinations can be aspirational. But it is not necessary for Dzogchen practitioners to receive these kinds of empowerments. If we do, it is probably a result of past karma, as Greg mentioned.

A Dzogchen practitioner has no need to become a monk, but there are many monks that practice Dzogchen. It is not necessary for a Dzogchen practitioner to become a ngakpa, but there are many ngakpas who also practice Dzogchen. In the primary empowerment texts of the Dzogchen tradition, you will never discover an empowerment which requires one to wear anything. It is not even necessary for a Dzogchen practitioner to become a lay person with all five vows. It is not even necessary for a Dzogchen practitioner to formally declare allegiance to this or that form of Buddhism, Tibetan or otherwise. Why? Because Dzogchen is the essence of Buddhadharma. Buddhism is fragmented into sects and traditions. Dzogchen is beyond sects and traditions. Buddhism is cultural. Dzogchen is beyond culture. Buddhism is a religion. Dzogchen is beyond religion.

I am not telling you this because I do not like the Ngakpa tradition. The Ngakpa tradition is just fine. But it really does not have anything to do with being a Dzogchen practitioner. When one is a Dzogchen practitioner, it is important to go to the core of the teachings and not be caught up in the rind.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 10:04 PM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

Grigoris said:

It's funny though how westerners will always attribute one's desire to practice as a ngakpa with ego, and seem incapable of considering that it may be due to past karma. But then we do tend to (mistakenly) consider our ego as the driving force of our existence.

Malcolm wrote:

Self-grasping is the driving force of our existence. Without it, we would not take rebirth in samsara.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 4:07 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

florin said:

In that case the entire conventional and traditional narrative of how dzogchen was transmitted and evolved on our planet is completely false. Moreover, the existence of the first early masters is in doubt.

Malcolm wrote:

With respect to this, there is a mythical origin of Dzogchen teachings, legendary one, and a historical one.

The former involves all discussions of teachers in the distant past. The legendary one involves some accounts of the Buddha and Garab Dorje, etc. The historical one begins with persons that can be verified by more than one Indian source, in this case, the Buddha, Śrī Simha, and possibly Manjuśrimitra and even Garab Dorje. The legendary and historical are intermixed until roughly the 12th century.

But if you approach these traditional accounts as historical facts, then I am sorry to disappoint you. From the ordinary human point of view, these things are not historically factual. We should just be grown up about it and derive our confidence in the teachings based on what they teach, not where they are supposed to come from.

Accepting these as literal means accepting human beings who lived for 80,000 years and so on.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 3:34 AM

Title: Re: Buddhist Anarchism

Content:

Grigoris said:

I think that it is true that what we deem as inequality is due to a large degree to past karma ie circumstances we are born into are a consequence of past karma.

Thing is though that our present karma can address the current situation in order to mitigate the problem, to an extent. While I may be born with a larger share of power and wealth due to my generosity in the past, the only thing that is stopping me from sharing my current power and wealth with this in a less fortunate state, is my actions right now. Buddhism addresses this issue through the application of the Paramita, these would not be espoused if they were not actually effective. Okay, ultimately the Paramita are practiced for reasons of Buddhahood and not for political utopian projects, but I don't think they are mutually exclusive.

Malcolm wrote:

It is possible to ameliorate some of the inequality that is in the world, but this also depends on the merit of the recipient.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 3:07 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

florin said:

I find the commentaries to KG utterly inspiring .

Malcolm wrote:

The commentary on KG is definitely very interesting, nevertheless, the KG, like the whole Atiyoga textual tradition, depends very heavily on the Guhyagarbha for structure, content, and exegetical direction.

florin said:

In what way is this significant ?

What kind of significance does this information hold for someone who wants to study the views of these texts and commentaries ?

Is it somehow meant to cast some doubt on the origin of KG ?

Malcolm wrote:

It means if you really want to understand the Kun byed rgyal po, a composite text which

cannot date earlier than the 10th century, one should examine the commentaries on the Guhyagarbha, especially Longchenpa's Dispelling Darkness in the Ten Directions and Rongzom's Jewel Commentary. Why? Because the exegetical precedents we find in the Guhyagarbha influence all later Great Perfection exegetical traditions. For example, the idea that Samantabhadra is a byed pa po, a creator, is more clearly explained in these commentaries than it is in Zhenphan Ozer's commentary on the Kun byed rgyal po itself, the latter depending heavily on the former. In other words, the Guhyagarbha gives us the general model, based on which Dzogchen tantras were composed. It is a literary issue, not a criticism of the contents of the Kun byed rgyal po per se.

Apart from the markedly tantric context of Great Perfection texts, they really are just a continuation of the Yogacara synthesis that begins with Maitreyanatha in the 4th century. Why do I say this? Because ideas like Akaniṣṭha and the three kāyas do not appear before this time. Indeed, there are only two sūtras in bka' 'gyur that actually mention all three kāyas by name — the Suvarṇaprabhāṣottama Sūtra and the Trikāya Sūtra. This is truly amazing when you consider a) the sūtra division of the Bka' 'gyur is 78 volumes of texts and b) the three kāyas are the principle explanatory scheme around which all Tibetan Buddhist schools revolve and the result they all intend to gain. There is a distinct possibility in fact that the Trikāya chapter in the Suvarṇaprabhāṣottama Sūtra is based on the Mahāyānasūtrālaṃkāra rather than the other way around. It is certain the Trikāya Sūtra is a condensation of the Trikāya chapter in the Suvarṇaprabhāṣottama Sūtra.

Norbu Rinpoche, when considering the question of the date of Tonpa Shenrab states, "[S]ince history must be studied in congruence with ordinary human perception, I prefer not to base myself on these traditions." In the same way, when considering the origin of Great Perfection teachings, I have to say that traditions around their dissemination are contradictory in the first place, and in the second, do not stand up to historical research.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 12:45 AM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Temicco said:

I've tried searching about this but I'm still confused so I thought I'd make a new post.

Does one need lung to read the Kunje Gyalpo? I'm interested in reading The Supreme Source which contains excerpts of the tantra, but I'm not sure how restrictions and transmissions work exactly. Can one read anything, but lung (or dbang? or both? I don't really get the difference) is the proper basis required for practice? Do all tantras need lung(/dbang)? How does ChNN's direct introduction to guruyoga factor into the necessity of specific lungs/dbangs like this? Also, I don't really understand transmission just yet, so it feels like every time I come across a new text/practice I have to ask others if you need dbang/lung for it. Is this typical or is there some memo I'm missing?

~merci~

Malcolm wrote:

At minimum you should have received direct introduction. On the other hand, it is an openly published book. There is nothing very revolutionary in sems sde tantras.

florin said:

I find the commentaries to KG utterly inspiring .

Malcolm wrote:

The commentary on KG is definitely very interesting, nevertheless, the KG, like the whole Atiyoga textual tradition, depends very heavily on the Guhyagarbha for structure, content, and exegetical direction.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 12:40 AM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

mani said:

Malcolm

First of all thank you for giving me a clear answer and not giving a moral sermon like others.

In general, you don't need robes to a Dharma practitioner.

So, you don't wear robes but you don't cut your hair, why is this vow more important than the robes or the earrings?

Malcolm wrote:

No, I generally never wear robes. I have them, but I don't wear them. In my tradition, [Kunzang Dechen Lingpa] one's hair is blessed as mandala of *ḍākinīs*. Whether one wears ngakpa gear or not, one cannot cut one's hair at all. In the Dudjom tradition, there is more flexibility. Many of the Dudjom Ngakpas I know trim their hair from time to time. This kind of defeats the purpose of the Dudjom hair wang, but that is their business and not mine. They do a little confession.

mani said:

As far as Ngakpa vows go, if you have taken any major empowerment, you already have them.

I have received major empowerments, I didn't know I had them though but I will study them and try to keep them. Does this mean I can dress as a nagkpa now because I already have the vows? Does this mean I took the vow of not cutting my hair?

Malcolm wrote:

Unless you received a hair empowerment specifically, you have no obligation to keep your hair long. As far as the other vows go, anyone who has received a major empowerment in any tradition needs to maintain and respect the fourteen root

downfalls and the eight branch downfalls. Then there are the 27 samayas of body, voice, and mind which are the main set of samayas to follow with Nyingma. You can read all of these things in Buddhist Ethics by Kongtrul.

Whether or not you can wear ngakpa gear depends on your guru.

mani said:

In terms of wearing a stripped shawl, as you have already discovered, the criteria for wearing these shawls shifts from Sangha to Sangha. What you can ascertain from this is that there is no canonical rule. The use of the striped shawl is a Tibetan innovation that evolved gradually over time. Lay mantra practitioners in India wore white, like other lay people.

What is the meaning of this shawl? What was the purpose for dressing like this in old Tibet?

Malcolm wrote:

It means different things in different lineages, and that meaning depends on how it is explained during the empowerments. Of course, empowerments with a red and white shawl are strictly a Nyingma thing. There is also no set costume for Ngakpas. Ngakpas in different places wore different things. The present Ngakpa outfit that we commonly see in the West is largely a result of Dudjom Rinpoche's influence. Repkong Ngakpas look completely different.

mani said:

Therefore, you should do as your primary teacher suggests, and not worry about what other people do.

My primary teacher is Padmasambhava, all my Nyingma lamas are his manifestations and they tell me different things about this. What does Padmasambhava says? Can anyone quote him?

Malcolm wrote:

The stripped shawl evolved long after Padmasambhava left Tibet, so I think he has very little to say on the subject. There is one spurious tantra floating around on the internet that makes some claims, but it's source is highly questionable. No Tibetan original seems to exist for this text.

Ngakpas like the Sakya family commonly wear a white lower robe and an upper red shawl. My personal opinion is that the stripped shawl evolved out of this custom. When we see depictions of ancient Ngakpas like the 25 disciples, they are never depicted with the striped shawl. We can understand from this that it is a relatively modern custom that originated in Eastern Tibet within the last 400 hundred years.

Author: Malcolm

Date: Saturday, March 18th, 2017 at 12:04 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

zenman said:

Literally in person, no webcast on thogal?

Malcolm wrote:

Correct. Never. So far. Who knows what the future will bring.

Author: Malcolm

Date: Friday, March 17th, 2017 at 11:13 PM

Title: Re: John Oliver interviews the Dalai Lama

Content:

Joka said:

Horse milk in Mongolia?

Malcolm wrote:

They make a kind of alcoholic drink out of it called "kumis."

climb-up said:

Wait, what!?

Maybe I'm misremembering but wasn't he saying he used that to cure alcoholism?

It kind of undermines the success if he was using an alcoholic drink right!? lol!

Malcolm wrote:

He was implying that Mongolians should not drink vodka which is from Russia and very strong, while kumis is native to Mongolia and pretty weak.

Author: Malcolm

Date: Friday, March 17th, 2017 at 11:12 PM

Title: Re: Q's about reading the Kunje Gyalpo, and transmission

Content:

Temicco said:

I've tried searching about this but I'm still confused so I thought I'd make a new post.

Does one need lung to read the Kunje Gyalpo? I'm interested in reading The Supreme Source which contains excerpts of the tantra, but I'm not sure how restrictions and transmissions work exactly. Can one read anything, but lung (or dbang? or both? I don't really get the difference) is the proper basis required for practice? Do all tantras need lung(/dbang)? How does ChNN's direct introduction to guruyoga factor into the necessity of specific lungs/dbangs like this? Also, I don't really understand transmission just yet, so it feels like every time I come across a new text/practice I have to ask others if you need dbang/lung for it. Is this typical or is there some memo I'm missing?

~merci~

Malcolm wrote:

At minimum you should have received direct introduction. On the other hand, it is an openly published book. There is nothing very revolutionary in some sde tantras.

Author: Malcolm

Date: Friday, March 17th, 2017 at 11:08 PM

Title: Re: Nagkpa or Nyingma shawl and dress

Content:

mani said:

So, before I decide, I would like to know if someone can clarify these points for me.

Malcolm wrote:

In general, you don't need robes to a Dharma practitioner.

As far as Ngakpa vows go, if you have taken any major empowerment, you already have them.

In terms of wearing a striped shawl, as you have already discovered, the criteria for wearing these shawls shifts from Sangha to Sangha. What you can ascertain from this is that there is no canonical rule. The use of the striped shawl is a Tibetan innovation that evolved gradually over time. Lay mantra practitioners in India wore white, like other lay people.

Therefore, you should do as your primary teacher suggests, and not worry about what other people do.

Author: Malcolm

Date: Friday, March 17th, 2017 at 8:34 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Maybe so, but this inequality is only increasing with the modern world being the epitome or apex of it.

Malcolm wrote:

So, who is going to pick winners and losers?

Karma is unerring.

Joka said:
Anarchism is where nobody gets to pick.

Malcolm wrote:
I think you ought to read Anarchy, State and Utopia by Nozick. You should also read Bookchin.

Author: Malcolm
Date: Friday, March 17th, 2017 at 1:18 AM
Title: Re: John Oliver interviews the Dalai Lama
Content:
Joka said:
Horse milk in Mongolia?

Malcolm wrote:
They make a kind of alcoholic drink out of it called "kumis."

Author: Malcolm
Date: Friday, March 17th, 2017 at 1:17 AM
Title: Re: Buddhist Anarchism
Content:

Joka said:
That is why I support small time localism within a sort of anarchist direct democracy because as nations become too big or large corruption becomes paramount along with tyrannical mismanagement that we find only in representative democracies and similar organizations.

Democracy rests upon how educated people are? The upper echelons of society are more able to make more educated coordination of society at large? No, the wealthy and educated highly skilled professional segments of society vote with their wallet or bank account in terms of their own self interests only. This is why a representative democracy like the United States there is huge swathes of social inequality concerning the huge divide of the very wealthy and very poor.

There are plenty of highly educated corporate lobbyists running representative democracy amuck worldwide.

Malcolm wrote:
There will always be inequality. This is a result of karma.

Joka said:
Maybe so, but this inequality is only increasing with the modern world being the

epitome or apex of it.

Malcolm wrote:

So, who is going to pick winners and losers?

Karma is unerring.

Author: Malcolm

Date: Friday, March 17th, 2017 at 12:34 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

The only genuine democracy that exists is direct democracy. I view representative democracy as a sham or fraudulent version of itself. One only needs to look at the present United States as example for the corruptible nature of what all representative democracies turn into.

Malcolm wrote:

Direct democracy does not scale well. It works fine at the village and town level, but that's about it. Secondly, the success of any democracy depends on the education level of its constituents. Poorly educated people tend to make poor choices.

Joka said:

That is why I support small time localism within a sort of anarchist direct democracy because as nations become too big or large corruption becomes paramount along with tyrannical mismanagement that we find only in representative democracies and similar organizations.

Democracy rests upon how educated people are? The upper echelons of society are more able to make more educated coordination of society at large? No, the wealthy and educated highly skilled professional segments of society vote with their wallet or bank account in terms of their own self interests only. This is why a representative democracy like the United States there is huge swathes of social inequality concerning the huge divide of the very wealthy and very poor.

There are plenty of highly educated corporate lobbyists running representative democracy amuck worldwide.

Malcolm wrote:

There will always be inequality. This is a result of karma.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 10:41 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Marxism and communism fails because of the inevitable corruption of the political vanguard and once the prevailing ruling class is destroyed this vanguard or organization of the proletariat becomes the new ruling class. Once more what is sad and a testament of the corruptible influences of human nature is that the proletarian vanguard once achieving power turns on all other non-inner party proletarians viciously.

pothigai said:

The theory of the necessity of an authoritarian vanguard party is not common to all strains of Marxist political thought, but is particularly associated with Marxism-Leninism. Many Marxists, on the contrary, seek to establish a social order in which the means of production, and all other institutions, are truly democratic.

Joka said:

The only genuine democracy that exists is direct democracy. I view representative democracy as a sham or fraudulent version of itself. One only needs to look at the present United States as example for the corruptible nature of what all representative democracies turn into.

Malcolm wrote:

Direct democracy does not scale well. It works fine at the village and town level, but that's about it. Secondly, the success of any democracy depends on the education level of its constituents. Poorly educated people tend to make poor choices.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 9:19 PM

Title: Re: Eight Doorways of Spontaneous Manifestation

Content:

dawnbird said:

Hi all,

Is the following correlation correct?

Eight doors of spontaneous manifestation :: Eight dissolutions (empty, black, red, white, flame, fireflies, smoke, mirage)?

Thanks.

Malcolm wrote:

No, not at all.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 9:03 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Your type of cultural or racial Marxism is nothing I'm not already acquainted with and is divisive to its core instead of bringing people of all backgrounds together.

Malcolm wrote:

Hmmm, let's see, you invoked globalists in combination with corporatism, praised nationalism, and now invoke cultural Marxism. So far this makes three alt-right themes you have repeated here. Just how are your views different than Steve Bannon's? Are you a regular reader of Brietbart? Do you haunt 4chan?

Joka said:

When you want world government over the entire globe I don't care who else uses that terminology that makes a person a globalist. I am not a political conservative and I am in no way affiliated with a conservative party or any political party for that matter.

Malcolm wrote:

You can count me as a globalist then, or at least, an internationalist. I suspect we will have a world wide gvt with the next two centuries. Let's hope it is a liberal democratic one, run out of the UN. None of us however, will live to see it. Until then, I hope we will continue to see broad cooperation between nations based on open borders and free trade. In fact, I would like to see Mexico, Canada and the US go one step further than NAFTA, and create something like the EU.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 4:39 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Your type of cultural or racial Marxism is nothing I'm not already acquainted with and is divisive to its core instead of bringing people of all backgrounds together.

Malcolm wrote:

Hmmm, let's see, you invoked globalists in combination with corporatism, praised nationalism, and now invoke cultural Marxism. So far this makes three alt-right themes you have repeated here. Just how are your views different than Steve Bannon's? Are you a regular reader of Brietbart? Do you haunt 4chan?

Author: Malcolm

Date: Thursday, March 16th, 2017 at 12:55 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Oppression and tyranny are race color blind.

Malcolm wrote:

Total nonsense.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 12:54 AM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

Whole entire economic systems have become tools of exploitation, slavery, oppression, and tyranny. Economic systems are not immune to conflict.

Malcolm wrote:

Sure. South Africa, The US under slavery, etc.

Joka said:

If virtuous nations have a right to defend themselves and nations are comprised of individuals then I would think virtuous individuals have a right to defend themselves as well, no?

Malcolm wrote:

The notion of "rights" is completely divorced from the notion of karma. A king has an obligation to protect his nation, but this not an endorsement of violence.

<http://www.accesstoinight.org/lib/authors/harris/wheel392.html#ch2>

Joka said:

Somehow I think Japanese people would disagree.

Malcolm wrote:

Buddhist monks are not permitted to kill human beings. If they do so, they immediately lose their status as monks.

That being said, the so-called warrior monks is a big and complicated subject. If you wish to educate yourself about it you can read Teeth and Claws of the Buddha: Monastic Warriors and Sohei in Japanese History by Adolphson.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 12:33 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

If you have to ask that question I don't think any level of explanation would suit your expected response.

Malcolm wrote:

I don't think you have a real reply. But if you do, now is the time to trot it out.

Joka said:

Oppressed and disenfranchised people have to provide evidence for their own oppression or disenfranchisement?

Malcolm wrote:

You need to define which people you think are oppressed and disenfranchised systematically in the US. Are you referring to black communities? Undocumented immigrants? White people living in Minnesota? Native Americans?

If you are white, you hardly qualify as a person suffering under an oppressive tyranny. In other words, you need to be more precise.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 12:16 AM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Yes, no matter the different politics or government organizations tyranny is same and is employed with the same standard.

Malcolm wrote:

So you are suggesting the US is a "tyranny?" If so how, specifically?

Joka said:

If you have to ask that question I don't think any level of explanation would suit your expected response.

Malcolm wrote:

I don't think you have a real reply. But if you do, now is the time to trot it out.

Author: Malcolm

Date: Thursday, March 16th, 2017 at 12:15 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Vibhūticandra says much the same thing in his commentary on the Bodhicaryāvatāra:

With respect to the traces of emptiness, since śrāvakas and so on cannot bear the fact that all phenomena are empty, it is said they are liberated solely through seeing four truths of nobles. Since they obtain freedom only through the direct perception of the "truths" — suffering, the origin, the cessation, and the path— of what use to them is seeing emptiness?

sherabpa said:

This is a mistranslation. Here Vibhūti he is simply restating the śhravakas objection to the Mahayana emptiness, which is 9.40ab of the Charyavatara, i.e. that emptiness is pointless because they meditate on the Four Truths instead. Vibhūti then gives the response (9.40cd), which as usual is to quote Mahayana sutras for the need to meditate on emptiness, and hence there follows a dispute about why the śhravakas should accept the Mahayana sutras.

Malcolm wrote:

Which means that Śāntideva is portraying śrāvakas as not meditating on emptiness directly.

It is also somewhat foolish to assert that arhats realize the selflessness of phenomena when it has nothing at all to do with how they achieve their realization since they never even meditate the view of the emptiness of the person let alone emptiness in general.

sherabpa said:

This is contradicted by many masters, e.g. Mipham says in Beacon of Certainty, 'Our own position in that whatever types of śhravakas and pratyekabuddhas appeared of yore and reached arhatship did not become liberated without realizing the emptiness of the self that is the apprehension of the aggregates; but just having that realization does not mean that they realized selflessness entirely.'

Malcolm wrote:

But they do not meditate the emptiness of the person directly. They meditate on impermanence and so on. Emptiness of the person is the result they realize, it is not the view they meditate. Your Mipham quote agrees: "...did not become liberated without realizing the emptiness of the self that is the apprehension of the aggregates."

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 11:42 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Yes, no matter the different politics or government organizations tyranny is same and is employed with the same standard.

Malcolm wrote:

So you are suggesting the US is a "tyranny?" If so how, specifically?

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 11:37 PM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

To conquer it in oneself is a great thing but still there is a wide world of other people out there that do not share those convictions or ideals.

What is a Buddhist to do say in the presence of a group of people that above all else desire power and will do anything to keep that power including all spectrums of human unspeakable acts or behaviors? Does the Buddhist sit on their hands and feet sitting idle?

Malcolm wrote:

That very much depends. In most cases, I think Buddhists will flee such a situation or resist nonviolently— for example, Tibet

Joka said:

Flee to where? Where in the world does sanctuary from all of this exist?

The type of world we are living in makes nonviolent resistance either impotent for change or an impossibility.

Malcolm wrote:

You have to be kidding. Nonviolence is the only avenue for resistance against oppression unless you are prepared to destroy whole economies.

Joka said:

This leads me to believe that sometimes war or fighting is necessary and can be justified.

Malcolm wrote:

As I said, Buddha stated that virtuous nations have a right to defend themselves.

Joka said:

Another reason I created this thread because in ancient past Buddhist warrior monks like the Sohei fought very passionately for what they believed in.

Malcolm wrote:

This is a Japanese corruption of Buddhadharma.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 11:33 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Capitalism is in the process of collapsing the world over.

Malcolm wrote:

You are kidding yourself.

Joka said:

I think here in the west nationalism gets a horrible reputation but elsewhere in the world nationalism is appreciated.

Malcolm wrote:

Nationalism inevitably rests on creating otherness. Otherness leads to pogroms and downright oppressions. Nationalism is a political drug.

Joka said:

Not kidding myself actually as there are limits to monopoly economics and finance where eventually parasitic crony capitalism collapses on itself. This will become more apparent within the next decade. We are reaching the threshold of those very limits right now.

Nationalism can be reformed like anything else and doesn't have to be so discriminating. I believe all people have a right to autonomy and self determination.

Malcolm wrote:

People have been predicting the collapse of capitalism since Marx. They have all been wrong.

We are definitely reaching environmental sustainability limits, but that has nothing to do with capitalism (apart from the fact that capitalism is destroying the planet and the only way to prevent that is a global government that sets strict environmental limitations).

Nationalism is a disease. It has no place in the modern world. Eventually, people will see this. It might take them a couple of centuries. Hopefully we will not blow up the planet before then.

People have a right to autonomy and self-determination. This does not mean that Nationalism is the way to go.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 10:06 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

Capitalism is in the process of collapsing the world over.

Malcolm wrote:

You are kidding yourself.

Joka said:

I think here in the west nationalism gets a horrible reputation but elsewhere in the world nationalism is appreciated.

Malcolm wrote:

Nationalism inevitably rests on creating otherness. Otherness leads to pogroms and downright oppressions. Nationalism is a political drug.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 10:04 PM

Title: Re: Eastern and Western 'Mindfulness'?

Content:

Queequeg said:

<https://mobile.nytimes.com/2016/04/24/jobs/achieving-mindfulness-at-work-no-meditation-cushion-required.html>

From the article:

There are two approaches to mindfulness: Eastern and Western. The Eastern view indeed positions meditation as an essential tool to achieving a mindful state. But the Eastern view is more about quieting the mind and suspending thought. This philosophy is almost the complete opposite of the Western view of mindfulness, which centers on active thinking.

Curious what Dharma Wheelers think of this and the author's argument more generally.

Malcolm wrote:
Flawed.

Author: Malcolm
Date: Wednesday, March 15th, 2017 at 10:03 PM
Title: Re: what is whiteness? what is it to be "white" in the USA?
Content:

Joka said:
I find conversations like this interesting and so my post here is going to be one from neutrality in that I'm neither for or against the propositions being discussed in this thread. So let me get this straight then, all forms of European ethnic identity are horrible border lining on taboo or blasphemous but the ethnic identity of everybody else, is alright then? I'm very confused here.

Malcolm wrote:
There is no "white" ethnicity, except in the US and the former British Empire, where it used to mean Anglo-Saxon Protestants (Poles, Germans, the Irish, Scots, Italians, Spaniards, were all excluded). Now in the US, since Germans, the Irish, Scots, Italians and so on have achieved a measure of social and economic success, they are now counted as "white."

Joka said:
I'm confused, are you saying that there is no European collective ethnicity or identity?

Malcolm wrote:
Correct. There is no collective European ethnicity or identity.

Joka said:
No German, French, Italian, English, or even Hungarian ethnicity as example?

Malcolm wrote:
There are indeed national identities within Europe, but there is no collective European ethnic identity.

Author: Malcolm
Date: Wednesday, March 15th, 2017 at 10:00 PM
Title: Re: Notion Of Justified War Or Violence.
Content:

Joka said:
The old adage that malice thrives when people do nothing at all or sit idly by I suppose is a big problem for me concerning pacifism and the non-aggression principle. I suppose that is why I created this thread.

More importantly I don't think pacifism or nonaggression is always up to the task of challenging and defeating human malice in the world.

Malcolm wrote:

The Buddha's approach to defeating malice was to uproot it from yourself.

Joka said:

To conquer it in oneself is a great thing but still there is a wide world of other people out there that do not share those convictions or ideals.

What is a Buddhist to do say in the presence of a group of people that above all else desire power and will do anything to keep that power including all spectrums of human unspeakable acts or behaviors? Does the Buddhist sit on their hands and feet sitting idle?

Malcolm wrote:

That very much depends. In most cases, I think Buddhists will flee such a situation or resist nonviolently— for example, Tibet

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 9:59 PM

Title: Re: Democrats and Republicans

Content:

Joka said:

Democrats and Republicans, both owned by Wallstreet along with its subsidiaries. (Backed by military industrial complex and globalists bent on world domination.) I think that pretty much covers American politics.

Malcolm wrote:

"globalist" — use of this term paints you as part of the rightwing fringe. I suppose next you are going to start griping about the "administrative" state.

Joka said:

I use the term globalist for describing those that seek power internationally and on a global scale beyond simple state national boundaries. A global government is every tyrant's wet dream.

I know the term or word is used in conservative circles but I hold no political affiliations myself. I am not loyal to any particular political party.

Administrative state? Please explain.

Malcolm wrote:

In fact we desperately need a global government because we have a global economy. It does not obey the outmoded borders drawn up by the colonial powers in the early part

of the 20th century. It is also still the case that stronger nations can easily exploit weaker nations. We will probably struggle with this for another couple of centuries, but eventually we will have a global government. One hopes it is democratic.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 9:37 PM

Title: Re: Buddhist Anarchism

Content:

Joka said:

we live in a post socialist or capitalist world.

Malcolm wrote:

No, we live in a Capitalist World. Capitalism has won. However, there are people of nationalist sentiment that are unhappy that it did not also involve the continued economic ascendancy of the Europe and the US. Now we have competition, and the nationalists among us don't like it very much.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 9:34 PM

Title: Re: Democrats and Republicans

Content:

Joka said:

Democrats and Republicans, both owned by Wallstreet along with its subsidiaries. (Backed by military industrial complex and globalists bent on world domination.) I think that pretty much covers American politics.

Malcolm wrote:

"globalist" — use of this term paints you as part of the rightwing fringe. I suppose next you are going to start griping about the "administrative" state.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 9:32 PM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

The old adage that malice thrives when people do nothing at all or sit idly by I suppose is a big problem for me concerning pacifism and the non-aggression principle. I suppose that is why I created this thread.

More importantly I don't think pacifism or nonaggression is always up to the task of challenging and defeating human malice in the world.

Malcolm wrote:

The Buddha's approach to defeating malice was to uproot it from yourself.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 9:15 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Sentient Light said:

But you're correct that white consciousness must also mean conscious of the privilege that it affords, because if there is no honesty about that, then how can we (the confederation of "Other" cultures) possibly interact and engage with white American culture? There's room for all of us here if we could just talk to each other and be honest with one another and, somehow, drop away the fear we have that the other's viewpoint is a threat to our own existence.

Malcolm wrote:

The problem with the normalization of a "white ethnic consciousness" is that it is not a true consciousness, it is a false consciousness, a dangerous one.

Joka said:

I find conversations like this interesting and so my post here is going to be one from neutrality in that I'm neither for or against the propositions being discussed in this thread. So let me get this straight then, all forms of European ethnic identity are horrible border lining on taboo or blasphemous but the ethnic identity of everybody else, is alright then? I'm very confused here.

Malcolm wrote:

There is no "white" ethnicity, except in the US and the former British Empire, where it used to mean Anglo-Saxon Protestants (Poles, Germans, the Irish, Scots, Italians, Spaniards, were all excluded). Now in the US, since Germans, the Irish, Scots, Italians and so on have achieved a measure of social and economic success, they are now counted as "white."

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 7:48 AM

Title: Re: The attainment of the Arhats

Content:

Wayfarer said:

So, not actually ceased, then.

Malcolm wrote:

Right, samadhi of cessation does not mean cessation in fact.

IN response to your other question mind streams are permanent in so far as they never cease, impermanent in so far as they are constituted of moments.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 6:00 AM

Title: Re: The attainment of the Arhats

Content:

Wayfarer said:

So Arhats are reborn when it finishes? That can't be right. Or then cease to exist, in which case the original question I asked isn't answered.

Malcolm wrote:

They are roused from samadhi, and are set upon the bodhisattva path.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 3:00 AM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

This probably has been discussed ad nauseum but I am wondering in all the many Buddhist traditions if there is ever the notion of justified war or conflict.

.

Malcolm wrote:

The Buddha says that kingdoms have a right to defend themselves against aggressors. He also points out that people who kill each other in combat all go to hell. So kings and soldiers may, for the welfare of their kingdoms defend them with arms, but the sacrifice is much greater than merely losing one's life.

amanitamusc said:

This would depend if the person killing did so as a complete karma.

Malcolm wrote:

There is that, but the Buddha does not make this distinction. He assumes warriors like violence.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 2:37 AM

Title: Re: Notion Of Justified War Or Violence.

Content:

Joka said:

This probably has been discussed ad nauseum but I am wondering in all the many Buddhist traditions if there is ever the notion of justified war or conflict.

.

Malcolm wrote:

The Buddha says that kingdoms have a right to defend themselves against aggressors. He also points out that people who kill each other in combat all go to hell. So kings and soldiers may, for the welfare of their kingdoms defend them with arms, but the sacrifice is much greater than merely losing one's life.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 12:55 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

zenman said:

Hallo

That is my question too.

I have received Norbu Rinpoche's DI a few times. As a member of DC am I eligible to order restrcited books other than those that require tantric empowerment or lung? The books that I am referring to are "Lojong, semdzin, rushen", Shine and Lhagtong" and "Dzogchen State ad Syllabe Phat".

Thank you

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, March 15th, 2017 at 12:54 AM

Title: Re: Dzogchen Longde Tantras

Content:

florin said:

I never knew what to do with this information.

Malcolm wrote:

The phrase "pinch of salt" comes to mind.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 10:26 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapafan said:

...my view accords with Buddha...

Malcolm wrote:

In your opinion, but not in fact.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 8:41 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

[Arhats] have no physical existence in samsara, per se, but they continue in a samadhi of cessation.

Wayfarer said:

That is hard to reconcile with the idea that everything is impermanent, isn't it?

Malcolm wrote:

I don't think so. Why do you?

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 11:19 AM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

cool man..thanks for the info...is this book connected to what you were referring to: "The Nature of Mind: The Dzogchen Instructions of Aro Yeshe Jungne" and if so is it any good?

Malcolm wrote:

I think it is by Khenpo Palden Sherab. Anything by him is good.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 6:22 AM

Title: Re: Don't pay for Dharma Books?

Content:

Malcolm wrote:

In Vajrayāna, taking a Vajrayāna book for which you do not have transmission is considered stealing the Dharma.

binocular said:

Does this include books one borrows from the library while not having received transmission for them?

If I borrow a ChNN book from the library, while I have no transmission, am I stealing the

Dharma?

Malcolm wrote:

Depends on the book. Some ChNN books are for everyone; some are for those with transmission. It is unlikely the latter will be in your library.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 6:21 AM

Title: Re: The attainment of the Arhats

Content:

Astus said:

Have you perhaps encountered this small book: Maha Boowa: The Path to Arahantship?

Malcolm wrote:

This is exactly the kind of thing Mahāyāna sūtra are criticizing:

"Since when did the earth element ever die? When they decompose and disintegrate, what do they become? All parts of the body revert to their original properties. The earth and water elements revert to their original properties, as do the wind and fire elements. Nothing is annihilated. Those elements have simply come together to form a lump in which the citta then takes up residence...The citta itself is the real culprit, not the lump of physical elements. The body is not some hostile entity whose constant fluctuations threaten our well-being. It is a separate reality that changes naturally according to its own inherent conditions.

Astus said:

The four elements—earth, water, wind and fire—they don't die.

Malcolm wrote:

The emptiness he talks about is not Mahāyāna emptiness, the absence of characteristics. The emptiness he talks about is a result of vairāga, dispassion.

This kind of statement is impossible in Mahāyāna:

Sankhāras arise and cease with distinct beginnings and endings, like flashes of lightning or fireflies blinking on and off.

Here is a very nice expression of the emptiness of the person:

Then, from that neutral, impassive state of the citta, the nucleus of existence—the core of the knower—suddenly separated and fell away. Having finally been reduced to anattā, brightness and dullness and everything else were suddenly torn asunder and destroyed once and for all.

But I have to say, there is nothing there which is not anticipated by Mahāyāna critiques of the limitations of the śrāvaka teachings.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 6:07 AM

Title: Re: The attainment of the Arhats

Content:

Astus said:

Since there is no evidence that śrāvakas negate characteristics through a vipaśyāna analysis that allows them to see through characteristics, there is also no evidence that they are free from clinging to characteristics.

The four noble truths are what is taught to be the definitive insight one needs to gain on the shravaka path. And there what one needs to recognise is how there is suffering, how suffering arises, how it ceases, and how one can bring it to cessation. In short, the goal is not to have or maintain any ideas of what characterises phenomena, but to let go of them, to end one's clinging. So, what I don't see the evidence of is how there can remain anything one keeps being hooked on anything.

Malcolm wrote:

The point is that arhats suffer from obscurations, and that their wisdom is insufficient to perceive the real nature of phenomena, even though they have a partial realization through which they can claim to be liberated (and liberation in Buddhadharma simply means being free of the afflictions that cause rebirth in samsara).

Astus said:

One assumes that ancient Mahāyānis had ample contact and debate with those who were reputed to be śrāvaka arhats.

I'm not so sure. It rather seems to me that what they tend to refute are their own interpretations of abhidharma materials.

Malcolm wrote:

It is a certainty, considering that they rubbed shoulders.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 4:29 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

This is only the selflessness of persons, not phenomena, because there is no refutation of characteristics themselves. But, for example, in Mahāyāna, even the characteristics by which phenomena are apprehended are refuted. This is the main difference.

Astus said:

Yes, that is a clear difference. On the one side it's rise and fall, birth and death, while on the other it's unarisen and unceasing, unborn and undying.

Malcolm wrote:

Yes, that is what I have been saying all along.

Astus said:

The absence of a self in persons is only mentioned in these Mahāyāna sūtras

Did you do a search specifically for pudgala naitratmya? That (人無我) doesn't seem to be a common term in Chinese either, although using synonyms can turn up further results.

Malcolm wrote:

I specifically searched for all instances of dharmanaitratmya and pudgalanaitratmya in their various forms.

Astus said:

śrāvakas and pratyekabuddhas have trained in characteristics of the aggregate, etc., that lack a self because of being impermanent and so on, rather than in emptiness. Contemplation of the three characteristics are what is said to bring about the realisation of the three gates of liberation, so there is a correlation.

Malcolm wrote:

There is a correlation in terms of liberation, but not in terms of omniscience. This is the principle distinction that the PP sūtras make.

Astus said:

It is asserted that they cling to characteristics, not that they cling to the aggregates, etc., per se.

An this is something I have difficulty to take literally on a practical level. Sure, most of the usual criticisms of arhats look valid for people obsessed with total cessation and/or systems and lists of dharmas. But I fail to see them as anything but common warnings one can find in all sorts of teachings, and that is likely the reason why Mahayana traditions kept this view of the arhat alive (at the same time, arhats in East Asia are also popular spirit/deity/bodhisattva-like beings).

Malcolm wrote:

Don't confuse the cult of the 16 arhats, who are all bodhisattva emanations, with the śrāvaka arhat that is the object of Mahāyāna criticism.

Astus said:

Although looking at the <http://www.vipassanadhura.com/sixteen.html> can give the impression that the criticism is valid, it's also possible to say that as both body and mind are let go of, there can be no hindrances left, nor even clinging to characteristics, since even those are just thoughts.

Malcolm wrote:

Personally, I think you are reading with a Mahāyāna bias, and interpolating your own view on the view of śrāvakas. Since there is no evidence that śrāvakas negate

characteristics through a vipaśyāna analysis that allows them to see through characteristics, there is also no evidence that they are free from clinging to characteristics. One assumes that ancient Mahāyānis had ample contact and debate with those who were reputed to be śrāvaka arhats.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 4:18 AM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

Look bro, wasnt trying to be confrontational...this is just what I read in NN's books...just wanted some clarification

Malcolm wrote:

I understand. The historical narrative of the arrival of Dzogchen teaching in Tibet was radically altered by the revelation of the Vima Nyinthig in 1118, so much so that it literally eclipsed earlier narratives. There are no traditional Tibetan teachers that question this narrative, even though it definitely is the case that prior to the VN, the lingo of the three series was never used by anyone. For example, the earliest comprehensive history of Dharma composed by Nyangral in the late 12th does not mention these terms at all.

He refers to five main systems of Dzogchen. The first one is the the one we understand as klong sde, which he simply summarizes as the lineage given to Yudra Nyingpo connected with the five tantras typically now associated with klong sde. But he does not mention Mipham Gonpo, nor 'Dzeng. It appears that he does not know about the Vajra Bridge at all.

He mentions the lineage of Aro Yeshe Jungney. He mentions the cycle of the Kun byed rgyal po. He mentions the Brahmin cyle. He also mentions the unsurpassed Dzogchen cycle of the 17 tantras. He never mentions anything about the three series anywhere. He was a generation younger than Zhangton Tashi Dorje, the tertön of the VN, so this definitely shows that in the late twelfth century, the idea of the three series was restricted to the circle around Zhangton. Thus, it is really only in post- 12th century texts outside of the VN where we begin to see the systemization of the three series applied to Dzogchen teachings.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 1:49 AM

Title: Re: The attainment of the Arhats

Content:

Astus said:

The part where it is true is that the path described that way is what is found in the abhidharma works, although there can be differences. The part where it is not true is the Nikayas/Agamas and those Theravada teachers who don't follow the abhidhamma. Look at this description for instance: <http://measurelessmind.ca/anattasanna.html>.

Malcolm wrote:

Nothing here goes beyond the selflessness of persons. For example, here the Buddha is not describing the selflessness of phenomena:

Thus he abides contemplating selflessness with regard to the six internal and external sensory spheres. This, Ānanda, is called the recognition of selflessness.

This is only the selflessness of persons, not phenomena, because there is no refutation of characteristics themselves. But, for example, in Mahāyāna, even the characteristics by which phenomena are apprehended are refuted. This is the main difference.

Astus said:

Also, it is quite common in Mahayana to describe arhats by their realisation of the emptiness of self, and sometimes even by the realisation of the emptiness of phenomena.

Malcolm wrote:

The absence of a self in persons is only mentioned in these Mahāyāna sūtras:

śatasāhasrikā-prajñāpāramitā, 1 mention

ārya-daśasāhasrikā-prajñāpāramitā-nāma-mahāyāna-sūtra, 1 mention

ārya-saṃdhinirmocana-nāma-mahāyāna-sūtra, 3 mentions

ārya-laṅkāvatāra-mahāyāna-sūtra, 26 mentions

ārya-ghanavyūha-nāma-mahāyāna-sūtra, 1

ārya-mahāyāna-prasāda-prabhāvana-nāma-mahāyāna-sūtra, 1 mention

ārya-ratnamegha-nāma-mahāyāna-sūtra, 3 mentions.

Rājadeśa-nāma-mahāyāna-sūtra, 1 mention

Absence of a self in phenomena is mentioned in these sūtras:

śatasāhasrikā-prajñāpāramitā, 9

Pañcaviṃśatisāhasrikā-prajñāpāramitā, 2

ārya-aṣṭādaśasāhasrikā-prajñāpāramitā-nāma-mahāyāna-sūtra, 1

ārya-prajñāpāramitā-nāma-aṣṭasataka, 2

Giri-ānanda-sūtra, 1

ārya-niṣṭhāgata-bhagavaj-jñāna-vaipulya-sūtra-ratnānanta-nāma-mahāyāna-sūtra, 1

ārya-sarvabuddha-viṣayāvatāra-jñānālokālaṃkāra-nāma-mahāyāna-sūtra, 1

ārya-saṃdhinirmocana-nāma-mahāyāna-sūtra, 13

ārya-laṅkāvatāra-mahāyāna-sūtra, 47

ārya-sarvapūṇya-samuccaya-samādhi-nāma-mahāyāna-sūtra, 1

ārya-sāgara-nāgarāja-paripṛcchā-nāma-mahāyāna-sūtra, 1

ārya-anavatapta-nāgarāja-paripṛcchā-nāma-mahāyāna-sūtra, 1
ārya-ghanavyūha-nāma-mahāyāna-sūtra, 4
ārya-karuṇāpuṇḍarīka-nāma-mahāyāna-sūtra, 1
ārya-mahāyāna-prasāda-prabhāvana-nāma-mahāyāna-sūtra, 1
ārya-sāgaramati-paripṛcchā-nāma-mahāyāna-sūtra, 1
ārya-akṣayamati-nirdeśa-nāma-mahāyāna-sūtra, 1
Rājadeśa-nāma-mahāyāna-sūtra, 1
ārya-ratnamegha-nāma-mahāyāna-sūtra, 3
ārya-samyag-cāravṛtta-gaganavarṇa-vinaya-kṣānti-nāma-mahāyāna-sūtra, 1
ārya-dīpaṃkara-vyākaraṇa-nāma-mahāyāna-sūtra, 1

What we can see from the above is that the main sūtra that deals with this issue is the Lanka, the main polemical sūtra in this respect.

In general, what is discussed in the Perfection of Wisdom sūtras is the limitations upon the omniscience of arhats and pratyekabuddhas, and this is why in that body of sūtras there is an extensive discussion of how emptiness is understood with respect to arhats and pratyekabuddhas where it is primarily stated that one should avoid their result because śrāvakas and pratyekabuddhas have trained in characteristics of the aggregate, etc., that lack a self because of being impermanent and so on, rather than in emptiness.

For example, the Lanka responds to your question, "to what do arhats grasp?" Further, if it is asked what is the śrāvakas to the nature of conceiving entities, it is like this, having perceived...the elements that arise without a creator, intrinsic and general characteristics, reasonings, scripture, and authority, they cling to the nature of those. Note, I am not addressing the issue of how Mahāyāna commentators deal with the absence of the two selves. That is a whole different question.

Astus said:

The issue is whether they are attached to the aggregates or not. In order to keep any form of traces, obscurations, or defilements for arhats, they necessarily have to still cling to the aggregates and the areas,

Malcolm wrote:

It is asserted that they cling to characteristics, not that they cling to the aggregates, etc., per se.

Author: Malcolm

Date: Tuesday, March 14th, 2017 at 12:12 AM

Title: Re: The attainment of the Arhats

Content:

Wayfarer said:

After their nirvana, arhats have no location per se, being like "logs floating on the ocean, moved by the waves."

Are they not utterly non-existent, then? That would seem to follow from the whole trajectory of 'cessation'.

Malcolm wrote:

No, arhats do not just poof out. They have no physical existence in samsara, per se, but they continue in a samadhi of cessation.

Author: Malcolm

Date: Monday, March 13th, 2017 at 11:05 PM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

good to know...please elaborate...

Malcolm wrote:

Ask ratna to post his master's thesis. Of anyone here, he knows the most about klong sde. You also have to keep in mind that so called sems sde and klong sde lineages do not self-identify as such since the idea of sems, klong, and man ngag sde come from the Vima Nyingthig and do not appear prior to its revelation in 1118.

Fa Dao said:

ok..but what about Vairocana who is said to have received and transmitted the semde and longde that he received from Shri Singha? Wasnt that before 1118? Also what about Dzin Dharmabodhi who is said to have lived at the time of Machig Labdron (1031-1139) and integrated into the longde tantric methods of transformation?

Malcolm wrote:

The terms sems sde and klong sde come from the Vima Nyingthig. You will never find these terms used prior to that time. The original name of the klong sde tradition was the Vajra Bridge (rdo rje zam pa), based on the short instruction given to Mipham Gonpo. This is the tradition that comes from Dzung Dharmabodhi. There is another set of writings that divide the path into nine spaces. This is another Varja Bridge commentarial tradition through Se Bandhe.

Author: Malcolm

Date: Monday, March 13th, 2017 at 11:57 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

Like most German Jews, Marx was completely bourgeois right down to insisting that he always had a house servant and educating his girls in French and piano lessons.

Grigoris said:

I don't think you could call Marx a Jew, though he was from a Jewish family, unless you are one of those types that consider Jews a race. It seems that he did have a wealthy background, even though he lived in squalor (albeit with a housekeeper). I guess housekeepers were cheap back in the good ol' days.

Malcolm wrote:

Jews are an ethnic group, not a race. There is only one human race. Within it are many ethnic and regional identities. The point about Marx is that he was very much a person of his time.

Author: Malcolm

Date: Monday, March 13th, 2017 at 11:51 AM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

Magnus,

that is problematic but as far as I know these are the only translations of these two Tantras in English...

Malcolm wrote:

In general, you won't find anything very special in the so called "klong sde" tantras since their view and so on is virtually identical with so called "sems sde."

The unique stuff is in the various instructions which take these tantras as their basis.

Fa Dao said:

good to know...please elaborate...

Malcolm wrote:

Ask ratna to post his master's thesis. Of anyone here, he knows the most about klong sde. You also have to keep in mind that so called sems sde and klong sde lineages do not self-identify as such since the idea of sems, klong, and man ngag sde come from the Vima Nyingthig and do not appear prior to its revelation in 1118.

Author: Malcolm

Date: Monday, March 13th, 2017 at 7:25 AM

Title: Re: Lifetime of Śakra

Content:

KarmaOcean said:

I was reading about Śakra, Lord of the Gods, and that the lifetime of Śakra is limited.

Do we have any indication of how long this period is ?

Malcolm wrote:

Yes, The devas in the heaven of thirty-three, of which Indra is the ruler, live for 36,000,000 years.

Author: Malcolm

Date: Monday, March 13th, 2017 at 7:22 AM

Title: Re: Dzogchen Longde Tantras

Content:

Fa Dao said:

Magnus,
that is problematic but as far as I know these are the only translations of these two Tantras in English...

Malcolm wrote:

In general, you won't find anything very special in the so called "klong sde" tantras since their view and so on is virtually identical with so called "sems sde."

The unique stuff is in the various instructions which take these tantras as their basis.

Author: Malcolm

Date: Monday, March 13th, 2017 at 3:44 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

In Buddhadharma in general, there are only three unconditioned phenomena: space (as absence of obstruction), analytical cessation (nirvana), and nonanalytical cessation (simple absence of a cause).

Tsongkhapa said:

Are you saying that emptiness is conditioned?

Malcolm wrote:

No, I am saying that in general Buddhadharma there are only three unconditioned dharmas. Emptiness is not a separate dharma, like space or the two cessations.

Author: Malcolm

Date: Monday, March 13th, 2017 at 2:55 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

Marx did not do math. He was not an economist. He was a petite bourgeoisie historian/journalist.

Grigoris said:

Marx was petite bourgeois??? He relied on Engels (who was a factory owner) for money. I wouldn't call him a historian though. More a political philosopher. His analysis of capitalism had a mathematical element to it as well, it was a pretty accurate prediction of the accumulative nature of capitalism though, even if it was not mathematically based.

Maybe he was off on the prediction of where this accumulation would lead regarding the politicization of the proletariat. I don't think he was aware of exactly how competitive people WITHIN a class can be, when it comes to acquiring resources for their survival.

Malcolm wrote:

Like most German Jews, Marx was completely bourgeois right down to insisting that he always had a house servant and educating his girls in French and piano lessons. He generally spent most of his life running through one inheritance after another.

Author: Malcolm

Date: Monday, March 13th, 2017 at 2:29 AM

Title: Re: Buddhist Anarchism

Content:

Malcolm wrote:

Piketty proved it. Marx merely suggested it.

Grigoris said:

I think you'll find that capitalism proved it, not Piketty. Marx did a little more than suggest it, unless you consider three volumes of economic analysis a "suggestion".

Have you even read Capital bro?

Malcolm wrote:

Many years ago. My favorite part is his sarcastic analysis of British Imperialism at the end.

Marx did not do math. He was not an economist. He was a petite bourgeoisie historian/journalist.

Author: Malcolm

Date: Monday, March 13th, 2017 at 2:20 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

The observer is empty of inherent existence because his very existence is dependent upon causes and conditions.

Wayfarer said:

This point is tangential to the argument about physics, but I'm not sure about this. You see, 'dependent on causes and conditions' applies to 'all compounded phenomena'. But there is 'that which is unmade, uncreated', which is not dependent on causes on conditions. We have to be careful not to reify the unconditioned by treating it as an object. But, is the Tathāgata dependent on causes and conditions? I know that's a difficult question but it should be considered.

Malcolm wrote:

In Buddhadharma in general, there are only three unconditioned phenomena: space (as absence of obstruction), analytical cessation (nirvana), and nonanalytical cessation (simple absence of a cause).

Author: Malcolm

Date: Monday, March 13th, 2017 at 2:14 AM

Title: Re: Buddhist Anarchism

Content:

Vasana said:

Economists like Thomas Piketty have shown that the accelerated accumulation of capital by a few is built into the system.

Grigoris said:

I think Marx may have come up with idea... not Piketty.

Malcolm wrote:

Piketty proved it. Marx merely suggested it.

Author: Malcolm

Date: Monday, March 13th, 2017 at 1:59 AM

Title: Re: The attainment of the Arhats

Content:

PuerAzelis said:

He just quoted three sutras answering precisely that. What else is he supposed to do?

Astus said:

The three quotes merely state that

"Srāvakas and pratyekabuddhas have not abandoned all connection with traces"

"not completely destroyed traces"

"they are confused through the other traces of affliction"

and the questions raised are in response to that concept of remaining traces.

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"not completely destroyed traces"

"they are confused through the other traces of affliction"

and the questions raised are in response to that concept of remaining traces.

Malcolm wrote:

The location of traces is in the mind stream of course. Daṃṣṭrasenam, in his commentary on the 100,000 lines Perfection of Wisdom Sūtra, notes that the result of possessing those traces mentions specifically that arhats can err, gossip, can be unattractive, are forgetful, and so on.

But the above only refers to past traces, the absence of which is how the eighteen unshared qualities of a buddha are defined. But that is not really the most important point. Below we will see too that it is claimed that arhats also do not abandon the traces of conceptuality.

The most important point is that śrāvakayanists in general do not meditate on the view of emptiness. As we will see below, they meditate in the four truths and this is how they attain their awakening. They realize the person as a momentary formation and this is what it means to say that an arhat realizes "the selflessness of persons." But they do not meditate directly on the view of emptiness in anyway. The Goenka Vipassana school is an excellent example of this principle.

Bhavaviveka II mentions in the Tarkajvala that the difference between nirvana of a buddha and an arhat is the latter's nirvana is result of totally abandoning the two obscurations, while the latter's nirvana is merely severing the continuum of their physical body in samsara. He remarks too that the traces of affliction from cultivating afflictions from beginningless time exist within arhats. He distinguishes buddhas by pointing out that they totally eliminate all afflictions along with their traces by cultivating the view of emptiness for a long while, and they eliminate the knowledge obscuration the same way. This is not how arhats attain their realization since their realization is attained not by meditating on emptiness, but rather by meditating the four noble truths in sixteen moments on the path of seeing.

Vibhūticandra says much the same thing in his commentary on the Bodhicaryāvatāra: With respect to the traces of emptiness, since śrāvakas and so on cannot bear the fact that all phenomena are empty, it is said they are liberated solely through seeing four truths of nobles. Since they obtain freedom only through the direct perception of the "truths" — suffering, the origin, the cessation, and the path— of what use to them is seeing emptiness?

Jayananda's commentary on the Madhyamakāvatāra states:

Therefore, śrāvakas and pratyekabuddha do not abandon the affliction of the traces of conceptuality, but because bodhisattvas, beginning on the eighth bhūmi, are able to exhaust the affliction of the traces of conceptuality through the power of the path of effortlessness and characteristiclessness, they are able to attain buddhahood. Thus, it is somewhat inane to speculate about where traces reside in an arhat. It is also somewhat foolish to assert that arhats realize the selflessness of phenomena when it has nothing at all to do with how they achieve their realization since they never even meditate the view of the emptiness of the person let alone emptiness in general.

Finally, concerning the Lanka and its samadhi-intoxicated arhats, Jñānavajra states: With respect to that, the three liberations are the three awakenings which are equivalent in abandoning afflictions.

"The absence of self in phenomena," and so on means that the ultimate suchness and the pristine consciousness which realizes that is liberated from afflictions and abandons the obscuration of knowledge — this is Mahāyāna of the result.

It is taught that śrāvakas cannot realize that. "Just as..." and "They are distracted by characteristics" means they are distracted because they conceptualize particular and universal characteristics of the aggregates and so on, and thus cannot abandon the knowledge obscuration. In the same way, though they indeed abandon the active causes of the afflictive obscuration, they cannot abandon the latent ones. Through perceiving sensation and perception as flaws, they solely rely on the method of pacifying them and are intoxicated with an intoxicating samadhi that lacks the wisdom that realizes the truth. Since they abandon the manifest causes of affliction, they reside in the uncontaminated dhātu. If is asked whether that is their ultimate result, they do not reach an ultimate result apart from that. That being the case, if it is wondered whether or not they are outside of and turned away from samsara, through realizing the emptiness of the person as being a momentary formation and understanding a self is an agent of action, there is no further accumulated karma for birth in samsara and the causal condition for the active cause of craving and addiction are absent, just as a log floating on the ocean does sink to the bottom, there is no certainty of their remaining in one place. If it is wondered how long they remain in the the uncontaminated dhātu, it is said "Samadhi, etc..."

"Then I will cause them to obtain the dharmakāya..." means that as explained already, when through their own roots of virtue and the blessings of the tathāgata they awaken from uncontaminated dhātu and generate the mind for supreme awakening. Having filled their complement of the two accumulations, they will obtain the dharmakāya." Thus we can also see there is no place where such arhats "reside" after death, no Hinayāna pure land. After their nirvana, arhats have no location per se, being like "logs floating on the ocean, moved by the waves."

Author: Malcolm

Date: Sunday, March 12th, 2017 at 1:38 AM

Title: Re: The attainment of the Arhats

Content:

White Lotus said:

Oneness. Buddha and arhat are not the same not different and yet they both see mind, as does any child or dog, but they know what they see. One vehicle/eckayana. Everything is enlightened. Mind, emptiness. Oneness.

Malcolm wrote:

Well, guess you better start writing your own sūtras.

Author: Malcolm

Date: Sunday, March 12th, 2017 at 1:16 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Temicco said:

I have a few questions after reading Guruyoga in preparation for today's webcast. (Realized I should have done this sooner so I could spend some more time memorizing the recitations and could have caught the explanatory conference call, but oh well...)

What is a "Tun"? We're apparently supposed to know how to do them. It seems like the "Tun Book" contains a decent amount of material used in the transmission. Is it something one should buy for that sake?

Malcolm wrote:

Thun means "session" or period of time.

Temicco said:

How exactly should we visualize the thigle and white A? Like we're looking at our bodies externally and the thigle is just kind of projected on us? And eyes open or closed?

Malcolm wrote:

The A is visualized facing outward.

Temicco said:

The visualizations in general have a lot going on. Is there a precise way we're technically supposed to do them, or is it fine to just kind of try your best to do what seems right?

Malcolm wrote:

You just think about it briefly and then let it go.

Temicco said:

The introduction and p.37/38 present guruyoga ultimately as being in the state of rigpa as reflected in the teacher, but then on page 32, 36, and 44 guruyoga is presented as the key for discovering our real nature, and consisting of thigle visualization during transmission. Page 43 seemingly discusses it in both ways at once. So are there 2 main guruyogas in dzogchen, the one of being in rigpa and the one done during transmission or at other times in order to unlock rigpa?

Malcolm wrote:

Ati Guru Yoga is both a method of introduction and a means for discovering what was introduced if you did not succeed.

Temicco said:

The introduction makes it sound like the fourth chapter is about conduct and integrating guruyoga, so does that mean that all of the instructions contained therein are only for people who have had an experience of rigpa already? (I don't understand what "integration" could be being talked about otherwise, nor how one could know how to be in instant presence otherwise.)

Malcolm wrote:

No, it is for anyone who is interested to know what conduct is from a Dzogchen perspective, so one can gradually integrate it into one's life.

Temicco said:

The worldwide transmission just consists of ChNN giving oral, symbolic, and then direct transmission, right?

Malcolm wrote:

It is an Anuyoga practice which involves direct introduction.

Temicco said:

Does the melody and so on matter? I only have the Guruyoga book and it is too late this time to catch the explanatory conference call for the other details. Lacking them, I can still pay attention and do the visualizations and so on, but will transmission still occur if I'm not well prepared for the singing and recitations? (Also, I assume the visualizations and mental stuff going on at each recitation are the most important thing, so is it better not to recite if it would be distracting?)

Malcolm wrote:

Just follow along with ChNN. (I wish I had a bouncing ball gif).

Temicco said:

After being present for the transmission, what next? I'm very confused about empowerments and so on and what I am allowed to / should practise at each step (particularly given that I would practice alone, seemingly). On page 60 he says that "the root of all transmissions is Guruyoga; the same applies in the case of Rushens and Semdzins". So, are those something that should be practiced after following the instructions for the transmission?

Malcolm wrote:

Yes. You can immediately begin to apply semzins and rushans.

Author: Malcolm

Date: Sunday, March 12th, 2017 at 12:23 AM

Title: Re: The attainment of the Arhats

Content:

4526547 said:

This is only the "Hinayana" sutras' perspective, naturally, and Mahayana perspective may or may not differ.

Malcolm wrote:

Correct. What is being explored here, Tilt, is the Mahāyāna perspective on what it means to be an arhat.

Author: Malcolm

Date: Sunday, March 12th, 2017 at 12:19 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

now you think that arhats are tathāgatas.

Astus said:

The problem I'm raising here is that ascribing attachment to arhats is not supported by reason. So far there has been no substantiated argument against that. It is another issue if buddhahood is defined on the basis of the complete absence of attachment.

Malcolm wrote:

Attachment is not the issue, traces are. For example, the Prajñāpāramitā states: Subhuti, while there is no difference in the abandonment of affliction, the Tathāgata has abandoned all connection with traces. Srāvakas and pratyekabuddhas have not

abandoned all connection with traces...there are aspects of bodily and verbal desire, hatred and ignorance in śrāvakas and pratyekabuddhas. However, the traces of those are not harmful in the same way they are for common immature people.

Or the Ārya-bodhisattva-piṭaka-nāma-mahāyāna-sūtra states:

The uncontaminated pristine consciousness (jñāna) of the śrāvakas has not completely destroyed traces.

The Ārya-laṅkāvatāra-mahāyāna-sūtra states:

Just as a log floating on the ocean

is always moved by waves,

likewise confused śrāvakas

are moved by the "wind" of characteristics.

Though prevented from being activated,

they are confused through the other traces of affliction,

and intoxicated by the bliss of samadhi,

they abide in the uncontaminated dhātu (nirvana).

Author: Malcolm

Date: Saturday, March 11th, 2017 at 11:42 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Brunelleschi said:

So this is Guru Yoga, from an Ati-Yoga perspective, which in itself contains the Direct Introduction?

ratna said:

Yes. When done at the same time as the teacher, it includes the DI.

Malcolm wrote:

And also afterwards, when one does it oneself.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 4:55 AM

Title: Re: Buddhahood in This Life

Content:

oldbob said:

That said, there appears to be a difference between doing translations as a Dharma activity with the motivation to make appropriate teachings as available as possible, and on the other hand, doing translations with the motivation of only selling the translations to those who can afford them.

Malcolm wrote:

If people want to wait 75 years for the copyright to expire, well....then they can upload

Buddhahood as much as they like. In the meantime, it is in the interest of the continued production of good translations from Wisdom, Snow Lion/Shambhala, etc., that one should pay for the Dharma books that one wishes to own.

There is an additional benefit to the production of translations by professional Buddhist publishers — these books enter the Library of Congress. One cannot hope to see most independently published books there. They have strict rules about what books they accept and how to submit them.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 2:48 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapa said:

The mind is not emptiness because emptiness cannot cognize. Mind is the nature of emptiness.

Malcolm wrote:

We have understood for a long time you are an advocate of an inert emptiness. But that is not the profound view of mantrayāna.

Tsongkhapa said:

Emptiness is inert. Is emptiness permanent or impermanent?

It is permanent therefore it cannot function - and it certainly cannot cognize because it is not mind.

Malcolm wrote:

Thus your view is no different than that of nonbuddhist annihilationists.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 2:35 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Freedom from attachments does not equal freedom from proliferation.

Astus said:

When no concepts grasped, how can there be proliferation?

"There's no trail in space,
no outside contemplative.

People are smitten with objectifications (papanca), but devoid of objectification (nippapanca) are the Tathagatas." (<http://www.accesstoinight.org/tipitaka/kn/dhp/dhp.18.than.html.254>) If it did, arhats would be omniscient. They also could not fall back from the state of arhatship, but some do. Those are clearly problematic points, but secondary.

Malcolm wrote:

I see, so you have become a follower of Tilt Billings, and now you think that arhats are tathāgatas.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 2:34 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapafan said:

... until the mind mixes with emptiness directly and the path of seeing is attained.

Grigoris said:

But the mind is emptiness anyway, so...

Tsongkhapafan said:

The mind is not emptiness because emptiness cannot cognize. Mind is the nature of emptiness.

Malcolm wrote:

We have understood for a long time you are an advocate of an inert emptiness. But that is not the profound view of mantrayāna.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 1:23 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapafan said:

Unproduced space can be apprehended just as lack of inherent existence can be apprehended. Your continued insistence that non-affirming negatives cannot be apprehended contradicts both Je Tsongkhapa's teachings and my own meditative experience, therefore I reject it.

Malcolm wrote:

You are meditating on concepts about emptiness.

Āryan equipoise is the state that arises when one has eliminated all proliferation about

phenomena. That freedom from proliferation is emptiness. But it cannot be taken as a conceptual object since conceptual objects are proliferation. The way to discover freedom from proliferation is exactly as Śāntideva describes it, and I paraphrase, when neither an entity nor a nonentity rests before the mind, at that moment since there is no other alternative, the mind is pacified. That is āryan equipoise.

Tsongkhapa said:

They are not concepts about emptiness. It's true that the non-affirming negative, lack of inherent existence is initially known through the medium of a generic image appearing to a conceptual mind, but through this image we can know emptiness itself. Eventually, through continuous familiarity in meditation, the generic image of emptiness becomes fainter and fainter until the mind mixes with emptiness directly and the path of seeing is attained.

According to Tsongkhapa's teachings there is no other way to gain a direct realisation of emptiness.

Malcolm wrote:

It doesn't work.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 12:59 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapa said:

The lack of obstructive contact is not.

Malcolm wrote:

There are two kinds of space. Area and dimension is conditioned space. That is the kind of space in which you can wave your arms. Unconditioned space is also unimpeded by solid objects. For example, you cannot wave your arms in a room full with solid rock. The former, being conditioned, can be apprehended. The latter, being unconditioned, cannot be apprehended. The latter space is a metaphor for emptiness, the former is not.

Tsongkhapa said:

Unproduced space can be apprehended just as lack of inherent existence can be apprehended. Your continued insistence that non-affirming negatives cannot be apprehended contradicts both Je Tsongkhapa's teachings and my own meditative experience, therefore I reject it.

Malcolm wrote:

You are meditating on concepts about emptiness.

Āryan equipoise is the state that arises when one has eliminated all proliferation about

phenomena. That freedom from proliferation is emptiness. But it cannot be taken as a conceptual object since conceptual objects are proliferation. The way to discover freedom from proliferation is exactly as Śāntideva describes it, and I paraphrase, when neither an entity nor a nonentity rests before the mind, at that moment since there is no other alternative, the mind is pacified. That is āryan equipoise.

Author: Malcolm

Date: Saturday, March 11th, 2017 at 12:38 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

The question is not whether they are bound. The question is "what kind of realization is necessary for freedom from rebirth?" The answer is: "Not very deep."

Astus said:

How is that the question? What realisation is deeper/higher than what is free from all attachments, hence also free from conceptual proliferation?

Malcolm wrote:

Freedom from attachments does not equal freedom from proliferation. If it did, arhats would be omniscient. They also could not fall back from the state of arhatship, but some do.

Author: Malcolm

Date: Friday, March 10th, 2017 at 11:44 PM

Title: Re: How to not intellectualize my interest in buddhism?

Content:

Rakz said:

I have this same issue with the Dharma. Read too much of it but practice is always kept to a minimum.

binocular said:

Reading (and studying) can be a part of the practice, too.

For example, you can make a point of practicing the four brahmaviharas as you read, so that your responses to what you read are within the framework of the four brahmaviharas.

Malcolm wrote:

Yes, wisdom has three components, hearing (studying), reflection, and cultivation. First we hear, then we reflect on what we have heard, then we cultivate what we have heard.

Author: Malcolm

Date: Friday, March 10th, 2017 at 11:31 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapa said:

Think a bit more simply - wave your arms in the air. Do you experience any obstructive contact? That's unproduced space.

Are you apprehending it now?

Malcolm wrote:

O, that is. Conditioned space.

Tsongkhapa said:

The lack of obstructive contact is not.

Malcolm wrote:

There are two kinds of space. Area and dimension is conditioned space. That is the kind of space in which you can wave your arms. Unconditioned space is also unimpeded by solid objects. For example, you cannot wave your arms in a room full with solid rock. The former, being conditioned, can be apprehended. The latter, being unconditioned, cannot be apprehended. The latter space is a metaphor for emptiness, the former is not.

Author: Malcolm

Date: Friday, March 10th, 2017 at 10:51 PM

Title: Re: Don't pay for Dharma Books?

Content:

Nicholas Weeks said:

Stealing a book maybe, but the Dharma cannot be filched.

Malcolm wrote:

In Vajrayāna, taking a Vajrayāna book for which you do not have transmission is considered stealing the Dharma.

Rakz said:

What if you have transmission and download it for free?

Malcolm wrote:

For me personally, it affects nothing. The amount of money I will make from this book is truly paltry. It would be much more lucrative for me to self-publish. However, the practice of pirating books undermines the Buddhist book industry.

Anonymous X said:

What if you bought the book, scanned it, and wanted to share it with others because you felt it was beneficial? What if you just bought the book and shared it with your immediate friends? This would not be considered stealing anything. All this gets into

very sketchy territory. Sometimes people go too far in their views and attachments to all of this. Let the lawyers figure it out.

Malcolm wrote:

Loaning a book is one thing. Copying a few pages is one thing. Uploading an entire book with the intent to make it freely available to all and sundry is quite another. As I pointed out to Rakz, it undermines Buddhist book publishers. We need them. They keep editorial and production standards high because they are professionals and they know what they are doing.

Author: Malcolm

Date: Friday, March 10th, 2017 at 10:50 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

dzogchungpa said:

a fear. And after all these scoldings, he still followed the guru, not blindly but wholeheartedly...

Malcolm wrote:

with his blindfold well and firmly tied.

binocular said:

Where did he go wrong?

Malcolm wrote:

He continued to think the guru was his state rather than recognizing his own state based on the guru's instructions.

Author: Malcolm

Date: Friday, March 10th, 2017 at 7:49 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapa said:

Emptiness (lack of inherent existence) or unproduced space (lack of obstructive contact).

Bakmoon said:

It is begging the question to use the example of emptiness because that's the very thing under dispute. That would constitute circular reasoning.

And I don't think actual unproduced space is apprehended either. If I were to look off into empty space I wouldn't see space, I would see blackness, and unproduced space doesn't have color of any kind. If it did have a color then everything would be obscured by that color because everywhere is pervaded by unproduced space.

Tsongkhapafan said:

Think a bit more simply - wave your arms in the air. Do you experience any obstructive contact? That's unproduced space.

Are you apprehending it now?

Malcolm wrote:

O, that is. Conditioned space.

Author: Malcolm

Date: Friday, March 10th, 2017 at 7:48 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

dzogchungpa said:

a fear. And after all these scoldings, he still followed the guru, not blindly but wholeheartedly...

Malcolm wrote:

with his blindfold well and firmly tied.

dzogchungpa said:

Yes, it's too bad he didn't have a friend like you to remove it for him.

Malcolm wrote:

Not my job.

Author: Malcolm

Date: Friday, March 10th, 2017 at 5:54 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

dzogchungpa said:

a fear. And after all these scoldings, he still followed the guru, not blindly but wholeheartedly...

Malcolm wrote:

with his blindfold well and firmly tied.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 11:17 PM

Title: Re: Don't pay for Dharma Books?

Content:

Nicholas Weeks said:

Stealing a book maybe, but the Dharma cannot be filched.

Malcolm wrote:

In Vajrayāna, taking a Vajrayāna book for which you do not have transmission is considered stealing the Dharma.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 10:32 PM

Title: Re: How to not intellectualize my interest in buddhism?

Content:

ClearMountainWay said:

I'm an extremely analytical person. My studies were in Philosophy. I hyper-analyze, philosophize and ponder every aspect of life and anything that I've ever been interested in. I literally spend any bit of my free time immersed in books and papers and articles, for no reason other than a strong insatiable desire to understand and understand and to see and understand further and question and further question ad nauseum.

Malcolm wrote:

It is not a problem. Go with it.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 10:22 PM

Title: Re: Buddhahood in This Life

Content:

oldbob said:

This book will eventually be of great help to many. I look forward to the pdf being on the web in 20 years.

Good job Malcolm!:namaste:

Anonymous X said:

It's already on the web!

Malcolm wrote:

This just means that people are stealing the Dharma. Pity. But their karma is their own. Hopefully the benefit of contacting the Dharma will outweigh their stinginess.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 10:21 PM

Title: Re: Buddhahood in This Life

Content:

zenman said:

I didn't get from whom Malcolm got this lung. Khenpo Jigme Phuntsok, Taklung Tsetrul or someone else? A nice lecture.

Malcolm wrote:

HH Taklung Tsetrul Dorjechang

Author: Malcolm

Date: Thursday, March 9th, 2017 at 5:03 AM

Title: Re: Must you regard a refuge lama as your guru?

Content:

Boomerang said:

When I took refuge I did it with the understanding that you should respect that teacher as the person who introduced you to the three gems, but you don't have to view them as a Buddha. Today I read a book (The Heart of the Path: Seeing the Guru as a Buddha) that says your refuge lama should be viewed as a guru-Buddha even if you had no intention of forming that relationship.

Which is correct? Is it only a matter of opinion?

Malcolm wrote:

There is a difference between the Mahāyāna idea of regarding your teacher to being like a Buddha, as opposed to the Vajrayāna ideal that you should regard your guru as an actual Buddha.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 5:02 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapafan said:

Non-thing is not a concept, it's an existent. Is a blue sky a concept? No, it's an existent, an appearance to mind that is apprehended by mind. Emptiness is not a concept either, it's an existent object to be perceived directly like a blue sky.

Malcolm wrote:

So emptiness is an existent nonthing?

Tsongkhapafan said:

Yes, of course! All non-things are existent. Even nothing is an existent.

Malcolm wrote:

So the past and future are existent?

Author: Malcolm

Date: Thursday, March 9th, 2017 at 4:37 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapa said:

Of course emptiness is an object - anything that can appear to mind and be understood is an object. It's not a thing but it's a non-thing.

You seem to be saying that emptiness and nothingness are the same - they aren't.

onebeckham said:

Things that appear to mind include "external phenomena," and internal phenomena-- thoughts, feelings, concepts, etc.

Emptiness as a "non-thing" is a concept. Is it your assertion, therefore, that the limit of meditation on emptiness is meditation on a concept? An idea?

Tsongkhapa said:

Non-thing is not a concept, it's an existent. Is a blue sky a concept? No, it's an existent, an appearance to mind that is apprehended by mind. Emptiness is not a concept either, it's an existent object to be perceived directly like a blue sky.

Malcolm wrote:

So emptiness is an existent nothing?

Author: Malcolm

Date: Thursday, March 9th, 2017 at 3:27 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

binocular said:

I don't want to be a part of. I don't want to be that calf.

Malcolm wrote:

The very first time I went to see ChNN, he informed us that the job of a Dzogchen Guru was to make their students independent, not dependent. Your mileage may vary with gurus in the four schools of Tibetan Buddhism.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 1:23 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

Lhasa said:

Siddhis don't make a saint.

Garchen Rinpoche once said, "Find the Lama who loves you."

Karma Jinpa said:

Upon being asked if I could be his direct student, Rinpoche said to me:

"Whether you are my student or not is up to you. I love all beings equally."

binocular said:

It seems that finding a teacher like that is very difficult!

Malcolm wrote:

ChNN.

Karma Jinpa said:

Kyabjé Garchen Rinpoche.

Malcolm wrote:

It is interesting when people post their own teacher's name in response to my posting "ChNN" rather than merely expressing their confidence in their own teacher. It assumes that I am comparing my teacher with others.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 12:45 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

MiphamFan said:

OK, why don't you look for some sources to back up your argument

Coëmgenu said:

I should have something prepared by the weekend, when I have more time to pursue leisure work on the Internet.

My apologies, post forthcoming. Malcolm is (quite obviously) more qualified than I to speak of something as "tantric" or not tantric, so if he says tantra was not practiced at a certain time, that should probably be believed even if it appears to contradict some archaeological findings, given the esoteric nature of tantric discourse, and, I assume, the commentarial tradition of addressing the tantric tradition itself that is no doubt present within that tradition. The archaeological findings I was referring to (and am slowly working on making that post on) are some seemingly Vajrayana-influenced or at least Mahayana statuary, art, and artefacts that date from after the destruction of the Abhayagirivihāra occasionally appearing in the material records of history. Indicating, to me, that there was at least some divergent "non-Theravāda" being practiced by a minority, that at the very least appropriated Mahāyāna iconography and visual language to suit its ends. But artefacts does not necessarily a living historical tradition make I will certainly admit.

Malcolm wrote:

Vajrayāna spread into SE Asia from India, along with Hinduism. The only survival of this is brahmin families with court duties to the Kings of Thailand. But Varjayāna was eradicated along with Mahāyāna.

Vajrayāna and Mahāyāna never spread to SE Asia from Śrī Lanka.

Author: Malcolm

Date: Thursday, March 9th, 2017 at 12:13 AM

Title: Re: Tough times for religious studies

Content:

steveb1 said:

Christianity, like it or not, was the US's moral backbone and metaphysical bulwark since the nation's inception.

Malcolm wrote:

I completely disagree with this sentiment.

steveb1 said:

But secularism, humanism ...

Malcolm wrote:

Secularism and humanism spring directly out of the Enlightenment, the actual source for moral and philosophical underpinnings of the US. I am in complete favor of the continued secularization of our educational system. The Gvt. should not fund religious schools in anyway since it is a violation of the establishment clause.

steveb1 said:

One unfortunate effect of this is the attempt to be religious by embracing non-religious religion, such as "Death of God" Christianity and the new forms of secular forms of Buddhism which utterly reject the Transcendent and the Buddha Realms. This kind of substitute religion is, paradoxically, opposed to religion; opposed to any idea of Transcendence, whether of a divine Absolute or the reality of a non-material subjective human entity. Matter and its processes reign supreme. All else is illusion and delusion. A terribly corrosive thing for religion and spirituality.

Malcolm wrote:

From a Dzogchen point of view:

Since there is no object to attain, there is nothing other than the three realms.

steveb1 said:

These factors being in place, it is not surprising that religious education is on the wane. This is personally painful for me. Maybe there are things to be done that could revitalize religion in the public eye. But if not, the Buddhist teaching that all things are impermanent might need to be applied to this issue.

Malcolm wrote:

We do not need religion. We need direct perception.

M

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 11:53 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Arhats have the view that aggregates exist. But they do not cling to them. That is your disconnect.

Astus said:

If one has a view but does not cling to that view, does one actually have a view? For instance, an arhat has the view that a particular robe is his, still, it is not a view that binds him. Similarly, all teachings are recognised as pointing to liberation, and not something that one should remain attached to.

Malcolm wrote:

The question is not whether they are bound. The question is "what kind of realization is necessary for freedom from rebirth?" The answer is: "Not very deep."

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 11:20 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Bakmoon said:

Of course emptiness isn't apprehendable. If it were, then it wouldn't be a nonimplicative negation because you'd be replacing one thing with another. Do you think that on the path of seeing one perceives some sort of object called emptiness? It is abundantly clear from a cursory reading of the Prajnaparamita Sutras that this is not the case. Rather than apprehending an object called emptiness, one doesn't apprehend anything at all, and this very non-apprehension is itself what is called realizing emptiness.

To turn emptiness into an object like this is in fact the exact error of Dolpopa Sherab Gyaltzen, the great Jonangpa teacher.

Tsongkhapafan said:

Of course emptiness is an object - anything that can appear to mind and be understood is an object. It's not a thing but it's a non-thing.

You seem to be saying that emptiness and nothingness are the same - they aren't.

conebeckham said:

Things that appear to mind include "external phenomena," and internal phenomena-- thoughts, feelings, concepts, etc.

Emptiness as a "non-thing" is a concept. Is it your assertion, therefore, that the limit of meditation on emptiness is meditation on a concept? An idea?

Malcolm wrote:

Not only that, but emptiness is nowhere listed in the dharmāyatana, the domain of objects of the mind.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 10:46 PM

Title: Re: Root Lama versus Dzogchen transmission

Content:

binocular said:

It seems that finding a teacher like that is very difficult!

Malcolm wrote:

ChNN.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 10:44 PM

Title: Re: John Oliver interviews the Dalai Lama

Content:

Queequeg said:

The Trump farce is comedy I could do without.

Malcolm wrote:

Yes, but since we have no choice, I suggest you gain whatever cynical enjoyment you can from it.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 2:38 AM

Title: Re: The attainment of the Arhats

Content:

Astus said:

The four extreme views are concepts. Concepts are within the domain of the aggregates. Arhats do not cling to the aggregates, hence they cannot have the four extreme views. Where is the disconnect here?

Malcolm wrote:

Arhats have the view that aggregates exist. But they do not cling to them. That is your disconnect.

Admin_PC said:

Would Buddhaghosa's Visuddhimagga be representative of the Arhat view/stance?

Malcolm wrote:

Yes, considering that atoms in that text are considered illustrative of ultimate dharmas, etc.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 2:17 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

You have not shown this to be so. In other words, there is a disconnect between your assertion that arhats are free from clinging to their aggregates and your assertion that they realize emptiness free from the four extremes.

Astus said:

The four extreme views are concepts. Concepts are within the domain of the aggregates. Arhats do not cling to the aggregates, hence they cannot have the four extreme views. Where is the disconnect here?

Malcolm wrote:

Arhats have the view that aggregates exist. But they do not cling to them. That is your disconnect.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 1:43 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

It is nevertheless incorrect, and therefore, it is not surprising in the least that Arhats have an incomplete understanding of emptiness, which is the point of this whole exchange.

Astus said:

If by emptiness you refer to a conceptual explanation, yes, there can be misunderstandings. But if you mean freedom from the four extreme views, then they are necessarily free from those.

Malcolm wrote:

You have not shown this to be so. In other words, there is a disconnect between your assertion that arhats are free from clinging to their aggregates and your assertion that they realize emptiness free from the four extremes.

The emptiness the arhats realize is the implicative emptiness described in the Cullasunatta sūtra; not the nonimplicative emptiness of the Perfection of Wisdom.

But you feel free to believe whatever warms your heart.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 1:18 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

One may have no attachments, but this still does not preclude one from imputing substantiality to this or that dharma.

Astus said:

Even if one free from attachments would have an incorrect assumption about something, it would be an assumption not grasped at.

Malcolm wrote:

It is nevertheless incorrect, and therefore, it is not surprising in the least that Arhats have an incomplete understanding of emptiness, which is the point of this whole exchange.

Author: Malcolm

Date: Wednesday, March 8th, 2017 at 1:13 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

dzogchungpa said:

Honestly, I think it can be quite difficult to find a suitable Vajrayana teacher, i.e. one that can really benefit you. I think it's actually quite rare.

Malcolm wrote:

That's why we have ChNN.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 10:35 PM

Title: Re: Root Lama versus Dzogchen transmission

Content:

Vasana said:

I have nothing to add on the matter of the Root Guru beyond what's already been shared but in regards to the topic of the 6 yogas of Naropa and practising Dzogchen as per ChNNR, I believe I remember hearing Rinpoche say on at least one occasion that if you want to study and apply the 6 Yogas individually then that's fine but that it should be

noted that you're able to do many of the same practices just by virtue of having received Direct Introduction and any relevant auxiliary instructions.

Malcolm wrote:

Correct.

Vasana said:

The general basis for Tummo can be found within the framework of Yantra Yoga (with qualified instructors and adequate practice), the Yoga of the clear light, Milam and Bardo are all present in ChNNR's transmission too. The yoga of the illusory body can be spoken of in more gross and subtle aspects and although isn't explicitly focused on in the D.C (to my knowledge), the underlying subtle framework for it is all still there. I also don't know if Phowa is taught but if you concentrate on the available practices, you'll be practising on them for long enough to gain the experience and understanding of whether Phowa is something personally indispensable for you or not.

Malcolm wrote:

There is actually a Longsal text on illusory body. ChNN teaches phowa somewhat regularly.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 10:33 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Understanding that there is no ghost in the machine is not a refutation or negation of the machine's substantiality.

Astus said:

The machine is not the cause of the problems, it is the illusion of the ghost. Once there is no clinging, how could it matter what the status of something is? Even the concepts about the machine are let go of.

Malcolm wrote:

Not necessarily.

Becoming free from the clinging to the aggregates is possible merely through understanding they are impermanent. There is no need for a nondual understanding to attain arhatship, much less stream-entry.

Astus said:

Understanding impermanence is the path, abandonment of all attachments is the result. The point is that without attachment there is no basis for any view.

Malcolm wrote:

This does not necessarily follow. One may have no attachments, but this still does not preclude one from imputing substantiality to this or that dharma.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 10:10 PM

Title: Re: How to meditate on death?

Content:

binocular said:

I mean that I'm not sure I can do it right without the proper guidance and empowerments; harm could come, from me doing it wrongly.

Malcolm wrote:

There is no empowerment. This is sūtra.

amanitamusc said:

What about for Sutra Terma?

Malcolm wrote:

Same.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 10:09 PM

Title: Re: Direct Introduction Always Works

Content:

Penor said:

There are cases where a fully qualified master gives direct introduction to a student and the student is not aware he has received it. This happened to a friend of mine.

Malcolm wrote:

Nevertheless, he received it.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 9:17 PM

Title: Re: The attainment of the Arhats

Content:

tiagolps said:

But to realize the emptiness of self you have to have some understanding of the emptiness of aggregates that make up the self, no?

Astus said:

The argument is that since in Hinayana the focus is on the method of recognising that there are only the aggregates but no self, they take the aggregates to be substantial. However, if we think about this a bit, this reasoning doesn't hold up, because shravakas need to realise that the aggregates are neither self nor the possessions of a self, so to say that they are regarded as substantial contradicts the teachings.

Malcolm wrote:

Non sequitur. Understanding that there is no ghost in the machine is a not a refutation or negation of the machine's substantiality.

Astus said:

Similarly, as in the Lankavatara Sutra, there is the argument that shravakas do not know that there is no grasping and no grasped, but that is again refutable once we consider that without attachment to the aggregates there is no basis any more for such a duality. Hence what is called the shravakayana in Mahayana scriptures refers practitioners who misunderstood things, and not what is actually found in the Hinayana works.

Malcolm wrote:

Hahaha, this is again a very poor argument. Becoming free from the clinging to the aggregates is possible merely through understanding they are impermanent. There is no need for a nondual understanding to attain arhatship, much less stream-entry.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 3:09 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

DJKR said:

I'm sure many of the readers of this book have received more than fifty initiations already and probably didn't even have a clue what was going on.

Malcolm wrote:

I am sure this is not the fault of the readers, but rather the fault of the teachers, like Dzongsar Khyentse. It would be nice if he owned this fact.

dzogchungpa said:

Thank you for using 'DJKR'.

Have you by any chance attended one of his empowerments?

Malcolm wrote:

No. I am sure they are entertaining, however.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 2:18 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

No, a stream enterer is free from the fetter of attachment to wrong views. Such a person

is not bound by the aggregates

Astus said:

A stream-enterer is still bound by the three poisons, hence attached to the aggregates. Having correct view is the beginning, not the end, and that's why there is a need for cultivation.

Malcolm wrote:

No, not all three poisons. And while there is need for the eradication of latent afflictions from strong/strong to weak/weak, there is no change in view at all. In other words, Arhats and stream entrants have identical views of selflessness.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 1:25 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

DJKR said:

I'm sure many of the readers of this book have received more than fifty initiations already and probably didn't even have a clue what was going on.

Malcolm wrote:

I am sure this is not the fault of the readers, but rather the fault of the teachers, like Dzongsar Khyentse. It would be nice if he owned this fact.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 1:03 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Your argument is internally incoherent. According your argument, a stream entrant should be Vajradhara.

Astus said:

How so? A stream-entrant has correct view, but still very much bound by the aggregates.

Malcolm wrote:

No, a stream enterer is free from the fetter of attachment to wrong views. Such a person is not bound by the aggregates, they are subject to the effects of latent afflictions that keep them in samsara for a further 7 births. But they have no wrong views concerning the absence of persons in the aggregates at all, despite whatever other misconceptions they may hold.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 12:49 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Since skandhas, āyatanas, and dhātus are regarded as ultimate and real, even by arhats, they do not perceive the emptiness of phenomena.

Astus said:

Once there is no attachment to the mental aggregates, there can be not grasping at views either.

Malcolm wrote:

Sure there can.

Astus said:

If no mental aggregate is clung to, in what form can there be attachment to any view? Unless concepts are beyond the aggregates, I do not see how that is possible.

Malcolm wrote:

Your argument is internally incoherent. According your argument, a stream entrant should be Vajradhara.

Author: Malcolm

Date: Tuesday, March 7th, 2017 at 12:20 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

the śrāvakas maintain these dharmas — aggregates, āyatanas, and dhātus — are substantially real

Astus said:

Aside from terminology, it is agreed on by both parties that a shravaka does not assume a self and has no clinging to the aggregates. So while the abhidharma style presentation may be criticised as incomplete, not the realisation, as being without attachment toward phenomena is the goal even in Mahayana.

Malcolm wrote:

Since skandhas, āyatanas, and dhātus are regarded as ultimate and real, even by arhats, they do not perceive the emptiness of phenomena.

Astus said:

But until we come to Madhyamaka, there is no school that can escape the charge of being substantialist, including Yogacara (a form of nondual substantialism).

I have seen Madhyamaka interpreted in a similar way, where emptiness is considered some sort of ultimate substratum. Then one might argue that is the wrong interpretation, however, the same could be said about arguments put against abhidharma and

yogacara as well.

Malcolm wrote:

But, in the case of emptiness, it is not substantial at all. Since everything is empty, nothing is substantial.

Astus said:

But the emptiness of inherent existence is not the profound Mahāyāna emptiness free from four extremes.

Once there is no attachment to the mental aggregates, there can be not grasping at views either.

Malcolm wrote:

Sure there can.

Author: Malcolm

Date: Monday, March 6th, 2017 at 10:40 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Also, Candrakīrti's comments about the realization of the emptiness of phenomena with respect to arhats is only considered from the point of view of recognizing the absence of inherent existence. But the emptiness of inherent existence is not the profound Mahāyāna emptiness free from four extremes.

tiagolps said:

Because Śrāvakas focus on the extreme of "existence" and the extreme of "non existence",but not on the extremes of "both existence and nonexistence" and "neither existence nor non existence"?

Malcolm wrote:

It is because the fourfold emptiness is unknown to śrāvakas.

Author: Malcolm

Date: Monday, March 6th, 2017 at 10:18 PM

Title: Re: The attainment of the Arhats

Content:

tiagolps said:

But to realize the emptiness of self you have to have some understanding of the emptiness of aggregates that make up the self, no?

Astus said:

The argument is that since in Hinayana the focus is on the method of recognising that

there are only the aggregates but no self, they take the aggregates to be substantial. However, if we think about this a bit, this reasoning doesn't hold up, because shravakas need to realise that the aggregates are neither self nor the possessions of a self, so to say that they are regarded as substantial contradicts the teachings.

Malcolm wrote:

No, since the śrāvakas maintain these dharmas — aggregates, āyatanas, and dhātus — are substantially real. Vasubandhu uses the example whereby a pot is a relative truth, its shards, are ultimate.

But until we come to Madhyamaka, there is no school that can escape the charge of being substantialist, including Yogacara (a form of nondual substantialism).

Also, Candrakīrti's comments about the realization of the emptiness of phenomena with respect to arhats is only considered from the point of view of recognizing the absence of inherent existence. But the emptiness of inherent existence is not the profound Mahāyāna emptiness free from four extremes.

Author: Malcolm

Date: Monday, March 6th, 2017 at 10:12 PM

Title: Re: Root Lama versus Dzogchen transmission

Content:

dzogchungpa said:

Personally, I like the definition of "root lama" I recently read in "The Excellent Path To Enlightenment" by Dilgo Khyentse Rinpoche as "the one for whom you have the strongest natural devotion".

Malcolm wrote:

This is a very Sakya point of view, but then, Tulku Rabsel Dawa was as much a Sakyapa as he was a Nyingmapa.

Author: Malcolm

Date: Monday, March 6th, 2017 at 11:57 AM

Title: Re: Root Lama versus Dzogchen transmission

Content:

Stefos said:

Hi everyone,

I wanted to know what to do because I have received Direct Transmission under CNNR and

I want to learn Mahamudra as well as the 6 yogas of Naropa.

I want to combine all of them actually.

I have taken formal refuge vows under a Drikung Kagyu lama but have received Direct Transmission from CNNR.

I don't really understand at what point the lama I'm studying under "becomes" my root lama.....forgive my ignorance.

I thought a root lama is one from which one takes Bodhisattva vows under.

My quandry is twofold:

1. I wanted to move to Arizona, potentially. If I participated in the Drikung Kagyu lineage there, Would the resident lama be my root lama?

2. What constitutes the actual "root lama?"

Please help me clarify because I'm coming from a Dzogchen perspective

Thank you,
Stefos

Malcolm wrote:

The person who helps you resolve your confusion about your real nature is, from a Dzogchen point of view, your root guru.

Author: Malcolm

Date: Monday, March 6th, 2017 at 5:46 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

... Jñānavajra's commentary, Ārya-laṅkāvatāra-nāma-mahāyānasūtra-vṛtti-tathāgata-hṛdayālaṃkāra-nāma...

kirtu said:

You have cited this commentary before. Does it exist in any non-Asian language anywhere?

Thanks!

Kirt

Malcolm wrote:

Unfortunately, not at this time.

Author: Malcolm

Date: Monday, March 6th, 2017 at 3:27 AM

Title: Re: How to meditate on death?

Content:

Malcolm wrote:

It is a sūtra. No harm will come.

binocular said:

I mean that I'm not sure I can do it right without the proper guidance and empowerments; harm could come, from me doing it wrongly.

Malcolm wrote:

There is no empowerment. This is sūtra.

Author: Malcolm

Date: Monday, March 6th, 2017 at 2:22 AM

Title: Re: Direct Introduction Always Works

Content:

Anonymous X said:

oldbob, I'm not going to quote your post in my reply for obvious reasons!

Just wanted to say thank you for the energy and intention you put into your reply.

Malcolm wrote:

If you wish to understand in a precise way how direct introduction works and how three transmissions in direct introduction work you should endeavor to read a copy of ChNN's Song of the Vajra commentary where the principle is explained in much detail.

Author: Malcolm

Date: Monday, March 6th, 2017 at 2:21 AM

Title: Re: How to meditate on death?

Content:

Malcolm wrote:

You need to read the Wisdom at the Time of Death Sūtra:

binocular said:

Are you sure this sort of practice is meaningful and doesn't cause harm -- even if one doesn't have empowerments?

Malcolm wrote:

It is a sūtra. No harm will come. If this is how you think when you die, then it is very good.

Author: Malcolm

Date: Monday, March 6th, 2017 at 12:23 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

Both commentaries state that while in reality the Buddha taught one vehicle, he did not teach the ekayāna to everyone. He taught the three vehicle system to śrāvakas and pratyekabuddhas.

Astus said:

That is what the sutra explicitly says. But the question is whether arhatship can be a final attainment as nirvana without residue or not.

Malcolm wrote:

According to the Lanka, no. Why? because even though arhats have no active or latent afflictions, they still have traces. This also applies to pratyekabuddhas.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 11:54 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

No, they are arhats. Jñānavajra's commentary

Astus said:

What does he say about the difference between the gotras then? I'm asking because since the Lankavatara was an important text for the Yogacarins, and they (Asanga, Vasubandhu, Xuanzang, etc.) did not accept the idea of a single vehicle, then that interpretation you referred to is not that obvious.

Malcolm wrote:

Both commentaries state that while in reality the Buddha taught one vehicle, he did not teach the ekayāna to everyone. He taught the three vehicle system to śrāvakas and pratyekabuddhas.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 11:19 PM

Title: Re: Dzogchen transformed by its contact with the West?

Content:

binocular said:

Then how can you be sure that it has been transformed by its contact with the West?

Given its nature, shouldn't Dzogchen be immune to cultural influences and appropriations?

Malcolm wrote:

I was talking about Buddhisms, not Dharma. But there will be people who will create a Buddhism called "Dzogchen." They are already trying. But it is going the wrong way.

climb-up said:

Would you mind giving some examples of the wrong way?

I'm very curious about your thoughts on certain teachers, but I don't know if that's something you talk about publicly (...Lama Surya Das?). Otherwise, general trends?

I see a lot of books teaching sky gazing or something like that with no mention at all of DI or anything related. Tara Brach's book (which I like a lot) has a whole series of meditations throughout and the last is a 1.5 page guided dzogchen meditation. Are these the wrong ways you mean?

Malcolm wrote:

The wrong way means using Dzogchen teachings to advertise oneself, to promote oneself, to turn it into a business, etc. There are unfortunately some teachers today who use the word Dzogchen to lure students, who then never teach them any genuine Dzogchen teachings at all.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 10:58 PM

Title: Re: The attainment of the Arhats

Content:

kirtu said:

LVI (56), verses 207-210 : http://lirs.ru/do/lanka_eng/lanka-chapter-2.htm#chap2

Astus said:

Thanks. The sravakas described there have not attained arhatship, but mistaken cessation for nirvana. So that applies to those of indeterminate family, not those fixed to the attainment of arhatship.

Malcolm wrote:

No, they are arhats. Jñānavajra's commentary, Ārya-laṅkāvatāra-nāma-mahāyānasūtra-vṛtti-tathāgata-hṛdayālaṃkāra-nāma, clearly describes them as aśaikṣa āryas, āryas who are at the end of their path, i.e., śrāvaka arhats.

Jñānaśrībhadrā states in his Vṛtti:

The way it is taught to ārya śrāvakas is that the mind in which are no appearances is nirvana for those in whom the seed of compassion is absent. As it says:

"Since they are intoxicated by the intoxication of samadhi, they abide in the dhātu free from effluents."

Author: Malcolm
Date: Sunday, March 5th, 2017 at 10:13 AM
Title: Re: Phurba Practices?
Content:

dzogchungpa said:
Well, I could be but dzogchungma would probably kill me.

Malcolm wrote:
Then it definitely did not work. Kurukulle is a power deity.

dzogchungpa said:
I suspect she may have been practicing it too.

Malcolm wrote:
You cancelled out each others siddhis than. Is she also a Republican?

Author: Malcolm
Date: Sunday, March 5th, 2017 at 6:12 AM
Title: Re: Phurba Practices?
Content:
dzogchungpa said:
It worked for me.

Malcolm wrote:
If you are not with two attractive women it didn't work.

dzogchungpa said:
Well, I could be but dzogchungma would probably kill me.

Malcolm wrote:
Then it definitely did not work. Kurukulle is a power deity.

Author: Malcolm
Date: Sunday, March 5th, 2017 at 5:59 AM
Title: Re: Direct Introduction Always Works
Content:

Anonymous X said:
These are not the 'decisive experience' that Longchenpa writes of. When I said acausal, I was referring specifically to the decisive experience he mentions. This is not the same thing as insight or any meditative result of absorption. He specifically mentions all meditation falls short in this respect. There is no concentration or effort that can cause this. The Christians would call this grace. Can you understand what I'm talking about?

Malcolm wrote:

Longchenpa, in this case, is writing about the second word of Garab Dorje, "Decide one thing." ChNN parses this as "remain without doubt." How do we remain without doubt or decide on one thing? By using different kinds of experience to discover knowledge of the our state, aka the basis.

Also, it states in chapter 5 of Realms and Transformations of Sound Tantra (sgra thal gyur) very clearly:

"The fault of not meditating
is the visible appearance of samsara.

The recognition of the basis is nothing at all like grace. Dzogchen teachings require a great deal of effort until you actually do decide on on thing — then you can continue in the confidence of liberation, or as ChNN puts, "continue in that state."

However, just so we can be absolutely clear the context from which you are speaking, precisely which of Longchenpa's statements are you referring to? Which book? Which translation? Which chapter? Which page?

There is no grace in Dzogchen teachings at all. For example, when we talk of "the teaching through blessings" or the lineage of the transcendent state of the victors, what is actually meant is that the Sambhogakāya communicates the teachings through light to the buddhas of the five families and so on. But there is no concept in Dzogchen which resembles the concept of Christian grace at all, i.e., "the free and unmerited favor of God, as manifested in the salvation of sinners and the bestowal of blessings."

Author: Malcolm

Date: Sunday, March 5th, 2017 at 5:44 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

florin said:

I was given the impression that dra talgyur tantra has been ignored for very long time(maybe centuries?) and its transmission lost .

Malcolm wrote:

The lung survives. ChNN gave it a couple of years ago.

The sgra thal gyur was not ignored, but its commentary, as well as the commentaries for the remaining 17 tantras were lost for centuries. They were recovered only in the 1980s.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 5:43 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

srivijaya said:

Very much so.

Malcolm wrote:

The classical notion of the two truths hinges on vidyā and āvidyā being different, the former veridical and the latter false. But in fact vidyā and avidyā are just opposite sides of one coin, or even avidyā has vidyā.

Lukeinaz said:

Ok so this sounds very much Tsongkhapa's presentation as well. That the two truths are polar opposites of the same isolate.

Malcolm wrote:

You have it backwards, the two truths are considered isolates designated upon one entity, following Candrakīrti's state that all things have two natures, one relative, one ultimate.

Author: Malcolm

Date: Sunday, March 5th, 2017 at 2:17 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

amanitamusc said:

Malcolm would you say ChNNR follows the "Dra Tal Gyur, the Reverberation of Sound Tantra" more closely than any Dzogchen Master now living?

Malcolm wrote:

yup

Author: Malcolm

Date: Sunday, March 5th, 2017 at 1:15 AM

Title: Re: Phurba Practices?

Content:

Grigoris said:

Does the realisation of the yidam lead to the siddhi of being a hot-chick magnet?

Malcolm wrote:

In the case of Kurukulla, yes.

dzogchungpa said:

It worked for me.

Malcolm wrote:

If you are not with two attractive women it didn't work.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 11:56 PM

Title: Re: Phurba Practices?

Content:

Nemo said:

I think there was an online course.

Grigoris said:

Does the realisation of the yidam lead to the siddhi of being a hot-chick magnet?

Malcolm wrote:

In the case of Kurukulla, yes.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 11:50 PM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

Grigoris said:

While I can understand your devotion, statements like this are a tad embarrassing and tend to point towards a form of personality (cult) worship.

Malcolm wrote:

In this case, no, not on my part. It is based on the recognition of the master who really brought Dzogchen teachings to the west (hint: it wasn't Trungpa, Dudjom, etc.).

dzogchungpa said:

I don't really understand this response. Are you saying that, e.g., Dudjom Rinpoche was not the master who really brought Dzogchen teachings to the west and therefore he was not a Vidyādhara?

Malcolm wrote:

No. That is not what I am saying. Also, he is no longer with us for some decades now.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 10:54 PM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

Malcolm wrote:

While there are many good teachers alive today, there is only one living Vidyādhara of Dzogchen teachings.

Grigoris said:

While I can understand your devotion, statements like this are a tad embarrassing and tend to point towards a form of personality (cult) worship.

Malcolm wrote:

In this case, no, not on my part. It is based on the recognition of the master who really brought Dzogchen teachings to the west (hint: it wasn't Trungpa, Dudjom, etc.).

Author: Malcolm

Date: Saturday, March 4th, 2017 at 10:22 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

They are revived by a Buddha from a samadhi of cessation.

Astus said:

Do you know where this interpretation began?

Malcolm wrote:

The Lanka.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 10:14 PM

Title: Re: Direct Introduction Always Works

Content:

Anonymous X said:

Thanks for your reply. I was under the impression that what you mentioned are not really Dzogchen practices, per se, but come under the general Vajrayana banner and preliminary teachings involving mind training and other preparatory work. I don't see Dzogchen being a 'how to' teaching and Longchenpa makes it clear there is no meditation involved in realizing anything. It seems it is an inspired exposition of the nature of awakened mind and its metaphorical qualities such as emptiness, openness, unity, etc., which attempt to 'liken' it to experiences that the ordinary mind can somewhat conceptualize, but never really grasp. He talks about effortless being and a 'decisive experience' that instantaneously awakens mind to this all. Time and effort are not involved in this. Am I taking this too literally? There are masters from many traditions and no traditions who have reported similar occurrences.

Malcolm wrote:

There is a Dzogchen path. It involves the seven mind trainings, semzins, rushans, etc., all as means to discover what was introduced, eliminate doubt about it, and thereby obtain confidence in it.

You can't have read very much Longchenpa if you really believe what you wrote above.

Anonymous X said:

I've read and been exposed to quite a bit of his work. I understand there is a process of mind training, up to a certain point. But, I don't see this training as a springboard to this 'decisive experience' that Longchenpa mentions in his writings. For me, the training is about cultivating a life that is not neurotic and harmful. It is a kind of psychology. What Longchenpa writes about awakened mind is not the same thing as an intellectual understanding of his writings where a model is built in the mind and repeated again and again. It seems to me that what he talks about is an organic change in the whole being that is far beyond an exercise, a lack of doubt, or a gaining of confidence. This decisive experience is acausal and does not happen because of.....

Malcolm wrote:

For example, the seventh mind training is involved with gaining experience in bliss, clarity, and nonconceptuality so that one does not mistake them for one's vidyā (rig pa).

The idea that discovering knowledge (rig pa) of one's state (byang chub sems) is acausal is ludicrous since the consequence of such a statement is that no one needs direct introduction at any time ever and that discovering knowledge (rig pa) of one's state (byang chub sems) can happen at any time to anyone including animals, hell beings and pretas. In fact the point is made over and over again that the cause for discovering knowledge (rig pa) of one's state (byang chub sems) is the intimate instructions of one's guru.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 10:12 AM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

They are revived by a Buddha from a samadhi of cessation. They then begin on the bodhisattva path, starting at the bottom.

kirtu said:

But they proceed very quickly because of their accumulation of wisdom. The real issue here is that they spend eons in their cessation samadhi. Thus their attainment is said to be an obstacle to full enlightenment.

Kirt

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 5:05 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

tiagolps said:

Well true, I guess a theravadin can ask a bodhisattva to teach him hinayana.

Malcolm wrote:

Thervada has a different concept of bodhisattvas than Mahayana.

tiagolps said:

I haven't really put much study into the therevada view of bodhisattvas, in what ways do they differ?

"Very offtopic I know"

Malcolm wrote:

Bodhisattvas in their view are barred from stream entry because of their vow to attain perfect buddhahood.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 4:22 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

tiagolps said:

You might find Mahayana influences, like monks praying for a bodhisattva to be born.

Malcolm wrote:

No need to look to Mahāyāna for that.

tiagolps said:

Well true, I guess a theravadin can ask a bodhisattva to teach him hinayana.

Malcolm wrote:

Thervada has a different concept of bodhisattvas than Mahayana.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 3:58 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

I don't think there is precedent for the tradition ending just because the monks are persecuted. They were fully enracinated in their community, and I don't think there is

reason to think that they had no lay supporters. The decision to destroy the monastery was likely not popular in each-and-every single corner of society. And times change. Societal tastes wax and wane. One generation may respond to the perceived "heresy" of Mahayana with force, another may not be so inclined.

The persistence of periodic anti-Mahayana reforms in Thailand and to a far lesser extent Sri Lanka attest to the fact that someone though Mahayana was still being practiced widely enough for it to be a "problem" from their POV.

Malcolm wrote:

I think you need to study a bit more of the history of Buddhism and restrain your speculations for the time being.

There is virtually no evidence for Mahāyāna in Thailand after the collapse of the Khmer empire in the 13th century. Mahāyāna, including Vajrayāna, in SE Asia collapsed with the collapse of Buddhism in India since it was dependent on Indian Buddhism.

tiagolps said:

You might find Mahayana influences, like monks praying for a bodhisattva to be born.

Malcolm wrote:

No need to look to Mahāyāna for that.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 3:02 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

Mahāyāna ended in Srī Lanka when the Abhayagirivihāra was destroyed and its monks forced into lay clothing.

Coëmgenu said:

I don't think there is precedent for the tradition ending just because the monks are persecuted. They were fully enracinated in their community, and I don't think there is reason to think that they had no lay supporters. The decision to destroy the monastery was likely not popular in each-and-every single corner of society. And times change. Societal tastes wax and wane. One generation may respond to the perceived "heresy" of Mahayana with force, another may not be so inclined.

The persistence of periodic anti-Mahayana reforms in Thailand and to a far lesser extent Sri Lanka attest to the fact that someone though Mahayana was still being practiced widely enough for it to be a "problem" from their POV.

Malcolm wrote:

I think you need to study a bit more of the history of Buddhism and restrain your speculations for the time being.

There is virtually no evidence for Mahāyāna in Thailand after the collapse of the Khmer empire in the 13th century. Mahāyāna, including Vajrayāna, in SE Asia collapsed with the collapse of Buddhism in India since it was dependent on Indian Buddhism.

Author: Malcolm

Date: Saturday, March 4th, 2017 at 2:40 AM

Title: Re: Direct Introduction Always Works

Content:

climb-up said:

Not speaking for Oldbob, but ChNN differentiates Dzogchen itself from Dzogchen teachings.

Of course Dzogchen is beyond all concepts and limitations, but if we are not fully manifested Buddhas yet we use Dzogchen teachings and practices like Anti guruyoga, or semdzins or whatever to realize our true nature.

I believe that is correct, and in that case of course we practice within Dzogchen.

Anonymous X said:

Thanks for your reply. I was under the impression that what you mentioned are not really Dzogchen practices, per se, but come under the general Vajrayana banner and preliminary teachings involving mind training and other preparatory work. I don't see Dzogchen being a 'how to' teaching and Longchenpa makes it clear there is no meditation involved in realizing anything. It seems it is an inspired exposition of the nature of awakened mind and its metaphorical qualities such as emptiness, openness, unity, etc., which attempt to 'liken' it to experiences that the ordinary mind can somewhat conceptualize, but never really grasp. He talks about effortless being and a 'decisive experience' that instantaneously awakens mind to this all. Time and effort are not involved in this. Am I taking this too literally? There are masters from many traditions and no traditions who have reported similar occurrences.

Malcolm wrote:

There is a Dzogchen path. It involves the seven mind trainings, semzins, rushans, etc., all as means to discover what was introduced, eliminate doubt about it, and thereby obtain confidence in it.

You can't have read very much Longchenpa if you really believe what you wrote above.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 11:54 PM

Title: Re: Vajrakilaya GURKHUKMA

Content:

SuryaMitra said:

Guys, thank you very much. The video you have mentioned , do you remember the title ? Anyway, I will try to find it in Vimala. I have and read Red Dark Amulet, as well as The Practice Of Vajrakilaya, but these commentaries are about different practices of V.K ,

not the one I am looking for. I will ask a Khenpo from Palyul, maybe he can help with it .

Malcolm wrote:

There is no commentary on this practice. You will have to find someone who has received this teaching and practiced it, or at least, been given the instruction directly from Khenpo Jigphun. I suggest you seek out Khenpo Namdrol, he is the best person to receive this from.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 10:02 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

[

The destruction of the monastery itself does not mean the end of Abhayagirivihāra discourse at large. Mahayana Buddhism is hardy.

Malcolm wrote:

I do not think you can point to a single surviving work. So it is a huge conjecture to claim that Abhayagirivihāra discourse has not defunct, completely and thoroughly.

Coëmgenu said:

I don't think there's any reason why we should assume that the Dharma dispensation undertaken at the Abhayagirivihāra would end just because their texts were destroyed. Unless all of the monks and novices were systematically executed they still had people who knew the scriptures, I daresay who may have known them for very well. Even if their orthodoxy had lost royal patronage I don't think there is reason to think they would necessarily stop their teaching and their Dharma-dispensation. Even if they had outlawed the Abhayagirivihāra teachings, Mahayana Buddhism has survived state persecution before.

Malcolm wrote:

Mahāyāna ended in Srī Lanka when the Abhayagirivihāra was destroyed and its monks forced into lay clothing.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 9:49 PM

Title: Re: The attainment of the Arhats

Content:

kirtu said:

This is not very good advice, at least not as written.

If TKF's teachers are traditional, then this is very bad advice although one could in fact pose questions based on the sutra's, etc.

If one's teachers were ordinary, uneducated non-traditional teachers then one should reconsider that relationship.

In fact oral teaching from my Sakya teacher partially supports TKF's assertion although I would not have put it as he did ("Hinayana Pure Lands"). The standard Sakya view is that Arhats are indeed reborn in some kind of Pure Realm where they are intoxicated by samadhi.

Kirt

Rakz said:

You would rather follow what your teacher says even if what he/she says is completely false and contradicts what the Buddha actually said in the scriptures? That's mind boggling. I wouldn't trust any teacher who would say something like that no matter how "traditional" they appear to be. What's wrong is wrong.

Tsongkhapafan said:

Wrong according to who? What my Teacher said was not false as evidenced by Buton Rinchen Drub.

Having said that, we can't just rely on literal translations of scriptures, we also have to use our intelligence and experience of Dharma, as well as our Teacher's direct instructions.

Malcolm wrote:

It merely means that your teacher repeated something erroneous stated by Buton. Buton is very popular among Gelugpas. Not so popular in Sakya.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 9:48 PM

Title: Re: The attainment of the Arhats

Content:

Malcolm wrote:

The standard Sakya view is that arhats are not reborn anywhere. They remain in a samadhi of cessation (the samadhi body), similar to formless realm beings. They are indeed revived from this samadhi of cessation to continue on the bodhisattva path, starting from the beginning on the path of accumulation.

Konchog1 said:

So this is my question.

When a Arhat dies, you are saying that the Arhat rises from the clear light into the three and so forth. How does this happen without karma?

Malcolm wrote:

They are revived by a Buddha from a samadhi of cessation. They then begin on the bodhisattva path, starting at the bottom.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 5:39 AM

Title: Re: How to meditate on death?

Content:

Malcolm wrote:

You need to read the Wisdom at the Time of Death Sūtra:

In Sanskrit: Arya atajñana nama mahāyāna sūtra

In Tibetan: 'Phags pa 'da' ka na ye shes she bya ba theg pa chen po'i mdo

In English: Noble Pristine Consciousness at the Time of Death Mahayana Sutra.

Homage to all the Buddhas and Bodisattvas.

At one time this was heard by me: the Bhagavan was staying in the palace of the king of the gods in Akaniṣṭha teaching Dharma to the whole retinue. After Akashagarbha made prostrations to the Bhagavan, he made this request:

“Bhagavan, how should a bodhisattva view the mind at the time of death?”

Then the Bhagavan replied:

“Akashagarbha, at the time a bodhisattva dies, he or she should meditate on the pristine consciousness at the time of death. That pristine consciousness is: since all phenomena are pure by nature, the thought of the non-existence of things is the best meditation. Since all phenomena are included in bodhicitta, the thought of great compassion is the best meditation. Since all phenomena are imperceptible and luminous, the thought which has no attachment to things at all is the best meditation. Because the mind is realized to be pristine consciousness, the thought that does not seek buddhahood elsewhere is the best meditation.”

The Bhagavan spoke these verses:

Since all phenomena are pure by nature,
meditate the thought of the non-existence of things.
With bodhicitta,
meditate the thought of great compassion.
Imperceptible by nature, luminous,
meditate without any attachment to things at all.
Mind is the cause of the arising of pristine consciousness,
do not seek buddhahood elsewhere.

Thus the Bhagavan spoke, and and retinue, the bodhisattva Akashagarbha, etc., was very pleased. and praised the Bhagavan's words.

The Pristine Consciousness at Time of Death Mahāyāna Sūtra is complete.

Translated by Malcolm Smith

Lobsang Chojor said:

Thank you for this great translation Malcolm, can I print a copy of this off for myself? Or will you be publishing this?

Malcolm wrote:

Print away.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 5:39 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

[

The destruction of the monastery itself does not mean the end of Abhayagirivihāra discourse at large. Mahayana Buddhism is hardy.

Malcolm wrote:

I do not think you can point to a single surviving work. So it is a huge conjecture to claim that Abhayagirivihāra discourse has not defunct, completely and thoroughly.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 4:27 AM

Title: Re: How to meditate on death?

Content:

binocular said:

Thank you all for your replies. I'm working on devising a daily practice for meditating on death.

My key question is, "Are you ready to go?", focusing on putting my affairs in order and maintaining the house and property in a state where they will be as unburdensome to those that come after me.

Malcolm wrote:

You need to read the Wisdom at the Time of Death Sūtra:

In Sanskrit: Arya atajñana nama mahāyāna sutra

In Tibetan: 'Phags pa 'da' ka na ye shes she bya ba theg pa chen po'i mdo

In English: Noble Pristine Consciousness at the Time of Death Mahayana Sutra.

Homage to all the Buddhas and Bodhisattvas.

At one time this was heard by me: the Bhagavan was staying in the palace of the king of the gods in Akaniṣṭha teaching Dharma to the whole retinue. After Akashagarbha made prostrations to the Bhagavan, he made this request:

“Bhagavan, how should a bodhisattva view the mind at the time of death?”

Then the Bhagavan replied:

“Akashagarbha, at the time a bodhisattva dies, he or she should meditate on the pristine consciousness at the time of death. That pristine consciousness is: since all phenomena are pure by nature, the thought of the non-existence of things is the best meditation. Since all phenomena are included in bodhicitta, the thought of great compassion is the best meditation. Since all phenomena are imperceptible and luminous, the thought which has no attachment to things at all is the best meditation. Because the mind is realized to be pristine consciousness, the thought that does not seek buddhahood elsewhere is the best meditation.”

The Bhagavan spoke these verses:

Since all phenomena are pure by nature,
meditate the thought of the non-existence of things.
With bodhicitta,
meditate the thought of great compassion.
Imperceptible by nature, luminous,
meditate without any attachment to things at all.
Mind is the cause of the arising of pristine consciousness,
do not seek buddhahood elsewhere.

Thus the Bhagavan spoke, and the retinue, the bodhisattva Akashagarbha, etc., was very pleased. and praised the Bhagavan's words.

The Pristine Consciousness at Time of Death Mahāyāna Sūtra is complete.

Translated by Malcolm Smith

Author: Malcolm

Date: Friday, March 3rd, 2017 at 4:21 AM

Title: Re: Dzogchen transformed by its contact with the West?

Content:

Malcolm wrote:

Too soon to tell.

binocular said:

Then how can you be sure that it has been transformed by its contact with the West?

Given its nature, shouldn't Dzogchen be immune to cultural influences and appropriations?

Malcolm wrote:

I was talking about Buddhisms, not Dharma. But there will be people who will create a Buddhism called "Dzogchen." They are already trying. But it is going the wrong way.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 4:02 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

Mahāyāna and Vajrayāna in SE Asia were based on Indian Buddhism spreading to the east. Their scriptures were in Sanskrit, as is the case with Mahāyāna that spread to China and Tibet. It has never been the case that the scriptures of any branch of Theravada were based in Sanskrit.

Coëmgenu said:

These traditions venerated both Sanskrit and Pali material, and by "these traditions", I refer specifically to the Abhayagirivihāra and Yogāvacara traditions.

Malcolm wrote:

The Abhayagiri tradition was destroyed completely in the 12th century, at least one of its monks came to study in Sakya, Tibet. It has no influence on S.E. Asia after this date. It is anachronistic to term them Theravadins as well.

With respect to the kind of Buddhism present in SE before the

http://www.ahandfulofleaves.org/documents/Articles/Sects%20and%20Sectarianism_The%20Origins%20of%20Buddhist%20Schools_Sujato.pdf:

A similar situation must have obtained throughout south-east Asian Buddhism, for we know that the areas of Thailand, Burma, and Cambodia where Theravāda now flourishes were formerly dominated by Mahāyāna, or Sanskrit Śrāvakayāna Buddhism. We note the widespread occurrence of the cult of Upagupta throughout this region, which is totally absent from Sri Lanka, and wonder whether this gives a hint as to the kind of Buddhism prevalent before the Theravāda orthodoxy. According to I-Tsing, in the lands on the eastern boundaries of India all four major schools flourished, while in the island regions the Mūlasarvāstivāda predominated.

When these areas 'converted' to Theravāda (which mainly occurred around the 11th-12th Centuries), it is impossible that all the monks took new ordinations. Of course, the official histories will assert that when the religion was reformed that all the monks conformed to the new system. But the practicalities of this are absurd: sending city administration monks wandering through 1000s of miles of tiger-stalked, bandit-

infested, ghost-haunted jungle tracks seeking out countless little villages, trying to persuade senior monks that their ordination is invalid or improper and must be done again, all on the basis of some political compromise in a far-distant capital, in a region of ever-shifting borders and allegiances. As history this is sheer fantasy, and the reality must have been that the reforms would directly affect only certain central monasteries.

The Yogāvacara tradition is a syncretic tradition with no Indian antecedents or relationship with Vajrayāna at all of the kind we find in Tibet and Japan. We might indeed call it a indigenous tradition, but to call it "Tantric" results from a misunderstanding of what Buddhist tantra is and what tantras are.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 3:26 AM

Title: Re: Dzogchen transformed by its contact with the West?

Content:

binocular said:

In what way has Dzogchen been transformed by its contact with the West?

Malcolm wrote:

Too soon to tell.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 3:25 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

But Theravada Buddhism had no stable identity apart from Mahayana and Vajrayana

Malcolm wrote:

This is completely wrong.

Coëmgenu said:

And caveated by what I wrote later in the same post concerning the Mahavihara monastery.

Malcolm wrote:

Mahāyāna and Vajrayāna in SE Asia were based on Indian Buddhism spreading to the east. Their scriptures were in Sanskrit, as is the case with Mahāyāna that spread to China and Tibet. It has never been the case that the scriptures of any branch of Theravada were based in Sanskrit.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 3:22 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

But Theravada Buddhism had no stable identity apart from Mahayana and Vajrayana

Malcolm wrote:

This is completely wrong.

Author: Malcolm

Date: Friday, March 3rd, 2017 at 1:02 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Coëmgenu said:

He also briefly touches on the past tantrism that used to be a mainstream feature of Theravada Buddhism

Malcolm wrote:

Vajrayāna was never a mainstream feature of Theravada. However, Vajrayāna penetrated SE Asia and Śri Lanka quite deeply.

Coëmgenu said:

Well, regardless of what we call it, in Thailand and Sri Lanka in particular, what we now call "Theravada" used to be highly syncretic with Vajrayana Buddhism, to the point where when tantric practices faced persecution, it amounted to a "reinvention" of Buddhism in the area, which was the birth of Theravada Buddhism in its modern day form. Is that fair?

Malcolm wrote:

No, since Vajrayāna belongs to Mahāyāna, and Mahāyāna in general does not belong to any of the so-called 18 schools, though it is heavily dependent on the Abhidharma perspective offered by the Sarvāstivādins.

Mahāyāna Buddhism in general was the main form of Buddhism practiced in Southeast Asia from 5th to the 13th century. Theravada was revived during the Pagan empire in the 11th century, and with the collapse of the Khmer empire in the 13th century, Mahāyāna and Vajrayāna went into decline in that region.

Coëmgenu said:

The argument being that what is now considered mainstream Theravada Buddhism is

actually a product of the 1800s during Rama IV's suppression of tantric practices in Thailand. What was practiced before was a free interchange and inter-mixing of Tantrism and some proto-Theravada elements with Tantrism by-far dominating.

Do you disagree?

Malcolm wrote:

I absolutely disagree. There can be no Vajrayāna without well established Mahāyāna traditions. Calling folk magic practices "tantric" practices is just a way of discrediting Vajrayāna by associating it with popular magical practices found in Thailand etc.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 11:49 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

Vajrayāna has an unbroken transmission from the dharmakāya.

Dharmakāya --> sambhogakāya --> nirmanakāya (Śākyamuni, Garab Dorje, Padmasambhava, etc.) --> siddhas, etc.

Justmeagain said:

I guess there's a LOT of faith involved in subscribing to that view?

Malcolm wrote:

Unlike Theravada, Tibetan Buddhism's meditative traditions were never interrupted, necessitating a revival. We can trace with certainty the entry point of every lineage into Tibet from late 8th century onward. The situation on the ground in India between is a little messier. Theravadin schools apparently cannot make this claim for continuity due to a number of the factors.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 11:41 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

binocular said:

Just to be sure: What exactly do you mean by siddhis in this context?

If you mean the kind of powers like levitating, reading minds and such -- yes, you can find Theravadins who don't think highly of them.

Boomerang said:

Yes, that stuff.

binocular said:

As far as I have come to know Theravada, that kind of siddhis are not regarded as

important in the quest for making an end to suffering, nor are they regarded as a mark of high realization or attainment.

Malcolm wrote:

There are two kinds of siddhis: mundane and supreme. The former is for others' benefit; the latter, for one's own.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 11:38 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Justmeagain said:

[

Regarding the 'unbroken tradition of the transmission of meditative praxis' I'd posit the Forest tradition of Ajahn Cha et al comes pretty close.

Malcolm wrote:

Ajahn Cha was a student of Ajahn Mun, one of the two founders of the Forest Tradition in 1900. Before that, there was no Forest Tradition.

Justmeagain said:

Yep...that's correct. But I don't see the First Turning as the start of a 'tradition'. So I gathered you meant unbroken tradition from a certain teacher or school.

Can you clarify, are you saying that Vajrayana has an unbroken tradition from Siddhartha? I'm just trying to understand what you're alluding to.

Malcolm wrote:

Vajrayāna has an unbroken transmission from the dharmakāya.

Dharmakāya --> sambhogakāya --> nirmanakāya (Śākyamuni, Garab Dorje, Padmasambhava, etc.) --> siddhas, etc.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 11:33 PM

Title: Re: The attainment of the Arhats

Content:

Rakz said:

TKF you are very mistaken on this. Read the actual suttas where the Buddha talks about arahats rather than going by what your teacher says. That's the best advice I can give you.

kirtu said:

This is not very good advice, at least not as written.

If TKF's teachers are traditional, then this is very bad advice although one could in fact pose questions based on the sutra's, etc.

If one's teachers were ordinary, uneducated non-traditional teachers then one should reconsider that relationship.

In fact oral teaching from my Sakya teacher partially supports TKF's assertion although I would not have put it as he did ("Hinayana Pure Lands"). The standard Sakya view is that Arhats are indeed reborn in some kind of Pure Realm where they are intoxicated by samadhi.

Kirt

Malcolm wrote:

No, this is not a standard Sakya view.

The standard Sakya view is that arhats are not reborn anywhere. They remain in a samadhi of cessation (the samadhi body), similar to formless realm beings. They are indeed revived from this samadhi of cessation to continue on the bodhisattva path, starting from the beginning on the path of accumulation.

Buton's views on this and that are not main stream Sakya.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 11:06 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Justmeagain said:

[

Regarding the 'unbroken tradition of the transmission of meditative praxis' I'd posit the Forest tradition of Ajahn Cha et al comes pretty close.

Malcolm wrote:

Ajahn Cha was a student of Ajahn Mun, one of the two founders of the Forest Tradition in 1900. Before that, there was no Forest Tradition.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 10:59 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

KarmaOcean said:

If Buddhism states that the Universe itself is sentient...

Malcolm wrote:

It doesn't.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 10:57 PM

Title: Re: Ayahuasca vision?

Content:

4526547 said:

During an ayahuasca ceremony years ago, I had a vision that was full of the brightest solid rainbow colors. Upon this colored background appeared some text in (gold?) letters that looked like Tibetan script (it was a very angular Brahmic-looking script). Surrounding this text was an ideal golden rectangle (its sides had no thickness), which may have zoomed into and out of the text. There were also several golden arrows outside it, on its sides, that were intently pointing at the boxed text, as if earnestly and urgently telling me to read it. I looked at it and tried, but was not able to decipher it, not being familiar with the language, and also being somewhat overwhelmed by the experience. It felt like a "place" that was exceedingly pure (in a way that felt "too" transcendental) and entirely made of mind.

This happened before I became interested in Buddhism, and although the experience doesn't necessarily seem to be related to Buddhadharma, my mind connected the experience to it, and imagined it might have been some Vajrayana teaching I was clueless to.

I'm not familiar with what kind of visions people might have in Vajrayana practice, if any (I currently practice in the Theravada tradition), so was wondering if such things can occur, if any meaning is to be extracted from this experience, or if it's just a substance-induced delusion.

Grigoris said:

Looks like your practice in the Theravada tradition is not all that solid, given you are off deliberately breaking precepts.

Malcolm wrote:

Did he say that he was practicing Dharma then?

Further, at least in our tradition, one does not have to follow all five precepts. Thus, if one chooses not to follow the precept against intoxication, there is no breakage.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 10:55 PM

Title: Re: Is Vajrayana really the fastest path?

Content:
Justmeagain said:
[

I think your understanding of Theravadin practice is rather skewed too, sorry but its really rather a sweeping statement to suggest what you are.

Malcolm wrote:
If you are referring to the practice of śamatha-bhāvana, etc., it is true that as of the late 19th century, the practice of meditation had died out completely in Śrī Lanka.

It appears that in Burma the practice of meditation in general was revived towards the end of the 19th century by Ledi Sayadaw.

The Forest Tradition in Thailand dates from 1900, founded by Ajaan Mun and Ajaan Sao Kanatasilo.

Unlike Tibetan Buddhism and Chan/Zen, I am not aware that there is a continuous, unbroken tradition of the transmission of meditative praxis in Theravada Buddhism in general.

Author: Malcolm
Date: Thursday, March 2nd, 2017 at 10:36 PM
Title: Re: Is Vajrayana really the fastest path?
Content:

Coëmgenu said:
He also briefly touches on the past tantrism that used to be a mainstream feature of Theravada Buddhism

Malcolm wrote:
Vajrayāna was never a mainstream feature of Theravada. However, Vajrayāna penetrated SE Asia and Śrī Lanka quite deeply.

Author: Malcolm
Date: Thursday, March 2nd, 2017 at 10:15 PM
Title: Re: if we are Buddhas are we the 3 Kayas
Content:

Malcolm wrote:
The difference between a table and "emptiness" is that the former has apprehensible characteristics, being conditioned, while the latter does not, being unconditioned.

Tsongkhapafan said:
Are you saying that emptiness is not apprehendable at all?

Malcolm wrote:

By what would it be apprehended? What is its apprehensible characteristic?

Tsongkhapa said:

You don't accept that absence can be an object of meditation?

Malcolm wrote:

It cannot be an object of equipoise, no, since by definition emptiness is not an object.

Tsongkhapa said:

Yes it does. Are you saying that negative phenomena cannot appear to the mind, only positive ones? This is incorrect.

Malcolm wrote:

There are no such thing as "negative" phenomena.

Tsongkhapa said:

If you go out to the place where you parked your car, and there's no car there, you have a very vivid experience of 'no car'. That is an absence that has a meaning. Its apprehendable characteristic is absence of what you expected to find - 'no car'.

Malcolm wrote:

This is an implicative negation, the absence of something which exists elsewhere.

Tsongkhapa said:

Similarly, the apprehendable characteristic of emptiness is 'the absence of all the phenomena we normally see or perceive' or 'lack of inherent existence'.

Malcolm wrote:

The lack of inherent existence is a nonimplicative negation— having been negated, there is no inherent existence somewhere else. Therefore, since the examples do not match, your reasoning is flawed.

Tsongkhapa said:

If what you say is correct, it would be impossible to do mahamudra meditation which is meditating on a mind that is clarity, completely lacking physical characteristics.

Malcolm wrote:

The pervasion does not apply — the mind has clarity as a characteristic, therefore it is apprehensible.

Tsongkhapafan said:

A non-implicative negation has nothing by which it can be apprehended.

Of course it does. Buddhists have been meditating on emptiness since Buddha first explained how to.

Malcolm wrote:

Protestations without reasons and appeals to authority show poor reasoning.

Tsongkhapafan said:

The absence of inherent existence also has no apprehensible characteristic. What is its shape? What is its size? What is its number?

An object doesn't need physical qualities in order to be ascertained. A good example is the mind, which is clarity, the absence of physical characteristics. If what you say is true, it would be impossible to do mahamudra meditation.

Malcolm wrote:

Again, you repeat the error you made above. Clarity, as we know from Dharmakīrti, etc., is the characteristic of the mind through which the mind can apprehend itself.

Emptiness has no such characteristic through which it may be apprehended. Therefore, it cannot be an object of equipoise.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 6:11 AM

Title: Re: The attainment of the Arhats

Content:

Rakz said:

Does it say this anywhere in the suttas?

Malcolm wrote:

No, this idea advanced by TKF finds no scriptural basis in sūtra, tantra, vinaya, abhidharma or anywhere else.

I know because I looked.

Also, the five pure abodes are not buddhafiels/pure lands. They are perishable realms in the sense that beings are born there and pass away. They are in fact part of samsara.

Tsongkhapafan said:

There you go, grasping at samsara existing from its own side. For a being with a pure mind, samsara doesn't exist and the five pure abodes are pure lands - Hinayana pure lands though, mind you, not Buddhlands.

Malcolm wrote:

They are not pure lands. They are the top five "heavens" of the 17 form realm "heavens." Thus, they are part of samsara. You know, conventionally speaking.

For a being with a pure mind, Avici hell is no different than Akaniṣṭha Ghanavyuha, the buddhafiield of Vairocana/Vajradhara.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 4:43 AM

Title: Re: Is living off-grid realistic in today's technological age?

Content:

DGA said:

I don't know if living off the grid is, in all instances or even most, a better choice environmentally. has anyone studied this?

Malcolm wrote:

Not in terms of carbon usage. Wood heat is pretty bad in terms of large particulate pollution.

A few years ago, large areas of Conneticut were left without power in the winter (Hurricane Sandy), so much so, that there were severe air pollution warnings from wood burning.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 2:47 AM

Title: Re: The attainment of the Arhats

Content:

Tsongkhapafan said:

I understand that they take rebirth in Hinayana Pure Lands.

Rakz said:

Does it say this anywhere in the suttas?

Malcolm wrote:

No, this idea advanced by TKF finds no scriptural basis in sūtra, tantra, vinaya, abhidharma or anywhere else.

I know because I looked.

Also, the five pure abodes are not buddhafiields/pure lands. They are perishable realms in the sense that beings are born there and pass away. They are in fact part of samsara.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 2:24 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapa said:

Form is a manifestation of emptiness, but it is not emptiness. Emptiness appears as form but they are different.

Of course emptiness has a generic image - all experiences of emptiness on the paths of accumulation and preparation are conceptual experiences of emptiness; it's completely perceptible otherwise it could not be realised. It is impossible to go from no experience of emptiness to a direct, non-conceptual experience of emptiness.

Malcolm wrote:

The "emptiness" meditated on those paths is not emptiness. It is an intellectual fabrication of the mind. It is not in anyway a generic image of emptiness, unless of course you think the word "emptiness" that appears in our mind when we think of emptiness is its generic image. Otherwise, unlike a pot, for example, which has apprehensible characteristics, emptiness has no apprehensible characteristics. It is blindly ignorant to assert that it does.

Tsongkhapa said:

So now you're telling me that the cause of the direct realisation of emptiness on the path of seeing is a meditation on something that is not emptiness? Go figure! Do you accept that through the generic image of table we can know table? Similarly, through the generic image of emptiness we can know emptiness, initially conceptually and later non-conceptually.

Malcolm wrote:

The difference between a table and "emptiness" is that the former has apprehensible characteristics, being conditioned, while the latter does not, being unconditioned.

Tsongkhapa said:

Emptiness is a phenomenon that is realised through the explicit negation of inherent existence.

Malcolm wrote:

"Negation of inherent existence" is a concept. It does not render emptiness something with apprehensible characteristics, like a pot or a table.

Tsongkhapa said:

The generic image that remains after this negation is emptiness and is the object of wisdom realising emptiness.

Malcolm wrote:

A non-implicative negation has nothing by which it can be apprehended. An implicative negation on the other hand, something like, "A forest is empty of a village," bears apprehensible characteristics.

Tsongkhapa said:

The characteristic of emptiness is mere absence of inherent existence. It is ignorant to assert that emptiness has no definable characteristics - by what uncommon sign would it be known, then, and without an uncommon sign how could you distinguish emptiness from nothingness or from empty space?

Malcolm wrote:

The absence of inherent existence also has no apprehensible characteristic. What is its shape? What is its size? What is its number?

You keep on defining one inapprehensible thing by another. Space is used as a synonym for emptiness precisely because like space, emptiness has no apprehensible characteristics, since emptiness is unconditioned.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 1:17 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

Actually, the text says quite literally, "matter is empty, emptiness is matter." It is an identity proposition, just as Nāgārjuna famously states:

Samsara isn't the slightest bit different from nirvana;

nirvana isn't the slightest bit different from samsara;

whatever is the limit of nirvana,

that is the limit of samsara—

those two are not even slightest bit different.

BTW, emptiness has no generic image since it is not perceptible entity.

Tsongkhapa said:

Form is a manifestation of emptiness, but it is not emptiness. Emptiness appears as form but they are different.

Of course emptiness has a generic image - all experiences of emptiness on the paths of accumulation and preparation are conceptual experiences of emptiness; it's completely perceptible otherwise it could not be realised. It is impossible to go from no experience of emptiness to a direct, non-conceptual experience of emptiness.

Malcolm wrote:

The "emptiness" meditated on those paths is not emptiness. It is an intellectual fabrication of the mind. It is not in anyway a generic image of emptiness, unless of course you think the word "emptiness" that appears in our mind when we think of emptiness is its generic image. Otherwise, unlike a pot, for example, which has

apprehensible characteristics, emptiness has no apprehensible characteristics. It is blindly ignorant to assert that it does.

Author: Malcolm

Date: Thursday, March 2nd, 2017 at 12:39 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

What happened to "Matter is empty, emptiness is matter, there is no matter apart from emptiness, there is no emptiness apart from matter?"

Tsongkhapa said:

It's still there - the four profundities from the Heart Sutra also has the meaning that although form and emptiness are the same entity or nature they also are nominally distinct, not identical phenomena. This is the implicit meaning of 'emptiness is not other than form, form also is not other than emptiness'.

If form and emptiness are identical, they would have the same generic image but they don't. There would be no need for two names, only one; To have a union of the two truths there needs to be two truths, not just one.

Malcolm wrote:

Actually, the text says quite literally, "matter is empty, emptiness is matter." It is an identity proposition, just as Nāgārjuna famously states:

Samsara isn't the slightest bit different from nirvana;
nirvana isn't the slightest bit different from samsara;
whatever is the limit of nirvana,
that is the limit of samsara—
those two are not even slightest bit different.
BTW, emptiness has no generic image since it is not perceptible entity.

Author: Malcolm

Date: Wednesday, March 1st, 2017 at 11:27 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

This is like claiming water and wetness are nominally distinct and therefore not identical. This is an error.

Tsongkhapa said:

Water and wetness are not identical. Wetness is a characteristic of water but not water itself. Emptiness is a characteristic of the mind, not the mind itself and it is an error to think otherwise. Such subtle distinctions are important.

Malcolm wrote:

Nāgārjuna shows that distinguishing an entity from its characteristic is deluded, in fact he shows that there is no difference at all.

What happened to "Matter is empty, emptiness is matter, there is no matter apart from emptiness, there is no emptiness apart from matter?"

Author: Malcolm

Date: Wednesday, March 1st, 2017 at 9:49 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

This is because you do not consider emptiness and mind to be nondual. Therefore, you make false distinctions such as "emptiness is not aware of anything."

Tsongkhapa said:

I do consider them non-dual but that doesn't mean they are identical because they are nominally distinct.

Malcolm wrote:

This is like claiming water and wetness are nominally distinct and therefore not identical. This is an error.

Tsongkhapa said:

I think the difference is that you do not accept conventional truths so for you, anything ultimate has to be unconditioned whereas Tsongkhapa accepted the validity of conventional truths and taught the union of the two truths; although mind and emptiness are one entity they are not identical.

Malcolm wrote:

"although mind and emptiness are one entity they are not identical"

This is incoherent.

Tsongkhapa said:

You are both talking about the same thing, *ye shes/jñāna*. Some people translate it as "primordial wisdom", others as "wisdom."

I don't think we are. You assert that Primordial Wisdom is permanent but because it is

mind, it cannot be permanent. Emptiness is not wisdom, it is the object of wisdom. Wisdom is mind and its object is emptiness and as I said before, they are not the same.

Malcolm wrote:

You are getting attached to two English term meant to translate the same Tibetan word, ye shes.

Tsongkhapafan said:

He is talking about luminosity. When the mind is merged with its own luminosity, it becomes unconditioned. It becomes buddhahood.

Luminosity is just the conventional nature of the mind. Why would something that is impermanent (luminosity) which is the conventional nature of the mind (also impermanent) become permanent? It's impossible. A conditioned phenomenon can never become unconditioned. Furthermore an unconditioned phenomenon cannot function, so an unconditioned Buddhahood would be inert and pointless; it would lack the very ability to perform the function for which it was attained - the benefit all living beings.

Malcolm wrote:

[/quote]

Luminosity is not impermanent nor is it conditioned. Your statement contradicts the Buddha's own words from the Lalitavistara Sūtra:

The ambrosial Dharma I obtained is
profound, immaculate, luminous, and unconditioned.
Even if I explain it, no one will understand.

I think I shall remain silent in the forest.

That which is free from words cannot be understood through words,
likewise, the nature of phenomena is like space,
totally free of the movements of mind and intellect.

Author: Malcolm

Date: Wednesday, March 1st, 2017 at 11:02 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Tsongkhapafan said:

Firstly, thanks for the explanation.

conebeckham said:

There are two "gotras," or "elements," or "potentials." There is the Naturally present potential, and the Developing potential. The Geluk position, stated simply, is that this naturally present potential is merely the emptiness of each sentient being's mind. In Nyingma and Kagyu presentations, the Naturally Present Potential is also emptiness, but it is the Wisdom that is the union of emptiness and primordial awareness.

Tsongkhapafan said:

It doesn't make any sense to assert that naturally abiding Buddha nature is anything other than emptiness, as increasing Buddha nature is the very subtle mind and because this is mind, it is aware; emptiness is not aware of anything.

Malcolm wrote:

This is because you do not consider emptiness and mind to be nondual. Therefore, you make false distinctions such as "emptiness is not aware of anything."

Tsongkhapa said:

From the Gelugpa viewpoint there is no such thing as Primordial Wisdom, otherwise living beings would not be ignorant. Sentient beings are not cognitive errors any more than the pus and blood that appears to a hungry ghost is a cognitive error - it's a valid karmic appearance and it exists for a hungry ghost even though it is created by ignorance and karma. For Buddhas there are no sentient beings because they have completely pure minds.

Malcolm wrote:

You are both talking about the same thing, *ye shes/jñāna*. Some people translate it as "primordial wisdom", others as "wisdom."

Tsongkhapa said:

It seems incorrect to me to assert that Primordial Wisdom is permanent, yet it is wisdom. Wisdom is only related to mind and mind is not permanent otherwise it could not function; thus Primordial Wisdom does not exist.

Malcolm wrote:

He is talking about luminosity. When the mind is merged with its own luminosity, it becomes unconditioned. It becomes buddhahood.

Author: Malcolm

Date: Wednesday, March 1st, 2017 at 5:23 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Johnny Dangerous said:

You seriously need to read the Uttaratantra or The Lankavatara section on the Dharmata Buddha. Buddhas, (and by extension Buddha Nature) don't have effort, nor "will" of the kind you describe. The final fruit of something like Bodhisattva aspiration prayers - which are a thing of effort, is a state which is beyond effort, and benefits beings without "will" or anything similar, as far as I understand it.

Minobu said:
yeah well i don;t have the time or the book today..
but i will say this...

There is a reason Lord Sakyamuni never spoke of God the Creator.
And make no mistake what i read here is a form of creationism when you refer to "THIS STATE" in the way you all so easily can...

and i now see why Malcolm and Tonskappafan has all this discourses about Lord Buddha Nagarjuna and Madyamika and the concept of emptiness from madyamika...it can't jive with this form of creationism...

and always be suspicious when someone won;t answer directly...tells you to go get a master on the subject and become their pupil or simply go read this book first....

as per the will ...go back and read the context in which i first used it...it's not about a discussion of will or the term i made up on the fly...

with Big Love
d

Malcolm wrote:
"The state" is talked about also in the Lotus Sūtra, just not extensively:

Tathāgata is suchness [tathāta]. Suchness is the limit of reality. The limit of reality is the dharmadhātu. Suchness, the limit of reality, and the dharmadhātu are names for Dharma of the Saddharmapuṇḍarika.
FYI, there is no creationism in Dzogchen.

Author: Malcolm
Date: Sunday, February 26th, 2017 at 4:27 AM
Title: Re: Indigenizing Dharma
Content:

Malcolm wrote:
The inability to discern a correct path from a wrong path and a higher path from a lower path is a form of ignorance.

Rakz said:
Since all paths in Buddhism lead to lead to enlightenment, it's a useless activity to label a path higher or lower. It benefits nobody and causes unnecessary division.

Malcolm wrote:
Some paths are more rapid than others. Some paths do not lead all the way to complete buddhahood.

Rakz said:

All Buddhist paths lead to some realization, but those realizations are surpassable until one reaches the apex of yānas.

Malcolm wrote:

There's no such thing as the "apex of yanas". This line of thinking does nothing but boost the ego which is why we often see Vajrayanists(not all) belittle other practices and think it is perfectly fine when they are just creating more bad karma for themselves.[/quote]

Of course there is an apex of yānas. For example, Śāntideve points out that the ultimate of the lower is the relative of the higher in reference to tenet systems. Thus the view of Vaibhāṣika is lower than that of Sautrantika; the view of Sautrantika is lower than that of Yogacara, the view of Yogacara is lower than that of Madhyamaka and so on.

While indeed it is incorrect to needlessly belittle anyone's path, whether Buddhist or nonBuddhist, it is much worse karma to abandon a higher path for a lower path.

Author: Malcolm

Date: Sunday, February 26th, 2017 at 2:13 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

'khor lo.

Losal Samten said:

Huh, cheers. The Indians used dhatu, just to clarify, right?

Malcolm wrote:

Pretty sure they used the term cakra.

Author: Malcolm

Date: Sunday, February 26th, 2017 at 2:01 AM

Title: Re: Indigenizing Dharma

Content:

Rakz said:

Someone who is always knocking down "lesser" paths is a sign of low realization.

Malcolm wrote:

The inability to discern a correct path from a wrong path and a higher path from a lower path is a form of ignorance.

By your reasoning, it is also incorrect to state that nonBuddhist paths do not lead to any realization at all.

All Buddhist paths lead to some realization, but those realizations are surpassable until

one reaches the apex of yānas.

Author: Malcolm

Date: Sunday, February 26th, 2017 at 1:58 AM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

the three wheels of the emptiness

Losal Samten said:

Any reason you choose 'wheels' as the translation as opposed to the usual 'spheres'?

Malcolm wrote:

'khor lo.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 11:40 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

AlexanderS said:

What is the short explanation on the difference between mundane and transcendent accumulations?

Grigoris said:

First thing that popped into my head too. I've never heard of merit being categorised in this manner.

Malcolm wrote:

Mundane merit is exhaustible. For example, this eon begins with a compliment of natural merit; but as latent afflictions become more and more prevalent in the sentient beings who inhabit it, that merit declines resulting the destruction of the billion world system aka the universe.

Transcendent merit is merit dedicated keeping in mind the three wheels of the emptiness of someone dedicating merit, someone to receive it, and the act of dedication. This merit is indestructible and ripens as the major and minor marks, etc.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 11:04 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

Malcolm wrote:

The statement "Buddhahood in one lifetime" refers to a complete beginner with no

accumulations.

Grigoris said:

Must have some pretty decent accumulations to have been born as a human with all the qualities, characteristics and endowments necessary for enlightenment.

Anyway, right now you are asking us to buy that there are beings that, during their infinite round of rebirths in samsara, have acquired no accumulations at all???

Malcolm wrote:

There are two kinds of accumulation of merit: mundane and transcendent — the accumulations I was referring to were the latter.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 10:43 PM

Title: Re: Is Vajrayana really the fastest path?

Content:

smcj said:

I believe that only the vajrayana offers the possibility of Buddhahood within one lifetime. So do I.

But then I've also been taught that since I can't see karma I can't tell how many lifetimes a person has already been practicing. So maybe somebody has been at it for a long time already and is ripe to the point where any little thing might tip be what it takes for them to become enlightened. Individual karma trumps general principle.

Grigoris said:

^^^This often overlooked (especially by western Buddhists) point!^^^

Malcolm wrote:

The statement "Buddhahood in one lifetime" refers to a complete beginner with no accumulations.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 10:22 PM

Title: Re: Enthronement Ceremony of the 42nd Sakya Trizin

Content:

methar said:

Once there is a new 42nd Sakya Trizin what will happen to the 41st Sakya Trizin.

Will he still have the title of the 41st or will he now have to change his name?

I look forward to the enthronement.

Malcolm wrote:
Sakya Trizin will become Sakya Trisur.

Author: Malcolm
Date: Saturday, February 25th, 2017 at 10:14 AM
Title: Re: Indigenizing Dharma
Content:

Tārāmitra said:
Similarly, many great Vajrayāna sages have taught Pure Land practices and accepted them as necessary elements for a complete and all-embracing Dharmic tradition in traditional Tibet.

Malcolm wrote:
The "pure land" tradition in Tibetan Buddhism is entered via empowerment. It is not a sūtrayāna tradition.

Tārāmitra said:
That is a nuance worth mentioning. I don't think it changes anything I've said regarding the relevance of inclusion of the Pure Land approach in general though. Did you read Tashi Nyima's article, and if yes, what did you think?

Malcolm wrote:
I generally dismiss cultural arguments for the usefulness of this or that teaching. Such commentaries do not speak to the reality of the situation on the ground, in my opinion.

Author: Malcolm
Date: Saturday, February 25th, 2017 at 9:50 AM
Title: Re: Indigenizing Dharma
Content:

Tārāmitra said:
Similarly, many great Vajrayāna sages have taught Pure Land practices and accepted them as necessary elements for a complete and all-embracing Dharmic tradition in traditional Tibet.

Malcolm wrote:
The "pure land" tradition in Tibetan Buddhism is entered via empowerment. It is not a sūtrayāna tradition.

Author: Malcolm
Date: Saturday, February 25th, 2017 at 5:01 AM
Title: Re: Is Buddha the ultimate teacher
Content:

florin said:
I wouldn't consider Buddha, an external being, as the ultimate teacher.

The ultimate teacher would have to transcend all limitations related to space, time and always be present, constantly teaching and displaying wisdom beyond any limited consideration of teacher-student relationship.

Malcolm wrote:

This corresponds to the sambhogakāyas five certainties.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 5:00 AM

Title: Re: Indigenizing Dharma

Content:

Tārāmitra said:

As for the debate concerning the relevance of various Dharmic paths under these conditions, my own take on the matter is thus: accelerated paths like the Vajrayāna are complex and extremely elaborate and the strictly Tantric dimension is not the one suited to the largest number of people as far as the ultimate result is concerned.

Malcolm wrote:

This is not the perspective of the tantras themselves. Their perspective is quite the opposite.

Tārāmitra said:

Vajrayāna CAN lead to enlightenment in one lifetime for SOME people, and in these cases, concerning individuals of a highly yogic predisposition, Vajrayāna is certainly a more effective way.

Malcolm wrote:

Someone who received abhisheka and maintains their basic samaya, will, without any practice in this lifetime at all achieve buddhahood within at most 16 lifetimes, or so the tantras promise us.

Tārāmitra said:

But when it comes to MOST western seekers today, a more simple path like Pure Land can be just as beneficial, as in these cases rebirth in a Pure Land is present as the most realistic potential for immediate result of practice in one life.

Malcolm wrote:

It is nevertheless a slow path.

Tārāmitra said:

The vastness of Vajrayāna may simply seem overwhelming for many people and more intricate than it has to be in order to secure the best result most people can really expect in these degenerate times.

Malcolm wrote:

The essence of Vajrayāna practice is guru yoga, not practicing the Kalacakra or [insert yidam here] creation and completion stages.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 4:52 AM

Title: Re: Indigenizing Dharma

Content:

Grigoris said:

I guess we are defining tension differently then. Tension, as a psychological term (associated with the fight or flight reaction), is also linked to alertness and vigilance. Which are also positive mental functions.

Malcolm wrote:

You are defining this from the point of maintaining an object, ala sutrayāna.

Grigoris said:

I'm defining it from a quasi behavioural science pseudo Abhidharmic position.

The fact of the matter is that saying that tension--->distraction is like saying relaxation--->dullness. It is not 100% valid. Excessive tension can lead to distraction and excessive relaxation can lead to dullness. But realistically, both are necessary (or unnecessary) to a degree.

Malcolm wrote:

What you are describing is slackness, not relaxation.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 1:41 AM

Title: Re: Integrating Dzogchen ect

Content:

Grigoris said:

WTF are you talking about? Is there any activity that does not originate from the natural state?

Miroku said:

I do realize now that it sounds horrible, however what I meant is that he doesn't have to feel stressed out about visualisations like he (at least from my understanding of the op) kinda is. Although it can be all perfectly integrated it is still better not to feel stressed out about visualisations, right?

Lukeinaz said:

Yes, a bit stressed.

About that "soup" would it be advisable to have two separate practices then?

For instance start with ati guru yoga finish then start my traditional (secondary practices) including seven limb prayers, deity practice ect?

Malcolm wrote:

If you are doing some kind of Guru Yoga already, you do not have to change anything.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 1:37 AM

Title: Re: Indigenizing Dharma

Content:

Grigoris said:

Tension (as opposed to relaxation) is not an aspect of the nature of mind?

Malcolm wrote:

If you are tense, you are distracted.

Grigoris said:

It doesn't answer what I asked, but I'll take the bait:

If you are too tense, yes. But if you are too relaxed, also yes.

A degree of tension is also one of the ingredients of vigilance and attention.

Malcolm wrote:

No, tension interferes with mindfulness and attention.

Author: Malcolm

Date: Saturday, February 25th, 2017 at 1:14 AM

Title: Re: Indigenizing Dharma

Content:

Malcolm wrote:

If you wish to see the nature of your mind, you are not going to do so within a state of tension.

Grigoris said:

Tension (as opposed to relaxation) is not an aspect of the nature of mind?

Malcolm wrote:

If you are tense, you are distracted.

Author: Malcolm

Date: Friday, February 24th, 2017 at 10:31 PM

Title: Re: Indigenizing Dharma

Content:

Malcolm wrote:

If you felt more relaxed, this is a good thing.

Grigoris said:

Taking benzodiazepenes also makes you feel more relaxed. So does good sex. So what?

Malcolm wrote:

If you wish to see the nature of your mind, you are not going to do so within a state of tension.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 10:27 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

climb-up said:

When I got interested in receiving DI from ChNN I looked as hard as I could for any scandals, shady behaviors or anything related.

Nothing.

As for his approach. Have you read any of his publicly available books introducing Dzogchen?

The only reason I ask is that if you are sincerely interested in receiving his teachings (and obviously you are at least sincerely interested) then reading some of his books is not too much work AND all of the answers that you've got so far are given in his books, along with the context of explaining his understanding of Dzogchen.

"Dzogchen the self perfected state" is probably my favorite. It is very clear about non-denominational, but it very clearly explains everything.

"Crystal and the way of light" is a little thicker, goes a little deeper into technical stuff and is autobiographical. Really wonderful read!

"Dzogchen teachings" is one that I found in a bookstore early on and found useful even if I didn't understand it all at the time.

I came to Dzogchen from outside of Buddhism, with no interest in it whatsoever.

For me personally I have found it very useful to study more Buddhism, both to understand the culture that the dzogchen teachings come from and to help me in those times that I can't constantly rest in non-dual contemplation.

So, while "Buddhism" is not the main point (although Buddhism main point is the main point, and is contained within the beautiful dzogchen teachings), you could say that my learning dzogchen brought at least one person to the dharma (and I'm sure many others).

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 9:53 AM

Title: Re: Indigenizing Dharma

Content:

Rakz said:

i have a tough time believing dzogchen is superior above all other methods just because some texts from tibet say so...

Malcolm wrote:

You don't need to believe anything. Understanding is the point.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 5:25 AM

Title: Re: Indigenizing Dharma

Content:

Malcolm wrote:

That is not what I mean. Direct introduction always works. Anyone who receives it can then use Dzogchen methods to either discover that they have not discovered, or reinforce what they discovered.

Rakz said:

I received transmission in november 2015. Practiced it for a little while as well. Nothing really happened except for feeling a bit calmer. Doesn't seem different from any other meditation.

Malcolm wrote:

If you felt more relaxed, this is a good thing.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 4:13 AM

Title: Re: Indigenizing Dharma

Content:

smcj said:

That is not what I mean. Direct introduction always works. Anyone who receives it can then use Dzogchen methods to either discover that they have not discovered, or reinforce what they discovered.

Right.

So do you include Jax in that statement?

Malcolm wrote:

I include anyone who has received introduction in that statement. He too can use the methods to discover what he has not discovered or reinforce what he has discovered. Jax's problem is that he rejected his teachers and has even rejected direct introduction. So in his case, he has impeded himself.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 3:55 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

I don't think there's really much more to be said in this particular debate. But to answer one direct question:

Not for Buddhists, no. For people arriving straight from the street without any Buddhist practice, I am personally of the view that a basic grounding in Sutra is the safest approach rather than going straight onto Dzogchen and Dzogchen only, but I understand and accept that there are other views on the matter.

Johnny Dangerous said:

Are you interested in whether Rincpohe's approach would fit you, or simply in trying to find fault with it through the lens of orthodoxy though? That's always an exercise you can engage in, but I don't know if it will get you anywhere.

Tārāmitra said:

Sir, if you have read all my posts in this discussion, I would be surprised if I was not able to clearly express my respectful and sincere motives. I have never questioned his orthodoxy, only trying to establish whether his approach will be compatible with the requirements of my own path. It started with my asking for testimonies as to the quality of Rinpoche's conduct, in view of the fact that we are asked to carefully scrutinise prospective masters, a need reinforced by the bad examples that occasionally surface in this regard. Then someone said he places no emphasis at all on śīla (but personally behaves respectably), leading to the discussion on that.

Malcolm wrote:

I think you would have more difficulty with DC people. Many of them have no interest in Buddhadharma apart from ChNN's own teachings.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 3:52 AM

Title: Re: Indigenizing Dharma

Content:

smcj said:

Plus simply giving someone DI right off the bat only rarely works.

Malcolm wrote:

This means you do not understand that is meant in Dzogchen by direct introduction. It always works.

smcj said:

There is a perspective where all Dharma works all the time. The late Kalu Rinpoche once said that he saw all the monks as Arhats. From the ultimate perspective the vows they took also always worked and were fully accomplished upon taking them.

So yes, that type of perspective where Dharma always works is present in Vajrayana. That does not mean that the group of monks I was sitting behind were actually Arhats, but that from the ultimate perspective the simultaneous fruition of their practice could be seen--even in the lowly Pratimoksha Vows. There's no such thing as "a little bit pregnant", and on the ultimate perspective there no such thing as "a little bit enlightened". The presence of Dharma at all is the presence of "a little bit enlightened".

But effectively there is a difference.

Malcolm wrote:

That is not what I mean. Direct introduction always works. Anyone who receives it can then use Dzogchen methods to either discover that they have not discovered, or reinforce what they discovered.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 3:24 AM

Title: Direct Introduction Always Works

Content:

Malcolm wrote:

MOD NOTE: Split from topic "Indigenizing Dharma" in the Lounge.

-MOD QQ

smcj said:

Plus simply giving someone DI right off the bat only rarely works.

Malcolm wrote:

This means you do not understand that is meant in Dzogchen by direct introduction. It always works.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 3:10 AM

Title: Re: Indigenizing Dharma

Content:

Tārāmitra said:

The most suitable teaching for westerners is one that cuts through all their modernist conditioning and makes them detach from the zeitgeist dominating the modern world.

Malcolm wrote:

No, the most suitable teaching for Westerners is one that introduces them to their real nature as fast as possible.

smcj said:

Hypothetically, it is entirely possible that "cutting through modernist conditioning and the zeitgeist dominating the modern world" is the fastest route to successfully introduce them to their true nature. It depends on one's karma.

Malcolm wrote:

People do not really wish to live in a pre-modern era. If they think they do, they are kidding themselves.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 2:57 AM

Title: Re: Indigenizing Dharma

Content:

Tārāmitra said:

The most suitable teaching for westerners is one that cuts through all their modernist conditioning and makes them detach from the zeitgeist dominating the modern world.

Malcolm wrote:

No, the most suitable teaching for Westerners is one that introduces them to their real nature as fast as possible.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 2:56 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

If one has to rely on a vow to be honest, one is not very honest.

Yes, one might say that. But the Lord Buddha nevertheless saw it as necessary, given the degenerate condition of mankind in his days. Today mankind has become even more spiritually reduced than in the Śākyamuni's time. We are not primordial men. The perfect selflessness that would make one spontaneously act with perfect purity without guidance by any formal support may be awakened through long practice, it is not natural and actual in the beginning of the spiritual journey. So that is my own understanding of the matter, anyway. I am certainly not saying everyone must believe as I do.

Johnny Dangerous said:

That is actually an argument more in favor of Tantra or Dzogchen in this age, than in favor of sutra-style viewpoints on sila.

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 2:16 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

I get your meaning, Malcolm. Thank you for your patient explanations.

I am not so much saying that vows as such are required. What I do think is required is clear teachings on śīla, that to be understood in principal depth and interiorised. For example, the precept against theft is more subtle in essence than what is immediately evident, perhaps. It is rather straight forward to avoid shop lifting, for example, but there are far more subtle and hard to detective ways of taking from others, for example by (often impulsively and unconsciously) playing various games of manipulation in order to suck energy from other people.

This is not covered in the precepts. The five precepts only cover physical actions.

It would obviously depend on whether he was in a position to identify the deviation and attempt to correct it.

Malcolm wrote:

When he thinks people are going a wrong way, he lets them know.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 1:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Rinpoche places no emphasis at all on śīla.

dzogchungpa said:

This is not exactly true.

Malcolm wrote:

It is entirely true.

Rinpoche includes these things because they need to be understood, not because this is how one is to practice. He states in the same book:

However, those who follow Dzogchen teachings on the basis of clear understanding of the fundamental characteristics of the kinds of conduct in the diverse paths should apply themselves until they are able to unify or integrate their essential points in the dimension of the behavior of Samantabhadra of Ati.

And, having been his student for the past 25 years, I really do know his point of view concerning vows. If someone finds being a bhikṣu helpful in their practice, then he is all for it. But it is not necessary. It is not even necessary for Dzogchen practitioners to take the five precepts or engage in a refuge ceremony. From his point of view, one begins with direct introduction first, not first taking pratimoksha vows, then bodhisattva vows, then vajrayāna vows and so on.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 12:46 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

Let me clarify that I am not seeking controversy here, or disputation for its own sake, and I hope I am not, without intention, coming across as offensive or arrogant. I certainly accept that my approach to this question is not the only valid one in all cases, but I still hold that it is the safest approach for most contemporaries interested in Dzogchen. Maybe I am mistaken, but that seems to be an open question.

My thanks to Norwegian for his elaborate reply:

Sutra is the path of Renunciation. Tantra is the path of Transformation. Dzogchen is the path of Self-Liberation. All three paths are unique and complete on their own.

Malcolm just said Dzogchen is the essence of Mahayana, which seems somewhat dissonant with this view of three separate self-sufficient vehicles; but Mahayana is basically based on Sutra teachings. Of course, inasmuch as Dzogchen too aims at realising Buddhahood for the sake of all beings, they are the same in essence.

Malcolm wrote:

Dzogchen is the essence of Mahāyāna because it results in the anuttarasamyaksambodhi described in Mahāyāna sūtra.

Tārāmitra said:

How about pitfalls? Is it really impossible for a Dzogchen practitioner to have downfalls? Seems unrealistic to me that one is guaranteed success just by being a Dzogchen practitioner. Without any formal ethical supports the danger would seem to be greater.

Malcolm wrote:

One only needs a vow if one has a problem to curb. For example, if you are addicted to killing things, you can take a vow to stop. If you are addicted to stealing and so on, same deal. If you do not engage in taking life, taking what has not been given, lying, and so on, what possible use is a vow to refrain from those things?

A Dzogchen practitioner might observe a vow against drinking if they have a problem with alcohol that causes them to lose their mindfulness. Otherwise, there is no need for that.

Tārāmitra said:

Nobody replied to this question of mine:

To leave the question of śīla up to the disciples seems dangerous. Will not Rinpoche suffer certain consequences if some of his disciples go down wrong paths which they justify to themselves through Dzogchen, and end up in hell-states?

Malcolm wrote:

Of course not. Their misconceptions are not his.

Tārāmitra said:

I don't have any knowledge about how these dangers are viewed in Dzogchen, but I know that this danger is massively present in Tantra.

Malcolm wrote:

People have managed to turn the three vows into a kind of golden chain.

If you are a Dzogchen practitioner, you do not really need to worry about vows and so on. It is better to work with circumstances.

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 12:10 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

If one has to rely on a vow to be honest, one is not very honest.

Yes, one might say that. But the Lord Buddha nevertheless saw it as necessary, given the degenerate condition of mankind in his days.

Malcolm wrote:

So you think all nonbuddhists are liars?

Author: Malcolm

Date: Thursday, February 23rd, 2017 at 12:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

Personally I am of the opinion that Dzogchen should be supported by a firm Buddhist

platform and shouldn't be taught on its own to seekers not established in fundamental Dharma.

Malcolm wrote:

This is your limitation. It is not the limitation of Dzogchen. Dzogchen is an independent, self-contained vehicle that includes the meaning of all lower yānas.

Tārāmitra said:

How often did this isolation of Dzogchen actually occur in traditional Tibet, though?
How many people entered Dzogchen without first being Buddhists?

Call it a limitation, but I'm not abandoning my commitment to the Mahayana in order to practice Dzogchen on its own. Would my approach be a problem?

Malcolm wrote:

Dzogchen is the essence of Mahāyāna.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 11:46 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

Personally I am of the opinion that Dzogchen should be supported by a firm Buddhist platform and shouldn't be taught on its own to seekers not established in fundamental Dharma.

Malcolm wrote:

This is your limitation. It is not the limitation of Dzogchen. Dzogchen is an independent, self-contained vehicle that includes the meaning of all lower yānas.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 11:34 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

Thank you for your helpful replies.

Rinpoche places no emphasis at all on śīla. He also is not a "crazy" wisdom kind of guy. Very well. But as for śīla, does this mean Rinpoche instructs Western disciples in Dzogchen without first (or at the same time) making sure they are established in basic Sutra Buddhism?

Malcolm wrote:

What do you mean by established? When he begins a retreat, he always spends an hour or so discussing the essential differences between the paths of renunciation (Hinayāna and common Mahāyāna), the paths of transformation (Vajrayāna), and the path of self-

liberation (Dzogchen/Mahāmudra).

Tārāmitra said:

I think it's highly crucial that modern westerners interested in pursuing a profound esoteric path like Atiyoga first master basic śīla and the like. For example, can one who habitually lies to his fellow men ever become the Truth? Obviously not.

Malcolm wrote:

If one has to rely on a vow to be honest, one is not very honest.

Norbu Rinpoche does not require anyone to take vows, or undergo formal refuge, and so on.

You will just have to find out for yourself whether you can overcome your prejudices and find benefit from Rinpoche's teachings.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 10:37 PM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Grigoris said:

'ccept that Sangharakshita was not a celibate AND there is no "natural order of things".

Malcolm wrote:

Well, what he did was argue that he had not broken any monastic vows because his original ordination was not valid.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 10:35 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Tārāmitra said:

So is Rinpoche's conduct consistently and in easily recognizable essence and appearance in conformity to basic Buddhist Sila, or does he engage much in the profoundly paradoxical "grey zone" of the sort of "crazy wisdom" behaviour that may or may not be actual wisdom and often turns out not to have been demonstrably skilful, as in the case of good ol' Trungpa Rinpoche (whose insights I still greatly appreciate)? What is Namkhai Norbu Rinpoche's position?

Malcolm wrote:

Rinpoche places no emphasis at all on śīla. He also is not a "crazy" wisdom kind of guy.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 9:05 PM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Queequeg said:

appeared to be one of the successful efforts to indigenize Buddhism in the West.

We need realized Western teachers, and a lot of them, sooner than later. IMO, our best bet is to establish the institutional support for them to appear and develop within. WBO seemed like a good start.

DGA said:

I agree 100% on the need for realized teachers everywhere, in all nations, speaking all languages.

kirtu said:

We're not going to get that.

Malcolm wrote:

Sure we are.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 6:27 AM

Title: Re: Quickie on the nature of "I"

Content:

Wayfarer said:

Wayfarer is wary of nihilist readings of Mahāyāna.

Malcolm wrote:

Asserting that a cessation is a nonexistent is incorrect. In Mahāyāna, a nonexistent requires an existent.

Wayfarer said:

I have heard that explanation before, and I am not convinced by it.

When it is declared unequivocally, 'there is an unborn, an unmade, an unfabricated' and that, were there not an unborn, there would be no escape from the born and the made' - I interpret that verse literally.

Malcolm wrote:

This simply means that one's cessations, and birth driven by them can cease.

Wayfarer said:

But the unborn is not something that exists, it is never an object of cognition.

Malcolm wrote:

You need to review what Buddha says about those who claim transcendent principles that are unseen and can never be objects of cognition.

Wayfarer said:

That is why the Aspiration verse says 'it is not existent, even the Victorious ones don't see it.' But it is not non-existent, it is 'the basis of all samsara and Nirvāṇa.' That is what is beyond birth and death, but it is not an object of cognition - one cannot know it apart from the dissolution of the separate self into it.

Malcolm wrote:

Huh? What are you taking about? This is talking about the nature of mind which is empty (it is not existent, even the Victorious ones don't see it) and clear (But it is not non-existent, it is 'the basis of all samsara and Nirvāṇa.').

Wayfarer said:

That is the significance of the dhyana states, that one goes beyond the sense of 'self and other' within which all phenomena arise.

Malcolm wrote:

Dude, no. This Mahāmudra aspiration has nothing to do with dhyāna.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 6:13 AM

Title: Re: Quickie on the nature of "I"

Content:

Wayfarer said:

Wayfarer is wary of nihilist readings of Mahāyāna.

Malcolm wrote:

Asserting that a cessation is a nonexistent is incorrect. In Mahāyāna, a nonexistent requires an existent. In Mahāyāna, we say regularly all phenomena do not arise, are unconditioned, are in a state of nirvana from the beginning, etc. Is this nihilistic? No. Sūtra citations, voluminous ones, can be provided.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 5:58 AM

Title: Re: Quickie on the nature of "I"

Content:

Wayfarer said:

But there is 'the unconditioned, the unbornd, the unmade', which doesn't arise and cease. ... the extinction of desire (rāgakkhayo) the extinction of hatred (dosakkhayo), the extinction of illusion (mohakkhayo)

Astus said:

It is the extinction of the three poisons that is called the unconditioned. It is not a new state or being, but simply the end of attachment. However, this ending, this absence is no different from other kinds of absences in being unconditioned, hence cessation without analysis (apratisaṃkhyā-nirodha) is counted among unconditioned dharmas.

Malcolm wrote:

Wayfarer keeps holding out for an positive unconditioned.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 5:46 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Jeff said:

Then how would you respond to the Avatamsaka Sutra...

.

Malcolm wrote:

The Ārya-ghanavyūha-nāma-mahāyāna-sūtra is the final section of the Avatamsaka Sutra.

Jeff said:

So then would Buddhahood be like hitting the eject button? Losing the ability to differentiate like Great bodhisattvas? If so, what is the point of the Sambhogakaya?

Malcolm wrote:

To enjoy (bhoga) the Dharma together (sam) with buddhas and bodhisattvas who are his own embodied (kāya) emanations, as well as bodhisattvas who are reborn in Akaniṣṭha Ghanavyuha.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 5:44 AM

Title: Re: Quickie on the nature of "I"

Content:

Astus said:

Is there such a thing that does not arise and cease?

Wayfarer said:

No, there is no thing which doesn't arise and cease. That's why I wrote no thing =/= nothing. But there is 'the unconditioned, the unbornd, the unmade', which doesn't arise

and cease.

O bhikkhus, what is the Absolute (Asaṃkhata, Unconditioned)? It is, O bhikkhus, the extinction of desire (rāgakkhaya) the extinction of hatred (dosakkhaya), the extinction of illusion (mohakkhaya). This, O bhikkhus, is called the Absolute.

SN1

As is made clear in many other passages, it is a mistake to reify the unconditioned. But it's also a mistake to discard the ladder before it's been climbed.

Malcolm wrote:

This just means that the unconditioned is cessation of afflictions, and nothing else. Apart from this cessation, there is no other unconditioned apart from space, which is also a nonentity.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 5:11 AM

Title: Re: The Secret Chö of the Khadro Chaphur Rinpoche

Content:

Lhasa said:

This will be live-streamed. Register on the link given, free or donation.

DGA said:

that's helpful. I clicked the link to register for the webcast but I don't know how to answer the question "Zoom?"

anyone have the decoder on that?

Malcolm wrote:

it is a video conferencing software

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 4:05 AM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Queequeg said:

He explained to me that WBO (now Triratna) drew on all Buddhist traditions because it is not clear what path or paths will be productive for Westerners.

.

Malcolm wrote:

It has always been clear. Vajrayāna, because we like technology and methods.

Queequeg said:

Not Vajrayana because its too weird with all the demons and fornicating gods.

Malcolm wrote:

Definitely, Vajrayāna because it has fornication built right in. The demons are a bonus.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 3:57 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Jeff said:

Then how would you respond to the Avatamsaka Sutra...

.

Malcolm wrote:

The Ārya-ghanavyūha-nāma-mahāyāna-sūtra is the final section of the Avatamsaka Sutra.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 3:55 AM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Queequeg said:

He explained to me that WBO (now Triratna) drew on all Buddhist traditions because it is not clear what path or paths will be productive for Westerners.

.

Malcolm wrote:

It has always been clear. Vajrayāna, because we like technology and methods.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 3:53 AM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Queequeg said:

WBO seemed like a good start.

Malcolm wrote:

FWBO was deeply flawed from the start. Not only is Lingwood's understanding of

Buddhadharma idiosyncratic and partial, he has been lying about himself for decades, since the 1950's.

Discomfort with him in normative Buddhist circles is the rule, rather than the exception, and has been since he returned to England from Asia.

His early career was also checkered with scandal in India as well.

Author: Malcolm

Date: Wednesday, February 22nd, 2017 at 12:03 AM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Malcolm wrote:

Yes, senior order members were encouraged to have sexual relations with junior members. This is one reason this organization is so off. You had one predator at the top encouraging his underlings to emulate his predatory behavior.

Grigoris said:

I said "mainly" one person. Do we know the real extent of this problem?

But, realistically speaking, encouraging gay sex between adults is hardly the same as raping little boys now, is it? No, I'm not saying that you said that, but others here seem to be trying to make this exact point.

Malcolm wrote:

Some people were underage. Then there is the power differential issue -- you know, the one that forbids you as a therapist from sleeping with your patients. It goes a lot deeper than someone once pressuring another into a relationship. It was a rather systematic problem in that organization, which you can discern by looking into it.

Grigoris said:

The saddest part is how he used Buddhism (or pseudo-Buddhist theory) merely to satisfy his lust, rather than the fact that some guys felt that maybe they were pressured into having sex.

Malcolm wrote:

The saddest part is how once again a person in a position of power used that power to harm others.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 11:36 PM

Title: Re: Quickie on the nature of "I"

Content:

Astus said:

And where is that heartwood, where is that self, if not in the five aggregates and six

sensory realms?

Wayfarer said:

I don't think the heartwood is 'a self', but it is 'that which is not subject to arising and ceasing'.

Malcolm wrote:

Which is precisely what a self is, i.e. something that is not subject to arising and ceasing.

The view of the Buddha is that "self" is just a convention use to describe the five aggregates.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 11:35 PM

Title: Re: Quickie on the nature of "I"

Content:

Wayfarer said:

What do you think the import of 'heartwood' is? Why is it part of the analogy?

Malcolm wrote:

A person, like a plantain/banana tree, lacks a core.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 11:29 PM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Grigoris said:

This was (apparently) a one off incident back in the 70's, perpetrated mainly by one person.

Malcolm wrote:

Definitely not.

DGA said:

So this went on for a long while, and was perpetrated by more than one individual?

Malcolm wrote:

Yes, senior order members were encouraged to have sexual relations with junior members. This is one reason this organization is so off. You had one predator at the top encouraging his underlings to emulate his predatory behavior.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 10:23 PM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Grigoris said:

This was (apparently) a one off incident back in the 70's, perpetrated mainly by one person.

Malcolm wrote:

Definitely not.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 2:34 AM

Title: Re: Quickie on the nature of "I"

Content:

rachmiel said:

I don't understand what "clear" means in this context, and why grasping at it would result in the feeling of a self.

Malcolm wrote:

"Clear" means that your mind is obvious. It is the bedrock of all of one's experience.

Author: Malcolm

Date: Tuesday, February 21st, 2017 at 12:06 AM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

DGA said:

It seems as though this is a new disclosure regarding actions taken many years ago.

Problems of this kind in the FWBO/Triratna org have been documented for a long time. This story looks like another log on that fire.

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Monday, February 20th, 2017 at 11:41 PM

Title: Re: Fears mount over scale of Buddhist sect sexual abuse

Content:

Grigoris said:

Been there, done that...

Again?

Malcolm wrote:
Current event.

Author: Malcolm

Date: Monday, February 20th, 2017 at 10:29 PM

Title: Fears mount over scale of Buddhist sect sexual abuse

Content:

Malcolm wrote:

From the <https://www.theguardian.com/world/2017/feb/19/buddhist-sexual-abuse-triratna-dennis-lingwood>:

One of the UK's largest Buddhist orders has been forced to report allegations of sexual abuse after a former follower claimed he was coerced into sex with one of its elders. In a separate development, the group's founder has apologised for having relationships with its members – some of which, he has previously acknowledged, may have been against their will.

Triratna, which has tens of thousands of followers, is battling to protect its reputation, both in the worldwide Buddhist community and among its own members who are questioning the extent to which the coercion was perpetrated and how long it continued...

Author: Malcolm

Date: Monday, February 20th, 2017 at 10:10 PM

Title: Re: Origin of mankind and animals according Buddhism.

Content:

Seishin said:

I have heard some scholars say that this sutta was not meant to be taken literally, but was a rebuttal, almost taking the mickey, of the Brahman creation story. What are your thoughts on this?

Malcolm wrote:

It is clear that it was taken seriously across a broad spectrum of Buddhist schools and still is. The Agañña Sūta does not exist in a Tibetan recension, but the barebones of the story are preserved in Various Mahāyāna sūtras and some śāstras.

Author: Malcolm

Date: Monday, February 20th, 2017 at 5:38 AM

Title: Re: Quickie on the nature of "I"

Content:

rachmiel said:

I know what you mean about grounded vs. starry-eyed. Thing is, both views speak unto

me ... I find myself flip-flopping between them: I am Awareness, "I" is a mirage, I am Awareness, "I" is a mirage. Perhaps there's a way to bridge these seemingly mutually exclusive views of the I-construct ... though I'm guessing it would have to be way down at the level of tathata (and I ain't there yet!)

Malcolm wrote:

The nature of mind is clear and empty. When the clarity aspect is grasped onto, it is mistaken for a self. When the emptiness aspect is grasped onto, it is mistaken for a nonexistent.

Author: Malcolm

Date: Monday, February 20th, 2017 at 3:45 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Johnny Dangerous said:

Sigh..

Guys, depersonalize the language if you want this to keep going. Once things go in the direction "you do this", "you are this" etc., it tends to go downhill. Not trying to monitor you for thought crime or anything, just saying..the thread will go a predictable direction if you don't step back a bit.

It's also swerved greatly off topic so..can we return to the OP or start a new thread on whatever it is you are focusing in on?

Author: Malcolm

Date: Monday, February 20th, 2017 at 3:27 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

It's not clear why that would be the case. If how things usually are for living beings (ie. beset by aging, illness, and death, in their various forms) has any bearing on how things really, ultimately are, then a dog-eat-dog Darwinist scenario (and thus a Christian) one seems most likely

Coëmgenu said:

Darwinism and Christianity are not often thought of as synonymous. When are Christians taught that they should behave like dogs competing in the wild? I don't follow your characterization here.

"As man advances in civilization, and small tribes are united into larger communities, the simplest reason would tell each individual that he ought to extend his social instincts and sympathies to all members of the same nation, though personally unknown to him. This point being once reached, there is only an artificial barrier to prevent his sympathies extending to the men of all nations and races. [If they appear different] experience unfortunately shews us how long it is before we look at them as

our fellow creatures. Sympathy beyond the confines of man, that is humanity to the lower animals, seems to be one of the latest moral acquisitions... This virtue [concern for lower animals], one of the noblest with which man is endowed, seems to arise incidentally from our sympathies becoming more tender and more widely diffused, until they extend to all sentient beings.”

Malcolm wrote:

— Descent of Man, Charles Darwin

Author: Malcolm

Date: Monday, February 20th, 2017 at 1:57 AM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Miroku said:

I am not sure but I think it was about 3 hours with the lung of the sadhana. And about 1 hour or 1 hour and half with the empowerment, I think.

pael said:

Does it matter if you didn't watch whole lung?

Malcolm wrote:

Yes, it means you did not get the whole lung.

Author: Malcolm

Date: Monday, February 20th, 2017 at 1:05 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Malcolm wrote:

None of them. The only thing that counts is one's personal intuition of hows things are.

Minobu said:

thats so nice to say...and spot on ,on so many levels.

but how do we know if our intuition is spot on and being tweaked by all the right things or are we deluded.

Malcolm wrote:

Here, I am using the term intuition in its philosophical sense, i.e., direct knowledge.

Author: Malcolm

Date: Monday, February 20th, 2017 at 12:20 AM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Karma Jinpa said:

Once we've been given and actually received an empowerment, it is said we've been initiated into or entered into that deity's mandala. That's a traditional way of speaking about it. We've been let into the mandala of the deity and are part of the inner circle with our fellow vajra brothers and sisters, whereas the uninitiated are outside the boundaries of the mandala, and certain things shouldn't be shared with them for fear of breaking our samaya and/or being the cause of them giving rise to wrong views.

Malcolm wrote:

One can be initiated into a mandala without being given the subsequent empowerments. This is a holdover from lower tantra where indeed often disciples would only be gradually given empowerments over a number of days or months.

Author: Malcolm

Date: Monday, February 20th, 2017 at 12:09 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Malcolm wrote:

Indeed, we all know that Dzogchen is the original Buddhadharma.

binocular said:

Maybe I am just too damaged from the way Catholics have treated me. Like when a tree falls over in a storm, but it is only partly uprooted, so that parts of it are still alive, but the rest is rotting, and it can never stand up straight again.

Malcolm wrote:

Dzogchen is not a religion. It is one's original state that can only be accessed through one's own personal intuition. There are however methods to assist one in doing so.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 11:58 PM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Lhasa said:

What does it mean to be initiated into the mandala of a deity?

Malcolm wrote:

Really?

dzogchungpa said:

Well, you said that, according to the Nyingma, a Shitro empowerment suffices for any deity while the Sarma schools do not accept this, so presumably it is not completely

straightforward.

Malcolm wrote:

This statement has no relevance to the subject.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 11:57 PM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Lhasa said:

What does it mean to be initiated into the mandala of a deity?

Malcolm wrote:

Really?

Lhasa said:

Being an online-only practitioner definitely has a down side. Most online teachers teach their old-timers, not new-comers, so some important points can get skipped now and then. This is one.

Malcolm wrote:

I explained this to you a long time ago when there was some discussion of what it means to take an empowerment.

In short, the guru generates himself as the mandala of the deity, and then generates the mandala of the deity in front of himself. The latter mandala is the one from which one takes the empowerment. The teacher guides one to the doors of the mandala, and one requests admission. Then, one is allowed inside the mandala and shown all of the details of the mandala. This happens before the vase, secret, prajña's pristine consciousness and word empowerments happen. When the empowerment is over, the guru dissolves both mandalas. (This is why it is impossible to receive empowerments from recordings).

Author: Malcolm

Date: Sunday, February 19th, 2017 at 11:30 PM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Lhasa said:

What does it mean to be initiated into the mandala of a deity?

Malcolm wrote:

Really?

Author: Malcolm

Date: Sunday, February 19th, 2017 at 10:58 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

The one question I have been consumed with for years is, "Which religion is the right one?" That has been my quest.

Malcolm wrote:

None of them. The only thing that counts is one's personal intuition of hows things are.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 10:11 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

Do you experience me as "contesting everything you say"??

Malcolm wrote:

Nope. You are a secular humanist trying to find meaning in religions. You be better off reading a novel.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 9:20 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

To a person searching for the truth, trying to figure out which religion is the right one, if any, this is all very confusing, and fills one with hopelessness.

How is one supposed to know which one is the right one, when they all make the claim to supremacy?

Malcolm wrote:

The Kalamas faced a similar quandary.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 9:08 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

I don't contest that. The problem I see with it is that it is circular, self-referential, self-fulfilling, and that therefore, before one fully commits to that path, there is no way to even just have a hint as to whether it is worth it or not.

Malcolm wrote:

This is why Buddha said, "Come and see."

It isn't like there is a Consumer Reports for religion.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 8:33 PM

Title: Re: Buddhahood in This Life

Content:

Marc said:

Hi Malcolm,

Pardon my asking again (I'm surprised no one else did):

Is there any update as regards to this possible Oral Transmission of Vimalamitra's Great Commentary ?

Many thanks in advance

Malcolm wrote:

It will happen in June.

PeterC said:

Thank you for the book - it's remarkable.

If there's anyway that the lung could be done online, those of us who can't be in the US for it would be eternally grateful - or at least, grateful for the remainder of this life.

Malcolm wrote:

Glad you enjoyed the book.

The lung will be given online. It will very likely take place on June 18th.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 8:32 PM

Title: Re: primordial buddhism

Content:

Malcolm wrote:

If you limit yourself to the Pali Canon, you are like a person who decides they like

walking with the chains on their feet when they could choose wings.

binocular said:

I haven't "decided to limit myself to the Pali Canon", the Pali Canon is just the body of scriptures I am familiar with to some extent by now and which I use as a reference point.

Malcolm wrote:

You need a better reference point.

No. Mahāyāna provides more means for discovering that, and Vajrayāna even more still. Also, bodhicitta is lacking in all the śrāvaka schools and canons. Since buddhahood is the through comprehension of how things are, one needs to develop bodhicitta to even be interested in the complete realization of how things are.

binocular said:

From where I am, this is still essentially the same as what one can hear from a Christian, only the names are different.

Malcolm wrote:

It is a question of content. The personal intuition that Buddha describes and the means to realize it are not discussed in the Pali Canon.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 10:11 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

I wouldn't use "we" in your sentence above.

And I'm not sure about the patience part

<http://www.accesstoinight.org/tipitaka/an/an04/an04.111.than.html>.

Malcolm wrote:

There is no point engaging with people who are not interested in Dharma.

Tsongkhapa said:

You would because of compassion. I'm sure we have Gurus in this life because in our previous lives we were people who were not interested in Dharma but our Guru connected with us in some mundane way, and he had in his heart a wish to give us Dharma and that later ripened in our meeting him in the capacity of a spiritual teacher. There is always a point in engaging with people if we have a good heart because we can maybe benefit them now and definitely in the future. You don't become a Buddha without wanting to connect with and benefit everyone.

Malcolm wrote:

You are not getting the context of my statement — it has to do with training: people who are easy to train; and people who are difficult to train. But some people are intractable. Santideva says of such people that we must smile at them and be polite, but avoid

intimacy with them because they are childish beings.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 5:12 AM

Title: Re: primordial buddhism

Content:

Coëmgenu said:

Plenty of people consider the teachings of the Pāli Canon to be highly efficacious, and not comparable at all to chains that bind progress.

Malcolm wrote:

Highly efficacious at what? Liberation from afflictions? Yes. Knowledge of the way things are? No. In the latter respect, they are extremely limited.

Coëmgenu said:

Aren't they just as limited as anyone else, given that

Malcolm wrote:

"How things are" is a personal intuition. The Buddha taught us that we could discover this for ourselves.

Coëmgenu said:

?

Malcolm wrote:

No. Mahāyāna provides more means for discovering that, and Vajrayāna even more still. Also, bodhicitta is lacking in all the śrāvaka schools and canons. Since buddhahood is the through comprehension of how things are, one needs to develop bodhicitta to even be interested in the complete realization of how things are.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 5:08 AM

Title: Re: primordial buddhism

Content:

Malcolm wrote:

If you limit yourself to the Pali Canon, you are like a person who decides they like walking with the chains on their feet when they could choose wings.

Coëmgenu said:

Plenty of people consider the teachings of the Pāli Canon to be highly efficacious, and not comparable at all to chains that bind progress.

Malcolm wrote:

Highly efficacious at what? Liberation from afflictions? Yes. Knowledge of the way things are? No. In the latter respect, they are extremely limited.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 2:59 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Malcolm wrote:

It is not wrong to say that " Vajrayana practice continues on , or affects the mind stream in future lives" because Vajrayāna guarantees buddhadood with 16 lifetimes at worst.

pael said:

Even if you break vows?

Malcolm wrote:

No, you need to maintain your samaya well in this lifetime.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 12:49 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

AlexanderS said:

Ok. Do you put Jesus in the same class?

Malcolm wrote:

Jesus was just a guy. Nothing special.

AlexanderS said:

Is this based on your reading of the new testament?

Malcolm wrote:

That, and history.

But as I clarified before. I was not raised in a Christian household, so I do not have any residual traces that might cause me to think that Jesus was anything special.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 12:40 AM

Title: Re: primordial buddhism

Content:

binocular said:

The Vimalakirti Sutra is a Mahayana sutra. Do you know any references to this phenomenon in the Pali suttas?

You said: "Because how things really are is a personal intuition (in the philosophical sense) and cannot be communicated verbally to others."

I cannot imagine anyone seriously meaning that and stopping at that.

Usually, I have heard things to the effect of

"How things really are is a personal intuition (in the philosophical sense) and cannot be communicated verbally to others, but if you look into your heart and are truly honest, you will know that Jesus is your Lord and Savior."

Whenever I have heard people talk about how things really are, this was always followed by making clear their specific religious or political etc. affiliation.

I have never heard anyone actually stop at "It's deeply personal, it's not possible to talk about it."

Sometimes, there are people who seem to stop at that, but a closer look reveals they are actually referring to something that they don't want to talk about (with the person they're talking to), and that it isn't something that would be impossible to talk about.

Malcolm wrote:

"How things are" is a personal intuition. The Buddha taught us that we could discover this for ourselves.

If you limit yourself to the Pali Canon, you are like a person who decides they like walking with the chains on their feet when they could choose wings.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 12:38 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Malcolm wrote:

If we were worthless idiots, the Buddha would not have taught, and would have remained silent. Since we are not worthless idiots, he taught, quite patiently, since there is in fact no difference between his state and our state, other than personal recognition.

binocular said:

I wouldn't use "we" in your sentence above.

And I'm not sure about the patience part

<http://www.accesstoinight.org/tipitaka/an/an04/an04.111.than.html>.

Malcolm wrote:

There is no point engaging with people who are not interested in Dharma.

Author: Malcolm

Date: Sunday, February 19th, 2017 at 12:01 AM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Malcolm wrote:

So you think he is looking down on you.

binocular said:

I don't think it's anything so personal. I really don't think I even register in his awareness.

What else would spiritually advanced people have for plebeians (such as myself), other than pity or contempt?

I mean, look at what Buddhist writings usually say about puttujanas -- that we're basically worthless idiots.

Malcolm wrote:

If we were worthless idiots, the Buddha would not have taught, and would have remained silent. Since we are not worthless idiots, he taught, quite patiently, since there is in fact no difference between his state and our state, other than personal recognition.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 11:55 PM

Title: Re: primordial buddhism

Content:

binocular said:

Neither. To the best of my knowledge, I internalized it before my cognitive apparatus has developed any critical thinking powers.

PuerAzaelis said:

What's the difference between believing something as a result of "critical thinking powers" and believing something as a result of "making up your own mind" or being "up to the individual to decide" or "choosing a political party"?

binocular said:

The difference I was talking about is between internalizing something so early in life that one has no memory of when it happened, and

trying to internalize something deliberately.

This is immense.

?

Malcolm is presenting a view of Buddhism that I have never encountered before, and which, if true, has immense implications for how one approaches Buddhism.

Malcolm wrote:

well, for example, it is exemplified in Vimalakīrti's famed silence in response to Buddha questioning various members of his audience on their understanding of nonduality.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 11:51 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

I think that those who are initiated into the "secret teachings" are looking down on us plebeians with, at best, pity, or otherwise, with contempt, and that this is pretty much all there is to it.

Malcolm wrote:

Really, you think HH Dalai Lama is looking down on you "plebeians" with contempt?

binocular said:

In his case, I think it's pity. I'd like to think he's merciful like that.

Malcolm wrote:

So you think he is looking down on you.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 11:18 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

binocular said:

I think that those who are initiated into the "secret teachings" are looking down on us plebeians with, at best, pity, or otherwise, with contempt, and that this is pretty much all there is to it.

Malcolm wrote:

Really, you think HH Dalai Lama is looking down on you "plebeians" with contempt?

Author: Malcolm

Date: Saturday, February 18th, 2017 at 11:16 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

Grigoris said:

Maybe I am missing something....

Why would something we received/practiced in a past life not (possibly) ripen in this life?

Malcolm wrote:

The Vajrayāna vows, like Pratimoksha Vows, are taken primarily on the body. They do not survive death.

As for the question of ripening — if someone has received empowerment in a past life however, it is more likely they will meet Vajrayāna teachings again.

Minobu said:

I understand that when one dies all commitments are off the table.

If one breaks those commitments, is there any residual effect?

Also is it wrong to say that all growth from Vajrayana practice continues on , or affects the mind stream in future lives.

Malcolm wrote:

Pratimokṣa and Vajrayāna vows perish at death. Bodhisattva vows on the other hand, never perish and are carried forward from life time to life time because unlike the former two, they are taken until one attains complete buddhahood.

It is not wrong to say that " Vajrayana practice continues on , or affects the mind stream in future lives" because Vajrayāna guarantees buddhadhood with 16 lifetimes at worst.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 10:57 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Abrahamic god is a preta.

/.../ But based on the sort of things old Jehovah wanted his people to do, gyalpo is a better fit.

binocular said:

What do you think Abrahamists (would) think of their God being characterized in this way?

Doesn't characterizing the Abrahamic God as a preta or gyalpo amount to "Badmouthing of other spiritual paths" according to the TOS here, which is not allowed?

Malcolm wrote:

I don't much care what Abrahamists think of their god being characterized in this way. I am not talking to them and would not discuss this with them in any case since there is no common basis for a discussion at all.

Some gyalpos are tractable, others are not. In any case, I was responding to a question.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 10:57 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

AlexanderS said:

I remember a reading a post by you many years ago where you reckoned that good old Yahweh was Indra.

Malcolm wrote:

This is what some comparative religionists think. But based on the sort of things old Jehovah wanted his people to do, gyalpo is a better fit.

AlexanderS said:

Ok. Do you put Jesus in the same class?

Malcolm wrote:

Jesus was just a guy. Nothing special.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 10:09 PM

Title: Re: Please, do not share "secret teachings" online, with anyone.

Content:

conebeckham said:

Pretty sure "empowerment" received in previous lives don't count in this one.....

Am I missing something?

Grigoris said:

Maybe I am missing something....

Why would something we received/practiced in a past life not (possibly) ripen in this life?

Malcolm wrote:

The Vajrayāna vows, like Pratimoksha Vows, are taken primarily on the body. They do not survive death.

As for the question of ripening — if someone has received empowerment in a past life however, it is more likely they will meet Vajrayāna teachings again.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 9:02 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Abrahamic god is a preta.

AlexanderS said:

I remember a reading a post by you many years ago where you reckoned that good old Yahweh was Indra.

Malcolm wrote:

This is what some comparative religionists think. But based on the sort of things old Jehovah wanted his people to do, gyalpo is a better fit.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 4:50 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

DGA said:

What, then, is the metaphysical god of Greek culture that you posited earlier?

Malcolm wrote:

The god of Aristotle,

<http://www.logicmuseum.com/ontological/aristotleontological.htm>.

DGA said:

And life also belongs to God; for the actuality of thought is life, and God is that actuality; and God's self-dependent actuality is life most good and eternal. We say therefore that God is a living being, eternal, most good, so that life and duration continuous and eternal belong to God; for this is God.

what you're describing is a concept rather than a being, then? Do Aristotle et al adhere to an abstraction, or to a spirit in your view?

Malcolm wrote:

He proposed a principle. This does not preclude gyalpo worship existing side by side in the case of those who wished add some philosophical sophistication.

Basically, most religions, with the exception of Buddhadharma, begin as some kind of spirit worship.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 4:00 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Hence, regressive.

Grigoris said:

Well... I wouldn't say that every aspect of the Roman Empire was progressive, thus I cannot judge Christianity as wholly regressive.

Malcolm wrote:

Nothing is wholly anything. Christianity was a symptom of its decline, and then carried with its all those traits which contributed to the decline of Rome in the form of the Church.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 3:57 AM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Oh, I disagree. Claiming that Christianity was too disorganized to be repressive until 500 CE means that for the past 16 hundred years Christianity has been a politically and culturally regressive force.

Grigoris said:

I don't know how politically regressive it was initially, it did manage to be a contributing factor to the destruction of the Roman Empire.

Malcolm wrote:

Hence, regressive.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 3:28 AM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

I don't think so. There is no reason to criticize Christianity etc., without cause or purpose. It is quite another thing to assert that we should respect a tradition that has been so deeply intolerant of others for millennia.

Grigoris said:

Actually, political based intolerance (ie expressed through the state) was quite a late development in for Christianity. Although many would like to believe that the link between Christianity and the state started with the Byzantine Empire, the fact of the matter is that Constantine was a Apollonian (sun worshipper) up until he converted to Christianity on his death bed.

Far from being a Christian Empire the Byzantine emperors allowed for and funded the worship of all "pagan" religions up until the reign of Theodosius I (the last emperor to rule a unified Byzantine Empire) who issued edicts against "pagan" worship in 395AD. But even with this development the basis for the legal system remained Roman civil law.

But it was Justinian I (482-565AD) that brought about the end, and began the active persecution, of "pagan" religions in the Empire. It was during his reign that "pagan" temples were destroyed and Christian churches were built on their foundations (many times using materials from the destroyed temples). Not only did Justinian persecute "pagans" but he also ran crusades against Christian "heresies" and Jews too. He was the first to use the idea of a single empire be unified under a single (Christian) faith. It was at this point in history that the pre-Christian European religions were completely wiped out (except for the bits that managed to be absorbed into the new "mainstream" and state sanctioned Christian practice).

Malcolm wrote:

Oh, I disagree. Claiming that Christianity was too disorganized to be repressive until 500 CE means that for the past 16 hundred years Christianity has been a politically and culturally regressive force.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 2:41 AM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

Johnny Dangerous said:

Yeah, ok, but "hard" Monotheism doesn't really explain the nearly pantheist and panentheist ideas that eventually found their way into Judaism.

Coëmgenu said:

Do you mean Medieval Jewish mysticism? They also, some of them, started to believe in a form of soul-transmigration around that time.

Johnny Dangerous said:

Was Mamonides considered a mystic? All I know is that there is distinct strain of Jewish thought about God being fairly non-personal for a "hard monotheism". I don't know all the scholarly stuff, but I know enough Jews to tell you this seems certainly true in practice.

Malcolm wrote:

Moses Maimonides is very, very late.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 1:54 AM

Title: Re: primordial buddhism

Content:

Malcolm wrote:

It is really not the same. How things really are is not a "fact." Facts require empirical

agreement. There is no way that "how things really are" can be subject to such empirical agreement. Why?

Because how things really are is a personal intuition (in the philosophical sense) and cannot be communicated verbally to others.

binocular said:

I hear this for the first time!

Could you direct me to some reading about this?

This is immense.

Malcolm wrote:

The Buddha stated this principle very clearly pretty much everywhere.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 1:00 AM

Title: Re: primordial buddhism

Content:

binocular said:

It's the same pattern -- in both cases, it is proposed that there are absolute facts (especially in religious matters) which exist separately from how people cognize them.

Malcolm wrote:

It is really not the same. How things really are is not a "fact." Facts require empirical agreement. There is no way that "how things really are" can be subject to such empirical agreement. Why? Because how things really are is a personal intuition (in the philosophical sense) and cannot be communicated verbally to others. It is something that must be known for oneself. Thus the Buddha declared, "Ehipaśyika," "Come and see!"

Author: Malcolm

Date: Saturday, February 18th, 2017 at 12:50 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Coëmgenu said:

The notion that the Greeks "monotheized" Judaism used to be big in the 60s, back when they also thought Christian Gnosticism predated the Pauline Christianity. This theory, now though, is almost never taken seriously.

Malcolm wrote:

They did it to themselves. Most Jews around the time of Christ spoke Greek. They read Greek Science, Philosophy, etc. While it is true that Zoroastrianism is frequently given a candidate for the shift in Judaism from henotheism to monotheism, the formal articulation of these ideas in philosophical language was left to hellenistic Jews living

outside of Judea.

You will recall the first major translation project we know of is the Septuagint.

Author: Malcolm

Date: Saturday, February 18th, 2017 at 12:24 AM

Title: Re: primordial buddhism

Content:

Malcolm wrote:

Not at all. You are proceeding from the idea that there are absolute facts which exist separately from how people cognize them.

binocular said:

Indeed.

Malcolm wrote:

Then you are realist who proposes that things have independent existence.

binocular said:

Buddhism actually rejects this point of view without in turn making all of reality dependent upon just one person's perceptions.

I'm not sure I understand.

What do you see as an alternative to both solipsism as well as to authoritarian cognitive externalism (to call it somehow -- "absolute facts which exist separately from how people cognize them")?

One of the alternatives to that could be a kind of epistemic universalism coupled with an unquestioning regard for every human, regardless of the state the human is in. I.e. basically granting that every human is essentially sane and can know "how things really are" without an external party posing as an epistemic authority.

Malcolm wrote:

Buddhism proposes that all humans are basically deluded, but are equipped with the capacity to know "how things really are."

Author: Malcolm

Date: Saturday, February 18th, 2017 at 12:08 AM

Title: Re: primordial buddhism

Content:

Malcolm wrote:

It's more like choosing a political party than solipsism.

binocular said:

In that case, such a chooser is trivializing the metaphysical/cosmological claims that

the religion (he is choosing) makes.

I think it is cognitively and morally corrupt to demote religion to the level of a political party; although it's probably quite common, and perhaps even the only way in which one can actually choose a religion.

Malcolm wrote:

Not at all. You are proceeding from the idea that there are absolute facts which exist separately from how people cognize them. Buddhism actually rejects this point of view without in turn making all of reality dependent upon just one person's perceptions.

Author: Malcolm

Date: Friday, February 17th, 2017 at 11:46 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

The metaphysical god to which Christians devote themselves comes from Greek Philosophy. It is not part of the Abrahamic tradition until quite late. The legacy of Hellenistic culture was the transformation of Judaism from henotheism to the monotheism which now characterizes Christianity, Islam, and Judaism.

treehuggingoctopus said:

OK. Thank you for that post. Before it the thread had seemed to me to be yet another exercise in misrepresenting (and bashing) monotheism.

Malcolm wrote:

I was never raised a Christian, was never baptized, was never raised in a church. My father was a secular philosopher. I was raised in the tradition of Western Secular Philosophy. My roots lie in the secularism of Lucretius and Epicurus, not in the metaphysics of Platonius or Aristotle.

Author: Malcolm

Date: Friday, February 17th, 2017 at 11:40 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

DGA said:

I'm trying to probe this question of whether the author of Leviticus and the author of The Phenomenology of Spirit (to give two touchstones) were really committed to the same being, and if not, how to characterize those beings.

Malcolm wrote:

<http://www.sunypress.edu/p-328-hegels-concept-of-god.aspx>

Author: Malcolm

Date: Friday, February 17th, 2017 at 11:37 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

DGA said:

What, then, is the metaphysical god of Greek culture that you posited earlier?

Malcolm wrote:

The god of Aristotle,

<http://www.logicmuseum.com/ontological/aristotleontological.htm>.

DGA said:

And life also belongs to God; for the actuality of thought is life, and God is that actuality; and God's self-dependent actuality is life most good and eternal. We say therefore that God is a living being, eternal, most good, so that life and duration continuous and eternal belong to God; for this is God.

Author: Malcolm

Date: Friday, February 17th, 2017 at 11:04 PM

Title: Re: Is there such a thing as beings that lack all 5 aggregates?

Content:

Coëmgenu said:

Are devāḥ considered, traditionally, to lack the 5 aggregates? Is there such a thing as a being with no aggregates?

Malcolm wrote:

No. Even formless realm devas have two of the four mental aggregates, formations and consciousness.

Coëmgenu said:

I am posting this question here as a general inquiry. My intent is not to "question/be skeptical" of the claim above, I seek only clarification.

In all Buddhist traditions, are devāḥ considered, universally, in the Buddhavacana, to only have 2 of the 5 "human/sentient?" aggregates?

If devāḥ lack the 5 aggregates, what are the five aggregates, are they only the aggregates of human/"human-realm" beings? Do hell-dwellers have all 5 aggregates?

Is there a level of karmic attainment where someone is not "burdened" with 5 aggregates? Does having "all 5" aggregates "help" someone realize the Buddhadharma? Is being born a "human" a "higher birth" than being born a deva, with "higher birth" meaning "a birth that is more conducive to practicing Buddhadharma"? Many Buddhist cosmologies count being "born human" as the most beneficent birth for pursuing

Buddhadharma, are they wrong?

Malcolm wrote:

Most devas have five aggregates. Formless realm devas do not.

You would save yourself a lot of time if you would read the Abhidharmakośabhaṣyaṃ by Vasubandhu. It is like a map to the world of Dharma.

Author: Malcolm

Date: Friday, February 17th, 2017 at 11:01 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Vidyavajra said:

Since the dévas are at least partly comparable to the angelic hierarchies of the Abrahamic faiths, could māras, now in the special sense of a class of beings, possibly be considered as “fallen” dévas paralleling the “fallen angels”—dévas who become evil while retaining powers that give them a certain influence within our realm? Any opinions?

Malcolm wrote:

No, since they occupy the top rank of desire realm devas.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:53 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

DGA said:

With that said, are you positing the metaphysical god of Plotinus as, also, a preta or something else?

Malcolm wrote:

Well, no, of course not, since Plotinus denied his "One" could be sentient or a self-aware creator God, etc. His disciple Porphyry was the first person to employ systematic literary criticism of the Bible in his [long destroyed] Adversus Christianos.

DGA said:

similarly, if one or more of the gods honored in the Abrahamic faiths are gyalpos, shouldn't a powerful enough yogin be able to collaborate with Pehar to bind them by oath to Dharma?

Malcolm wrote:

Not every spirit like Pehar can be tamed. Some need to be destroyed.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:34 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Konchog1 said:

Malcolm,

I recall you said that the Muslim god is a gyalpo, is the Jewish god a gyalpo then or a general preta? Is the Christian god the same being, or a different one?

As for devas not being interested in human affairs, what about mundane protectors like Indra, Brahma and the like? Do you mean that they answer prayers only, whereas pretas are always trying to involve themselves in human concerns?

Malcolm wrote:

Devas do not demand blood sacrifices. Pretas can and do.

The metaphysical god to which Christians devote themselves comes from Greek Philosophy. It is not part of the Abrahamic tradition until quite late. The legacy of Hellenistic culture was the transformation of Judaism from henotheism to the monotheism which now characterizes Christianity, Islam, and Judaism.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:29 PM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Vidyavajra said:

I share your position on this. Most of us are of Western ancestry, meaning that most of our ancestors over the last millennia lived and breathed a culture in which Christianity was the definition of truth and the meaning of spirituality. For that reason we should show some basic respect for that tradition and try to understand it in some depth, even though one may have decided to follow Buddhism due to a personal affinity for that vehicle.

Malcolm wrote:

I don't think so. There is no reason to criticize Christianity etc., without cause or purpose. It is quite another thing to assert that we should respect a tradition that has been so deeply intolerant of others for millennia.

Vidyavajra said:

Not to respect anything at all belonging to such a rich tradition and long history because of occurring elements that can be considered extremes of intolerance seems to me itself to be an extreme. It is not a subtle and nuanced approach at all.

Malcolm wrote:

Christianity does not encompass every aspect of Western Tradition. Indeed, in the West, Christianity has for the most part been an entirely regressive rather than progressive institution.

Fortunately, there is a rich non-Christan tradition of ethics and philosophy which the West can claim as an inheritance.

Vidyavajra said:

What is better for inter-religious peace, that Buddhists in general respect Christianity and work for mutual understanding while remaining true to their own tradition, following the eminent example of the Dalai Lama—or that Buddhists in general believe that all of Christianity is to be condemned and disrespected because of certain historical institutional actions or attitudes that are, in hindsight, blameworthy? I know which of these conforms to wisdom and compassion.

Malcolm wrote:

You clearly did not read my reply with care:

I don't think so. There is no reason to criticize Christianity etc., without cause or purpose. It is quite another thing to assert that we should respect a tradition that has been so deeply intolerant of others for millennia.

Most of that which is worth respecting in Christianity came from Greek philosophy.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:20 PM

Title: Re: primordial buddhism

Content:

tingdzin said:

Everyone has his or her own opinion about "original Buddhism", and, not surprisingly, it's usually close to that of the school they personally prefer. If you really want a thorough answer to that question, you'll have to do a lot of research and make up your own mind.

Malcolm wrote:

That was the point of my reply. And it illustrates the second of tingzin's point, "you'll have to do a lot of research and make up your own mind."

binocular said:

And how does this differ from what is, for practical intents and purposes, solipsism?

To say that it is up to the individual to decide whether $2 + 2 = 4$ -- that's just crazy.

Leaving it up to the individual to decide (in whatever way, whether through research or through gambling) which Buddhist school is the original one, that's like leaving it up to the individual to decide whether $2 + 2 = 4$.

If everything everyone claims to be true is in fact true, then we're living in a chaotic universe in which human action is of no consequence, and suffering a constant.

Malcolm wrote:

It's more like choosing a political party than solipsism.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:14 AM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

There is no reason to criticize Christianity etc., without cause or purpose. It is quite another thing to assert that we should respect a tradition that has been so deeply intolerant of others for millennia.

Coëmgenu said:

Do you mean "a tradition that has been so deeply intolerant of others for millennia" like Buddhism has historically been?

Malcolm wrote:

Christianity has been far, far, worse in terms of its repressions and pogroms against others than even Islam.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:11 AM

Title: Re: The body in Dzogchen

Content:

makewhisper said:

This is a broad topic. And I'm not sure what I'm asking. But I hope some knowledgeable practitioners can discuss the place of the body and of the perception of sensation in the realization of instant presence.

I'm very new to Dzogchen, and the more I practice GY or semdzin, the more I feel limited by my own body. For example, when I notice various sensations in specific parts of my body—the vibration of the sound in my head, the "contraction" in my experience after I've come to the end of my breath etc. But it seems that in automatically noticing these sensations I'm reinforcing the dualistic sense that I have a body that is experiencing a sensation. I feel trapped by my perception of sensation, and this instant presence of which I have no knowledge, seems further and further off the edges of my experience.

How does someone with no knowledge of rigpa deal with the perception of sensation in practice? What practices are recommended?

Malcolm wrote:

One has to learn how to integrate them by not regarding them as other or distractions. If you experience any otherness your experience is automatically dualistic even though your state never is.

Author: Malcolm

Date: Friday, February 17th, 2017 at 10:08 AM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

Vidyavajra said:

I share your position on this. Most of us are of Western ancestry, meaning that most of our ancestors over the last millennia lived and breathed a culture in which Christianity was the definition of truth and the meaning of spirituality. For that reason we should show some basic respect for that tradition and try to understand it in some depth, even though one may have decided to follow Buddhism due to a personal affinity for that vehicle.

Malcolm wrote:

I don't think so. There is no reason to criticize Christianity etc., without cause or purpose. It is quite another thing to assert that we should respect a tradition that has been so deeply intolerant of others for millennia.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:46 AM

Title: Re: Is Māra a deva?

Content:

Admin_PC said:

That's my understanding, yes - with the caveat that he is also identified with the 5 Skandhas.

Coëmgenu said:

Are devāḥ considered, traditionally, to lack the 5 aggregates? Is there such a thing as a being with no aggregates?

Malcolm wrote:

No. Even formless realm devas have two of the four mental aggregates, formations and consciousness.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:39 AM

Title: Re: Where does the Abrahamic God (אֱלֹהִים) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Papayin Māra is a Paranirmitavaśavartino deva, according to the Āryalaṅkāvatāra-nāma-mahāyānasūtravṛttitathāgatahṛdayālaṃkāra.

Coëmgenu said:

Is the Āryalaṅkāvatāra-nāma-mahāyānasūtravṛttitathāgatahṛdayālaṃkāra available in English translation? If not, what is the "Paranirmitavaśavartino deva"?

Malcolm wrote:

They are the highest class of devas in the desire realm, as you rightly mentioned earlier. No, it is not in translation.

Also, māras are frequently mentioned as a separate class of beings, along with devas, etc.

However, in general, in Tibetan Buddhist circles, we do not place much emphasis on Papayin Māra. He was there to torment the Buddha. He does not care about little people like us.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:34 AM

Title: Re: Where does the Abrahamic God (יְהוָה) "fit" in Buddhist cosmology?

Content:

Coëmgenu said:

Yes, from a contemporary perspective, but many other Buddhists of the past, whose Buddhism was equally "authentic" as modern Buddhists' Buddhisms, have believe him to be a deva.

Malcolm wrote:

Devaputra māra is not a person, nor is kelśa māra and so on.

Papayin Māra on the other hand, is the character who plays a role in many sūtras, and he is a deva.

Coëmgenu said:

So "Paparin Māra" is a deva but Māra, in general, is not? Which figure appeared to torment the Buddha? This is the Māra that was referred to before. The anthropomorphic Māra that appears in ancient sūtrāṇi. This is the Māra that we are talking about, or that I was talking about at least, and was the Māra referred to in the DhammaWheel post that inspired this one.

Malcolm wrote:

Papayin Māra is a Paranirmitavaśavartino deva, according to the Āryalaṅkāvatāra-nāma-mahāyānasūtravṛttitathāgatahṛdayālaṃkāra.

This is the character which appears in Sūtra. Māra in general refers to various kinds of obstacles on path, death, afflictions, pride, and the aggregates. These were the four māras that were conquered by the Buddha.

Papayin Māra though is a sort of divine fool, who constantly tries to make trouble for the Buddha but always fails miserably.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:26 AM

Title: Re: Where does the Abrahamic God (יְהוָה) "fit" in Buddhist cosmology?

Content:

Coëmgenu said:

Almost all of the Buddhist literature and Buddhist traditions I am familiar with consider Māra a deva, the Lord of the highest of the sense-pleasure heavens (kāmadhātavaḥ). Devaputramāra. On what grounds do you say he is not a deva?

Malcolm wrote:

Devaputra māra is not a person. It is pride. It is true that Papayin Māra is considered a deva.

Coëmgenu said:

Yes, from a contemporary perspective, but many other Buddhists of the past, whose Buddhism was equally "authentic" as modern Buddhists' Buddhisms, have believed him to be a deva.

Malcolm wrote:

Devaputra māra is not a person, nor is kēśa māra and so on.

Papayin Māra on the other hand, is the character who plays a role in many sūtras, and he is a deva.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:19 AM

Title: Re: Where does the Abrahamic God (יְהוָה) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Māra is not a deva.

Devas do not interact with humans much.

Coëmgenu said:

Almost all of the Buddhist literature and Buddhist traditions I am familiar with consider Māra a deva, the Lord of the highest of the sense-pleasure heavens (kāmadhātavaḥ).

Devaputramāra. On what grounds do you say he is not a deva?

Malcolm wrote:

Devaputra māra is not a person. It is pride. It is true that Papayin Māra is considered a deva.

Author: Malcolm

Date: Friday, February 17th, 2017 at 5:04 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Coëmgenu said:

So why do you think the Abrahamic God might belong to the rank of preta rather than deva? This post was inspired by another post over at DhammaWheel that asserted that the Abrahamic God was Mára. Mára is a deva, yes? Or is Mára also a preta?

Malcolm wrote:

Devas have no interest in human beings. To them we smell bad. Pretas on the other hands are very interested in human beings.

Coëmgenu said:

But don't devāḥ in the lowest heavens enjoy exercising power over the human world? Aren't they worshipped by humans, to good or bad effect, and engage in relations with them, for good or ill? Is Māra a deva? In traditional Buddhist narratives, he certainly takes interest in us, regardless of how he thinks we smell.

Malcolm wrote:

Māra is not a deva.

Devas do not interact with humans much.

Author: Malcolm

Date: Friday, February 17th, 2017 at 4:42 AM

Title: Re: Where does the Abrahamic God (יהוה) "fit" in Buddhist cosmology?

Content:

Coëmgenu said:

Are preta considered that powerful?

Malcolm wrote:

Some are.

Coëmgenu said:

So why do you think the Abrahamic God might belong to the rank of preta rather than deva? This post was inspired by another post over at DhammaWheel that asserted that

the Abrahamic God was Mára. Mára is a deva, yes? Or is Mára also a preta?

Malcolm wrote:

Devas have no interest in human beings. To them we smell bad. Pretas on the other hands are very interested in human beings.

Author: Malcolm

Date: Friday, February 17th, 2017 at 4:35 AM

Title: Re: Where does the Abrahamic God (Ἰησοῦς) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Abrahamic god is a preta.

Coëmgenu said:

Are preta considered that powerful?

Malcolm wrote:

Some are.

Author: Malcolm

Date: Friday, February 17th, 2017 at 4:28 AM

Title: Re: Where does the Abrahamic God (Ἰησοῦς) "fit" in Buddhist cosmology?

Content:

Malcolm wrote:

Abrahamic god is a preta.

Author: Malcolm

Date: Friday, February 17th, 2017 at 1:27 AM

Title: Re: Garchen rinpoche Yamantaka Empowerment Livestream

Content:

Vidyavajra said:

Excuse my ignorance, but is the general consensus in Vajrayana nowadays that empowerments transmitted using the support of internet communications are fully effective? Perhaps there is a thread somewhere about this topic.

Malcolm wrote:

No, there is no consensus on this matter.

Author: Malcolm

Date: Friday, February 17th, 2017 at 12:11 AM

Title: Re: The doctrine of no-self - teaching device or metaphysical truth?

Content:

fckw said:

According to my personal interpretation it is metaphysical claims (or call them truths, once you accepted them as factual) that actually make up a religion.

Malcolm wrote:

Buddhism is a variety of religions which adopt different metaphysical beliefs depending on school.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 11:40 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

This not a Tibetan idea, this is throughout Mahāyāna in Indian texts.

Zhen Li said:

Can you please point me to those?

Malcolm wrote:

It is based on statements in the Lanka such as:

There is no buddhahood in the desire realm,
it is accomplished in Akaniṣṭha.

And:

In the divine palace of Akaniṣṭha
free from all misdeeds,
always free of concepts,
free of mind and mental factors,
having obtained strengths and the faculties of clairvoyance,
after obtain the faculty of samadhi,
the perfect Buddha attains buddhahood there,
the emanations obtain buddhahood here.

And:

In the form realm's Akaniṣṭha
free from desire, you obtained Buddhahood.
The Ārya-ghanavyūha-nāma-mahāyāna-sūtra
The perfect buddhas attain awakening
in the supreme place, Akaniṣṭha,
there is no buddhahood in the desire realm,
the deeds of the buddhahood are not performed there...

You can easily find in many Madhyamaka and Yogacara treatises systematically elaborating upon these ideas about the five certainties which the nirmanakāya lacks. This is also taken up systematically in Indian Vajrayāna commentaries.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 10:05 PM

Title: Re: The doctrine of no-self - teaching device or metaphysical truth?

Content:

Johnny Dangerous said:

Still unclear on what a "metaphysical truth" is in terms of this question.

boda said:

Is rebirth metaphysics or is it an actual process?

Malcolm wrote:

It is a metaphysical theory which some people, such as myself, think is an actual process.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 10:00 AM

Title: Re: Role of Yidam in acquiring siddhis

Content:

Vidyavajra said:

Thanks for your reply, I concur with that.

But when Guru Rinpoche poses as a rhetoric question:

«If there is no yidam, where is the source of siddhis?»

Malcolm wrote:

In Tibetan, "yid dam" means "sublime mind." It represents a mind integrated with its own state. Therefore, siddhis are only possible if one's mind is so integrated.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 9:58 AM

Title: Re: Role of Yidam in acquiring siddhis

Content:

Vidyavajra said:

why wouldn't it be possible to attain siddhis by the means of Atiyoga, for instance, without any reliance on deity yoga?

Malcolm wrote:

It is very possible, indeed, it is much easier. But the understanding which makes that possible is much harder to come by.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 5:31 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

smcj said:

[He] replied that members of the Rnying ma and Bka'brgyud traditions had to accept ("khas len dgos red) the gzhan stong because it was the view of Bdud 'joms Rin po che, Dil mgo mkhyen brtse Rin po che and Ka lu Rin po che.

Notice when he was speaking about Nyingma he specified Dudjom R. and Dilgo Khyentse R.'s view. Evidently their position is not universally accepted within the Nyingma.

As a footnote, the first time I ever heard about Empty of Other/Shentong was from Deshung R. who was teaching at a Kagyu center in the early 1980s. So I guess he was pretty open minded about it.

Malcolm wrote:

Dezhung understood quite well that Madhyamaka is not the point for Vajrayāna practitioners.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 5:22 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

I get that it was an exaggeration. But still, wouldn't the view of someone like Dilgo Khyentse count as very acceptable for a Nyingmapa?

Malcolm wrote:

Sure, but you have to understand that Dzogchen supercedes Madhyamaka of any stripe for Nyingmapas and Longchenpa's own position was a) that Madhyamaka formulation of Candrakīrti represents the definitive intent of Madhyamaka and b) it corresponds with the view of Dzogchen.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 5:09 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

Cool, thanks for the recommendations, everyone.

By the way, Malcolm: What's your take on this footnote I came across in Cyrus' 'The Buddha from Dolpo'?

"In the late 1970s I once asked the late Sde gzhung Rin po che, Kun dga' bstan pa'i nyi

ma, about the view of the gzhan stong teachings in the different Tibetan traditions. [He] replied that members of the Rnying ma and Bka'brgyud traditions had to accept ("khas len dgos red) the gzhan stong because it was the view of Bdud 'joms Rin po che, Dil mgo mkhyen brtse Rin po che and Ka lu Rin po che. When I asked about followers of the Sa skya tradition, [he] laughed and said they had to keep an open mind about the topic ("dag snang dgos red"). When I asked about the Dge lugs pa position, [he] exclaimed that they viewed the gzhan stong teachings as "the enemy of the Doctrine" ("bstan pa'i dgra bo red").
(P.215, •138)

(Of course, it is true that zhentong as sometimes presented in non-Jonang contexts is not identical with the Omniscient Dolpopa's.)

But anyway, was Rinpoche's claims generally true at that time? Has the situation changed since then?

Malcolm wrote:

Dezhung was exaggerating. Most Nyingmapas now and then do not accept gzhan stong as the definitive Madhyamaka view. Some may.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 1:48 AM

Title: Re: Uposatha

Content:

paël said:

Can you take 8 precepts, if you can't abstain from eating after noon for health issues?

Do you need to abstain from watching TV during 8 precept day?

Malcolm wrote:

1) Yes.

2) Yes.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 12:53 AM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

Malcolm wrote:

You are forgetting the five certainties of the Sambhogakāya.

Zhen Li said:

Though I have not encountered them in sūtra literature in Sanskrit or Chinese, what I have said is not exclusive of them.

Malcolm wrote:

The Sambhogakāya has five certainties: time, teaching, teacher, place, retinue. The time is always. The teaching is Mahāyāna. The teacher is Vairocana. The place is Akaniṣṭha Ghandavyuha. The retinue is buddhas and bodhisattvas.

This not a Tibetan idea, this is throughout Mahāyāna in Indian texts.

Author: Malcolm

Date: Thursday, February 16th, 2017 at 12:31 AM

Title: Re: 5 precepts. Alcohol?

Content:

paël said:

Does all Tibetan schools agree on this? Should I take all 5 precepts? I know I will break them sooner or later.

Malcolm wrote:

There are various interpretations, but according to Kongtrul, in the end they all agree. If you have received refuge vows, you have taken the precepts. How many you follow (1-5) is up to you.

paël said:

Do you lose refuge vow if all five are broken?

Malcolm wrote:

No, since your vow of refuge is not dependent on the five precepts. The only way to lose your vow of refuge is to declare that you are no longer a disciple of the Buddha.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 11:40 PM

Title: Re: 5 precepts. Alcohol?

Content:

paël said:

Does all Tibetan schools agree on this? Should I take all 5 precepts? I know I will break them sooner or later.

Malcolm wrote:

There are various interpretations, but according to Kongtrul, in the end they all agree. If you have received refuge vows, you have taken the precepts. How many you follow (1-5) is up to you.

paël said:

Does initiation without hair cutting ceremony contain refuge vows? I'm going to hair cutting ceremony. I want to feel i'm really buddhist. I don't really feel being buddhist even though I have taken initiations. Does it mean that I already have refuge vows? I want to make it more official and get refuge name.

Malcolm wrote:

Yes, all initiations have refuge as well as bodhicitta built in. The haircutting ceremony is not necessary, nor is a name. But you are free.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 11:24 PM

Title: Re: 5 precepts. Alcohol?

Content:

pael said:

May I ask does taking alcohol at ganachakra/ganapuja/tsog break precept against alcohol?

Malcolm wrote:

No, since in this case the higher vows (Vajrayāna) modify the lower vows (pratimoksha).

pael said:

Does all Tibetan schools agree on this? Should I take all 5 precepts? I know I will break them sooner or later.

Malcolm wrote:

There are various interpretations, but according to Kongtrul, in the end they all agree. If you have received refuge vows, you have taken the precepts. How many you follow (1-5) is up to you.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 11:18 PM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

I took a HYT initiation from a Gelug lama a while back. He said that if you break the samaya of the initiation and end up in Vajra Hell that it was still a great blessing. So yes, there is that kind of perspective.

Maybe you shouldn't quote someone if you think what they are saying is b.s.

Malcolm wrote:

Maybe you shouldn't confuse Vajrayāna vows with pratimoksha vows, since the latter is clearly what we are discussing here.

pael said:

May I ask does taking alcohol at ganachakra/ganapuja/tsog break precept against

alcohol?

Malcolm wrote:

No, since in this case the higher vows (Vajrayāna) modify the lower vows (pratimoksha).

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 10:44 PM

Title: Re: Need help from highly realised or very perceptive practitioner

Content:

Malcolm wrote:

You possibly have a provocation (spirit) related disorder. This is common with people who take ayahuasca in such situations. You should investigate so called soul-retrieval practices (bla 'gugs)

Lightseeking said:

Hi,

Sorry, this a lengthy message I hope some of you will take the time to read it, you might find it interesting. For me it is of great spiritual import so I hope you will persevere to get to the nub of the issue. Anyway, it needs some explaining and also some context to communicate a very painful experience I have had recently that has caused a lot of suffering to myself, and any advice for its treatment.

Now 46 years of age, I'm a male Buddhist that started practising back in 2002 upon reading "The Art of Happiness". Up until 9 months months ago I have been mostly very grounded, strongly intuitive man who has not suffered any mental health issues of any kind, except a few shortish periods of mild depression, not unusual. Having stated this, it should be noted that I suffered a deeper depressive period around 2009, a family breakdown and a few short but fairly extreme periods of alcoholic drinking, part of my past. Besides these periods I have always been engaged with continued spiritual practice although lost a bit of connection at times to my Buddhist roots.

Leading up to May last year I feel that I have suffered a loss of mental clarity and that the 3 Jewels were a bit distant which allowed me to make an uncharacteristically bad decision to join a "Shamanic" style retreat where participants take a psychotropic substance as part of the retreat practice. Without naming the substance I can say that it is a very powerful hallucinogen and has started to become popular with westerners not only visiting South America to attend these type of retreats but are now appearing in first world countries like mine, Australia.

During the retreat on the first night when I took the substance and it started to come on, I had a massive electric/energetic jolt that seemed to originate in my heart centre and knocked me out of my chair. At the same time I saw in my mind's eye/visualised a silver cord retreat up into a dark sky. Just prior to this I also visualised red clouds (blood?) in my mind's eye billowing and dark. After this event I continued to meditate and notice a

lot of feelings and energy releases moving up through the body mostly from my Solar Plexus energy centre.

The second night we took the substance again and not long after the effect started to come on I entered a highly anxious state and felt like this whole thing was an entrapment and that the leader of the retreat was a sorcerer. Understandably this could be thought of as a paranoid episode and the continuing experience that night was the most horrific thing that had happened to me in my life up to that point. I ran from the retreat for fear of my life and had this horrifying feeling that I had been permanently cut off from the Dharma and enlightenment. I was eventually picked up by an ambulance and spent the night in a hospital under surveillance. A lot more could be said of my experience that night but this is already a long read.

The next day I was ok and returned to the retreat to say goodbye and go home as the retreat was over. I was OK for about 1 week then the horrifying thoughts and feeling returned to my mind, they did abate though after talking at length with my Buddhist teacher. The thoughts returned again a few days later for a period of hours, then went again after talking to another friend. By 3 weeks after the retreat I was dealing with constant horrifying thoughts that I had been permanently cut off from the possibility of spiritual advancement. These thoughts were strengthened as my mind kept returning to the vision of the cord retreating into the sky and a sense that my Pineal Gland may have been damaged, this is said to be the seat of consciousness and 'connection to the heavens'.

Only a week later, the thoughts in my head reached a crescendo and I went into a paranoid psychosis by definition, after arriving home from an intensely mentally stressful day I saw people chasing me and feared for my life, this began a psychotic bender over about 4 days. I say psychotic as this would be the definition, but the events I experienced were not just hallucinations and mental aberration of some type, some of the things I experienced were verifiably real.

I can share more specifics with anyone who is interested in private message/chat or even on Skype but that is enough for now.

My main aim here is to seek some advice about what my main fear is, which is this silver cord is real and it is how we receive spiritual nourishment or connect more with it, and that mine has been cut, since then I have had hellish experiences, cut off from the heavens, am I damned to some sort of hell? Is there something I can specifically do to repair/reconnect/develop/maintain the source connection. Recently I have been able to start reconnecting with some of my formal practices and can feel some light and lightness, but there are definitely differences in my mind since the event. My ability to visualise is now greatly impaired, short term memory is also impaired, my heart centre also seems to be 'offline'. Also I have lots of dark thoughts and sometimes ones that don't really feel like they are coming from me. I am aware of the obsessional and paranoid aspects, but this is alleviated somewhat by my Sangha connections and Vajrasattva practice.

Any helpful comments are welcomed.

Love.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 10:20 PM

Title: Re: if we are Buddhas are we the 3 Kayas

Content:

smcj said:

As far as the 3 Kayas go, they are: 1.the non-manifest essential enlightenment of a Buddha (Dharmakaya), 2.the communication of a Buddha manifesting (Sambhogakaya), and 3.the physical presence of a Buddha manifesting (Nirmanakaya). So technically your "Kayas" are presently being expressed as your body, speech, and mind. Essentially they can be said to be present as Kayas. Some Tibetan authors (Dolpoba) see it that way. Effectively however that is at best a moot point. Their manifestations are limited by unawareness.

Zhen Li said:

I am not sure about the idea of a 'latent' sambhogakaya or nirmanakaya. As I understand it (coming from a non-tantric perspective), both sambhogakaya and nirmanakaya are illusory, like conditioned experience. They're devices employed by a fully awakened Buddha to help beings. The only buddhakaya that we have prior to attaining buddhahood, or the tenth bhumi as a bodhisattva, is the dharmakaya. In the end, that is the only kaya we have, but it has multiplicity from the perspective of deluded beings..

Malcolm wrote:

You are forgetting the five certainties of the Sambhogakāya.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 10:18 PM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

Is it better to take and break them than not to take them at all?

No.

Malcolm wrote:

Nonesense, Sakya Pandita says exactly the opposite.The merit of taking them outweighs the demerit of breaking them.

smcj said:

I took a HYT initiation from a Gelug lama a while back. He said that if you break the samaya of the initiation and end up in Vajra Hell that it was still a great blessing. So yes, there is that kind of perspective.

Sakya Pandita said:

The merit of taking them outweighs the demerit of breaking them.

Malcolm wrote:

The point I am addressing, and it is a very normative view in Buddhism, is that taking vows makes our virtue more virtuous. But this is actually quite silly if you really put on your thinking cap.

smcj said:

Maybe you shouldn't quote someone if you think what they are saying is b.s.

Malcolm wrote:

Maybe you shouldn't confuse Vajrayāna vows with pratimoksha vows, since the latter is clearly what we are discussing here.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 6:06 AM

Title: Re: 5 precepts. Alcohol?

Content:

smcj said:

Is it better to take and break them than not to take them at all

No.

Malcolm wrote:

Nonsense, Sakya Pandita says exactly the opposite. The merit of taking them outweighs the demerit of breaking them.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 4:41 AM

Title: Re: 5 precepts. Alcohol?

Content:

ChrisK said:

Okay, so in Tibetan Buddhism if I lie it does not take away from my good karma of abstaining from drugs or alcohol? Basically each Precept are individualized? Correct?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 4:40 AM

Title: Re: Shinran Shonin: "There is no Buddha apart from the mind."

Content:

Johnny Dangerous said:

In Vajrayana it is not as if there is an argument made that Samantabhadra or Vajradhara has some unique components not shared by other Buddhas that make him the primordial Buddha, well, not really.

Dharma Flower said:

That which is not shared between Amida and all other Buddhas is that, according to Shinran, Amida came first. In the words of Shinran, Amida "attained Buddhahood in the infinite past."

Malcolm wrote:

So did all the other buddhas, according to standard Mahāyāna doxology.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 12:38 AM

Title: Re: 5 precepts. Alcohol?

Content:

ChrisK said:

For me, this topic raises another question. Is the violation of one Precept equal to the violation of another. For example, is drinking alcohol equally wrong as sexual misconduct or harming living beings? Is lying just as bad as having a drink or having one too many drinks?

Malcolm wrote:

In Theravada, yes. In Tibetan Buddhism, no.

ChrisK said:

Sorry to bother but could you explain the difference. I'm sure it's a lengthy explanation but can you dumb it down for me. Thank you.

Malcolm wrote:

In Tibetan Buddhism, it is generally held that vows are kept broken one by one. Thus, if you lie, you have not broken your vows against killing, and so you do not lose all your lay vows. In Theravada however, the approach is more like a monk's defeat, you break one, you lose all. The difference is that you can take them again.

Author: Malcolm

Date: Wednesday, February 15th, 2017 at 12:23 AM

Title: Re: 5 precepts. Alcohol?

Content:

ChrisK said:

For me, this topic raises another question. Is the violation of one Precept equal to the violation of another. For example, is drinking alcohol equally wrong as sexual misconduct or harming living beings? Is lying just as bad as having a drink or having one

too many drinks?

Malcolm wrote:

In Theravada, yes. In Tibetan Buddhism, no.

Author: Malcolm

Date: Tuesday, February 14th, 2017 at 10:18 PM

Title: Re: anything similar to Choying Dzo...

Content:

Stewart said:

...and "pixel" for Thigle!?

Malcolm wrote:

Which of course is wrong because thighs are round whereas pixels are square or rectangular. In general, in Dzogchen teachings, corners represent limitations.

Karma Dorje said:

There are many ways to represent pixels. They are only square in the case of things like LCD displays. Your limitation.

Malcolm wrote:

Geometry of color elements of various CRT and LCD displays; phosphor dots in a color CRTs display (top row) bear no relation to pixels or subpixels.

Author: Malcolm

Date: Tuesday, February 14th, 2017 at 4:14 AM

Title: Re: anything similar to Choying Dzo...

Content:

Malcolm wrote:

Yes, complete with alpha-pure as a translation of ka dag.

Josef said:

That must be where Dowman picked that one up.

Stewart said:

...and "pixel" for Thigle!?

Malcolm wrote:

Which of course is wrong because thighs are round whereas pixels are square or rectangular. In general, in Dzogchen teachings, corners represent limitations.

Author: Malcolm

Date: Tuesday, February 14th, 2017 at 1:16 AM

Title: Re: anything similar to Choying Dzo...

Content:

Malcolm wrote:

Yes, complete with alpha-pure as a translation of ka dag.

ratna said:

Indeed, unfortunately.

By the way, didn't you translate CYD back in the day? I seem to remember you quoting passages from the text on some forum (IIRC). Did you translate the whole thing?

R

Malcolm wrote:

I translated a large portion of it a long time ago. Now, I need to redo it from scratch.

Author: Malcolm

Date: Monday, February 13th, 2017 at 11:47 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Malcolm wrote:

The people who voted for the incompetent boob who presently is using up precious oxygen in the white house were idiots to do so. This is just a factual assessment, for example, like observing that it is raining outside.

anjali said:

Why do you believe that? It's certainly a matter of fact that people voted for Trump. It seems to me that it is a matter of opinion whether people are idiots because of it.

Malcolm wrote:

Have you been paying attention to the news? The saddest thing about it is that they have convinced themselves that the media is evil while they consume Donald J Trump who himself has been generated by the media for their consumption.

Author: Malcolm

Date: Monday, February 13th, 2017 at 3:55 AM

Title: Re: THL is a wonderful resource but...

Content:

Lobsang Chojor said:

Malcolm, is it better to do a solid half an hour or break it into sessions totalling to half an hour?

Malcolm wrote:

one half hour without break.

Author: Malcolm

Date: Monday, February 13th, 2017 at 3:24 AM

Title: Re: THL is a wonderful resource but...

Content:

florin said:

How about correct pronunciation and reading ?

Can they be learned without a teacher ?

Malcolm wrote:

There are any number of courses out there. However, in general, for most people, conversation is not the point.

florin said:

But if we want to be able to read and chant the texts of the various liturgies we would need serious work on pronunciation and that can only be done with the help of a native.

Malcolm wrote:

Which dialect? Lhasa? Amdo? Khams?

florin said:

Also if one wants to listen to advice and dharma talks in tibetan one would need to know how everything is pronounced and sounds, in which case just the written word found in books doesnt help much.

Malcolm wrote:

If you want to listen to to Dharma talks, you need much more than 1/2 hour a day. You need to be in a serious college level course for two years.

But to read a little bit and use a dictionary, etc., then my recommendation still stands.

Author: Malcolm

Date: Monday, February 13th, 2017 at 3:22 AM

Title: Re: THL is a wonderful resource but...

Content:

Malcolm wrote:

If you spent one half an hour a day studying Tibetan, within a year you would be able to effectively use that dictionary.

Grigoris said:

Half an hour a day? Challenge accepted! Could you please recommend a resource?

Malcolm wrote:

For home study, Manual of Colloquial Tibetan is ideal.

Author: Malcolm

Date: Monday, February 13th, 2017 at 2:03 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

RikudouSennin said:

The Yoga of Prana for Clarity and Emptiness

http://shangshung.org/store/index.php?main_page=product_info&products_id=751

Does this text require a transmission or is it for general prana practice?

Is yantra yoga lung and instructions sufficient?

Malcolm wrote:

It requires transmission. Write to the boss.

Author: Malcolm

Date: Monday, February 13th, 2017 at 2:02 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lukeinaz said:

Hello all,

Where may I find Rinpoche teaching about the Three Roots? I have started practising guru yoga and the words Deva and Dakini dont really mean anything to me, as I know not of what they represent.

Thank you

Malcolm wrote:

One practices the guru for blessings. The Deva is practiced for siddhis (devas are all male meditational deities). The dakini is practiced for activities (these include Simhamukha. etc.).

Author: Malcolm

Date: Monday, February 13th, 2017 at 1:58 AM

Title: Re: anything similar to Choying Dzo...

Content:

Norwegian said:

I just struggle reading Richard Barron's translations of Longchenpa's Seven Treasuries (what is published so far). It's a kind of Dharma English that is a little different from what I'm used to and prefer, and that makes it harder for me.

tomamundsen said:

Is there another English translation of the commentary to Choying Dzod?

ratna said:

There's Ives Waldo's unpublished translation that was available upon request in the early 2000s on his now-defunct website.

R

Malcolm wrote:

Yes, complete with alpha-pure as a translation of ka dag.

Author: Malcolm

Date: Monday, February 13th, 2017 at 12:52 AM

Title: Re: THL is a wonderful resource but...

Content:

florin said:

How about correct pronunciation and reading ?

Can they be learned without a teacher ?

Malcolm wrote:

There are any number of courses out there. However, in general, for most people, conversation is not the point.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 10:48 PM

Title: Re: THL is a wonderful resource but...

Content:

Fa Dao said:

half an hour? I could do that...although I'm a little skeptical as I did Chinese language/literature/history for my undergrad and I seem to remember that it took considerably more time...but hey, you're the expert....cool thanks...what do you think of the TLI under Lama David Curtis for a learning resource?

Malcolm wrote:

It is fine.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 9:00 PM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Dharma Flower said:

Calling people idiots simply for voting differently from you doesn't convey Buddhist compassion, wisdom, or loving-kindness, especially since it ignores the serious weaknesses and shortcomings of Hillary Clinton as a candidate.

Wikileaks revealed how mainstream media outlets unethically colluded with the DNC and the Clinton campaign against Bernie Sanders:

<https://observer.com/2016/11/mainstream-media-recap-who-colluded-with-the-clinton-campaign/>

If Clinton lost the election, perhaps it's because she deserved to lose. Perhaps losing was her karma. Who knows? Nonetheless, I voted for her anyway.

Malcolm wrote:

The people who voted for the incompetent boob who presently is using up precious oxygen in the white house were idiots to do so. This is just a factual assessment, for example, like observing that it is raining outside.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 8:58 PM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Sādhaka said:

Political debates on a Dharma forum is an cesspit (well, all political discussions are an cesspit; and Buddhist ones are certainly no exception).

Malcolm wrote:

Then why are you contributing effluents to it?

Author: Malcolm

Date: Sunday, February 12th, 2017 at 8:57 PM

Title: Re: THL is a wonderful resource but...

Content:

Fa Dao said:

Dont have 3+ hours a day for the next 10 years...was just looking for a little help at making some of these things more understandable to aid my practice.

Malcolm wrote:

The problem with that dictionary is that it is a collection of translations. Without learning Tibetan to some degree, it will be of little use to you.

If you spent one half an hour a day studying Tibetan, within a year you would be able to effectively use that dictionary.

Fa Dao said:

Some of us have to work full time jobs and any extra hours are used for actual practice...thanks anyways...

Malcolm wrote:

Learning a primary Dharma language is part of actual practice.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 10:05 AM

Title: Re: The doctrine of no-self - teaching device or metaphysical truth?

Content:

fckw said:

What status do (Vajrayana-) Buddhists give to the open, space-like quality of mind in relation to an epistemic or ontological position?

Malcolm wrote:

It is free from all those positions.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 10:02 AM

Title: Re: primordial buddhism

Content:

Minobu said:

so Malcolm what about overself guiding us

Malcolm wrote:

You have to be kidding...

Author: Malcolm

Date: Sunday, February 12th, 2017 at 9:58 AM

Title: Re: Is Amida Buddha a real buddha?

Content:

Dharma Flower said:

Shinran understood Amida himself, above all other Buddhas, to be the Dharma-body from which all other Buddhas emanate .

<http://dharmawheel.net/viewtopic.php?f=60&t=24825>

Shinan's understanding of Amida was similar to how esoteric Buddhists view Vairocana as the primordial Buddha. I am sorry if I am not explaining this very well.

Malcolm wrote:

The dharmakāya is beyond name. "Amitabha" is a name, as is Vairocana, Vajradhara, Samantabhadra, etc.

Dharma Flower said:

I recommend starting with the Essential Shinran by Alfred Bloom, which provides the essential teachings of Shinran in an easily digestible format, while providing very little of Bloom's own commentary.

Malcolm wrote:

I have read all of Shinran that has been translated into English. I like Shinran. Nevertheless, the dharmakāya is beyond any name, and any name you give to it is but a mere facet of its actuality.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 6:24 AM

Title: Re: THL is a wonderful resource but...

Content:

Fa Dao said:

<http://www.thlib.org/reference/dictionaries/tibetan-dictionary/translate.php>

This is a great way to copy/paste Tibetan passages and get more than one dictionary giving a definition. The problem is that trying to put it into comprehensible English can be somewhat problematic. Any suggestions on a simple method one can use to do this so that one can have a deeper understanding of various passages and or sadhana?

Malcolm wrote:

Learn Tibetan.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 6:19 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

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

So again, why has this not resulted in war crimes trials at The Hague? Vitalis also claimed that Greek volunteers travelled to the conflict area with the supposed knowledge of senior Greek politicians .[18] Michas focused on inaction : "No-one tried to stop them and the Greek legal authorities made no attempt to assist the work of the International Criminal Tribunal for the former Yugoslavia at The Hague by pursuing inquiries about crimes the volunteers may have committed themselves or known

about".[15]

One solution is to force compliance by removing them from NATO and the EU.

Kirt

Malcolm wrote:

Good that you now acknowledge truth in Greg's claim. See, it wasn't so hard.

kirtu said:

It is what Hellenes have long feared: the shattering of a conspiracy of silence that has surrounded the role of Greek volunteers who proudly flew their flag at Srebrenica, after participating in Europe's worst massacre since the Second World War, when 7,000 men, women and children died.

Next week, as Greece settles into the presidency of the European Union, Milan Milutinovic, Serbia's recently retired president, will be brought before the war crimes tribunal at The Hague. Greek involvement in the atrocity, as well as other secrets Athens would prefer buried, could be revealed when the 60-year-old testifies...

A Dutch documentary investigating Greek complicity in the Serb wars was aired on local television in which a director of the semi-official Athens News Agency, Nikolas Voulelis, admitted to widespread censorship. During the wars the Greek media was fanatically pro-Serb, portraying Yugoslav Muslims as 'infidel Turks' bent on destroying their Orthodox brethren. 'Editorial interference was a given,' he said.

Malcolm wrote:

<https://www.theguardian.com/world/2003/jan/05/balkans.warcrimes>

Author: Malcolm

Date: Sunday, February 12th, 2017 at 6:18 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

To allege that Andreas Papandreou played a role in the recruitment of Greek volunteers for genocide in Bosnia and Serbia is incendiary.

Kirt

Malcolm wrote:

Greg never once made that allegation. However, from the above Reuter's article: Greek Justice Minister Anastasios Papaligouras said in parliament on Friday Greek citizens may have taken part in the atrocity but ruled out that they were members of the country's armed forces.

kirtu said:

Greg didn't. But you did:

Secondly, Mr Vitalis admits that the recruitment of Greek volunteers for the war against the legitimate government of Bosnia took place with the implicit approval of the leading Greek politicians Andreas Papandreou and (to a lesser extent) Constantine Mitsotakis.

As he puts it:

“The whole of Greece knows that the Greek volunteers had the broad support of Greek society as a whole as well as the support of politicians, mainly belonging to PASOK, because of the warm friendship between Andreas Papandreou and Radovan Karadzic. They also enjoyed the support of New Democracy, through the friendly diplomatic initiatives of Constantine Mitsotakis.”

Kirt

Malcolm wrote:

I did not make that assertion, that was the author of the book quoted above who argues that Vitalis made this claim. Further, it does not state Papandreou explicitly approved this, the author says that Vitalis claims that this recruitment took place with Papandreou's implicit approval, and then quotes in full what Vitalis said, "As he puts it: "The whole of Greece knows that the Greek volunteers had the broad support of Greek society as a whole as well as the support of politicians, mainly belonging to PASOK, because of the warm friendship between Andreas Papandreou and Radovan Karadzic. They also enjoyed the support of New Democracy, through the friendly diplomatic initiatives of Constantine Mitsotakis.""

Author: Malcolm

Date: Sunday, February 12th, 2017 at 6:07 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

To allege that Andreas Papandreou played a role in the recruitment of Greek volunteers for genocide in Bosnia and Serbia is incendiary.

Kirt

Malcolm wrote:

Greg never once made that allegation. However, from the above Reuter's article: Greek Justice Minister Anastasios Papaligouras said in parliament on Friday Greek citizens may have taken part in the atrocity but ruled out that they were members of the country's armed forces.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 6:04 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

And where is the reliable reporting about this?

Kirt

Malcolm wrote:

You yourself could have spent five minutes looking this up.

kirtu said:

It is incumbent upon the accuser to present evidence.

Malcolm wrote:

Nonsense, in this day and age, it is incumbent upon us all to fact check for ourselves. These are not normal times.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 5:42 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

And where is this evidence? And why are the participants not being pursued by the World Court for war crimes? Why did this not come out in the various war crimes trials in The Hague?

Kirt

Grigoris said:

Thye evidence is all over Greek Fascist and anti-Fascist sites. War crimes? Hague? International law? WTF you talkin' about?

kirtu said:

And where is the reliable reporting about this?

Kirt

Malcolm wrote:

You yourself could have spent five minutes looking this up.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 5:41 AM

Title: Re: The Free Speech Wars Have Begun

Content:

kirtu said:

What facts do you have that volunteer Greek fascist forces took part in the Yugoslavian Civil wars?

Kirt

Grigoris said:

Photo's and testimonies from the actual participants. Don't forget that these bozo's are actually proud of what they did. They consider it something positive: helping defend our Serbian Orthodox brothers against Islamic influence (and other such nonsense).

I have even seen photo's and testimonies of Greek Fascist volunteers in Syria fighting alongside Assad's forces. Again the photo's and testimonies are from the fighters themselves.

kirtu said:

And where is this evidence? And why are the participants not being pursued by the World Court for war crimes? Why did this not come out in the various war crimes trials in The Hague?

Kirt

Malcolm wrote:

Michas, Takis (2002). *Unholy Alliance: Greece and Milosevic's Serbia in the Nineties*. Texas A&M University Press. ISBN 1-58544-183-X.

kirtu said:

“Takis Michas’ *The Unholy Alliance* constitutes an insightful analysis and devastating critique of Greece’s reactive ethnonationalism. It should be essential reading not only for those in the West that are interested in Balkan politics but also for all those Greeks that take seriously the Socratic saying: ‘Know thyself.’”--Nicos Mouzelis, London School of Economics

Greece starts probe into Srebrenica massacre

27 Jun 2005 11:09:59 GMT

Source: Reuters

By Karolos Grohmann

ATHENS, June 27 (Reuters) - An Athens prosecutor launched a preliminary investigation on Monday to determine whether Greeks took part with Bosnian Serbs in the 1995

massacre of up to 8,000 Muslims in Srebrenica.

The slaughter of the unarmed men and boys taken by the Bosnian Serb army from the U.N. protected area at Srebrenica was Europe's worst atrocity since World War Two.

Greek Justice Minister Anastasios Papaligouras said in parliament on Friday Greek citizens may have taken part in the atrocity but ruled out that they were members of the country's armed forces.

An unspecified number of Greek citizens volunteered to join fellow Orthodox Christian Serb forces fighting in the Yugoslav wars of the 1990s, saying they volunteered to support their "Orthodox brothers" in battle.

"A preliminary investigation is already under way by the prosecutor ... to determine whether there were Greek nationals involved in this," a Justice Ministry official told Reuters.

"Obviously this will not be a short investigation. It will not take just a few weeks. It will be longer than that."

The investigation, coming before the massacre's 10-year anniversary on July 11, was triggered by a Greek deputy's question to the country's justice minister to probe the matter of Greek participation in the massacre.

At the time, several of the Greek volunteers openly talked about their missions in the Greek media, but there had never been any mention of involvement in the Srebrenica massacre.

Greece, which traditionally has had better ties with Serbia and formerly with Yugoslavia than any of its other Balkan neighbours, was one of the strongest opponents of the NATO-led bombing campaign against Serbia during the 1999 Kosovo war.

While Belgrade has yet to officially acknowledge its support of Bosnian Serb forces during the Bosnian war, compelled by unrelenting Western pressure, the Bosnian Serb parliament earlier this year admitted the scale of the Srebrenica atrocity and Bosnian Serb responsibility for it.

Malcolm wrote:

And:

TAKIS MICHAS: Yes. First of all Mr. Vitalis explicitly admits that Greeks (i.e. himself) took part in the planning and execution of the Serb "re-occupation" (as he calls it) of Srebrenica. As he says in his press statement "I was present with a group of senior Serb officers in all the operations for the re-occupation of Srebrenica by the Serbs".

Secondly, Mr Vitalis admits that the recruitment of Greek volunteers for the war against the legitimate government of Bosnia took place with the implicit approval of the leading Greek politicians Andreas Papandreu and (to a lesser extent) Constantine Mitsotakis.

As he puts it:

“The whole of Greece knows that the Greek volunteers had the broad support of Greek society as a whole as well as the support of politicians, mainly belonging to PASOK, because of the warm friendship between Andreas Papandreou and Radovan Karadzic. They also enjoyed the support of New Democracy, through the friendly diplomatic initiatives of Constantine Mitsotakis.”

<http://www.bosniak.org/interview-greek-journalist-sued-for-writing-about-the-presence-of-greek-paramilitaries-in-bosnia/>

Author: Malcolm

Date: Sunday, February 12th, 2017 at 5:06 AM

Title: Re: (carefully) Broadcasting Dzogchen through music

Content:

climb-up said:

Speaking of iffy...

...what do folks think about this?

<https://www.youtube.com/watch?v=hXVNT1rTTPi>

Malcolm wrote:

This guy is a student of Norbu Rinpoche's.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 2:30 AM

Title: Re: Is Amida Buddha a real buddha?

Content:

Dharma Flower said:

Shinran understood Amida himself, above all other Buddhas, to be the Dharma-body from which all other Buddhas emanate .

<http://dharmawheel.net/viewtopic.php?f=60&t=24825>

Shinran's understanding of Amida was similar to how esoteric Buddhists view Vairocana as the primordial Buddha. I am sorry if I am not explaining this very well.

Malcolm wrote:

The dharmakāya is beyond name. "Amitabha" is a name, as is Vairocana, Vajradhara, Samantabhadra, etc.

Author: Malcolm

Date: Sunday, February 12th, 2017 at 1:23 AM

Title: Re: primordial buddhism

Content:

tingdzin said:

Everyone has his or her own opinion about "original Buddhism", and, not surprisingly, it's usually close to that of the school they personally prefer. If you really want a thorough answer to that question, you'll have to do a lot of research and make up your own mind.

Malcolm wrote:

Indeed, we all know that Dzogchen is the original Buddhadharma.

anjali said:

Tingdzin, Malcolm's reply is a good example of your first point.

Malcolm wrote:

That was the point of my reply. And it illustrates the second of tingzin's point, "you'll have to do a lot of research and make up your own mind."

Author: Malcolm

Date: Saturday, February 11th, 2017 at 11:24 PM

Title: Re: Is Amida Buddha a real buddha?

Content:

DGA said:

In my opinion, that's their problem. I think you are better off relying on the guidance of authentic masters such as Shinran.

Dharma Flower said:

If one reads the writings of Shinran, one can see that he understood Amida to be more than a literal flesh and blood Buddha, but instead Dharma-body itself, the ultimate source of all Buddhahood.

Malcolm wrote:

The dharmakāya of all buddhas is single. There is only one teacher, the dharmakāya. Amitabha, Śākyamuni, etc., are all emanations that come from the dharmakāya.

Author: Malcolm

Date: Saturday, February 11th, 2017 at 10:35 PM

Title: Re: The doctrine of no-self - teaching device or metaphysical truth?

Content:

fckw said:

Is the doctrine of "no-self" and/or "emptiness" merely meant to be merely a teaching device (i.e.: if you meditate on this you will gain certain specific insights) or is it meant to be a metaphysical truth?

Malcolm wrote:

It has both epistemic and ontological ramifications. Its epistemic ramification is that

belief in a self is a false belief since there is no entity which can be taken as a self. Its ontological ramification is that questions of being and nonbeing are strictly conventional.

That being said, Buddhadharma certainly has a metaphysics, such doctrines as karma, rebirth, and so on are metaphysical in nature. Abhidharma deals with many metaphysical issues, such as the nature of time, the nature of causality, and so on. The literature of the Prajñāpāramitā deals with the metaphysics of the bodhisattva path and so on.

Author: Malcolm

Date: Saturday, February 11th, 2017 at 10:09 PM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

boda said:

I've even started to visit Breitbart and the like, to counter whatever cognitive bias I may be clinging to. It's not so bad once you get over the initial gag response.

Malcolm wrote:

Oh please. Breitbart is a cesspit. I look at it merely to observe the pathology of the far right.

Author: Malcolm

Date: Saturday, February 11th, 2017 at 10:07 PM

Title: Re: Karmapa launches new multilingual Dharma-Ebooks and resources website

Content:

Vasana said:

"Today [10.2.17], the Gyalwang Karmapa launched his new website, Dharma eBooks, which will be a growing collection of texts, practices and commentaries - some of which have been difficult to find.

<http://www.dharmaebooks.org>

Dharma Ebooks is a site featuring ebook editions primarily of the Buddhist canon in Tibetan, Buddhist philosophical texts from the Tibetan traditions, and practice texts. Dharma Treasure has undertaken this project in accordance with the wishes of the Gyalwang Karmapa Ogyen Trinley Dorje.

Each text is translated into various languages and is available for download to iOS, Android, Kindle and others so that students can access Dharma books from wherever they are."

Malcolm wrote:
Too bad it is horribly slow.

Author: Malcolm
Date: Saturday, February 11th, 2017 at 9:59 PM
Title: Re: primordial buddhism
Content:
tingdzin said:

Everyone has his or her own opinion about "original Buddhism", and, not surprisingly, it's usually close to that of the school they personally prefer. If you really want a thorough answer to that question, you'll have to do a lot of research and make up your own mind.

Malcolm wrote:
Indeed, we all know that Dzogchen is the original Buddhadharma.

Author: Malcolm
Date: Saturday, February 11th, 2017 at 3:01 AM
Title: Re: Pedling Chökhör in France
Content:
Grigoris said:
Any idea what the cost will be?

Malcolm wrote:
<http://pelingtreasures.com/registration/>

Author: Malcolm
Date: Saturday, February 11th, 2017 at 1:12 AM
Title: Re: lets talk The Buddha of Kuon Ganjo/Gakki view.
Content:

Queequeg said:
As far as I understand, Samantabhadra, who is the Primordial Buddha in Dzogchen, which is where Malcolm comes from, realized Buddhahood when this fundamental ignorance first arose. The rest of us, got tripped up by that fundamental ignorance and stumbled down into the muck of samsara.

I have never heard of this explanation of the first Buddha in the Lotus school.

The difference may be that Samantabhadra seems to be asserted as Dharmakaya only. I may be wrong. I don't know enough about it. I am only discussing this as way to illustrate what seems to be asserted in the Lotus schools.

Malcolm wrote:

The dharmakāya is the source of the rūpakāya. The nirmanakāya is not always manifest within time. This does not mean that there are no three kāyas. There are always three kāyas. But the nirmanakāya does not always manifest. For example, when the universe is in a pralaya state. At that point, only the sambhogakāya manifests. Specific conditions must be met for the manifestation of a supreme nirmanakāya. This is the subject of an elaborate buddhology in Dzogchen teachings.

Author: Malcolm

Date: Saturday, February 11th, 2017 at 12:44 AM

Title: Re: Help! I think I'm slipping into nihilism ...

Content:

rachmiel said:

There's NOTHING, no solace, no balm, no fairy tales to get me through, no sense of ground, of wisdom. Just: a kind of all-encompassing despair.

Malcolm wrote:

When you realize there is no solace, no balm, no fairy take to get you through, no sense of ground, then you are free. Why? Because there is no solace, balm, convenient fairy tale, and no ground.

Why? Because there is no ultimate meaning. Meaning is relative.

Author: Malcolm

Date: Friday, February 10th, 2017 at 11:38 PM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

All right, thanks for the explanation. I'll just accept that for now as I'm not sufficiently learned anyway.

What would be the best step to take in order to enter the Dzogchen path for one based in Northern Europe, not speaking Tibetan and who is not currently in a position to travel far and wide?

Grigoris said:

<http://www.nyingma.com/ogyen-cho-khor-ling/tanzinrinpoche.htm> comes to Europe for teaching tours every summer. He teaches in Germany and the UK if you do not want to, or cannot, travel further south.

treehuggingoctopus said:

Greg, the link will not open.

Malcolm wrote:

<http://www.nyingma.com/ogyen-cho-khor-ling/tanzinrinpoche.htm>

Author: Malcolm

Date: Friday, February 10th, 2017 at 10:43 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Monlam Tharchin said:

Recognizing that people's politics, including our own, are hugely influenced by our demographics and not some meticulously thought out platform, I don't see the point in equating ignorance with active malevolence.

Malcolm wrote:

At this point, if people do not understand what is happening, it is in my opinion willful ignorance on their part.

boda said:

Willful ignorance is not overcome by an assumption of active malevolence. I see Monlam's point.

Malcolm wrote:

Willful ignorance is beligerant by nature.

Author: Malcolm

Date: Friday, February 10th, 2017 at 10:37 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Matt J said:

I agree. The left is conceding the high moral ground and choosing to mirror the tactics of the right. I'm not surprised, but I must confess I am quite disappointed at the views here. As Bodhisattvas dedicated to ending the suffering of all beings, it seems a bit inconsistent to grab immediately onto the tactics of violence and/or property destruction.

Malcolm wrote:

With respect to the environment, monkey wrenching is nothing new.

Matt J said:

If Buddhist practitioners of the Mahayana, who have profound teachings and practice for the sake of all beings are so eager to drop non-violence for violence and/or property destruction, then there is little hope for the world that has not accessed the teachings or availed themselves of the practices.

Malcolm wrote:

Ahimsa is deep, Evaluating harm to sentient beings and arriving at a rational response is

not something which may be evaluated on the basis of superficial appearances. Also, it is not like we have not been here before.

Author: Malcolm

Date: Friday, February 10th, 2017 at 4:53 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Monlam Tharchin said:

Okay, you win Malcolm.

Malcolm wrote:

The point is in this time we need more direct action. Not violence against people, but I have no problem with monkey wrenching or anything else that impedes the wholesale destruction of the world.

Author: Malcolm

Date: Friday, February 10th, 2017 at 4:09 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Monlam Tharchin said:

If the only choices people see are to either yell louder or to inflict harm on our enemies, then things will only escalate, and have.

Grigoris said:

We only have one choice: to stop those that are wanting to, or are causing, harm.

Have you ever been on the receiving end of fascist violence?

Monlam Tharchin said:

Let's please not make assumptions like this. I'm not comfortable talking in more depth on my own experiences as a minority on a public forum.

Also, the rest of my post I thought was clear enough on why I personally will not condone anger in my life.

Also, MLK still spoke to compassion and working to speak to the hearts of our enemies even in the circumstances he faced.

I find that inspiring and a personal goal.

Malcolm wrote:

He also excluded property damage from his definition of violence. And in fact, so does the law. Crimes against property (destruction, theft, etc.) are all defined as nonviolent; crimes against people (assault, rape, murder, etc.) are all defined as violent.

He also said:

You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations. I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes. It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city's white power structure left the Negro community with no alternative.

And:

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate, who is more devoted to 'order' than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: 'I agree with you in the goal you seek, but I cannot agree with your methods of direct action'; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a 'more convenient season.' Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

And:

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. . . . We have waited more than 340 years for our constitutional and God-given rights."

"Letter from a Birmingham Jail," April 16, 1963

Monlam Tharchin said:

And one day we must ask the question, 'Why are there forty million poor people in America? And when you begin to ask that question, you are raising questions about the economic system, about a broader distribution of wealth.' When you ask that question, you begin to question the capitalistic economy. And I'm simply saying that more and more, we've got to begin to ask questions about the whole society."

Malcolm wrote:

Speech to SCLC, Atlanta, Georgia, Aug. 16, 1967

Monlam Tharchin said:

The evils of capitalism are as real as the evils of militarism and evils of racism.

Malcolm wrote:

Speech to SCLC Board, March 30, 1967

It is not a time for moderation.

Author: Malcolm

Date: Friday, February 10th, 2017 at 3:03 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Monlam Tharchin said:

And there is a decided lack of mutual care and tact in nearly all political dialogue I've witnessed, including on DW.

Malcolm wrote:

Are you now claiming to be inside people's heads? We live in a time where the GOP, as a matter of policy, is encouraging fiscal, military, and environmental policies which are wholly irresponsible and will damage all life on the planet for centuries, if not millenia. Sorry, but I think that outweighs any concern for the feelings of the people contributing to this catastrophe. I simply do not care about their feelings. They are destroying the world.

Monlam Tharchin said:

Malcolm, this is an example of what I mean.

Accusations is a poor way to continue a conversation.

As I said in my post you quoted, I tend to end up as far left on the scale as a test can put me.

So I find any policy which harms people and the environment, often for the sake of a few extra dollars or a little more power, to be really detrimental both to society and to the people crippled by selfishness.

This to me seems to be common sense, and a basic empathy for others.

So I'm not at all arguing about the GOP or Dems but the way these things get talked about.

Malcolm wrote:

We have to talk about these things honestly. When we do, it will hurt their feelings and frighten them.

Monlam Tharchin said:

Recognizing that people's politics, including our own, are hugely influenced by our demographics and not some meticulously thought out platform, I don't see the point in equating ignorance with active malevolence.

Malcolm wrote:

At this point, if people do not understand what is happening, it is in my opinion willful ignorance on their part.

Monlam Tharchin said:

The moment we turn someone's harmful view into "bigot" or "people who actively want

me to die" (as a friend said) then there is no grounds for reconciliation. Few things seem to conjure up Self and Others as quickly as politics, and suffering isn't far behind.

Malcolm wrote:

People who hold biased views against Muslims, Jews, Latinos, Blacks, etc., are bigots. There is no other word for it.

Monlam Tharchin said:

I'm not at all advocating inaction or passive martyrdom. Hatred/anger or inaction is a false dichotomy.

Malcolm wrote:

Not sure what you are advocating, other than you do not like the tone of the present political climate. Strap in, it will get worse before it gets better.

Author: Malcolm

Date: Friday, February 10th, 2017 at 2:36 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Matt J said:

Firebombing GOP headquarters in North Carolina?

treehuggingoctopus said:

I do not think that punching a Nazi can be compared to firebombing GOP headquarters.

Monlam Tharchin said:

Neither are excusable to begin with, are they?

Malcolm wrote:

Are you a pacifist?

Author: Malcolm

Date: Friday, February 10th, 2017 at 2:17 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Monlam Tharchin said:

And there is a decided lack of mutual care and tact in nearly all political dialogue I've witnessed, including on DW.

Malcolm wrote:

Are you now claiming to be inside people's heads? We live in a time where the GOP, as a matter of policy, is encouraging fiscal, military, and environmental policies which are wholly irresponsible and will damage all life on the planet for centuries, if not millenia. Sorry, but I think that outweighs any concern for the feelings of the people contributing to this catastrophe. I simply do not care about their feelings. They are destroying the

world.

Author: Malcolm

Date: Friday, February 10th, 2017 at 1:44 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Monlam Tharchin said:

I think I mentioned it in another thread, but among my peers, being conservative or even not supporting X or Y position automatically makes you racist/sexist/bigoted/hateful.

Malcolm wrote:

The consequence of Republican politics is racist and sexist. This way, republicans get to support racist and sexist policies without having to individually cop to being personally racist or sexist.

Monlam Tharchin said:

I don't know, I feel the rest of my post already answered what you're saying.

Caring for all beings like a mother for her only child includes Republicans.

I find the rhetoric used on the Left (such as with my friends and sometimes here on DW) does not reflect this, and does not help the issue.

Malcolm wrote:

Caring for people does not preclude one from observing their faults.

Author: Malcolm

Date: Friday, February 10th, 2017 at 1:29 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Monlam Tharchin said:

I think I mentioned it in another thread, but among my peers, being conservative or even not supporting X or Y position automatically makes you racist/sexist/bigoted/hateful.

Malcolm wrote:

The consequence of Republican politics is racist and sexist. This way, republicans get to support racist and sexist policies without having to individually cop to being personally racist or sexist.

Author: Malcolm

Date: Friday, February 10th, 2017 at 1:25 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Matt J said:

Firebombing GOP headquarters in North Carolina?

Malcolm wrote:

We do not know who did this. No one has been arrested. No one has taken credit.

Author: Malcolm

Date: Friday, February 10th, 2017 at 12:30 AM

Title: Re: The Free Speech Wars Have Begun

Content:

Matt J said:

It seems to me that we may be witnessing an increased radicalization of the left, and the left deciding it may be more comfortable with the use of violence to secure political ends (in the USA anyway).

Malcolm wrote:

I don't see left wing people facing down the ATF and FBI, armed to the teeth, anywhere. But this happens on the lunatic fringe of the right with regularity. There exist no lunatics like Alex Jones on the left.

It has been two decades+ since the last left-wing terrorist attack happened in the USA.

Author: Malcolm

Date: Thursday, February 9th, 2017 at 11:40 PM

Title: Re: The Free Speech Wars Have Begun

Content:

Fa Dao said:

interesting commentary by Dave Rubin...

https://www.youtube.com/watch?v=p_KUf_giuZo

Malcolm wrote:

The free speech wars really haven't begun.

This is just whinging from people like Sam Harris et al who want to be able to say nasty, inaccurate things about religious groups without other people complaining about their bullshit in response. In a society based on free speech, you have to expect pushback when one says controversial things.

Author: Malcolm

Date: Thursday, February 9th, 2017 at 11:03 PM

Title: Re: Offering Mandala

Content:

alexprice said:

A practice I'd like to do requires making an offering mandala "the size of one's forearm." What does making an offering mandala entail? In its most basic essential form.

Also, there are instructions to sprinkle it with rakta. I know what this means but am

wondering what is usually used for it in actual practice?

best

alex

Malcolm wrote:

You do not sprinkle your mandala with blood, symbolic or otherwise. You sprinkle it with saffron water.

Author: Malcolm

Date: Thursday, February 9th, 2017 at 10:12 AM

Title: Re: Illuminating Quotes by Malcolm Namdrol-la

Content:

Malcolm wrote:

Attend all webcasts of Chogyal Namkhai Norbu you can and receive transmission, work with some Dzogchen methods, decide to go somewhere and meet him when you have the chance, and then continue to learn Dzogchen from him directly. He generally spends 6 months a year in Tenerife. He is there presently. He is the most interesting master alive today, without parallel.

Author: Malcolm

Date: Thursday, February 9th, 2017 at 10:05 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

All right, thanks for the explanation. I'll just accept that for now as I'm not sufficiently learned anyway.

What would be the best step to take in order to enter the Dzogchen path for one based in Northern Europe, not speaking Tibetan and who is not currently in a position to travel far and wide?

Malcolm wrote:

Attend all webcast of Chogyal Namkhai Norbu you can, receive transmission, work with some Dzogchen methods, decide to go somewhere and meet him when you have the chance, and then continue to learn Dzogchen from him directly. He generally spends 6 months a year in Tenerife. He is there presently.

Author: Malcolm

Date: Thursday, February 9th, 2017 at 6:06 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

Thanks for replying, but honestly that goes a bit over my head at the moment.

Do not many Dzogchenpas sympathise with the Zhentong view at least insofar as Madhyamaka is concerned? Likewise Dzogchen is a part of the Jonang instructions, though practice of Vajrayoga is more universal within that tradition.

Malcolm wrote:

Some Dzogchenpas may, but it is nowhere near universal. Longchenpa states quite clearly that the view of Dzogchen and the view of Prasanga Madhyamaka are compatible.

Vidyavajra said:

The eminent Dzogchen masters that were also the instigators of the Rimé movement were at least highly approving of zhentong (see 'The Buddha from Dolpo' for more information on this). Jonang 'maha-madhyamaka' embraces both zhentong and rangtong as sides of the same coin anyway.

Malcolm wrote:

There is no such thing as rang stong. This is a strawman position that gzhan stong pas invented with which to contrast their view.

In the 15th century, Gorampa Sonam Senge, a major Sakya critic of gzhan stong view, pointed out that in Vajrayāna it does not matter very much what sutrayāna view one holds because the actual view one practices is based upon the experience introduced in the fourth empowerment.

Khyentse Wangpo, in light of this fact, therefore treated all version of madhyamaka equally, presenting the freedom from extremes view, the other emptiness view, and the view of Tsongkhapa side by side without making ant preferential statements as to which he preferred.

Vidyavajra said:

For example, Chogyal Namkhai Norbu has, several times over the years, explained why gzhan stong view is incompatible with Dzogchen. It mainly has to do with the gzhan stong assertion that qualities are already fully formed within sentient beings, not as mere potentials which can manifest.

Just out of curiosity, have you studied any full-length works of Dolpopa yourself, or Taranatha's elaborations on the matter?

Malcolm wrote:

Yes, and Śākya Chogden, Kongtrul, Tsongkhapa, Kedrupje, etc., etc.

Vidyavajra said:

I respect Chogyal Namkhai Norbu, but I don't take him as a final authority on this question when clearly other views on the matter are legitimate too.

Malcolm wrote:

In terms of masters both living and present, no one is in a position to argue with Norbu Rinpoche about whether or not gzhan stong view is ultimately compatible with Dzogchen practice. Suffice it to say that the Dzogchen view of the basis holds that it is utterly empty of all extremes and is not itself something real. The qualities of the buddha are not manifest in the basis, and as such, this is rejected in the first of the six faulty argument concerning the basis, which is a standard presentation in Dzogchen Man ngag sde.

It is sufficient to take Longchenpa as the final authority on the matter. Longchenpa proclaimed that Prasangika was the definitive madhyamaka view; he also proclaimed that the tathāgatagarbha sūtras were definitive. Doesn't this make him a gzhan stong pa? No. The primary reason is that he eschewed the gzhan stong attempt to reconcile the three natures with the two truths. The latter point in fact is the where gzhan stong position goes astray.

Vidyavajra said:

The distinction you point out does not seem to be of great consequence as far as actual realization is concerned. It's mainly petty bickering about how to verbalise and conceptualise the same truth in the most precise way.

Malcolm wrote:

No, there are serious flaws in the gdzhan stong presentation of the three natures which contradict the way they are explained by Maitreyanatha, Asanga, and Vasubandhu. You should read <http://wordpress.tsadra.org/?p=1215>. He is perhaps on the world's leading expert on gzhan stong and is Indian antecedents.

We can argue the relative merits of this sūtrayāna point of view or that one, but they are all the same in so far as they are intellectual analysis and in the end do not actually lead anywhere except to endless proliferation. At a certain point, they must be dropped and abandoned so that one can enter the experiential view gained in the fourth empowerment/direct introduction/pointing out.

M

Author: Malcolm

Date: Thursday, February 9th, 2017 at 1:03 AM

Title: Re: Retroactivity of Awakening

Content:

Minobu said:

Sometimes do Dzogchen views differ from other mahayana views concerning how Buddhas exist.

Malcolm wrote:

Not really so much. They are a little more elaborate perhaps, but not really different at all. Even though Dzogchen talks about an "adibuddha" for example, it is didactic, not actual.

Minobu said:

are Dzogchen teachings on things like how Buddhas perceive time and even more importantly exist in time or not exist time vastly different from other mahayana views .

Malcolm wrote:

Not at all.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 11:42 PM

Title: Re: Retroactivity of Awakening

Content:

Coëmgenu said:

Basically, there are two (or more) notions: Buddhahood is without time, from the perspective of Buddhahood, there has never been delusion, because Awakening is retroactive:

Malcolm wrote:

As for obscurations, they are not real, substantial things that need to be removed, like a stain from clothes. As the famous Haribhadra points out, when one achieves buddhahood, one understands one was never deluded all along. As Maitreyanath states, "Nothing here to add, nothing here to remove."

I think what is confusing is your use of the term "retroactive."

Buddhas do not live in time. They do not perceive time. Time is a relative cognition. Buddhas have no relative cognitions. Nevertheless, conventionally, buddhas arise in time, and at one time there was a moment when every buddha was not a buddha, including Buddha Samantabhadra, the so called "adi-buddha." This is why in Dzogchen teachings we talk generically about a time when buddhahood has not been realized and there were no deluded sentient beings.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 11:23 PM

Title: Re: Retroactivity of Awakening

Content:

Malcolm wrote:

Which Buddha? Śākyamuni?

Coëmgenu said:

All of them. The specific literature being dealt with specifically deals with Śākyamuni, but it doesn't not label him necessarily as a special Buddha who is significantly different

that any other Buddha in regards to his Awakening/Lifespan/etc. I don't think, at least.

Malcolm wrote:

This idea then flies in the face of dependent origination. It means that aspirations for buddhahood, etc., are all meaningless.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 11:01 PM

Title: Re: Retroactivity of Awakening

Content:

Coëmgenu said:

Greetings all,

A while ago, I proposed a thought-experiment based on a surface-level, or literalist, reading of the description of the Buddha's Awakening and Buddhist Lifespan based on Chapter 16 of the Lotus Sutra, which declares one (or both) of the following readings (or neither, to cover myself if my wrongness in these speculative interpretations is irreconcilable with any mainstream Buddhology).

1) the Awakening of the Buddha is retroactive, having never occurred once it has occurred, as much of a contradiction that may seem, speaking on terms of general conventionality. It is in this way that Buddhahood is beginningless.

2) the Awakening of the Buddha is non-retroactive, thus is temporal, and is fundamentally tied to the conditions and historical reality of a certain moment in time, perhaps even a certain specific and particular experienced dharma, most likely the particular asamskrta (unconditioned) dharma of nirvana itself. Chapter 16 merely labels the experience of the asamskrta-dharma as occurring "measureless" time before because the amount of time that has passed, since the asamskrta-dharma-experience, is uncountable by anyone or anything on account of the sheer size of the number, for no other reason. Since the beginning of this Buddhahood, as a date/time, is unknowable, it falls beyond the purview of the "All" as outlined in, say, the Sabbasutta of the Pāli nikāya-literature, and thus cannot be said to exist. It is in this way that Buddhahood is beginningless.

Which one of these readings (or neither) seems more likely?

Malcolm wrote:

Which Buddha? Śākyamuni?

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 9:34 PM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Johnny Dangerous said:

Voting for Trump is not a moral failing, frankly, if anything it's probably an intellectual one.

Malcolm wrote:
It is both.

Author: Malcolm
Date: Wednesday, February 8th, 2017 at 9:29 PM
Title: Re: Kālacakra Vajrayoga & Dzogchen comparison
Content:
Vidyavajra said:
Thanks for replying, but honestly that goes a bit over my head at the moment.

Do not many Dzogchenpas sympathise with the Zhentong view at least insofar as Madhyamaka is concerned? Likewise Dzogchen is a part of the Jonang instructions, though practice of Vajrayoga is more universal within that tradition.

Malcolm wrote:
Some Dzogchenpas may, but it is nowhere near universal. Longchenpa states quite clearly that the view of Dzogchen and the view of Prasanga Madhyamaka are compatible.

For example, Chogyal Namkhai Norbu has, several times over the years, explained why gzhan stong view is incompatible with Dzogchen. It mainly has to do with the gzhan stong assertion that qualities are already fully formed within sentient beings, not as mere potentials which can manifest.

Author: Malcolm
Date: Wednesday, February 8th, 2017 at 4:26 AM
Title: Re: Lower Realms and Tathagata Gharba
Content:

Vidyavajra said:
But we have strayed from the original topic, have we not?

Malcolm wrote:
Always an ever present risk on DW.

Author: Malcolm
Date: Wednesday, February 8th, 2017 at 4:01 AM
Title: Re: Lower Realms and Tathagata Gharba
Content:

Vidyavajra said:
It is exceptionally true.

Malcolm wrote:
No, it is just your opinion.

Vidyavajra said:
I don't think the view I expressed regarding Buddhahood is pessimistic. For the bodhisattva, it does not matter how long it will take to completely manifest Buddhahood, because he realizes that Samsara and Nirvana are just expressions of the same Reality. We are aware that we already live through Enlightenment, the entire long, hard quest is real only on the relative and illusory level, so we do not feel trapped in this quest or craving for immediate release. Completely manifested Buddhahood will come in its time, and meanwhile we do what we do in utter freedom.

But look, which masters alive today do actually claim to be total Buddhas? Which of these many Buddhas is the Buddha Maitreya? Perhaps this guy, who does claim to be a Buddha superior even to Shakyamuni?

Malcolm wrote:
There is no point to Vajrayāna if we take your view seriously.

Author: Malcolm
Date: Wednesday, February 8th, 2017 at 3:40 AM
Title: Re: Lower Realms and Tathagata Gharba
Content:

Vidyavajra said:
Well, I'll have to do some deeper inquiries into this myself. It seems a strange classification to me, but I am not a master.

Malcolm wrote:
Mlpham lists Nāgas at the head of his list of animals in Sanskrit/Tibetan glossary, followed by birds, etc.

Author: Malcolm
Date: Wednesday, February 8th, 2017 at 3:28 AM
Title: Re: Lower Realms and Tathagata Gharba
Content:

Vidyavajra said:
Are there bodhisattvas alive today who have had high illuminating realizations? Yes, but not one single person who cannot still go much further. In other words, no Buddhas. So you see, even for humans this is an extremely difficult realization.

Malcolm wrote:

This is excessively pessimistic.

Vidyavajra said:

It is exceptionally true.

Malcolm wrote:

No, it is just your opinion.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 3:25 AM

Title: Re: Lower Realms and Tathagata Gharba

Content:

Vidyavajra said:

Can the claim that animals may achieve Buddhahood be firmly established from traditional sources? I don't think so.

Malcolm wrote:

Yes, it can. Nāgas, mahorāgas, kinnaras, etc., are kinds of animals and they are clearly depicted in Mahāyāna sources as capable of attaining awakening. This is an old argument, settled a long time ago.

Vidyavajra said:

Here I actually have to strongly disagree. 'Animals' is a large category of beings, but not one single natural animal on our Earth is comparable to how the Nagas are traditionally described in Indian traditions ranging from Hinduism to Buddhism. Nagas have an intellect that resembles humans rather than any animal on this planet. Why then consider the Naga an animal?! Of course, moderns see humans as just another animal as well, but traditional Buddhadharma doesn't. Nagas are traditionally known for their intelligence.

Malcolm wrote:

Traditional Buddhism classifies nāgas as animals. As I said, this is an old argument, settled along ago.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 3:12 AM

Title: Re: Lower Realms and Tathagata Gharba

Content:

Vidyavajra said:

Are there bodhisattvas alive today who have had high illuminating realizations? Yes, but not one single person who cannot still go much further. In other words, no Buddhas. So you see, even for humans this is an extremely difficult realization.

Malcolm wrote:
This is excessively pessimistic.

Author: Malcolm
Date: Wednesday, February 8th, 2017 at 3:10 AM
Title: Re: Lower Realms and Tathagata Gharba
Content:

javier.espinoza.t said:

Animals can achieve buddhahood but in general not through teachings intended for other beings nor can be tamed in conventional way. First we need the capability of communicate with them effectibly, second we need the right message according to their individual condition[...etc]

Vidyavajra said:

Can the claim that animals may achieve Buddhahood be firmly established from traditional sources? I don't think so.

Malcolm wrote:

Yes, it can. Nāgas, mahorāgas, kinnaras, etc., are kinds of animals and they are clearly depicted in Mahāyāna sources as capable of attaining awakening. This is an old argument, settled a long time ago.

Author: Malcolm
Date: Wednesday, February 8th, 2017 at 2:37 AM
Title: Re: Bodhisattvas and No self or others?
Content:

Monlam Tharchin said:

Thank goodness helping others is just a matter of projection and perception. Then I don't ever have to leave my house.

The person starving at my doorstep or my estranged family member will be equally helped as if I had heard their needs and tried to respond.

I'm bringing this up in a cantankerous way, but can someone please explain how this is a faulty interpretation?

Whenever I see "saving" or "helping" others explained as a kind of trick of perception I get very concerned and confused.

Malcolm wrote:

It is an established doctrine in several Tibetan Buddhists schools that buddhas only see buddhas, and that compassion for sentient beings is spontaneous and not intentional.

Monlam Tharchin said:

Greetings, Malcolm. How does this apply to the 99.9% of us who are not yet buddhas?

Malcolm wrote:

Compassion is an innate part of our nature. So one should feel free to let it express itself.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 12:35 AM

Title: Re: Bodhisattvas and No self or others?

Content:

dzogchungpa said:

Here's a passage that seems relevant, from Thinley Norbu's "Echoes": In the Nyingma tradition, saving all sentient beings from suffering is described in terms of one's own perception. This means that the field that we experience as "other" is based on the perception of a "self," and social experience is based on individual experience. This does not make individual experience or the individual himself any more important, however, and individual perception remains erroneous. But if one can recognize fundamental awareness, the basis of one's own perception, one can transform individual experience into wisdom and therefore attain realization. With the attainment of this freedom of wisdom, there is no longer any erroneous projection of an external world. Ceasing to project an erroneous external world is called "saving all sentient beings from suffering in terms of one's own perception."

Monlam Tharchin said:

Thank goodness helping others is just a matter of projection and perception. Then I don't ever have to leave my house.

The person starving at my doorstep or my estranged family member will be equally helped as if I had heard their needs and tried to respond.

I'm bringing this up in a cantankerous way, but can someone please explain how this is a faulty interpretation?

Whenever I see "saving" or "helping" others explained as a kind of trick of perception I get very concerned and confused.

Malcolm wrote:

It is an established doctrine in several Tibetan Buddhist schools that buddhas only see buddhas, and that compassion for sentient beings is spontaneous and not intentional.

Author: Malcolm

Date: Wednesday, February 8th, 2017 at 12:25 AM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Wonderful Law-Flower said:

I didn't start this thread to promote Donald Trump. I didn't vote for the man and I find him to be distasteful, to say the least. My only point was to show tolerance and understanding for Buddhists who, for whatever reason, voted for him. For the sake of compassionate understanding, here are some testimonies of Buddhists who voted for

Trump:

hardcorezen.info/buddhists-for-trump/4994

hardcorezen.info/buddhists-for-trump-part-2/5006

Malcolm wrote:

These people are idiots. They have no idea what they have done to the world.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 11:01 PM

Title: Re: Shinnyo-en?

Content:

Karunamata said:

Both the Tibetan and the Shingon lineages are thoroughly focused on monks and nuns. At least Tibetan monks travel and teach. But when you go to a venue to receive teaching, you risk getting a cramp in your neck, looking up to the monk, seated in an elaborate throne, high above us mere mortals.

Malcolm wrote:

A completely false mischaracterization of Tibetan Buddhism.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 10:21 PM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

Thank you for your reply, Malcolm.

Are there other reasons also for your opinion that Dzogchen is more profound aside from its lack of the two stages anuttarayogatantra approach?

Regarding Mahamudra, I was of the impression that it still is more closely related to Kalacakra Vajrayoga than Dzogchen since it is anuttarayogatantra?

I get what you're saying about the view, but even amongst Jonangpa practitioners an often recurring question seems to be about the exact difference in view between Dzogchen and the tradition of their own school, meaning that it is not always so obvious. See for example:

<http://www.jonangfoundation.org/blog/dzogchen-zhentong>

Malcolm wrote:

Kalacakra and other niruttara systems reply on relative nāḍīs and bindus; Dzogchen relies on ultimate nāḍīs and bindus.

Jonang errs in holding that the basis is only naturally perfect. They do not accept that the basis is intrinsically empty as well as naturally perfect. The Dzogchen view of the basis is called "great original purity," in other words, the basis is both intrinsically empty and naturally perfected.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 10:15 PM

Title: Re: Longchenpa - custom of study and practice for 145 days

Content:

hupa3000 said:

In HHDL's Book 'Meditation on the Nature of Mind'

By Dalai Lama, Khonton Peljor Lhundrub, Jose Ignacio Cabezon

and also as can be seen here

"Dalai Lama speaks on Nyingma Dzogchen (Nature of the Mind) 2009"

<https://www.youtube.com/watch?v=nWvY-05OA90>

HHDL mentions:

Such an approach, where a vast body of literature is taken as individual instructions for practice, is also possible, for example, in regard to the Seven Treasuries of Longchenpa. I normally recommend that those who wish to practice Dzogchen proceed by first studying Longchenpa's Treasury of Philosophical Tenets, to follow that with study of his Treasury of the Wish-Fulfilling Jewel, and then to move to his Mind at Ease, part of his so-called Trilogy on Being at Ease.

There is a custom of engaging in the study and practice of this latter text over a period of 145 days.

From that point one proceeds to Longchenpa's Treasury of the Supreme Vehicle and then to his Treasury of the Ultimate Expanse. This represents a very systematic and holistic approach to the study of Dzogchen. My more general point here is that it is very important to have an overall understanding of the basic framework of the Buddhist path. Of course, some fortunate individuals with positive karmic imprints from previous lives may be able to generate spiritual realization spontaneously by way of a tailored instruction from an experienced master. Such individuals are called "exceptional." But generally, for most practitioners, it is better to have this broad understanding of the structure of the whole Buddhist path and to engage in specific practices on the basis of that understanding.

Anyone know about this custom of study and practice for 145 days please?

I've had a quick look online and in some books but couldn't find anything specifically related

Thank you

Malcolm wrote:

There is a specific book in the Trilogy referred to above that divides the topics of meditation into 145 sessions.

Tulku Dakpa is teaching the above text in Finland, and as part of the curriculum, he is having people practice in this way.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 10:15 AM

Title: Re: Kālacakra Vajrayoga & Dzogchen comparison

Content:

Vidyavajra said:

How much does the approach of Dzogchen/Atiyoga and the Vajrayogas of the Kalacakra completion stage (primarily held by the Jonang Zhentong tradition) differ from one another?

Malcolm wrote:

Completely. The former is not based on the two stages; the latter is based on the two stages.

Vidyavajra said:

To what degree, if any, do they bring different results? For example, can the fruition of Vajrayoga manifest the rainbow body, or is this result exclusively linked to Dzogchen realization?

Malcolm wrote:

One can achieve rainbow body with either system. Dzogchen is more direct and efficient because its view and practice is more profound.

Vidyavajra said:

Would you say that Vajrayoga is closer related to Mahamudra than Atiyoga in terms of practice-approach?

Malcolm wrote:

Kagyü Mahāmudrā is very similar to Dzogchen Mind Series in view and approach.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 10:14 AM

Title: Re: The 3 Jewels in Vajrayana practice

Content:

smcj said:

Even ChNN, who eschews most of the Vajrayana ...

dzogchungpa said:

This is going to be good.

Malcolm wrote:
Fake news.

Author: Malcolm
Date: Tuesday, February 7th, 2017 at 1:12 AM
Title: Re: The 3 Jewels in Vajrayana practice
Content:
Malcolm wrote:
The single jewel which includes all.

Coëmgenu said:
Would you characterize this as a common term in mainstream Tibetan Buddhism? Like if I said "one-jewel practice" or "single jewel practice" would people know I was talking about interpreting the 3 jewels as metaphorically subsumed within the teacher? If it is such a term, what is the Tibetan-language rendering?

Thank you for your time. I have little access to actual Vajrayāna in rural Ontario, being beholden to books and what I find on the internet.

Malcolm wrote:
Not necessarily. However, all will be acquainted with the idea that the three refuges are included in the Guru.

Author: Malcolm
Date: Tuesday, February 7th, 2017 at 12:40 AM
Title: Re: The 3 Jewels in Vajrayana practice
Content:
Coëmgenu said:

I recently learned that "Lamaism" is a term coined by an Arian-supremacist Buddhologist, and carries all sorts of old British colonial weight to it, whereas before I had always assumed that name was employed because of the practice of interpreting the the 3 refuges as having an inner core of meaning that pertain to the role of the Guru/Lama (i.e. the mind, speech, and body of the guru).

Since Lamaism is an offensive term (and also apparently racially charged), what is the actual native Tibetan term for this interpretation of taking refuge in the three jewels?

Malcolm wrote:
The single jewel which includes all.

In fact, the Lotus Sūtra predicts that the Buddha will emanate as gurus in the future. The Lotus Sūtra is used in Tibetan Buddhism as a proof text for the practice of guru yoga.

Coëmgenu said:

Is the "single jewel" analogous to ekayāna?

Malcolm wrote:

No, it is a reference to the idea that the Guru includes the Three Jewels— his mind is the Buddha, his speech is the Dharma, and his body is the Sangha.

Author: Malcolm

Date: Tuesday, February 7th, 2017 at 12:25 AM

Title: Re: The 3 Jewels in Vajrayana practice

Content:

Coëmgenu said:

I recently learned that "Lamaism" is a term coined by an Arian-supremacist Buddhologist, and carries all sorts of old British colonial weight to it, whereas before I had always assumed that name was employed because of the practice of interpreting the the 3 refuges as having an inner core of meaning that pertain to the role of the Guru/Lama (i.e. the mind, speech, and body of the guru).

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In fact, the Lotus Sūtra predicts that the Buddha will emanate as gurus in the future. The Lotus Sūtra is used in Tibetan Buddhism as a proof text for the practice of guru yoga.

Author: Malcolm

Date: Monday, February 6th, 2017 at 11:19 PM

Title: Re: Guru Yoga & Lamanism: Speculations on Shingon and Nichiren Schools

Content:

Coëmgenu said:

No one made up "Lamaism" because they hated Tibetans.

Malcolm wrote:

False, the term was coined by Waddel, who hated Tibetans as much as he was fascinated by them.

Author: Malcolm

Date: Monday, February 6th, 2017 at 11:17 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

Oh come, get serious. This is about as likely to happen as Trump's wall being built. This

is hysteria.

michaelb said:

Whether the aims of extremists are realisable or not is not the point. The point is they wish to subvert and undermine democracy and they can then act in various ways to do that. In some constituencies during the last UK election some Jihadists were reportedly telling Muslim constituents not to vote.

<http://www.independent.co.uk/news/uk/politics/generalelection/general-election-2015-posters-seen-in-cardiff-tell-muslims-not-to-vote-10186497.html>

There are other more violent ways to subvert democracy, of course, and non-violent Islamist groups have been at the forefront in disseminating jihadist propaganda and encouraging Muslims to travel to Syria to join IS. Almost a thousand UK citizens have made that journey.

It is interesting that you view the impossibility of realising an aspiration as reason not to worry about it. So, we should not worry about Trump's wall?

Malcolm wrote:

No, there are not. Please consult this and stop spreading baseless rumors.

<http://www.independent.co.uk/voices/the-truth-about-muslims-and-sex-slavery-according-to-the-quran-rather-than-isis-or-islamophobes-a6875446.html>

michaelb said:

As the article you link to makes clear, Islamist extremists are very happy to justify their rape of non-muslims using quotes from the Quran. Abu Bakr al Baghdadi, with his PhD in Islamic Studies focusing on Sharia Law (you will have to ask him which version), certainly uses the Quran to justify his actions, such as the repeated rape and murder of "Free Tibet" activist Kayla Mueller. Luckily for Kayler, it wasn't rape because she ended up married to the Caliph, though I can't say for sure that coercion was not involved. The point is, the rape of non-muslims can be justified with the Quran. You or any other person is 'free' to disagree with this interpretation, as I'm sure Maajid Nawaz would, but that does not mean that neither IS nor muslim rape gangs do not and cannot use the Quran to justify their behaviour.

Malcolm wrote:

Baghdadi is a pervert, and has been roundly condemned in

<http://www.lettertobaghdadi.com>, notably:

The re-introduction of slavery is forbidden in Islam. It was abolished by universal consensus.

It is forbidden in Islam to force people to convert.

It is forbidden in Islam to deny women their rights.

It is forbidden in Islam to deny children their rights.

Germans had to invent the Jews as an evil force, because there were so few of them in Germany. It is similar today with Israel and its conflict with Muslims. There are not that many jews in the world, but they do a lot of heavy lifting in terms of being targets. But when you look at who engaging in antisemitic acts in Europe and England, it is indeed mainly people from North Africa, Pakistan, etc. And they are not exactly the topic of the social heap.

Yes, poor Lord Ahmed. If only I had the disadvantage to be an unelected representative receiving a generous pay and expenses package. What would I do?
???

Moreover, Islamic/Jewish relations have been punctuated with far more tolerance and openness than Christian/Jewish relations. The antisemitism of the Islamic world today was invented in Europe. Muslims have just adopted the themes (Rothschild, Elders of Zion). Why? Because the Muslim world itself had to borrow antisemitism from Europe. That must be where Hamas gets its antisemitism for its charter from.

Yes, http://avalon.law.yale.edu/20th_century/hamas.asp:

For a long time, the enemies have been planning, skillfully and with precision, for the achievement of what they have attained. They took into consideration the causes affecting the current of events. They strived to amass great and substantive material wealth which they devoted to the realisation of their dream. With their money, they took control of the world media, news agencies, the press, publishing houses, broadcasting stations, and others. With their money they stirred revolutions in various parts of the world with the purpose of achieving their interests and reaping the fruit therein. They were behind the French Revolution, the Communist revolution and most of the revolutions we heard and hear about, here and there. With their money they formed secret societies, such as Freemasons, Rotary Clubs, the Lions and others in different parts of the world for the purpose of sabotaging societies and achieving Zionist interests. With their money they were able to control imperialistic countries and instigate them to colonize many countries in order to enable them to exploit their resources and spread corruption there.

Hadith from Sahih al Burkari said:

"The Day of Judgement will not come about until Muslims fight the Jews (killing the Jews), when the Jew will hide behind stones and trees. The stones and trees will say O Muslims, O Abdulla, there is a Jew behind me, come and kill him. Only the Gharkad tree, (evidently a certain kind of tree) would not do that because it is one of the trees of the Jews."

Good job the Europeans wrote the most trusted collection of Hadith. Without it where would Muslims get their antisemitism from?

Malcolm wrote:

Please see the above. It is quite clear Hamas learned their antisemitism from European antisemites.

Hadith from Sahih al Burkari said:

I agree, but South Africa (and 1950s America) was something very very much worse.

Malcolm wrote:

No, I think not.

You can thank European Antisemitism for that — this is where present day anti-semitism comes from.

I think we both know that there are antisemitic verses in the quran and hadith and these verses are used to justify attacking jews by IS and other jihadist groups. I am not saying their interpretations are justified or correct but they are used by Islamic scholars who have an violent agenda to promote.

Antisemitism, as such, did not exist in the 7th century Arabia.

Quran 5.59 said:

Say: O followers of the Book! do you find fault with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?

[5.60] Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path.

[5.63] Why do not the learned men [rabbis] and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

[5.64] And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.

Malcolm wrote:

This is not antisemitic.

That all Muslims are being subjected to intolerance and hatred because of what a few people nominally referred to Muslims may have done or are planning to do is equally vile. And for this reason, we have to separate out terrorist criminals from Muslims in general, and not give them the satisfaction of giving them any religious credibility at all by allowing their acts to be tagged "Muslim."

I think this is disingenuous. Firstly, I don't think "all Muslims" are being subjected to anything.

You have your head in a canvas bag with no eye or ear holes then.

Also, I cannot agree that someone like Abu Bakr al Baghdadi is only nominally referred to as a Muslim. If he said the shahada, has been on Hajj, prays five times a day, attended Islamic university up to PhD level and heads a group many Muslims claim is the valid Caliphate how can a couple of Buddhists claim he is only nominally a Muslim? Because a large consensus of leading Islamic scholars have proclaimed that it is so. In fact they have condemned him as <http://www.christianpost.com/news/international-coalition-of-muslim-scholars-refute-isis-religious-arguments-in-open-letter-to-al-baghdadi-127032/#alolfbuSoiLhg0zS.99>:

"You have misinterpreted Islam into a religion of harshness, brutality, torture and murder," the letter states. "This is a great wrong and an offense to Islam, to Muslims and to the entire world."

Of course, you can say that he doesn't interpret the Quran the way that you would like him to, or that his actions contradict the teachings of Muhammed (if so, which ones?), but he seems to have pretty much given his life over to following a particular path. Not very fair of a non-muslim who, let's face it, doesn't even have a BA in Islamic studies, to come along and say he isn't a Muslim. The best we can say is that he doesn't represent the kind of Islam that we like. And who does? I reckon someone like Maajid Nawaz is close, and as such should be encouraged rather than demonised.

You are now drawing an equivalence — legitimizing both Baghdadi and Nawaz as equal voices in Islam. This is an error.

How many Muslims have died in the past year from political violence? Now ask yourself how many Jews. Do you see any difference in numbers?

Proportionately, given that the Muslim community of the UK is six times larger than the Jewish population, there are, per capita, more attacks on Jews in UK than Muslims.

I did not ask about attacks on Jews in England. I asked about fatalities of Jews compared to Muslims.

I would say at this point, while antisemitism is disturbing, Islamophobia is a far greater threat to world security at this point and the people who even unintentionally lend to its spread need to be called out for it, people like Nawaz, Harris, Maher, as well as obvious people like Donald Trump.

World security is threatened by people not seeing where dangers lie. Those on the left seem to view the world as a lovely place were it not for US imperialism, the British empire and (shhh...) the jews.[/quote]

This is a ridiculous characterization of the left, completely false in every respect.

My suggestion would be to wake up and empower liberal muslim voices like Maajid Nawaz rather than put him on a stupid list.

My suggestion is that we start to see terrorism as a politically motivated crime, rather than a feature of a culture war. When we go down the latter road, we are just pouring kerosine on the fire.

Author: Malcolm

Date: Monday, February 6th, 2017 at 10:32 PM

Title: Re: Guru Yoga & Lamanism: Speculations on Shingon and Nichiren Schools

Content:

Coëmgenu said:

Oh its a dated term for certain, like "Amidism" for Pure Land, like "Mohammedan" for Muslim, etc, but I had always thought that the reason why people made up that term in the first place was in reaction to the notion that when you take refuge in the Three Jewels, in traditions that were called "Lamaist" by old Buddhologists, you also take refuge in 3 aspects of the Guru/Lama, who is treated as the Buddha. That is the root of this term is it not?

Malcolm wrote:

No, it was meant originally as a way of delegitimizing Tibetan Buddhism.

Author: Malcolm

Date: Monday, February 6th, 2017 at 3:43 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

Which Sharia Law? This is a huge problem with these generalizations. Sharia law is a vast complicated subject with hundreds of schools, though five or six are now dominant. There is no monolithic Sharia legal code.

michaelb said:

Oh, a nice obscurantist attempt to deflect the simple charge by adding complexity. Point is, a number of Islamist groups (Hizb ut-Tahrir, etc.) seek to overturn western democracy in favour of an Islamic state in whatever mold they see fit.

Malcolm wrote:

Oh come, get serious. This is about as likely to happen as Trump's wall being built. This is hysteria.

There are no such thing as Muslim rape gangs. When you say "Muslim" rape gang you are implying that the group of men in England who engaged in these crimes did so feeling they had religious justification for their actions. But obviously this is not the case. They were men of Pakistani origin who were engaged in a human trafficking ring.

Not all the perpetrators were of Pakistani heritage but all, as far as I am aware, were muslim. They may not have had it in mind but there definitely are Quranic religious justifications for raping non-muslim girls.

No, there are not. Please consult this and stop spreading baseless rumors.

<http://www.independent.co.uk/voices/the-truth-about-muslims-and-sex-slavery-according-to-the-quran-rather-than-isis-or-islamophobes-a6875446.html>

It is not equivalent. Muslims in France, for example, are disadvantaged, alienated and heavily discriminated against in French society. You cannot make the same argument for rightwing nationalists in the 1930's. Yes, anti-semitism is today rampant in the Islamic world, but we all know why this is so —Israel.

I wouldn't say that the populations that bought into fascism during the great depression didn't also see themselves as disadvantaged, alienated and discriminated against. The antisemitic trope of jews being advantaged and in power was as alive then as it is now when you look at Islamic antisemitism. Islamic antisemitism stretches back to Khaybar, way before the modern state of Israel.

Also, looking at the lives of privilege of many Jihadists, enjoying wealth, education and opportunities that western democracies afford, I think the narrative of the poor

disadvantaged Muslim killing Jews because of poverty is a myth, Germans had to invent the Jews as an evil force, because there were so few of them in Germany. It is similar today with Israel and its conflict with Muslims. There are not that many Jews in the world, but they do a lot of heavy lifting in terms of being targets. But when you look at who engaging in antisemitic acts in Europe and England, it is indeed mainly people from North Africa, Pakistan, etc. And they are not exactly the topic of the social heap. Here in the US, most antisemitism is carried out by whites.

Moreover, Islamic/Jewish relations have been punctuated with far more tolerance and openness than Christian/Jewish relations. The antisemitism of the Islamic world today was invented in Europe. Muslims have just adopted the themes (Rothschild, Elders of Zion). Why? Because the Muslim world itself had to borrow antisemitism from Europe.

This is not happening. There is a myth that the academic community in the US is leftist. It is entirely false.

It is happening in UK universities and UK generally with people barred entry to the country whose views are seen as extremist, just as Maajid is seen as extremist. Extremists are also barred from entering the US.

I am totally opposed to the way Israel has conducted itself in setting up an Apartheid state.

The idea of Israel as an Apartheid state is another myth.

Israel is an Apartheid state and Palestinians living there are second class citizens at best.

I'm not saying Israel is perfect. It is not. But its existence and the status of Palestinians are commonly used by Middle East dictators as a conspicuous enemy to focus attention away from what the Arab countries are doing.

Yes, the Arab states do manipulate the Palestinians as well. They are pawns.

The very idea that I would be opposed to a race of people (all Turks because of the Turkish govt's treatment of Kurds, or all Bhutanese because of the Bhutan govt's treatment of Nepalis, or all Egyptians because of the Egypt govt's blockade of the Gaza Strip and destruction of Palestinian homes) is obscene.

You can thank European Antisemitism for that — this is where present day anti-semitism comes from.

That a person can seek to justify an armed attack on a Jewish school in Paris because of what the Israeli govt is doing is vile.

That all Muslims are being subjected to intolerance and hatred because of what a few people nominally referred to Muslims may have done or are planning to do is equally vile. And for this reason, we have to separate out terrorist criminals from Muslims in general, and not give them the satisfaction of giving them any religious credibility at all by allowing their acts to be tagged "Muslim."

How many Muslims have died in the past year from political violence? Now ask yourself how many Jews. Do you see any difference in numbers? Let's take Israel.

<https://www.hrw.org/world-report/2016/country-chapters/israel/palestine>:

Israel continued in 2015 to enforce severe and discriminatory restrictions on

Palestinians' human rights, and to build unlawful settlements in and facilitate the transfer of Israeli civilians to the occupied West Bank. Israeli authorities also arbitrarily detained peaceful Palestinian demonstrators, including children.

There was a sharp rise in killings and injuries related to Israeli-Palestinian hostilities beginning in October. Overall, Palestinians killed at least 17 Israeli civilians and 3 Israeli soldiers, and injured 87 Israeli civilians and 80 security officers in the West Bank and Israel as of November 27. Israeli security forces killed at least 120 and injured at least 11,953 Palestinian civilians in West Bank, Gaza, and Israel as of the same date, including bystanders, protesters, and suspected assailants.

...

Neither Israeli nor Hamas authorities have prosecuted anyone for alleged crimes committed during the 2014 Israel-Gaza war, which, according to the UN, killed 1,462 Palestinian civilians, including 551 children, and 6 civilians in Israel, including one child. Israel and Egypt have maintained their partial but highly damaging closure of Gaza's borders, an unlawful act of collective punishment; they impeded the rebuilding of Gaza's devastated economy by severely restricting exports from Gaza.

I would say at this point, while antisemitism is disturbing, Islamophobia is a far greater threat to world security at this point and the people who even unintentionally lend to its spread need to be called out for it, people like Nawaz, Harris, Maher, as well as obvious people like Donald Trump.

Author: Malcolm

Date: Monday, February 6th, 2017 at 3:00 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

michaelb said:

The left has turned a blind eye to violence and intolerance...

Grigoris said:

The institutional left, not "the left".

Malcolm wrote:

Not even the institutional left.

Author: Malcolm

Date: Monday, February 6th, 2017 at 1:32 AM

Title: Re: Rudraksha mala

Content:

philji said:

What kind of mantras are chanted using rudraksha mala. I have a small very beautiful rudraksha mala, can one chant Guru Rinpoche mantras on it???

Malcolm wrote:
Vajrakilaya, Dorje Drollo, that sort of mantra.

Author: Malcolm
Date: Monday, February 6th, 2017 at 1:17 AM
Title: Re: Hate speech is Free Speech?
Content:
Zhen Li said:

Last week you were willing to accept Grigoris' claim that killing Rohingya is done in the name of enforcing the five precepts (which is a false claim anyway)...

Malcolm wrote:
I made no such statement from which you can deduce this.

I supported his observation that nations nominally devoted to Buddhism can perpetrate horrible crimes of political violence against human beings.

Author: Malcolm
Date: Monday, February 6th, 2017 at 1:15 AM
Title: Re: Maajid Nawaz's response to SPLC's list
Content:
michaelb said:
Ken Livingstone

Malcolm wrote:
We can assume you are not in the Labour Party, then. So our discussion about this is merely going to reflect right/left disagreements about what is wrong with the world.

michaelb said:
I was a member of the Labour Party. I left due to the obvious antisemitism and double standards I saw both in the leadership and local members. It is deeply troubling that a party that projects itself as speaking out against racism and hate should harbour such hate and racism.
and if you are asking if I think gays should be executed and jews should be killed, as Qaradawi does, no, I don't.

Malcolm wrote:
I can't speak for the labour party, as an American I am presently registered a Green (if they would just get their shit together though, it would be nice.)

I am totally opposed to the way Israel has conducted itself in setting up an Apartheid state.

Author: Malcolm

Date: Monday, February 6th, 2017 at 12:59 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

Sorry, we simply disagree on the whether it is appropriate to target groups of people based upon their religious or political beliefs.

You apparently support the idea of surveilling people on the basis of what you imagine their beliefs to be. This is nothing more nor less than McCarthyism.

michaelb said:

If people's political and religious beliefs entail the overthrowing of the state, it would be idiotic for the state not to gather intelligence on these people. That's not to say that all people of one religion should be targeted, but those that have espoused Islamist views (the view that western democracy is wrong and should be replaced with an Islamic state under sharia law) obviously should be targeted.

Malcolm wrote:

Which Sharia Law? This a huge problem with these generalizations. Sharia law is a vast complicated subject with hundreds of schools, though five or six are now dominant. There is no monolithic Sharia legal code.

Secondly, Sharia law only applies to Muslims, and the vast majority of Muslims think this is the way it should be.

michaelb said:

I'm sure, if you look into it you will see that nobody has argued for anything more than this obvious position. In the UK though, authorities have been very slow to react to some threats, whether Muslim rape gangs, Islamists infiltrating a local education authority, or the spreading of radicalising propaganda, for fear of being branded Islamophobes.

Malcolm wrote:

There are no such thing as Muslim rape gangs. When you say "Muslim" rape gang you are implying that the group of men in England who engaged in these crimes did so feeling they had religious justification for their actions. But obviously this is not the case. They were men of Pakistani origin who were engaged in a human trafficking ring. When you call them "Muslims," the implication is that they engaged in these crimes because of the moral failings of Islam. You could have said Southasian rape gang, Pakistani rape gang, etc. But for you, the identifying feature of these men is that they are Muslims and therefore, Islam is to blame for their crimes.

The nationalist right in Europe, the UK and the US are doing to Muslims what they did to Jews in the 1930s.

The muslims of europe are doing to the jews what the nationalist right in europe did to the jews in the 1930s. Try and be jewish in Paris or Malmo right now. Proportionately, attacks on jews vastly outnumber attacks on muslims in the UK, and statistically, who are the main perpetrators? Guess.

It is not equivalent. Muslims in France, for example, are disadvantaged, alienated and heavily discriminated against in French society. You cannot make the same argument for rightwing nationalists in the 1930's. Yes, anti-semitism is today rampant in the Islamic world, but we all know why this is so —Israel.

So in France for example, we have a vicious cycle where there are French attacks against Muslims, Muslims then attack Jews, viewing them as privileged in French Society and so on. However, the Muslims are adopting fascist tropes for their <https://www.theatlantic.com/magazine/archive/2015/04/is-it-time-for-the-jews-to-leave-europe/386279/>:

Yet the new anti-Semitism flourishing in corners of the European Muslim community would be impoverished without the incorporation of European fascist tropes. Dieudonné M'bala M'bala, a comedian of French Cameroonian descent who specializes in Holocaust revisionism and gas-chamber humor, is the inventor of the quenelle, widely understood as an inverted Nazi salute. His followers have taken to photographing themselves making the quenelle in front of synagogues, Holocaust memorials, and sites of past anti-Jewish terrorist attacks. Dieudonné has built an ideological partnership with Alain Soral, the anti-Jewish conspiracy theorist and 9/11 "truther" who was for several years a member of the National Front's central committee. Soral was photographed not long ago making the quenelle in front of Berlin's Holocaust memorial.

The union of Middle Eastern and European forms of anti-Semitic expression has led to bizarre moments. Dave Rich, an official of the Community Security Trust, a Jewish organization that monitors anti-Semitism in the United Kingdom, wrote recently: "Those British Muslims who verbally abuse British Jews on the street are more likely to shout 'Heil Hitler' than 'Allahu akbar' when they do so. This is despite the fact that their parents and grandparents were probably chased through the very same streets by gangs of neo-Nazi skinheads shouting similar slogans."

The marriage of anti-Semitic narratives was consummated in January of last year, during a so-called Day of Rage march in Paris that was organized to protest the leadership of the French president, François Hollande. The rally drew roughly 17,000 people, mostly far-rightists but also many French Muslims.

As far as Malmo goes, that is the responsibility of Sweden to look after. If they do not protect their citizens, it is a fault of their government. And the situation is not helped by the fact that Mayor of Malmo was an antisemite by the name of Ilmar Reepalu until 2013. I have met Swedes who are very anti-semitic as well.

Blaming the left for pointing out that Nawaz, Sam Harrid, Bill Maher, and so on feed into the right's Islamophobia is misguided.

Blaming Nawaz for feeding into the right's islamophobia is stupid.
I don't think so.

To date, no one's right to speak in the US has been shut down, not even Milo's.
Maybe not by law but with academic institutions "no platforming" people of contrary views we are looking at something more like the '50s.
This is not happening. There is a myth that the academic community in the US is leftist. It is entirely false.
No doubt the far right are on the rise. Many people feel disenfranchised and ignored by political leaders who are supposed to represent them but are too busy hosting their friends from Hamas and Hezbollah.
Israel policies towards Palestinians created and continue to exacerbate a very unstable situation.

Author: Malcolm

Date: Monday, February 6th, 2017 at 12:05 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Grigoris said:

...I have no problem disregarding and marginalizing people with these views. There is no reason at all for me to take what they say seriously. Even if they have a logical or factual basis for their view (ie the fact that Greek people are struggling against poverty) their solutions and the reasoning behind their solutions is not worth pissing on. Why?
Because we have already seen where giving legitimacy to these views take us. Some of us are intelligent enough to learn from our past mistakes and sometimes we have to stop others (by force if need be) to not commit them again. Like a mother violently pulls a child away from a burning object to stop it harming itself any further.

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:59 PM

Title: Re: Hate speech is Free Speech?

Content:

madhusudan said:

evil

treehuggingoctopus said:

Not my word. Metaphysical framing does not help.

madhusudan said:

aggressive violence is self-defense

treehuggingoctopus said:

Punching someone in their face is "aggressive violence"? How then would you describe leg-breaking, face-cutting, stabbings, GBH and murder, which is what Nazi thugs have always done in Europe -- and now are doing more openly than ever, with little fear of being caught and punished?

I hate violence. But passive resistance against boneheads will only get you into hospital (if you are not unlucky, that is). You could just as well try passive resistance on the Daesh.

Malcolm wrote:

Of course, these things are always described as "crimes" and never as politically motivated violence. This is the huge problem with identifying terrorism engaged in by people of Muslim backgrounds as Islamic Terrorism. It isn't. It is political violence through and through with nothing religious about it at all. Do people use religious themes to motivate political violence? Of course they do. But we must make a hard distinction between political violence and religions. One of the reasons why people in the Obama administration refuse to use the term Radical Islamic Terrorism is that to claim that this is our enemy violates the Constitution in a way that say identifying Communist Terrorism, etc., does not. This is why also there is such a strong push on the part of the Trump Administration and the right in general to redefine Islam as a political movement rather than a religious faith. Well, allowing the right to redefine Islam as a political movement is a very slippery slope.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:56 PM

Title: Re: Dorje Dudulma in Sanskrit

Content:

tingdzin said:

Why would someone assume that a Tibetan name must be based on an "original" Sanskrit? Granted, there were narrow-minded pedants in the New Translation schools who thought that everything in Tibetan Buddhism must come from Indian sources or it was not valid, but there are plenty of examples of "back translations" from Tibetan into Sanskrit which are obviously made up, and never existed in Indic languages.

Malcolm wrote:

In general, a name like rdo rje bdud 'dul ma will be based on a list of names handed out during an initiation. Apart from this though, your point is well taken.

As to your second point, it is well taken. For example, the endless confusion about the proper translation of sgra thal gyur since it was erroneously back translated as śābdaprasaṅga in the Derge Edition of the Nyingma Gyudbum.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:53 PM

Title: Re: what is Russia up to?

Content:

dzoki said:

Anyways Russia has huge problems, so it might collapse by itself before Putin's grand plan is realized. Their economy sucks hard, there is a massive depopulation due to alcoholism, drug abuse and emigration. So unless they somehow solve these problems, Russia will slowly slide onto her knees.

Malcolm wrote:

This all depends on whether Trump lifts sanctions.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:50 PM

Title: Re: Hate speech is Free Speech?

Content:

treehuggingoctopus said:

there are indeed human actions and social phenomena which one must not tolerate at any cost.

Malcolm wrote:

Yes, this is the lesson the rise of Fascism taught us in the 1930's.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:48 PM

Title: Re: Hate speech is Free Speech?

Content:

Monlam Tharchin said:

Malcolm, people with hateful views perhaps respond to shame if they can see the error of the views, but if the motivation to stop hate is also hate and anger, nothing gets done. The conversation is shut down.

Malcolm wrote:

Some conversations are not worth having. Conversations where people are allowed justify their bigotry and hatred are not worth having. In fact, people know that being racist and sexist is wrong, which is why the right spends so much time pretending that racism and sexism are old problems we do not face anymore. Then, they uses dog whistles like "crime", "fraud," and so on to enact and continue the same racist policies, like voter id laws and so on.

Monlam Tharchin said:

It's not a matter of condoning hate speech but of putting our money where our mouth is as Buddhists and responding to ignorance and hatred with compassion.

Malcolm wrote:

Sometimes you have yell at children to prevent them from playing with fire.

Monlam Tharchin said:

Our mother beings locked in hate are bound for a hellish destination unless something changes.

Malcolm wrote:

We cannot change others, we can only change ourselves. This is the unfortunate limitation we have.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:27 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

michaelb said:

Ken Livingstone

Malcolm wrote:

We can assume you are not in the Labour Party, then. So our discussion about this is merely going reflect right/left disagreements about what is wrong with the world.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 11:22 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

michaelb said:

Three things are feeding into a fear of Islam. The actions of Islamist Jihadist groups, the reluctance of the left and liberals to tackle the issue for fear of being branded islamophobic, and the right jumping on this reluctance as some kind of proof of a grand conspiracy.

The only thing that will defuse both fear of Islam and radicalisation of Muslims is dialogue and discussion and not shutting down a person's right to speak by labelling them as a islamophobe, extremist or bigot.

Malcolm wrote:

Sorry, we simply disagree on the whether it is appropriate to target groups of people based upon their religious or political beliefs.

You apparently support the idea of surveilling people on the basis of what you imagine their beliefs to be. This is nothing more nor less than McCarthyism.

The nationalist right in Europe, the UK and the US are doing to Muslims what they did to Jews in the 1930s.

Blaming the left for pointing out that Nawaz, Sam Harris, Bill Maher, and so on feed into the right's Islamophobia is misguided.

To date, no one's right to speak in the US has been shut down, not even Milo's.

We still have a free press and libel is much harder to prove here than in the UK.

And in the UK, as in the US, far more attention needs to be paid to
<http://www.newsweek.com/2016/02/12/right-wing-extremists-militants-bigger-threat-america-isis-jihadists-422743.html>. In an article for Huffpo last week,
http://www.huffingtonpost.co.uk/waqar-ahmed/now-is-not-the-time-to-qu_b_14500532.html writes:

For over a decade communities have discussed and debated policies aimed at challenging the rise of international terrorism, often citing the need to win hearts and minds of impressionable young people, in the main this debate has focused on Muslim communities. Whilst such approaches have been discussed at length, terror attacks have continued and are constantly evolving in nature and methodology. Now we see far-right nationalist movements experiencing a steady but worrying increase in momentum, using the anxiety of people to spread fear and hate by attributing the rise in terrorism to ineffective domestic and foreign policies, particularly towards immigration and Muslims.

For practitioners working on policies to challenge radicalisation and extremism, these are developments that come as no surprise, The media focus, and community debate, on policies such as Prevent in the UK has focused on terrorism from a global violent jihadist perspective, but front-line workers up and down the country have always worked on all forms of extremism and have been dealing with a rise in referrals from far-right extremism, in fact in many parts of the country such referrals far outweigh those of an Islamist nature.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 9:49 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

First of all pairing Nawaz with Sam Harris hardly wins you points on the Islamopositive scale.

michaelb said:

That is exactly the type of lazy, stupid argumentation that has led to the death of the left and the rise of demagogues. It doesn't matter what someone thinks, the views they hold or the positions they put forward. The person they are talking to, who they are standing next to, who they are "sharing a platform with" tells you enough to totally disregard whatever they say, then go back to watching MSNBC or Fox News or Keith Olberman or Infowars, etc.

The article you posted was a turgid example of this kind of stupidity where the writer chose to slur as many people as possible as bigots and then extended that to anyone that ever had anything to do with them. Absolutely idiotic. Judge people's views according to logic and evidence not according to who they talk to.

If anyone had spent any time at all reading or listening to the views of Maajid Nawaz they would see that labelling him and anti-Islam extremist is totally stupid beyond belief. Utterly ignorant and worthy of derision.

Malcolm wrote:

I have both read and listened to Nawaz. You know, the guy who supported the idea of the British Gvt. spying on British Muslims back in 2009. The intolerance of the New Atheists with respect to Islam is a best troubling. I watch Bill Maher, but when it comes to Islam, he is a total jerk.

Nawaz has also used <https://www.theguardian.com/uk/2010/aug/04/quilliam-foundation-list-alleged-extremism%22> in his work. Thus it is not surprising after all this time he would wind up on a list at SPLC. The fact is that Nawaz and the Quilliam Foundation are feeding into Islamophobic hysteria.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 1:14 PM

Title: Re: Hate speech is Free Speech?

Content:

Monlam Tharchin said:

when one person calls another a bigot, the conversation is over between them.

Malcolm wrote:

Unfortunately, the right is demanding the privilege of being able to use hate speech with impunity.

Calling someone a bigot because they espouse bigoted views is not hate speech. Bigots generally only respond to shame, not to reason. It is the one thing that has kept them on the fringes of our society. But to give in to the right's demand for the privilege of being able to use hate speech with impunity simply goes too far. There are well established limits to free speech, and hate speech is not protected speech in this country nor should it ever be.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 12:27 PM

Title: Re: Tri Ralpachen

Content:

Losal Samten said:

On this topic Minister Gar is also said to have had relations with Princess Wengchen whilst he was delivering her to Songtsan.

Malcolm wrote:

Yes, it was why their journey was so long delayed. The Chinese have actually turned their side of the story into a national myth proving the Chinese claim to Tibet.

Lobsang Chojor said:

Not to go to far off topic but how have they done this?

Malcolm wrote:

State sponsored operas, movies, the whole 9 yards.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 12:25 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

For this reason, I cannot understand why anyone should be complaining about the left in the west. The left for now is in defeat.

kirtu said:

Correction: the left in the United States can be seen as in defeat (although there was not a real left in the United States since at least the 1950's - the moderate conservative establishment Democrats are not a left).

Malcolm wrote:

The American Left ceased to resemble in any way the European Left after the war. The American Left, since the 1960's has not been entrenched in class issues, it has been mainly concerned with social justice and environmental issues. It is temporarily in a state of defeat and reorganization.

kirtu said:

However in Canada and much of Western Europe it is okay, still. France? Not so much, at least not for one election cycle. Nonetheless practically no where will the social democratic state be rolled back. Except backward, conservative UK perhaps. And it *IS* possible that the Dutch will take a slight step back but I doubt it.

Malcolm wrote:

All of Europe is in revolt against the EU. I think it is only gives advantages to Russia.

kirtu said:

OTOH the commitment to the defense of civil liberties world wide has taken a beating because of the mishandling of the current world wide refugee crisis. Basically only Canada, Germany, Belgium, Luxembourg and Switzerland are assisting people fleeing war zones and each of those countries has their own limits and the policies are variously under some fire there too.

Malcolm wrote:

The problem is so much worse that anyone is willing to admit. There were 60 million refugees or displaced people last year. Half the Syrian population, 10,000 million, have been displaced and are refugees. This is worse than the total number of refugees during WWII. Large populations of Europeans and Americans both have voiced outright Eurocentric Xenophobia, and the US has the worst case of the disease right now. Hands down, I admit that. We are heading down to the road to full scale fascism.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 12:13 PM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

Malcolm wrote:

The left for now is in defeat.

tingdzin said:

And they will continue to remain so until they come up with real responses to the right's appeal, instead of just preaching to their own self-righteous choir. I despise the new fascists, but I'm also really sick of political correctness. Left-wing censorship is a reality, and to deny this only gives the fascists more ammunition.

Malcolm wrote:

Please — the media, and public opinion has been shifted to the right for decades by well -organized and efficient conservative think tanks. It was they after all who gave us Obamacare, for which now the left bears the blame. Neat trick. I at least can remember Walter Cronkite and the high quality of journalism in this country. It still exists, though under assault from by the social conservatives for decades. If people are not discriminating they will come to an irrational distrust of the press, from whom ironically they gain all their information with which they distrust the press.

Insisting that minorities be granted the simple dignity of not being subjected to racist and discriminatory words and deeds is not politically correct. It is simply correct.

People become angry about what they term "political correctness" because they feel unfairly judged for their racist and sexist instincts. Too bad.

The left may be down and out for the time being, but this is not a permanent state of affairs.

But if we permit our capitalist culture to destroy world civilization due to our own greed and jealousy, one hopes there will still be people left over to pick up the pieces and start again. If not, I hope that life on earth continues to evolve in all its beauty, even if no humans remain to enjoy it.

Finally, shouting down someone like Milo is hardly a sin. I suspect it is in fact a virtue.

P.S. Some asshole from Michigan yesterday suggested that the way to deal with the campus protests was to have another Kent State. Threatening to shoot students is really not an appropriate way to deal with political correctness on college campuses. A much more troubling phenomena than political correctness on campuses is allowing college campus deans to adjudicate rape cases to keep them out of the course system.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 9:43 AM

Title: Re: Tri Ralpachen

Content:

Karma Jinpa said:

Iso read that he wrongfully put one of his ministers to death, killing off a main ally for the Buddhist cause based on rumors of him sleeping with the queen.

tingdzin said:

The "sleeping with the queen" theme also appears in some Chospa accounts of Vairocana's life, as you are probably aware.

Losal Samten said:

On this topic Minister Gar is also said to have had relations with Princess Wengchen whilst he was delivering her to Songtsan.

Malcolm wrote:

Yes, it was why their journey was so long delayed. The Chinese have actually turned their side of the story into a national myth proving the Chinese claim to Tibet.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 9:40 AM

Title: Re: Maajid Nawaz's response to SPLC's list

Content:

michaelb said:

In this way the left is no longer liberal as it uses censorship every bit as much as dictatorships on the right.

Malcolm wrote:

First of all pairing Nawaz with Sam Harris hardly wins you points on the Islamopositive scale.

Second of all, Islamophobia, homophobia and so on are social diseases, and like all diseases, they should be eradicated.

I submit to you that at present the West is far more in danger of falling victim to Fascism than it is in danger of being attacked by a few deluded people raised in Muslim families who are driven by a mistaken world view.

For this reason, I cannot understand why anyone should be complaining about the left in the west. The left for now is in defeat.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 6:09 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

I don't think you've understood. That which people call Dharmakaya is the ultimate nature of a Buddha's mind. This is permanent.

Are you saying that Buddhas don't have mind? In which case they cannot be objects of refuge because they cannot emanate, cannot teach, cannot bless the minds of sentient beings because they cannot function.

Malcolm wrote:

You've just claimed that the dharmakāya is conditioned and relative. Even your terminology is strange. There are no terms in any Indian text that correspond to "Wisdom Truth Body and the Nature Truth Body." The term ye shes chos kyi sku is indeed a term found in Gelugpa exegesis. But it is not found outside your school. Therefore, you cannot expect anyone to accede to your presentation outside of your coreligionists.

Tsongkhapafan said:

Well, that's great then - we can agree to disagree. I'm not expecting anyone to accede to anything; in fact arguing about views is a bit pointless really.

Malcolm wrote:

The point is that you keep on presenting the path in your tradition as if it is somehow universal and more valid. For example, in Sakya, they do not use the terminology at all. For Sakyapas, as indeed for Nyingma and Kagyu as well, with respect to the "nature body" aka svabhākaya, in Vajrayāna practice is simply the fact that the three kāyas are an inseparable unity, while in the sūtra presentation it is generally understood to be synonym of the dharmakāya. Your presentation is an adaptation of Haribhadra's interpretation of the svabhāvakakāya to Vajrayāna, but I am not really certain it is appropriate to mix up sūtra and tantra in this way.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 5:52 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

No, because an actual true cessation is the emptiness of a mind that has attained a final cessation of any fault. It's an emptiness not a mind so it is permanent and unconditioned.

The ultimate true cessation is the emptiness of a mind that has permanently abandoned the very subtle obstructions to omniscience. This emptiness is called the Nature Truth Body. Because the two truths are the same nature, the Wisdom Truth Body and the Nature Truth Body are one entity. the Wisdom Truth Body is a functioning thing and its emptiness is the Nature Truth Body.

Malcolm wrote:

This does not escape the inevitable consequence that you are claiming the dharmakāya is conditioned and relative. This contradicts both sūtra and tantra.

Tsongkhapafan said:

I don't think you've understood. That which people call Dharmakaya is the ultimate nature of a Buddha's mind. This is permanent.

Are you saying that Buddhas don't have mind? In which case they cannot be objects of refuge because they cannot emanate, cannot teach, cannot bless the minds of sentient beings because they cannot function.

Malcolm wrote:

You've just claimed that the dharmakāya is conditioned and relative. Even your terminology is strange. There are no terms in any Indian text that correspond to "Wisdom Truth Body and the Nature Truth Body." The term ye shes chos kyi sku is indeed a term found in Gelugpa exegesis. But it is not found outside your school. Therefore, you cannot expect anyone to accede to your presentation outside of your coreligionists.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 5:08 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

Yes, it's a conventional truth and when it is completely purified it becomes the Wisdom Truth Body of a Buddha.

Malcolm wrote:

Which makes dharmakāya relative and conditioned, whoops!

Tsongkhapafan said:

No, because an actual true cessation is the emptiness of a mind that has attained a final cessation of any fault. It's an emptiness not a mind so it is permanent and

unconditioned.

The ultimate true cessation is the emptiness of a mind that has permanently abandoned the very subtle obstructions to omniscience. This emptiness is called the Nature Truth Body. Because the two truths are the same nature, the Wisdom Truth Body and the Nature Truth Body are one entity. the Wisdom Truth Body is a functioning thing and its emptiness is the Nature Truth Body.

Malcolm wrote:

This does not escape the inevitable consequence that you are claiming the dharmakāya is conditioned and relative. This contradicts both sūtra and tantra.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 4:21 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

Thanks

conebeckham said:

You're welcome.

So, is this subtle clear light mind a potential? An existent? A "conventional truth?"

Tsongkhapafan said:

Yes, it's a conventional truth and when it is completely purified it becomes the Wisdom Truth Body of a Buddha.

Malcolm wrote:

Which makes dharmakāya relative and conditioned, whoops!

Author: Malcolm

Date: Sunday, February 5th, 2017 at 3:27 AM

Title: Re: Primordial Buddha: A Reprise

Content:

conebeckham said:

As Malcolm noted, Milarepa practiced Varahi and Samvara. When asked by a disciple what his yidam was, his reply was that he relied on "the little red one." That's not just a reference to Vajravarahi.

Mila's practice is hard to fathom, but he was a practitioner of the Six Yogas of Naropa, and especially of Tummo. When we Kagyupas speak of Mahamudra, we mean something different, though our Mahamudra can, and ideally should, encompass the

two stages as well. My tradition includes the instructions of the Karma Kagyu, which includes Dzogchen and Mahamudra, and of the Shangpa Kagyu, which has its tradition of "Clear Light Mahamudra" that is quite different in some respects. But I don't want to talk about techniques, etc., here or in public, in general. My questions were directed at the nature of this "very subtle mind," and its relationship to Buddha Nature, and to, perhaps, "primordial Buddha." In a sense, all practice, including the Six Yogas practices of Clear Light, which are actually "night-time" practices, and the main yogas of Tummo and Illusory Body, are means to recognize the Nature of Mind, and not merely a direct cognition of emptiness, though that is one aspect of the experience as I understand it.

Tsongkhapa said:

Thanks

conebeckham said:

You're welcome.

So, is this subtle clear light mind a potential? An existent? A "conventional truth?"

Malcolm wrote:

It is conventional and relative. It takes ultimate clear light as its object, according to the Gelug presentation.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 1:58 AM

Title: Re: Hate speech is Free Speech?

Content:

Malcolm wrote:

This is what the right would like you to believe. They are wrong. Also, no jobs are coming back. This is a total fantasy. It's a bait and switch. Promise jobs, and when none are forthcoming, blame [x].

Queequeg said:

Infrastructure jobs are in play. It's short sighted, but it will win elections and that's what matters.

Malcolm wrote:

If you believe this, I have a bridge for sale. The point is that Trump is claiming to bring back manufacturing jobs, but the white working class (defined by absence of a college education) is not qualified for these jobs since they require college level education in STEM subjects.

Queequeg said:

Their followers are not the issue. The issue is working class who flipped for Trump. If

they don't flip, Trump doesn't win.

Malcolm wrote:

This analysis is wrong. First, the working class did not "flip" for trump. Most Trump voters are in the \$75,000+ salary range and white. The working class in this country is predominantly black and latino. They did not vote for Trump. Some white working class voters did,

Second, Trump lost the election not just by 2.8 million votes that went to Clinton. He also lost the 6 million votes that went for Johnson and Stein.

This means that while he won the electoral college, (by barely 300,000 votes) he very badly lost the popular vote.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 1:45 AM

Title: Re: "Winds"

Content:

Karma Jinpa said:

"Winds" is a literal English translation of lüŋg (rlung), the Tibetan translation of Sanskrit prāṇa, which you're probably more familiar with through the equivalent Chinese term <https://en.wikipedia.org/wiki/Qi>.

.

Malcolm wrote:

No. rlung is a translation of vāyu; srog 'dzin is a translation of prāṇa. Hence we have the prāṇavāyu or srog 'dzin rlung.

Coëmgenu said:

I hear Buddhists who I assume come from a Tibetan tradition talk about "wind/winds" a lot, generally in relation to the mind, I think.

What are "winds"?

Malcolm wrote:

Vāyu is a concept common to Ayurveda, Tibetan Medicine, and both Buddhist and Hindu yogic traditions. In Buddhist Tantra, vāyu is the material basis for the mind, its steed if you will, which carries the mind about the body. Further, various vāyus are responsible for all of the body's functions including digestion, movement, speaking, circulation, sense perception and so on. The nature of the the vāyus is the element of air.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 12:39 AM

Title: Re: Hate speech is Free Speech?

Content:

Queequeg said:

Progressives and Dems don't seem to get this, and instead they're coalescing around identity issues, rather than the stuff that is going to make a difference politically in the coming interim elections - "the economy, stupid." Jobs in flyover country is what will resonate. Not lamenting over immigration - as problematic as the recent executive orders have been. That fight is a loser and will only reinforce the disconnect between the coasts and the middle of the country.

Identity politics plays into Trump/Bannon's playbook. Its Lucy pulling the football.

Malcolm wrote:

This is what the right would like you to believe. They are wrong. Also, no jobs are coming back. This is a total fantasy. It's a bait and switch. Promise jobs, and when none are forthcoming, blame [x].

Queequeg said:

Bannon is an economic nationalist. "America First" is him. He's fighting the fight that matters. He's building a coalition in part of the underemployed workers who used to make up the middle class. These are the people who voted for Obama in the past two elections, but flipped this time because Clinton never even bothered to try and speak to them. If Trump gets the infrastructure programs going and gets these people employed, the Dems are going to lose them for a generation.

Bannon also uses a modified Southern Strategy, appealing to voters in the South and other rural areas where whites feel like they're on the defensive. What is distressing about this is that the northern blue collar guys who flipped for Trump will start internalizing the Trump minority defamation.

Malcolm wrote:

Bannon and Trump are fascists. Fascism is always more popular after a major economic downturn. Their followers are fascists also. They would like it very much if Trump suspended the constitution. They are not even pretending anymore. Just go check the comments at Brietbart.

There is only one appropriate political response to fascism and fascists — opposition, resistance, organization.

Author: Malcolm

Date: Sunday, February 5th, 2017 at 12:16 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapa said:

Milarepa received his realisations through the practice of Hevajra as his Guru Marpa did.

Malcolm wrote:

No, Milarepa's main practice was Cakrasamvara/Vajrayogini.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 10:29 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

The very subtle mind of clear light and its mounted wind that cannot be accessed by a gross mind and cannot be purified except through completion stage meditation, which depends upon generation stage meditation, which depends on the three principal aspects of the path as explained in Buddha's Sutra teachings.

Malcolm wrote:

Nice little box you have constructed for yourself.

Tsongkhapafan said:

Actually, Buddha constructed it. It's called a spiritual path.

Malcolm wrote:

The box is your dogmatism, your assertion that there is only your way or the highway and your negating the legitimacy of other paths, which you do constantly in a very uninformed manner, worthy of any fundamentalist.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 9:53 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

Just understanding that you have natural purity is no method. There has to be a basis, a path and a result.

conebeckham said:

. What's the basis, then?

Tsongkhapafan said:

The very subtle mind of clear light and its mounted wind that cannot be accessed by a gross mind and cannot be purified except through completion stage meditation, which depends upon generation stage meditation, which depends on the three principal aspects of the path as explained in Buddha's Sutra teachings.

Malcolm wrote:
Nice little box you have constructed for yourself.

Author: Malcolm
Date: Saturday, February 4th, 2017 at 9:21 PM
Title: Re: Tri Ralpachen
Content:

Malcolm wrote:
The answer is that Ralpachen did not have much of a story with Guru Rinpoche. So he was important mainly for his activities in sponsoring translations for 21 years. A large number of texts were translated and edited during this period providing the basis for the Dharma in Tibet.

Karma Jinpa said:
A salient point. It's not as exciting (especially to the Tibetan people) without the Second Buddha from Oddiyana, admittedly.

Songtsen Gampo didn't have contact with him either, but he had the acclaim of being the first Dharma King, with him seen as Tibet's patron deity Chenrezik and his two princess-brides being Tara and Bhrikuti Devi (which later became White Tara and Green Tara).

Would you agree, though, Malcolm, that Ralpachen's role was crucial in establishing the Dharma in Tibet? Perhaps it isn't as sexy as building the Jokhang or inviting Guru Rinpoche, but he sure had a lot of temples built, and got some major portions of the canon translated from Sanskrit to Tibetan.

Do we have records of who he invited to do the translations, and what they translated? That would be interesting to know, and any sources would be much appreciated.

Malcolm wrote:
Van Schaiks' book, Tibet, a History, paints a rather unfavorable picture of Ralpachen, describing him as weak, mentally unstable, and ineffective as a ruler.

M

Author: Malcolm
Date: Saturday, February 4th, 2017 at 10:27 AM
Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta
Content:

Vidyavajra said:
Is it correct to say that it has not given any good results, though? How about Milarepa and countless others?

Malcolm wrote:

Milarepa did not abandon anything. He was already free. He realized that. The how doesn't matter much.

Vidyavajra said:

Milarepa's songs...

Malcolm wrote:

...are quite often not by him at all.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 10:14 AM

Title: Re: Tri Ralpachen

Content:

javier.espinoza.t said:

oh you are doing research mm

Karma Jinpa said:

Not really doing serious research in the academic sense. It just struck me as odd is all, and I'm curious to find out the reasons behind it. That said, I have seen mention of the Three (or sometimes Four) Great Dharma Kings of Tibet since starting this thread.

Still puzzles me why Ralpachen doesn't get more recognition and credit, though Tingdzin may have a lead on that it seems.

Malcolm wrote:

The answer is that Ralpachen did not have much of a story with Guru Rinpoche. So he was important mainly for his activities in sponsoring translations for 21 years. A large number of texts were translated and edited during this period providing the basis for the Dharma in Tibet.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 10:06 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vidyavajra said:

Is it correct to say that it has not given any good results, though? How about Milarepa and countless others?

Malcolm wrote:

Milarepa did not abandon anything. He was already free. He realized that. The how doesn't matter much.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 9:43 AM

Title: Re: Non-Duality in Dzogchen vs Advaita Vedanta

Content:

Vidyavajra said:

I haven't read through most of this thread, so might be missing something. But have there been any noteworthy records of dialogues between masters of Dzogchen and Advaita Vedanta that might be shared? I think that would be much more interesting than reading only the views of Buddhists, some of whom do not know Vedanta in any great depth.

dzogchungpa said:

Well, I think the expression "Advaita Vedanta" gets used carelessly here sometimes, but if you are willing to accept H. W. L. Poonja, AKA Papaji, as an example of a master of Advaita Vedanta then there is a discussion between him and Chokyi Nyima Rinpoche in this book:

<http://davidgodman.org/gen2/p/books/godman.papaji-interviews.html>

I can't seem to remember if I have read it or not.

papaji said:

never advise anyone to renounce the world. This is not the way to get enlightenment. It has been tried both in the West and the East for thousands of years, but it has not given any good results. My advice is different. I simply say, 'Keep quiet. Stay wherever you are. Don't reject your worldly activities. Simply keep quiet for a single second and see what happens.'

Malcolm wrote:

This is good advice.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 4:02 AM

Title: Re: Hate speech is Free Speech?

Content:

Grigoris said:

Consider the fact that you now consider CNN liberal

Malcolm wrote:

I don't consider them liberal. They are not. They are center-right.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 3:32 AM

Title: Re: Hate speech is Free Speech?

Content:

madhusudan said:

The link in the OP was from CNN, far from a trusted news source.

Malcolm wrote:

Hahaha, CNN is awesome merely for the fact that they pissed off the Trump administration so much that the Trump admin has declared war on them.

Queequeg said:

When that is the standard of awesomeness, we're living in some pathetic times.

Malcolm wrote:

Anything that makes Trump angry is awesome.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 3:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Pema Yolo said:

Have gave the lung in sections as he went throughout the retreat, but then gave the full lung yesterday as requested by some of the webcast attendees. If you watched all of the teachings you should have the full lung I believe.

Leif said:

Is lung necessary to practice rushen or parts of it, or will having transmission suffice.

I could only attend parts of teachings on most days, and only attended the last day completely, thus I'm sure I didn't receive the lung for rushen (just all the lungs transmitted on the last day).

Malcolm wrote:

In general the requirement for practicing rushan is just direct introduction, you don't need a lung to practice rushan.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 2:48 AM

Title: Re: Hate speech is Free Speech?

Content:

madhusudan said:

The link in the OP was from CNN, far from a trusted news source.

Malcolm wrote:

Hahaha, CNN is awesome merely for the fact that they pissed off the Trump administration so much that the Trump admin has declared war on them.

Author: Malcolm

Date: Saturday, February 4th, 2017 at 12:09 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

No, this is an mistaken point of view. Water is always pure. This is why when it is allowed to be still, any turbidity settles naturally and all that remains is limpid water. This is the meaning of the Buddha's statement, "Monks, the mind is luminous and afflictions roll in; monks, the mind is luminous and afflictions roll out." Afflictions are not part of the nature of the mind. If they were, the mind could never be pure.

Tsongkhapafan said:

It's actually mistaken to say that muddy water is pure. Of course dirt is not the nature of water because then water could never be pure - yet water with dirt in it is dirty water; how can you say it is pure?

Malcolm wrote:

When you leave muddied water alone, the mud settles, having never affected the water.

Tsongkhapafan said:

Yet the mind is contaminated by afflictions and failing to uncontaminate it will not lead to Buddhahood. Simply believing in the 'natural purity' of water will not liberate it from its muddy state. You cannot be introduced to the natural purity of something that is adventitiously impure.

Malcolm wrote:

Even the afflictions of the mind are naturally pure.

Author: Malcolm

Date: Friday, February 3rd, 2017 at 3:09 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

If you have dirty water, you have water that has the potential to be pure. It's not the same thing as pure water.

Malcolm wrote:

No, this is an mistaken point of view. Water is always pure. This is why when it is allowed to be still, any turbidity settles naturally and all that remains is limpid water. This is the meaning of the Buddha's statement, "Monks, the mind is luminous and afflictions roll in; monks, the mind is luminous and afflictions roll out." Afflictions are not part of the nature of the mind. If they were, the mind could never be pure.

Tsongkhapafan said:

Similarly, if you have a defiled mind, it's not the same as an undefiled mind. We cannot say that the mind before attaining Buddhahood at the mind at the time of Buddhahood are the same.

Malcolm wrote:

They are exactly the same. The only difference is context. For example, when one is in a dark room one cannot see anything, even though one has eyes which are healthy. But when light is added to that room, one can see everything automatically without needing any training at all. But nothing about one's eyes has changed at all. They are the same in both cases.

Tsongkhapafan said:

If sentient beings are Buddhas they do not need to do anything - there are no obscurations, no suffering, no need for a path and no result needed.

Malcolm wrote:

The only thing sentient beings need to do is recognize their own state. Beyond that there is nothing they need to do.

Tsongkhapafan said:

Clearly, this is incorrect; if it were true, Buddhism would be unnecessary.

Malcolm wrote:

Buddhism is necessary because sentient beings become convinced they have problems, but those problems are not real. For as long as sentient beings suffer from the delusion they are not awake, for that long they will seek paths and stages and create karma. But the solution to this is really not so complicated as lower vehicles make it out to be. Sentient beings can be introduced to their own state of buddhahood directly, even when they are under the power of afflictions. This method is called "direct introduction."

Tsongkhapafan said:

On the other hand, If sentient beings are Buddhas with obscurations, they aren't Buddhas! We can, however, say that sentient beings are potential Buddhas. They have the potential for purity just as dirty water has the potential to be pure water if the dirt is removed.

Malcolm wrote:

As above, water is already pure. It cannot be contaminated by mud. Likewise, the mind is already pure, it cannot be contaminated by afflictions.

Author: Malcolm

Date: Friday, February 3rd, 2017 at 2:57 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

Is the Tantra of the Great Array one of the Nyingma Tantras in the Kangyur?

Malcolm wrote:

No, but the absence of a text in the bka' 'gyur is no indication of invalidity. For example, there are many protector tantras, for example, the Shasanapatti tantra, which are not in the bka' 'gyur.

Tsongkhapafan said:

I see, so what is the undisputed word of Buddha? How can it be proved?

Malcolm wrote:

It is not something that can be proven. For example, there is the famous Tara Tantra. It exists in the bka' 'gyur, yet it, along with a number of other "gsar ma" tantras of the Kriya Tantra are not accepted by Ngorchen Kunga Zangpo.

One cannot prove any text to be spoken by the Buddha. This is why, when challenged over the doctrine of the bardo, Vasubandhu simply states, "merely because you do not read it does not mean it is invalid." This is his response to the charge that this or that text is not Buddhavacana.

This is why my response to you is that merely because you do not read this or that text, does not invalidate it. Moreover, just as Nāgārjuna warned Hinayanists who criticized Mahāyāna it was better oif they merely put it aside without criticizing it, likewise too, you would be better off putting Dzogchen aside without criticizing it.

As for obscurations, they are not real, substantial things that need to removed, like a stain from clothes. As the famous Haribhadra points out, when one achieves buddhahood, one understands one was never deluded all along. As Maitreyanath states, "Nothing here to add, nothing here to remove."

Author: Malcolm

Date: Friday, February 3rd, 2017 at 2:26 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Minobu said:

ok so why do you use Sakyamuni Buddha and say that he stated stuff in the Tantra of the Great Array (bkod pa chen po rgyud)

how is that possible? teach me like i am a total moron. which maybe i am...I have no

sense of false pride when it come to humbling myself to learn one thing in Buddhism....

Was it Garab Dorje that first put to pen Tantra of the Great Array (bkod pa chen po rgyud)...who put it to pen.

i just want to know, how the prediction got into Buddhism .

Malcolm wrote:

The same way the Lotus Sūtra got into Buddhism, it was taught by the Buddha.

Tsongkhapafan said:

Is the Tantra of the Great Array one of the Nyingma Tantras in the Kangyur?

Malcolm wrote:

No, but the absence of a text in the bka' 'gyur is no indication of invalidity. For example, there are many protector tantras, for example, the Shasanapatti tantra, which are not in the bka' 'gyur.

Author: Malcolm

Date: Friday, February 3rd, 2017 at 2:02 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Minobu said:

i want to know when this was introduced to our history

Malcolm wrote:

Śākyamuni Buddha, in the Tantra of the Great Array (bkod pa chen po rgyud), stated that Garab Dorje would appear 360 years after his parinirvana. When Garab Dorje was 32 years old, he began teaching all the Dzogchen tantras, in addition to various tantric cycles such as Yamantaka and so on. He did not just teach Dzogchen.

Minobu said:

ok so why do you use Sakyamuni Buddha and say that he stated stuff in the Tantra of the Great Array (bkod pa chen po rgyud)

how is that possible? teach me like i am a total moron. which maybe i am...I have no sense of false pride when it come to humbling myself to learn one thing in Buddhism....

Was it Garab Dorje that first put to pen Tantra of the Great Array (bkod pa chen po rgyud)...who put it to pen.

i just want to know, how the prediction got into Buddhism .

Malcolm wrote:

The same way the Lotus Sūtra got into Buddhism, it was taught by the Buddha.

Author: Malcolm

Date: Friday, February 3rd, 2017 at 1:26 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Minobu said:

The Realms and Transformations of Sound Tantra,
i want to know when this was introduced to our history

Malcolm wrote:

Śākyamuni Buddha, in the Tantra of the Great Array (bkod pa chen po rgyud), stated that Garab Dorje would appear 360 years after his parinirvana. When Garab Dorje was 32 years old, he began teaching all the Dzogchen tantras, in addition to various tantric cycles such as Yamantaka and so on. He did not just teach Dzogchen.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 11:54 PM

Title: Re: Recognizing rigpa

Content:

cephheidvariable said:

\Would it be considered, "stealing teachings" if I were to reach out to the DC and maybe attend a webcast after already haven received lung in a different tradition?:

Malcolm wrote:

Nope. It is perfectly fine.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 11:46 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

Malcolm says that sentient beings are already Buddhas...

Malcolm wrote:

No, the Buddha said this in The Questions of Kāśyapa:

"If sentient beings are buddhas by nature, just what is the difference between buddhas and sentient beings?

‘They both differ not in nature, but differ by virtue of realization and non-realization.’

The Hevajra Tantra states:

Sentient beings are buddhas,

but they are temporarily obscured by taints—

when removed, they are buddhas.

This is why sentient beings do not need a prediction for buddhahood. The anuyoga tantra, Sarvatathāgata-citta-jñāna-guhyārtha-garbha-vyūha-vajra-tantra-siddhi-yogāgama-samāja-sarvavidyāsūtra-mahāyānābhisamaya-dharmaparyāya-vivvyūha-nāma-sūtra, states:

With respect to seeing or not seeing
natural, primordial buddhahood—
that is not seen in inferior conditions,
it is seen in superior conditions.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 10:47 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

jlhundrup said:

Dear all, Today Rinpoche has given the transmission and a slight explanation of the chod practice of Jigme Lingpa: "The Sound of Dakini Laughter". Is enough with this lung to be able to practice it? No need any initiation? And also, there is a book translated by Tony Duff titled: "Longchen Nyingthig Chod Practice Sound of Dakini Laughter". After receiving this transmission, is it possible to read it? Thanks and forgive the questions, I'm a newbie. Thank you.

Malcolm wrote:

The lung is enough. You can find Jigme Lingpa's chod on the webcast website if you poke around in the files section.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 10:42 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

There is no contradiction at all between being a practitioner of Hevajra and being a practitioner of Dzogchen. Dzogchen is the meaning of the Hevajra Tantra, as it is of all tantras.

Tsongkhapafan said:

Um, so you say It's funny how Buddha Vajradhara didn't mention Dzogchen as being the meaning of all the Tantras.

Malcolm wrote:

Why sure he did, here are Buddha Vajradhāras precise words:

Because the lion roars, the other predators are shocked and frightened.

The nomenclature of the Great Perfection shocks all in the lower vehicles.

The meaning of Ati, the unparalleled Great Perfection,
is the most distilled secret of all the buddhas,
the location of the supreme Dharma, and the mind of all buddhas.

Tsongkhapa said:

It is also clear cut that Atisha wrote a wonderful little text on Dzogchen view, meditation and conduct which is preserved today in all versions of the bstan 'gyur. You may find it inconvenient that this is so (just as you find it inconvenient that a wonderful text on Dzogchen exists in all editions of Tsongkhapa's collected works, in the first volume), but it exists.

Malcolm wrote:

As I said, he didn't write it and everything you say is a matter of interpretation[/quote]

Yes, in fact Tsongkhapa wrote the text down in his own hand and preserved it among his writings. Your obstinance in resisting this fact is as entertaining as Trump's denial that he lost the popular vote.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 10:25 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Monlam Tharchin said:

He explains principle object of refuge for Mahāyānis is the dharmakāya.

A side question for Malcolm.

For instance when I take refuge in the Sangha, I try to visualize like a sea of teachers, bodhisattvas, and so on before me while bowing.

But the Dharmakaya isn't a specific form I thought, so what does taking refuge in it "look like" in practice?

Malcolm wrote:

When you take refuge in any buddha, you are taking refuge in the dharmakāya.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 10:32 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

1. The prediction does matter... because its actually one of the steps to becoming a Buddha.

Malcolm wrote:

The prediction does not matter. No one predicted Buddha Samantabhadra. Buddha Samantabhadra merely recognized his own state and woke up without traveling a path or taking any steps. Sentient beings do not need a prediction for buddhahood. They're already buddhas.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 6:33 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

I have no comment about other "variegated" nirmanakayas.

Malcolm wrote:

This is standard Mahāyāna doctrine. One supreme nirmanakāya at a time, all other nirmanakāya buddhas during the dispensation of a supreme nirmanakāya are considered variegated in that they do not display all the major and minor marks, and can appear in any form at all, even as a bridge for example.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 6:30 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

The various vows the various Buddhas extend to us here in the Saha world aside, Shakyamuni is our "original" teacher in this world.

Malcolm wrote:

This is not at all true. Śākyamūni is the fourth or seventh teacher in this world, depending on how you count it. Prior to him there was 1) Vipāśyin, 2) Śikhin, 3) Viśvabhū, 4) Krakucchanda, 5) Kanakamuni, 6) Kaśyapa and then 7) Śākyamuni. After the latter, 8) Maitreya Buddha will arrive.

Apart from these seven supreme nirmanāyās, there are infinite variegated nirmanakāyas like Padmsambhava, Garab Dorje, etc.

Clinging to Śākyamuni is a mistake.

Tsongkhapafan said:

Wow, reinventing history as well? Buddha Shakyamuni is the fourth Buddha of the Fortunate Aeon and Krakucchanda is the first - where did these others come from?

Malcolm wrote:

This list of seven buddhas comes from our Vinaya, the Mulasarvastivada Vinaya. It may

also be found here:

<http://www.accesstoinight.org/tipitaka/dn/dn.32.0.piya.html>

http://tipitaka.wikia.com/wiki/Maha-padana_Sutta

Tsongkhapafan said:

And Buddha Shakyamuni is indeed the original Teacher of Buddhism in this world in this age and the principal object of refuge for all Buddhists. Without him, there's no Buddhism for us - no need to cling, it's a fact.

Malcolm wrote:

Śākyamuni is not the original Buddha of this world and this eon. If you count via the Bhadrakalpa Sūtra, he is the fourth of 1002.

Secondly, a nirmanakāya is never the principle object of refuge, as Maitreyanatha explains in the Uttaratantra. He explains principle object of refuge for Mahāyānis is the dharmakāya.

Tsongkhapafan, you should really learn to ask questions first, instead of issuing hotheaded statements that are easily corrected and merely show that you are not well-studied.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 5:37 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

The various vows the various Buddhas extend to us here in the Saha world aside, Shakyamuni is our "original" teacher in this world.

Malcolm wrote:

This is not at all true. Śākyamūni is the fourth or seventh teacher in this world, depending on how you count it. Prior to him there was 1) Vipasyin, 2) Śikhin, 3) Viśvabhū, 4) Krakucchanda, 5) Kanakamuni, 6) Kaśyapa and then 7) Śākyamuni. After the latter, 8) Maitreya Buddha will arrive.

Apart from these seven supreme nirmanāyās, there are infinite variegated nirmanakāyas like Padmasambhava, Garab Dorje, etc.

Clinging to Śākyamuni is a mistake.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 5:32 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

It is very solid.

Grigoris said:

Only if you believe it...

Malcolm wrote:

Sure, that is the whole point. People make irrational claims based on books all the time.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 5:08 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

Since when did you decide to follow text critical academic Buddhist history?

Grigoris said:

I didn't, but the textual justification is not all that solid, is it now?

Malcolm wrote:

It is very solid.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 5:06 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Tsongkhapafan said:

The inclusion of the Nyingma Tantras in some editions of the Kangyur has been a subject of some debate in the past but we're all free to decide what we regard as canonical. I'm still mystified as to how a teaching by Buddha Krakuchchanda could exist today.

Malcolm wrote:

By the time the bka' 'gyur was compiled by Buton Rinchen Drup, this debate had been stilled.

Tsongkhapafan said:

I'm still mystified as to how a teaching by Buddha Krakuchchanda could exist today.

Malcolm wrote:

I guess you will be surprised to learn that the teaching "Avoid negative deeds, engage in positive deeds, observe your mind — this is the teaching of the Buddha" are actually the words of Buddha Krakucchanda preserved in the Vinaya.

There is nothing mystifying about it. Since the mind of all buddhas are the same, they all have access to all Dharma that has ever been taught by any buddha anywhere at anytime.

Tsongkhapa said:

As for Atisha, this matter is far more clear cut: he was a practitioner of Highest Yoga Tantra, in particular Hevajra Tantra.

Thanks for your reply.

Malcolm wrote:

There is no contradiction at all between being a practitioner of Hevajra and being a practitioner of Dzogchen. Dzogchen is the meaning of the Hevajra Tantra, as it is of all tantras.

It is also clear cut that Atisha wrote a wonderful little text on Dzogchen view, meditation and conduct which is preserved today in all versions of the bstan 'gyur. You may find it inconvenient that this is so (just as you find it inconvenient that a wonderful text on Dzogchen exists in all editions of Tsongkhapa's collected works, in the first volume), but it exists.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 3:47 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Minobu said:

Not to disparage Dzogchen in any way...but as a reference to actual predictions by Lord Buddha Sakyamuni.

Malcolm wrote:

As I said, the prediction of Śākyamuni Buddha and Garab Dorje are both in the Realms and Transformations of Sound Tantra, which was taught by the teacher Sublime Appearance (snang ba dam pa) in the first eon when life spans were measureless.

Minobu said:

If it is in some Sadhana made up by a guy and using Lord Sakyammuni's name as the source of the prediction...if you are going to teach us this...well people wonder the whole thing...

Malcolm wrote:

It is not in a sadhana made up by some guy.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 3:20 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Minobu said:

I've heard this before somewhere...what text are you going by? I would really like to know this for this is really really important for me at this juncture in my practice...so please as much as you can...

Malcolm wrote:

The Realms and Transformations of Sound Tantra, which is the first Dharma to be taught by the first Buddha of this eon, lists Śākyamuni Buddha among the 12 teachers of Dzogchen. The other Buddha we know about from other sources which is included in this list is Buddha Kaśyāpa.

Tsongkhapa said:

Can you please give a scriptural reference to a Sutra where Buddha Shakyamuni taught Dzogchen?

How could the teachings of Buddha Krakuchchanda still be existing in this world when even the teachings of Buddha Kanakamuni and Buddha Kashyapa have passed away? Is there a way to access this text?

Malcolm wrote:

I just did give a scriptural source, The Realms and Transformations of Sound Tantra. Then there is the Kulyarāja Tantra (D 828) (Sarvadharmā-mahāśanti-bodhicittakulayarāja), which is in all bka' 'gyurs. This tantra mentions Śākyamuni Buddha in chapter thirty-four in which it is explained that Kulyarāja, the teacher of all teachers, encompasses the mind of Samantabhadra, Vajrasattva, the seven buddhas including Śākyamuni, the 1002 buddhas of the Bhadrakalpa, and buddhas no matter where they are or when they are. The transcendent state of all the buddhas that has always been naturally perfected from the beginning in the dimension of the unconditioned, all-pervading dharmadhātu is equal with space. In other words, the three kāyas of all the victors are contained within the mind of perfect realization (byang chub sems, bodhicitta) which generates everything.

There is also the Sarvatathāgata-citta-jñāna-guhyārtha-garbha-vyūha-vajra-tantra-siddhi-yogāgama-samāja-sarvavidyāsūtra-mahāyānābhisamaya-dharmaparyāya-

vivyūha-nāma-sūtra, Sarvatathāgatacittaguhyajñānārthagarbha-krodhavajrakula-tantra-piṇḍārthavidyāyogasiddhi-nāma-mahāyāna-sūtra, Śrī-guhya-garbha-tattva-viniścaya, Devījāli-mahāmāyā-tantra-nāma and the Śrī-heruka-karuṇākṛīḍita-tantra-guhya-gaṃbhīra-uttama-nāma.

All of these tantras, which all exist in the bka' 'gyur, all teach Dzogchen.

Then there is the Bodhicittamahāsukhāmnāya composed by Atisha, D 1696, which is text explaining the view and meditation of Dzogchen, which supports the view of the Nyingthig tradition that Atisha attained his realization through practicing the Great Perfection.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 2:12 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

You haven't corrected anything, no more than Vasubandhu was corrected by Theravadins who claimed there was no antarabhāva since they did not read the sūtra in which the antarabhāva is taught.

Coëmgenu said:

You made a universal claim that was not universal. You made a disputed claim. I merely called it what it is: disputed, or, more politely, "according to some".

Malcolm wrote:

The only way to dispute it is to call the text itself into question. Sure you want to go there?

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 1:59 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

According to some. The notion that a tantra was the first Dharma taught, in this era or not, is definitely not a belief with universal mainstream consensus.

Malcolm wrote:

Not merely, according to some, according to the Buddha. You may not read The Realms and Transformations of Sound Tantra, but this does not form a sound justification for rejecting it.

These things do not depend on consensus for their validity.

Coëmgenu said:

It is according to some that it is according to the Buddha. I have not rejected anything, I

have just corrected a universal claim about when a certain thing came chronologically, because such a claim was not truly universal.

Malcolm wrote:

You haven't corrected anything, no more than Vasubandhu was corrected by Theravadins who claimed there was no antarabhāva since they did not read the sūtra in which the antarabhāva is taught.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 1:29 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

The Realms and Transformations of Sound Tantra, which is the first Dharma to be taught by the first Buddha of this eon

Coëmgenu said:

According to some. The notion that a tantra was the first Dharma taught, in this era or not, is definitely not a belief with universal mainstream consensus.

Malcolm wrote:

Not merely, according to some, according to the Buddha. You may not read The Realms and Transformations of Sound Tantra, but this does not form a sound justification for rejecting it.

These things do not depend on consensus for their validity.

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 1:27 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

The Realms and Transformations of Sound Tantra, which is the first Dharma to be taught by the first Buddha of this eon, lists Śākyamuni Buddha among the 12 teachers of Dzogchen. The other Buddha we know about from other sources which is included in this list is Buddha Kaśyāpa.

Grigoris said:

Has this text been dated? And if so, how? I could write a text now that justifies current innovations in spirituality and make it look that it predicts and rubber stamps current teachers and trends.

Malcolm wrote:

Since when did you decide to follow text critical academic Buddhist history?

Author: Malcolm

Date: Thursday, February 2nd, 2017 at 1:00 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

Well, an argument can be made for the superiority of Śākyamuni Buddha's teachings in one respect, he predicted both Padmasambhava and Garab Dorje.

Minobu said:

I've heard this before somewhere...what text are you going by? I would really like to know this for this is really really important for me at this juncture in my practice...so please as much as you can...

Malcolm wrote:

The Realms and Transformations of Sound Tantra, which is the first Dharma to be taught by the first Buddha of this eon, lists Śākyamuni Buddha among the 12 teachers of Dzogchen. The other Buddha we know about from others sources which is included in this list is Buddha Kaśyāpa.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 11:04 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

Well, an argument can be made for the superiority of Śākyamuni Buddha's teachings in one respect, he predicted both Padmasambhava and Garab Dorje.

Queequeg said:

Its not the absolute superiority of the teaching - but a question of most appropriate for this world. Shakyamuni has a connection to this world and its beings who appear here. His teachings are for us. Notwithstanding, I don't think those predictions had reached Japan by the 13th c.

Malcolm wrote:

We all recognize this world system is dominated by the supreme nirmanakāya Śākyamuni, in this particular time in the Bhadrakalpa. But times change and to take this into account Śākyamuni Buddha either directly taught different teachings for different time periods, or predicted the teachers who would. We now live in the period of the five degenerations, and so the path of renunciation teachings are not longer very effective because the afflictions of sentient beings are too strong.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 10:22 PM

Title: Re: Primordial Buddha: A Reprise

Content:

tomamundsen said:

Isn't the Youthful Vase Body "unique" in some way?

Malcolm wrote:

The youthful vase body is a description of the homeostatic nature of reality before the liberation of buddhas and the delusion of sentient beings.

Queequeg said:

Is that posited as having happened, or is it a hypothetical for the purpose of elaborating the teaching?

Malcolm wrote:

There are a couple of ways of understanding it. But in general it is a didactic device.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 6:24 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

If on the other hand you begin to claim as some do that only Śākyamuni is the real buddha, etc., then you slip into the deviation of condemning the Dharma and slandering the Buddha.

Coëmgenu said:

Perhaps you should take that up with Nichiren

He would call that statement right there Buddhadharma-slander, if my impression of him is at all correct. Which it is likely not to be.

Queequeg said:

Not quite.

When the Buddhas are viewed in terms of the unchanging equality of their enlightenment, there are no distinctions to be made among them. But when they are viewed in terms of the ever-present differences among their preaching, then one should understand that each of them has his own realm among the worlds of the ten directions, and that they distinguish between those with whom they have already had some connection, and those with whom they have no such connection.

Malcolm wrote:

Well, an argument can be made for the superiority of Śākyamuni Buddha's teachings in one respect, he predicted both Padmasambhava and Garab Dorje.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 6:14 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

Traditional Buddhist discourse surrounding the Awakening of the Buddha is superior.

.

Malcolm wrote:

Which one, the Hinayāna one or the Mahāyāna one?

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 6:13 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

If on the other hand you begin to claim as some do that only Śākyamuni is the real buddha, etc., then you slip into the deviation of condemning the Dharma and slandering the Buddha.

Coëmgenu said:

Perhaps you should take that up with Nichiren

Malcolm wrote:

He would most certainly lose the debate.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 5:59 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

It is also important to understand the dharmakāya of the buddhas of the three times is single. It is the same realization. It is never a different realization. The buddhas have one transcendent state. It does not matter if you call a buddha Samantabhadra, Vajradhara, Vajrayogini, Mañjuśrī, Vairocana, Vipassī, Śākyamuni, etc. They all have the same mind. The dharmakāya is single.

tomamundsen said:

Isn't the Youthful Vase Body "unique" in some way?

Malcolm wrote:

The youthful vase body is a description of the homeostatic nature of reality before the liberation of buddhas and the delusion of sentient beings.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 5:15 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Jeff H said:

This discussion is way over my head, so pardon me for interrupting. But here's what it sounds like to me. Am I missing the point?

Shakyamuni sat down as an ordinary being but arose as a buddha. The crossing over into enlightenment occurred for Shakyamuni under the bodhi tree, but the pristine mind of the buddha who arose cannot be understood with any reference to time.

Malcolm wrote:

No, Mahāyāna doxology in general maintains that Śākyāmunī is a nirmanakāya, a manifestation of the sambhogakāya Vairocana. It is accepted in all Mahāyāna schools that Śākyāmunī Buddha's 12 deeds were merely a display, a mere show to inspire sentient beings. Indeed, that his entire career explained in the Jataka tales, offering his body to the starving tigress, residing in Tuṣita Heaven as the deva Svetaketu, and even his very first moment of bodhicitta in hell was merely a dramatic display for sentient beings.

The one Indian commentary we have on the Lotus Sūtra suggests that references in the sūtra to the nirmanakāya's longevity and so on are to be understood as attributes of the sambhogakāya and dharmakāya. There are five certainties with respect to sambhogakāya: place, teacher, retinue, teaching, and time. The place is Akaniṣṭha Gandavyuha (only accessible to bodhisattvas on the pure stages). The teacher is always Vairocana. The teaching is always Mahāyāna. The retinue is always bodhisattvas on the pure stages. The time is always. The nirmanakāyas on the other hand does not possess these five certainties. However, in order to generate faith, the 15th chapter of the Lotus deliberately ascribes qualities, a lifespan, and the five certainties to the nirmanakāya normally reserved for the dharmakāya and sambhogakāya.

It is also important to understand the dharmakāya of the buddhas of the three times is single. It is the same realization. It is never a different realization. The buddhas have one transcendent state. It does not matter if you call a buddha Samantabhadra, Vajradhara, Vajrayogini, Mañjuśrī, Vairocana, Vipassī, Śākyāmunī, etc. They all have the same mind. The dharmakāya is single. Therefore, there is only one Teacher, no matter how many manifestations of that teacher appear. This is the actual profound point the Lotus Sūtra is making with respect to the person of the Buddha. There is a manifestation of the Teacher's nirmanakāya beyond all limitations for each and every sentient being.

When this chapter is read with reference to the wider context of general Mahāyāna doxography, it becomes quite clear what the intent is. The intent is to make people

understand that the three kāyas are inseparable. Wherever there is a nirmanakāya, that nirmanakāya possesses also the other two kāyas, and vice versa.

If on the other hand you begin to claim as some do that only Śākyamuni is the real buddha, etc., then you slip into the deviation of condemning the Dharma and slandering the Buddha.

Author: Malcolm

Date: Wednesday, February 1st, 2017 at 2:25 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

That is the narrative that the text sets for itself, that it is a very very "difficult to believe" teaching that is ultimately true. I don't think it says "difficult to understand". I think it says "difficult to believe", but I will have to go check.

Malcolm wrote:

The Buddha states in the Mahāparibanna sutta that there is no actual limit to his lifespan. In that Hinayāna scripture, he demonstrates parinirvana only due to Ānanda's delinquency in asking him not to pass into nirvana. Indeed, this is why, in the seven limb prayer we ask the Buddhas not to remain in a state of nirvana. It is a common assumption in Mahāyāna in general that on attaining Buddhahood, the one attaining buddhahood now is completely free to manifest nirmanakāyas in a potentially unlimited number of worlds for as long as samsara exists.

Coëmgenu said:

The theorized original Prakrit Lotus Sutra is so far lost that I am almost sure that very few Buddhists we could easily name ever read any edition of the Lotus Sutra that was not primarily in Chinese. The Prakrit-Sanskrit originals have been completely lost as far as I know. The contemporary Sanskrit versions available are from a much later recension, as far as I know. "Primordial" however is an Englishism. "Source Buddha" or "Root Buddha" are better translations I think, but what do I know?

Malcolm wrote:

Nāgārjuna? Vasubandhu? Asanga? I can give you a list of Indian Panditas as long as your arm.

The contemporary Sanskrit edition is indeed later than the recension the Tibetan translation is based upon. But there are no serious differences between the recension the Tibetan translation is based upon and the recension that Kumarajiva used. It goes without saying that the Tibetan translation is more accurate than the Chinese translation, of any period.

[/quote] Well I don't even necessarily believe that either, but it is a valid reading of what the text literally says, and for many Buddhists, nothing around the Chapter 15-17 mark of the Lotus Sutra is at all provisional.[/quote]

The point of chapter fifteen is to explain why, among other things, the Buddha manifested nirvana when in fact he had no need to:

If it is asked why show nirvana without going to nirvana,
if I was always to be seen,
the ignorant who do not understand would become lazy.

And as for the lifespan issue, Pṛthivībandhu explains:

The lifespan with which nirmanakāya of the Tathāgata is endowed is an expedient explanation so that sentient being will generate devotion to [the Tathāgata] because the qualities and lifespan of the dharmakāya and sambhogakāya is incalculable

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 7:48 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

a time when there will not exist a Buddha cannot be said to exist any amount of time in the future. The Buddha did not, in truth, according to one reading of the literature in question, achieve Awakening at Bōdh Gayā, he attained Awakening a time ago that is immeasurable and boundless. That does not necessarily mean that the Buddha was ever not Awakened.

Malcolm wrote:

Primordial Buddhahood of this kind is rejected as irrational by Indian masters. Any assertion that there can be a primordial Buddha in the sense you mention above is "heretical," outside the pale of Dharma.

It is well understood that Śākyamuni is a nirmanakāya, i.e., an emanation of the sambhogakāya Vairocana, who in turn is the emanation of the dharmakāya, sometimes referred to in Yoga tantra and so as Samantabhadra. This means that the Buddha's 12 acts were merely a play. But it does not mean that there wasn't a continuum at some point that realized the nature of reality and attained the dharmakāya level of realization, manifesting in myriad ways to benefit sentient beings according to the latter's inclinations.

However, just as there is no beginning of samsara, there was never a time when there were no buddhas guiding sentient beings.

But when we speak of buddhas living outside, in the world, etc., this is a very external view. It had nothing to do with how the three kāyas relate to ourselves and our own nature. The latter is far more important than provisional buddhological cosmologies.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 7:04 PM

Title: Re: Saddharmapuṇḍarīka & maṇipadme

Content:

Malcolm wrote:

Oṃ simply means "auspicious."

Coëmgenu said:

Why do you think it means that?

Malcolm wrote:

Because that is how it is universally explained by Buddhist Panditas.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 7:02 PM

Title: Re: The Prayer of Kuntuzangpo:

Content:

javier.espinoza.t said:

the meaning is much more important than language here anyway.)

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 6:38 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

So the Lotus Sutra does still use the language of "attaining Buddhahood", which could be interpreted as to say that there exists a "beginning" to Buddhahood, that there existed a time when a being conventionally called Śākyamuni was not Buddha, but the wording of this sutra establishes the beginning of the Buddha's Buddhahood as without measure or limit. In short, according to the Lotus Sutra, there was never a time when the Buddha was not the Buddha, as the Buddha is established therein as beginningless. But good men, it has been immeasurable, boundless hundreds, thousands, ten thousands, millions of nayutas of kalpas since I in fact attained buddhahood.

Malcolm wrote:

Thus means the person saying this was once an ordinary being.

Coëmgenu said:

I think immeasurable and without boundary/limit is more heavy a claim than you are making it. In fact it is more or less directly stated that such a date of "when the Buddha became enlightened" is impossible to conceive of.

Malcolm wrote:

It does not matter now long ago, at one point the Buddha was an ordinary person like you and I. Once buddhahood is attained, then normal mortal limitations do not apply.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 6:25 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

there was never a time when the Buddha was not the Buddha, as the Buddha is established therein as beginningless.

Minobu said:

so no cause then?

I don't think that's possible. You have to be a defiled human in order to become a Buddha.

unless we are talking about something else. Which starts to border on God Themes.

Coëmgenu said:

Ignorance is also causeless/beginningless, but it is not a god. "Bhikkhus, this is said: 'A first point of ignorance, bhikkhus, is not seen such that before this there was no ignorance and afterward it came into being.'

(AN 10.61)

Or, if you prefer, the āgama-parallel is more ambiguous: I have heard thus: Once, the Buddha travelled to Śrāvastī and stayed at Anāthapiṇḍada's Park in Jeta's Grove.

At that time, the World Honored One addressed the bhikkhus: "That the craving for existence is the ultimate origin for it is unknowable. Or is there no craving for existence at the origin? But, there does presently arise this craving for existence.

(MA 51)

Malcolm wrote:

Ignorance is conditioned. Is buddhahood conditioned?

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 6:15 PM

Title: Re: Primordial Buddha: A Reprise

Content:

Coëmgenu said:

So the Lotus Sutra does still use the language of "attaining Buddhahood", which could be interpreted as to say that there exists a "beginning" to Buddhahood, that there existed a time when a being conventionally called Śākyamuni was not Buddha, but the wording of this sutra establishes the beginning of the Buddha's Buddhahood as without measure or limit. In short, according to the Lotus Sutra, there was never a time when

the Buddha was not the Buddha, as the Buddha is established therein as beginningless. But good men, it has been immeasurable, boundless hundreds, thousands, ten thousands, millions of nayutas of kalpas since I in fact attained buddhahood.

Malcolm wrote:

Thus means the person saying this was once an ordinary being.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 5:43 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Grigoris said:

My "realization" came during your post...

Basically it is quite simple: if you take the Lotus Sutra as the only authoritative teaching by Shakyamuni Buddha and the commentary by Nichiren (for example) as the only authoritative commentary then you are going to arrive at a certain view.

Malcolm wrote:

A very narrow one.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 5:12 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Grigoris said:

I saw that already, but I don't see how it answers my question.

DGA said:

because there is at least one Buddhist school that upholds that there is a Primordial Buddha, and that said Buddha is Shakyamuni Buddha.

Malcolm wrote:

This of course is an extremely foolish, completely irrational, and indefensible doctrine.

DGA said:

Further, as reflected in the post above, if you disagree with this, then you are bringing an Indian Buddhist bias to bear on the improvements made upon Buddhist doctrine in East Asia.

Malcolm wrote:

The trials and tribulations of dealing with a multicultural Buddhist world...and Dzogchen practitioners in particular.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 4:56 AM

Title: Re: Saddharmapuṇḍarīka & maṇipadme

Content:

Minobu said:

I always thought that Om was supposed to be the true sound or vibration of the Universe.

Malcolm wrote:

Om simply means "auspicious."

Minobu said:

Then there is a school of thought that it is more AUM ...

Malcolm wrote:

Not in Buddhist texts.

Minobu said:

Then when I got into Nichiren Shonin's Dharma I thought they both have six syllables and they both talk of the lotus...

Malcolm wrote:

Pundarika is a white lotus; Padma is a red lotus. Different plants altogether.

Minobu said:

Thanks Malcolm.

So in Buddhist terms do the colour of the lotus blossoms have meaning

Malcolm wrote:

Yes, definitely. Padma shows that Avalokiteśvara belongs to the lotus family of buddhas and bodhisattvas. The Pundarika is a symbol of purity.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 4:31 AM

Title: Re: Saddharmapuṇḍarīka & maṇipadme

Content:

Minobu said:

I always thought that Om was supposed to be the true sound or vibration of the Universe.

Malcolm wrote:

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Minobu said:

Then there is a school of thought that it is more AUM ...

Malcolm wrote:

Not in Buddhist texts.

Minobu said:

Then when I got into Nichiren Shonin's Dharma I thought they both have six syllables and they both talk of the lotus...

Malcolm wrote:

Pundarika is a white lotus; Padma is a red lotus. Different plants altogether.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 4:25 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Vasana said:

For slightly more context, I recall Rinpoche saying something loosely along the lines of,

"Belief is useless in the Dzogchen teachings, it is discovery that is the most important."

This may not have been the exact phrase but 'belief' and 'discover' were definitely paired for contrast. As in, you can't just believe or intellectualise your way to recognizing and stabilizing Rigpa since it has to be discovered in a concrete way beyond any doubts or fabrications.

Malcolm wrote:

He has made this point very often. And he does not only confine it to Dzogchen. He often says, "you can believe anything."

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 4:24 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

tiagolps said:

I have not seen his teachings but now I have a question. At what stage can one say that he has no beliefs if they are useless?

Malcolm wrote:

I will give you a simple example — I believe in rebirth but I do not know if it is true, and

won't be able to find out if it is true until I have the capacity to be aware at some future moment during a time of death, the bardo, and the conception of my mindstream. However, my confidence in Dzogchen teachings is not based on a belief because I have confirmed them for myself experientially. This allows me to reasonably infer other Buddhist beliefs I have may be true, but they remain unconfirmed beliefs. So, one should be very diligent in distinguishing that which one knows as opposed to that which one simply believes.

tiagolps said:

Ahh I understand. Thanks acharya! So if one as not confirmed them for oneself experientially, then do they have any value?

Malcolm wrote:

They may or they may not.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 3:41 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lukeinaz said:

While of course there is no substitute for direct experience but cannot belief help until we get there?

For instance if we understand the benefits of practice and believe they are true we are more likely to follow the teachings.

Malcolm wrote:

One never knows whether or not a belief is true.

tiagolps said:

I have not seen his teachings but now I have a question. At what stage can one say that he has no beliefs if they are useless?

Malcolm wrote:

I will give you a simple example — I believe in rebirth but I do not know if it is true, and won't be able to find out if it is true until I have the capacity to be aware at some future moment during a time of death, the bardo, and the conception of my mindstream. However, my confidence in Dzogchen teachings is not based on a belief because I have confirmed them for myself experientially. This allows me to reasonably infer other Buddhist beliefs I have may be true, but they remain unconfirmed beliefs. So, one should be very diligent in distinguishing that which one knows as opposed to that which one simply believes.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 3:21 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

Belief is useless in any teaching; in general, it is useless in life.

Lukeinaz said:

While of course there is no substitute for direct experience but cannot belief help until we get there?

For instance if we understand the benefits of practice and believe they are true we are more likely to follow the teachings.

Malcolm wrote:

One never knows whether or not a belief is true.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 3:09 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

"Belief is useless in dzogchen teaching."

I believe this is closer to what was said today.

How can I find more about the vajra position? And then does one simply roll over and lay down? Rinpoche used a word here that sounded like "narwop" when we recognize mind and the nature of mind.

Wonderful!

Belief is useless in any teaching; in general, it is useless in life.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 2:43 AM

Title: Re: Documentation on Stupa building [Request]

Content:

javier.espinoza.t said:

Dear all,

Besides say hello, i would like to request formal documentation on stupa building. This is for a personal long-term proyect, as i would like to honor and thank the Buddhas of all directions through this as a public building open for all.

This is intended to exist on a major city in my country -about ten years from now- as a

building where people can enter -inside-, but due that i don't know if there are specific instructions from Guru Padmasambhava or Buddha Sakyamunni or Mahasiddhas, i'm requesting such important information.

Also would like to say that this project is not intended as a lineage or school philosophy form-like stupa, in this sense original -old like- information is very appreciated.

By now this project is in prefeasibility stage, so this is why i need this information related to the dimensions, materials, and essential elements needed in general.

Best regards.

Malcolm wrote:

You should ask Chogyal Namkhai Norbu, since you are part of the DC. You might think of making a Longsal stupa.

javier.espinoza.t said:

i came to the same conclusion haha. i wonder how to make crystal material construction possible. thank you M.

Malcolm wrote:

Well, the problem of course is that you cannot have an empty stupa. But they made a Longsal stupa in Romania.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 2:15 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

In Dzogchen - is Samantabadra Adi-Buddha?

If so, then

How does Samantabadra relate to Manjusri in terms of AdiBuddha?

Malcolm wrote:

Mañjuśrī, Samantabhadra, Vajrasattva, Vairocana, cittavajra, tathāgatagarbha, prajñāpāramitā, mind-essence, ordinary mind, luminosity, emptiness, pristine consciousness, bodhicitta, etc., are all just synonyms for the same thing: one's own unfabricated mind. As Ju Mipham states:

That luminosity of the primordial original basis, the original reality, is the ultimate dharmatā of all phenomena. All appearances of samsara and nirvana arise from that state. As soon as they arise, [3/b] it is impossible that there is a single phenomena other than abiding in that state. Since this is the ultimate ground of liberation, this is called "the dharmakāya of ultimate reality." When the ultimate obscuration along with temporary traces are purified, the truth of cessation of the supreme vehicle is called

“the svabhāvakāya that possesses the two ultimate purities.” That basis in which there is neither delusion nor liberation is the totally uniform nature.
The Self-Arisen Vidyā Tantra states:

Everything is gathered into the essential state of Mañjuśrī,
the pristine consciousness of all Secret Mantra,
the measure of the unerring transcendent state.
Therefore I am called the jñānasattva.

Everything is part of the family
of Mañjuśrī no matter where it is,
utterly pure, issuing from my state.

I am the Bhagavan victor

But as Norbu Rinpoche said again today, belief is useless because you can believe or have faith in anything. Only direct experience is useful, because then a) you will not need to believe anything and b) you will have no doubt.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 1:50 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

Following up on my post.

The Primordial Buddha's enlightenment being always positioned in the remote past - the corollary is that our enlightenment is infinitely in the future.

This is the relative sense.

The Primordial Buddha being "eternal", then opens the path for immediate enlightenment, also.

Malcolm wrote:

But there is no basis in sūtra for such an idea.

Queequeg said:

After years of trying to make a \$ out of 99 cents, I think I have to agree with that, unless "reading between the lines" counts.

Malcolm wrote:

No, there is no reading between the lines in this.

The term ādibuddha canonically arrived with the Mañjuśrī-jñānasattvasya-paramārthanāma-saṃgīti, where the term adibuddha is used as a name for Mañjuśrī by Śākyamuni Buddha:

The adibuddha lacks a cause.

Garab Dorje define the phrase as follows:

"The adibuddha lacks a cause" means self-originated pristine consciousness

"Self-originated" here means something discovered within oneself, not something that was shown to one from outside.

Mañjuśrimitra explains the line as follows:

[Mañjuśrī] is the adibuddha because his identity from the first is dharmatā.

Vimalamitra explains the line in a more general sense, based on the passage that precedes:

If is asked how it is free from cause and condition,
since there is no beginning and end in buddhahood,
the activity of the Buddhas of the three times,
the adibuddha lacks a cause—
the single eye of pristine consciousness is untainted.

He comments:

The activity of the buddhas of the buddhas of the three times is guiding sentient beings, but since there is no source for buddhahood in the beginning, nor a place to go in the end, it has no first cause. Since the taints of dualistic grasping are absent in it, the eye of pristine consciousness is single.

Thus, in the text spoken by the Buddha, adibuddha refers not to a person, but rather to a principle.

The instance on the part of Nicherin Buddhists on Śākyamuni Buddha as "the adibuddha" misses the mark, in my opinion.

There are an 32 different writing on various aspects of this text attributed to Mañjuśrimitra alone out of a total of 79. It is probably the most commented upon tantra.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:58 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Queequeg said:

Following up on my post.

The Primordial Buddha's enlightenment being always positioned in the remote past - the corollary is that our enlightenment is infinitely in the future.

This is the relative sense.

The Primordial Buddha being "eternal", then opens the path for immediate enlightenment, also.

Malcolm wrote:

But there is no basis in sūtra for such an idea. The idea was obviously tossed around in India, but as noted above, Indians largely rejected it, in the pre-tantra period, including

Vasubandhu.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:56 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

"Belief is useless."

-- Chogyal Namkhai Norbu

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:36 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

No. Also in the Lotus Sutra he explains that at one point he was an ordinary person.

DGA said:

It follows from a casual reading of the Lotus Sutra that if there is such a thing as Primordial Buddhahood, it must be something that inheres in ordinary persons, can be recognized by ordinary persons when pointed out to them by Buddhas who create situations in which such recognitions are made possible (see chapters 3-4), and is not limited to one historical personage (Shakyamuni Buddha).

correct or no?

Malcolm wrote:

First one would have to establish whether this sūtra actually teaches the idea of primordial buddhahood.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:09 AM

Title: Re: Buddhahood in This Life

Content:

Marc said:

Hi Malcolm,

Pardon my asking again (I'm surprised no one else did):

Is there any update as regards to this possible Oral Transmission of Vimalamitra's Great Commentary ?

Many thanks in advance

Malcolm wrote:

It will happen in June.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:09 AM

Title: Re: Documentation on Stupa building [Request]

Content:

javier.espinoza.t said:

Dear all,

Besides say hello, i would like to request formal documentation on stupa building. This is for a personal long-term proyect, as i would like to honor and thank the Buddhas of all directions through this as a public building open for all.

This is intended to exist on a major city in my country -about ten years from now- as a building where people can enter -inside-, but due that i don't know if there are specific instructions from Guru Padmasambhava or Buddha Sakyamunni or Mahasiddhas, i'm requesting such important information.

Also would like to say that this proyect is not intended as a lineage or school philosophy form-like stupa, in this sense original -old like- information is very appreciated.

By now this project is in prefeasibility stage, so this is why i need this information related to the dimensions, materials, and essential elements needed in general.

Best regards.

Malcolm wrote:

You should ask Chogyal Namkhai Norbu, since you are part of the DC. You might think of making a Longsal stupa.

Author: Malcolm

Date: Tuesday, January 31st, 2017 at 12:02 AM

Title: Re: Primordial Buddha: A Reprise

Content:

Malcolm wrote:

The term is much misunderstood with respect to Dzogchen teachings and also Vajrayāna.

DGA said:

...and entirely distinct from the notion that when Buddha Shakyamuni claims in the

Lotus Sutra that his lifetime is really, really, really long (but still finite), that he really meant to say that his lifetime is eternal and primordial, correct?

Malcolm wrote:

No. Also in the Lotus Sutra he explains that at one point he was an ordinary person.

Author: Malcolm

Date: Monday, January 30th, 2017 at 11:15 PM

Title: Re: Primordial Buddha: A Reprise

Content:

DGA said:

Depending on how you count, this is the second or third attempt to discuss this topic.

<http://dharmawheel.net/viewtopic.php?f=53&t=23832>

"Primordial Buddha" is a concept that is emphasized in different ways across Mahayana traditions. It would be useful to put this concept in the context of Mahayana thought generally, and its various permutations. It would also be useful to identify differing understandings or definitions of this concept, and instances in which this concept is not upheld at all.

Any takers?

Malcolm wrote:

Well, the term does not exist in sūtras, it is basically a tantric term.

The literal concept rejected by Mādhyamikas such as Jayananda, (11th-12th century), supported by Yogacara authors such as Ratnakaraśānti (who was also a contemporary of Naropa's at Nalanda).

The term is much misunderstood with respect to Dzogchen teachings and also Vajrayāna.

Author: Malcolm

Date: Monday, January 30th, 2017 at 7:41 PM

Title: Re: Help! Ran into a problem with meditation

Content:

SoapBubble said:

I am now utterly convinced that the mind doesn't exist.

Malcolm wrote:

You need to observe the mind that cannot find its own nature. When you observe that, that is called "clarity."

Author: Malcolm

Date: Monday, January 30th, 2017 at 12:13 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

I am not sure you really know what you are arguing for.

Malcolm wrote:

I am arguing for a universal, secular society based on humanist ethics. I think it is superior to any society based on any religious system.

Author: Malcolm

Date: Monday, January 30th, 2017 at 12:04 PM

Title: Re: Mahamaya and Buddhakapala

Content:

conebeckham said:

Sakyapas have Gyepa Dorje and Naro Khachoma

Malcolm wrote:

In fact Lamdre has a collection of completion stage practices derived from the Guhyasamaja, Hevajra, and Cakrasamvara systems

Yogini in turn is based on Naropa's Kalacakra influenced presentation of Cakrasamvara completion stage practices.

Author: Malcolm

Date: Monday, January 30th, 2017 at 12:01 PM

Title: Re: Mahamaya and Buddhakapala

Content:

Karma Jinpa said:

So basically this means that the yogic practices originate from those cycles of tantra, correct?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, January 30th, 2017 at 7:56 AM

Title: Re: Karmic retribution

Content:

Minobu said:

your quotes are very beautiful, but once you declare The Lotus Sutra as something

below a slice of bread you insult The Tathagata .

What goes on inside your head and your interpretations that suit your agendas....I see that now a little more clearly. Ego can be amazingly destructive Malcolm.

The Lotus Sutra states ,"I have not yet revealed the Truth " and then went on to teach us the Truth. All Sutras are then analyzed through the lens of the Lotus Sutra, not texts Malcolm likes. .

Malcolm wrote:

Correction, you analyze everything through the Lotus Sūtra. I feel no need. I do not find your hermeneutics or those of Tien Tai, etc., even slightly compelling.

I analyze all texts through the above criteria and that set forth in the Sandhivyaākaraṇa Tantra:

The beautiful single vajra word
became many different words
through the differences in the inclinations of migrating beings.

Minobu said:

Fair enough , I don't . At the end of the day The Buddha's words in the Lotus Sutra states that you too will eventually attain Buddhahood. If thats your goal, you will have it . If it is not , you will have it.

love
d

Malcolm wrote:

The Ekayāna doctrine is not in doubt. Your limitation of it to one person's understanding in 13th century Japan is very much so.

Author: Malcolm

Date: Monday, January 30th, 2017 at 4:09 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Admin_PC said:

... yet his own corpse was burned the day after he died. Wonder why that is?

Malcolm wrote:

Poor guy. Bad move, it takes three days for consciousness to leave the body.

Author: Malcolm

Date: Monday, January 30th, 2017 at 4:06 AM

Title: Re: Karmic retribution

Content:

Malcolm wrote:

So no, I do not actually base my Buddhist practice on any texts. But in terms of texts I like.

Minobu said:

your quotes are very beautiful, but once you declare The Lotus Sutra as something below a slice of bread you insult The Tathagata .

What goes on inside your head and your interpretations that suit your agendas....I see that now a little more clearly. Ego can be amazingly destructive Malcolm.

The Lotus Sutra states ,"I have not yet revealed the Truth " and then went on to teach us the Truth. All Sutras are then analyzed through the lens of the Lotus Sutra, not texts Malcolm likes. .

Malcolm wrote:

Correction, you analyze everything through the Lotus Sūtra. I feel no need. I do not find your hermeneutics or those of Tien Tai, etc., even slightly compelling.

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The beautiful single vajra word
became many different words
through the differences in the inclinations of migrating beings.

Author: Malcolm

Date: Monday, January 30th, 2017 at 3:07 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Karma_Yeshe said:

This secretarian attitude of some of ChNNs students is really annoying.

KY

Malcolm wrote:

Wanting all humans on this planet to receive Dzogchen teachings from ChNN is not sectarian. It is a very kind and generous thought.

Author: Malcolm

Date: Monday, January 30th, 2017 at 3:05 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Johnny Dangerous said:

Can someone pm me about which rushens practice was being referred to in today's

webcast, and if/where it might be found?

Malcolm wrote:

The text has not been translated yet. But it is very short, so I see no reason why it should not be released soon.

Anyway, these rushans are a little different than what is in the precious vase, but the latter are also perfectly fine to use.

Take good notes and you should be fine.

Author: Malcolm

Date: Monday, January 30th, 2017 at 2:49 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Minobu said:

I'm aware that there are certain tricks people have learned to do at the point of death. I'm sure that one would have to be fairly enlightened to them to actually enact them. Not your everyday buy the initiation and voila your set to go.

Malcolm wrote:

This is per Nāgārjuna, who observes that the dominant factor in throwing karma that determines your next rebirth is your state of mind at the moment of death.

Minobu said:

could you you show me where Lord Nagarjuna states this. As you know I thirst for knowledge from Lord Nagarjuna. anything more to add from this statement would be appreciated.

Malcolm wrote:

He states it very clearly in the MMK, karma chapter. He states that one's next rebirth is determined by the ripening of special karmic trace at the point of death.

Author: Malcolm

Date: Monday, January 30th, 2017 at 2:45 AM

Title: Re: Karmic retribution

Content:

Minobu said:

Also like all Mahayana teachings that have power ,one should be careful in disparaging

them.

Malcolm wrote:

The Lotus Sūtra is fine. I just don't think it is the best thing since sliced bread.

Minobu said:

so you don't base your Buddhist practice on the Sutras??? You ignore certain aspects
They declare????

Malcolm wrote:

I base my practice on wisdom. In other words, the Buddha said:

Follow the Dharma, not the person.

Follow the meaning, not the words.

Follow the definitive meaning, not the provisional meaning.

Follow wisdom, not mind.

The definitive meaning is set forth by the Akṣayamatīrdeśa sūtra:

Any sūtrānta that explains a self, a sentient being, a living being, a human being, a person, a man, human, a creator, a feeler in so many words, which shows that which lacks a self to be a self, those sūtrāntas are called "the provisional meaning."

Any sūtrānta that explains emptiness, signlessness, wishlessness, nonformation, nonarising, nonproduction, nonexistence, nonself, no sentient being, no living being, no person, no lord, and shows the gates of liberation, those sūtrāntas are called "the definitive meaning."

So no, I do not actually base my Buddhist practice on any texts. But in terms of texts I like, I prefer the sūtras that meet the criteria listed in about.

Author: Malcolm

Date: Monday, January 30th, 2017 at 2:09 AM

Title: Re: Karmic retribution

Content:

Minobu said:

Also like all Mahayana teachings that have power ,one should be careful in disparaging them.

Malcolm wrote:

The Lotus Sūtra is fine. I just don't think it is the best thing since sliced bread.

Author: Malcolm

Date: Monday, January 30th, 2017 at 1:56 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Malcolm wrote:

This is per Nāgārjuna, who observes that the dominant factor in throwing karma that determines your next rebirth is your state of mind at the moment of death.

Minobu said:

could you show me where Lord Nagarjuna states this. As you know I thirst for knowledge from Lord Nagarjuna. anything more to add from this statement would be appreciated. People should be very concerned with their state of mind at the moment death. Being in a state of anger or attachment at the moment of death can ruin a life of devout practice.

From a Lotus Buddhist perspective it is more important on how you lived your life .The experience at the last moments of death would not toss it all out the window from a confused deathbed moment.

Malcolm wrote:

Yeah, actually it can. It has nothing do to with what kind if Buddhism you follow. It has to do with your state of mind at death.

Minobu said:

There can be great benefit in mummifying the bodies of great masters.
I never heard of this in Buddhism, how so ?

Malcolm wrote:

They are relics.

Author: Malcolm

Date: Monday, January 30th, 2017 at 1:40 AM

Title: Re: (carefully) Broadcasting Dzogchen through music

Content:

dzogchungpa said:

Well, I know I will get in trouble for mentioning this...

Malcolm wrote:

Never seems to have stopped you before...

Author: Malcolm

Date: Monday, January 30th, 2017 at 1:24 AM

Title: Re: Karmic retribution

Content:

Queequeg said:

Uncompromisingly recognizing buddhahood in ourselves and all other beings and conducting ourselves accordingly is met with antagonism in this world. Enduring that antagonism, even at the cost of one's life, is the practice that immediately expiates karma. It is such a powerful practice that it overwhelms everything else, like a giant

wave overwhelming ripples on the surface. This is exemplified by Sadaparibhuta (Never Disparaging). Nichiren practiced this.

Malcolm wrote:

There are much easier ways to eliminate all karma of taking rebirth in the six realms than experiencing intense austerity and suffering from antagonism.

Author: Malcolm

Date: Monday, January 30th, 2017 at 1:01 AM

Title: Re: Question about processes

Content:

Khenpo Brothers said:

On the absolute level, phenomena have no substantial existence whatsoever; they are dependently arisen mere appearances, like reflections in a mirror.

rachmiel said:

So:

On the conventional level, the process of the earth revolving around the sun exists.

Malcolm wrote:

If you maintained that arising and dissolution of existents are indeed seen, arising and dissolution are only seen because of delusion.

Author: Malcolm

Date: Monday, January 30th, 2017 at 12:59 AM

Title: Re: Mahamaya and Buddhakapala

Content:

Karma Jinpa said:

The Shangpa Kagyu lineage propagates five tantras of the Anuttara yoga class, each tantra is considered the seminal expression of a principal sadhana:

Hévajra tantra is the zenith of candali (heat) yoga

Chakrasamvara tantra is the zenith of consort yoga (karma mudra)

Guhyasamaja tantra is the zenith of illusory body and clear light yogas

Mahamaya tantra is the zenith of dream yoga

Dorje Jigdzé is the zenith of enlightened action.

Malcolm wrote:

All this means is that each practice is found in the tantric cycles connected with each of these Yidams.

Thus, the main completion stage practice of Hevajra is Tummo, and so on.

Author: Malcolm

Date: Monday, January 30th, 2017 at 12:45 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Queequeg said:

Even a life of devout practice could be ruined by a moment of distress at death. .

Malcolm wrote:

This is per Nāgārjuna, who observes that the dominant factor in throwing karma that determines your next rebirth is your state of mind at the moment of death.

People should be very concerned with their state of mind at the moment death. Being in a state of anger or attachment at the moment of death can ruin a life of devout practice.

There can be great benefit in mummifying the bodies of great masters.

Author: Malcolm

Date: Sunday, January 29th, 2017 at 11:30 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

They'll go to hell.

The Dharma is for benefit and welfare. There's no connection to anything I have said. You're just grasping at straws.

Malcolm wrote:

In reality, greg provided counterfactual evidence to your claim that people who ostensibly live under the Dharma are more likely to be virtuous.

In reality, there is little or no connection between the ideals a government claims it promulgates and what it actually does. Case in point, the USA.

M

Author: Malcolm

Date: Sunday, January 29th, 2017 at 6:13 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Norwegian said:

Looks like everything just went offline...

Malcolm wrote:

it is back up

Author: Malcolm

Date: Sunday, January 29th, 2017 at 5:59 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lukeinaz said:

Earlier this morning Rinpoche was using two terms I couldn't quite pick up. From memory they are something like kudon and lungdza referring to our non-dual natural state. Can someone please tell me the actual words he was using? Thanks again!

Malcolm wrote:

Kadag, original purity, and lhundrup, self-perfection, in DC lingo.

Author: Malcolm

Date: Sunday, January 29th, 2017 at 5:33 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Norwegian said:

I was unable to attend today's teaching. Was transmission of any text given? Or will that begin tomorrow?

Malcolm wrote:

He discussed his dream connected with this transmission.

Author: Malcolm

Date: Sunday, January 29th, 2017 at 5:32 AM

Title: Re: Dorje Dudulma in Sanskrit

Content:

Karma Jinpa said:

Currently having trouble translating one of Machik's names (back) into Sanskrit. Her form in Kechara is known as Dorje Dudulma (rdo rje bdud 'dul ma), but I can't find it rendered in Sanskrit in any of the texts I have.

It should be Vajramara_____ because dorje = vajra and dud = mara, but I can't figure out what "tamer" should be. Anyone know the name, or have a decent command of Buddhist Hybrid Sanskrit and care to help me out?

Thanks.

Malcolm wrote:

Based on Mahavyutpatti. it is Varjamārajit.

Author: Malcolm

Date: Sunday, January 29th, 2017 at 1:51 AM

Title: Re: Thun how long

Content:

migacz said:

god evening all and everywhere

i wolud like to ask how long should last one thun?

i mean: "THE PRACTICES OF THE BASE OF SANTIMAHASANGHA (One day of practice corresponds to four thuns. If you cannot do long retreats, you can do the required number of thuns in a longer time according to your own possibilities.)" from The Precious Vase, appendix.

3 hours x 4 =12 Am i right?

i'll be gratefull for any help.

Malcolm wrote:

A thun generally should last two hours. But it can be shorter, it depends on your time — don't force.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 11:36 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

You cannot found a nation on pañcaśīla. Nor can you enforce it. Pañcaśīla is for personal development, not a set of rules for a nation. Why? Because you cannot force people to take refuge, and without refuge, they do not possess pañcaśīla.

Zhen Li said:

If a large number of people in proportion to the population support the Dharma, that is better than otherwise.

Malcolm wrote:

You were born in the wrong country.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 11:05 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

You cannot found a nation on pañcaśīla. Nor can you enforce it. Pañcaśīla is for personal development, not a set of rules for a nation. Why? Because you cannot force

people to take refuge, and without refuge, they do not possess pañcaśīla.

Grigoris said:

Well, Burma seems to be a nation trying to enforce this ideal, and we can clearly see the outcome of this sort of thinking.

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 6:49 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

The sila taught by the Buddha does not necessarily lead to liberation. It can simply bring benefit and welfare in the here and now. I stand by the claim that the Buddha's ethics are the best, regardless of the motivation.

Malcolm wrote:

You cannot found a nation on pañcaśīla. Nor can you enforce it. Pañcaśīla is for personal development, not a set of rules for a nation. Why? Because you cannot force people to take refuge, and without refuge, they do not possess pañcaśīla.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 6:34 AM

Title: Re: Difference in guru yogas

Content:

Malcolm wrote:

In Gelug, as in Sakya, your root guru is considered to be any person from whom you have received a major empowerment such as Kalackara, Hevajra, etc.

fckw said:

Out of curiosity: What about the Nyingmas and Kagyus?

Malcolm wrote:

The person from whom you understood the nature of the mind.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 6:31 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Lukeinaz said:

Thank you Dharma Wheel friends! I really enjoyed the teaching today so thanks for

steering me over there.

He mentioned a short text by Sakya Pandita on Mahamudra. Anyone know this?

Also, I thought I heard mention that our vows are only good for this life??

Malcolm wrote:

Hinayāna and Vajrayāna vows only last a single lifetime, since they are connected with the body.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 6:29 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Admin_PC said:

But the claims made; as recorded in the article, are personal. They consist of personal attacks against a long list of masters based on claims of insider knowledge and details given that neither match up to historical biographies nor academic fact. The claims that appear in the article simply cannot be defended.

Malcolm wrote:

An early practitioner of alternative facts, perhaps?

Author: Malcolm

Date: Saturday, January 28th, 2017 at 6:28 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Malcolm wrote:

The prevalence of the three turnings ideas in Tibetan Buddhism comes from Korea, not India.

Queequeg said:

No kidding? That is interesting. How did it get from Korea to Tibet?

Malcolm wrote:

Through the Tibetan translation of a commentary on the Samdhinirmocana Sūtra written by Yüan-tse, the Chieh-shên-mi-ching-shu.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 5:06 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Queequeg said:

This has been a feature of Mahayana since the beginning, though. The first major distinction was between Hinayana and Mahayana. But even in the Nikaya/Agama there are differences in teaching for lay people and renunciates. Later you had the Three Turnings. Etc. This sort of analysis has its start in India. It took on its own life in East Asia.

Malcolm wrote:

In India, the three turnings had almost no play. It was of no importance. Again, it was East Asian Buddhists who took this up. The prevalence of the three turnings ideas in Tibetan Buddhism comes from Korea, not India.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 5:01 AM

Title: Re: Chinese New Year one month before Tibetan this year??

Content:

topazdreamz said:

Why is the Chinese New Year celebrated tomorrow, but Tibetan New Year next month? Aren't they usually at the same time?

Malcolm wrote:

The Tibetan calendar has an extra month this year.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 4:10 AM

Title: Re: Difference in guru yogas

Content:

SangyeMenladharma said:

Thank you Malcolm.

I have received many empowerments - most from different lamas. (Not those you mention though). Perhaps this is why I find it difficult to know who my root guru is.

I will stop practicing the lama chopa for now.

Thanks again.

Malcolm wrote:

In general, this is a very specific Gelug practice, and you should be able with some effort to find someone who can teach you it.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 3:47 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Queequeg said:

Following the East Asian Buddhist tradition of ranking sutras in terms of profundity, he

put the Lotus Sutra in third place, below the Avatamsaka (2nd) and the Vairocana Sutra (iirc) first.

Admin_PC said:

Yeah but his premise of inauspicious signs on the body doesn't hold up for Kukai whatsoever.

Queequeg said:

Why? Because he's seated in eternal samadhi at Oku-no-in?

Nichiren's answer would be, "you can't believe what his followers tell you."

Malcolm wrote:

That is a blade that cuts both ways.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 3:36 AM

Title: Re: Difference in guru yogas

Content:

SangyeMenladharma said:

Hi everyone, just registered with this forum. I've been a practicing buddhist since 2004 but am still unclear about Guru Yoga. Thanks for the info about the differences between lama chopa and lama tsongkhapa guru yoga. As an isolated practitioner I have been reciting the former at home but didn't realise it required HYT empowerment. Which I have not received by the way. Sorry for my ignorance.

Also, who are we supposed to visualise in this sadhana? Who is the root guru? Who is 'my guru'? Are they both the same eg is one HH Dalai Lama and one the main teacher of the particular group I sometimes visit? Is it Buddha Shakyamuni, an archetype, or is it both mixed with Tsongkhapa? I am really confused.

Thanks in advance.

Malcolm wrote:

In Gelug, as in Sakya, your root guru is considered to be any person from whom you have received a major empowerment such as Kalackara, Hevajra, etc.

Without these kinds of empowerments, you are not authorized really to practice Lama Chodpa.

Author: Malcolm

Date: Saturday, January 28th, 2017 at 3:28 AM

Title: Re: Nichiren on Who Went to Hell

Content:

Queequeg said:
When talking about theory, what's not intellectual and contrived?

Malcolm wrote:
Direct perception.

Queequeg said:
Direct perception, though, is not theory, not intellectual, not contrived.

Malcolm wrote:
There is also a theory of the direct perception of buddhahood. The difference between intellectual theories about buddhahood and the theory of the direct perception of buddhadhood however is that the latter can be confirmed easily and the former can never be confirmed, ever.

Author: Malcolm
Date: Saturday, January 28th, 2017 at 2:29 AM
Title: Re: Nichiren on Who Went to Hell
Content:
Malcolm wrote:
Seems all rather intellectual and contrived.

Queequeg said:
When talking about theory, what's not intellectual and contrived?

Malcolm wrote:
Direct perception.

Author: Malcolm
Date: Saturday, January 28th, 2017 at 2:04 AM
Title: Re: Nichiren on Who Went to Hell
Content:
Queequeg said:
This thread complements Pork Chop's thread on Kamakura Buddhism.

Yes, those texts are considered authentic. Some survive in his own hand.

You have to understand Nichiren's teaching to understand why he said these things.
And he was vocal and untiring in his assertions.

His teachings are based on the Lotus Sutra and the Tiantai-Tendai teachings.

1. Nichiren asserted that a direct connection to the Buddha's enlightenment is the only real path to Buddhahood. Everything else, all upaya, if taken as a final path, is just a painful austerity.

2. The moment you hear the Buddha's name, ie. you are introduced to the real nature of the Buddha, whether you understand it or not, you are unalterably on the path to enlightenment. As the Avatamsaka Sutra explains, entering the path is fundamentally not different than achieving the goal. In the Tiantai-Tendai-Nichiren view, the Buddha is revealed in full, without expedients, only in the Lotus Sutra. Hence, the Lotus Sutra is the profoundest teaching. Everything else in comparison is upaya and coarse/unrefined/provisional.

3. For Nichiren, the field of endeavor of the Buddhist path is the saha world. Escape from the Saha world for Nichiren is a Phantom City. This is where the endeavor for Buddhahood plays out. This is the swamp from which the Lotus sprouts. Buddhahood is attained now, in this body.

Nichiren's teaching is radically oriented to this moment. At the same time, understood through ichinen sanzen, this moment is the apex of the cosmos - the profoundest moment where enlightenment is achieved. Practice undertaken now in this moment is the awakening of enlightenment. This moment is THE crucial moment.

Any teaching that does not directly teach this immediate path is an upaya that is to be discarded in light of this teaching (its a little more refined than that - the revelation of the immediate path is said to transform expedients into the immediate path - opening the provisional to reveal the real). Teachers who obfuscate the immediacy of enlightenment lead people wrong, and are karmically culpable. Hence, the teachers he asserted fell into hell are in his view, people who who knew this immediate teaching but obfuscated the immediacy of enlightenment and caused people to waste this precious human life on fruitless austerities.

Malcolm wrote:

Seems all rather intellectual and contrived.

Author: Malcolm

Date: Friday, January 27th, 2017 at 9:57 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

I don't think that the Sangha should be councillors. However, the Dharma preserved and propagated by the Sangha can help us to overcome harmful emotions.

Malcolm wrote:

You have to drink the koolaid first. Not everyone is a Dharma practitioner, even in Buddhist countries. The Tibetans have a useful concept, mi chos and lha chos; mi chos, human Dharma, means secular ethics. They apply to everyone. Then there is lha chos, divine Dharma, this is the Dharma for dealing with afflictions and leads to eventual liberation.

But we have to start with mi chos.

Author: Malcolm

Date: Friday, January 27th, 2017 at 10:43 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

I don't think that there are foundations of societies. But I think that Buddhism is a moral framework that, when individuals or societies live up to it, results in benefit and welfare.

Malcolm wrote:

No system at all results in benefit and welfare. But we try.

Author: Malcolm

Date: Friday, January 27th, 2017 at 4:16 AM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

It's silly to accuse me of backing up the right wing

Malcolm wrote:

What I have noticed lately is an increasing number of left wing people poaching stereotypes from the right.

Author: Malcolm

Date: Friday, January 27th, 2017 at 3:43 AM

Title: Re: The left is no longer liberal

Content:

YogaDude11 said:

People stayed home because of Hillary's undeniable crookedness. It should have been Sanders vs Trump, but Hillary made sure that would never happen.

Malcolm wrote:

Hillary's crookedness is quite deniable; in fact.

Apart from that, I agree with you it should have been Sanders vs. Trump. Sanders would have won.

But I don't think the people who stayed home would have turned out for another white guy either.

Author: Malcolm

Date: Friday, January 27th, 2017 at 1:17 AM

Title: Re: Bön Ngöndro Free online course

Content:

Miroku said:

Hello,

just wanted to share an event. Chaphur rinpoche will be giving teachings on bön ngöndro and it will be via webcast.

Here is the link <http://gyalshen.org/ngondro-practice-online/>

Also I would like to ask about Chapthur rinpoche, does anybody here follow his teachings? I would like to know if you would recommend him as a teacher, he seems to be quite charming and interesting teacher and I am interested in following this teachings.

Also I would like to ask on the ngöndro. Does anybody know where the text can be bought? Or could someone tell me more into detail about bön ngöndro as it seems slightly different from other ngöndros.

Malcolm wrote:

I have met Chapur Rinpoche, and he is a very nice person.

Bon ngondro is basically the same as any other ngondro. No difference at all really.

Author: Malcolm

Date: Friday, January 27th, 2017 at 1:15 AM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

That is a pretty reductionist view, I don't find that often on "the left" any more outside of classical Marxism or Communism.

How is the thread about Islam, other than the Majid Nawaaz etc. stuff?

Malcolm wrote:

Oh, because Fa Dao selected, tellingly, these two figures as a basis to complain about the SPLC.

There are a lot of white guys on the left, like Bernie, who don't get the identity thing at all (and you know I admire Bernie highly).

Johnny Dangerous said:

I don't think it's that they don't "get it", inasmuch as they are probably tired of seeing liberalism fail utterly because it cannot create a mass movement that's capable of responding to "Trumpism", precisely because liberalism is class-blind, by design. Trump successfully united White identity politics, nativism, and racism (if that ain't relevant to this thread, what is lol) with a working class message. As toxic and terrible as it is, the mainstream liberal establishment has nothing in response to this.

Malcolm wrote:

Trump won because people stayed home.

Johnny Dangerous said:

Dollars to donuts not only will you be disallowed from having a contrary opinion, but you will be shut down and called a racist for daring to believe that you can have common cause across racial lines, or that indeed you can share a struggle in common with "People of Color" without some obligatory means-testing.. This is the opposite of solidarity, which is what is needed right now, and yet, it is the kind of attitude that prevails among "liberals" and many who class themselves "progressive' even.

Malcolm wrote:

Sorry, but I live in one of the most liberal areas of the country, and I just do not see this stereotype as valid. In fact, it is a favorite republican stereotype and I am not sure why you think it is useful to reinforce it.

Author: Malcolm

Date: Friday, January 27th, 2017 at 1:07 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

I'm only speaking of ideals. But somewhere like Taiwan where Buddhism is deeply entrenched is clearly better for it.

Malcolm wrote:

Taiwan is hardly a model of a diverse society.

Zhen Li said:

You would be surprised. Besides the aborigines, of whom there are over 14 tribes, each of whom has different customs and rites, the "Chinese" population is very diverse.

Malcolm wrote:

Sorry, but half a million people out of 23 million does not make for a diverse culture.

Zhen Li said:

The Hakka, Hokkien, and the post WWII immigrants each have different sets of customs and languages, though there are many they share in common, like Chingming.

Malcolm wrote:

70 percent of Taiwan is made up of the so called Hoklo, the rest Hakka and Mainlanders. But in reality, they are all Han Chinese, albeit, different migrations

Author: Malcolm

Date: Friday, January 27th, 2017 at 12:38 AM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

Huh? Classical Marxists deny the need at all for identity politics, whereas most other versions of Marxism see racial struggles as necessary, but only when connected to the working class struggle thing. I have never seen a Marxist saying that it should be addressed separately, if anything that is the dominant liberal position - that there is such a thing as an exclusive racial identity to organize around, that doesn't need to be connected to socioeconomic class.

For myself, I certainly see the need for groups like BLM doing what they do, but I think this very election was proof that "liberals" in the US don't get class, because a freaking billionaire scoby do villain just won the election partially because he injected working-class messages into his campaign and sadly, modern liberals politics are -SO- blind to such messages that they ignored it.

Not sure what point you are trying to make, don't mistake me for a "racism doesn't exist" person please, i can have my own opinion without falling into the category you expect.

Malcolm wrote:

Sorry, that was a typo, I mean to write, "does not need to be addressed separately from the question of class."

In other words, leftists need to understand that identity issues cannot be solved by addressing class only.

Johnny Dangerous said:

That is a pretty reductionist view, I don't find that often on "the left" any more outside of classical Marxism or Communism.

How is the thread about Islam, other than the Majid Nawaaz etc. stuff?

Malcolm wrote:

Oh, because Fa Dao selected, tellingly, these two figures as a basis to complain about

the SPLC.

There are a lot of white guys on the left, like Bernie, who don't get the identity thing at all (and you know I admire Bernie highly).

Author: Malcolm

Date: Friday, January 27th, 2017 at 12:27 AM

Title: Re: The left is no longer liberal

Content:

Malcolm wrote:

Social justice is linked with class. But it does not help anyone to pretend, as many white people on the left do (mainly Marxists), that identity, whether gender or racial, needs to be addressed separately from the question of class.

Johnny Dangerous said:

Huh? Classical Marxists deny the need at all for identity politics, whereas most other versions of Marxism see racial struggles as necessary, but only when connected to the working class struggle thing. I have never seen a Marxist saying that it should be addressed separately, if anything that is the dominant liberal position - that there is such a thing as an exclusive racial identity to organize around, that doesn't need to be connected to socioeconomic class.

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Not sure what point you are trying to make, don't mistake me for a "racism doesn't exist" person please, i can have my own opinion without falling into the category you expect.

Malcolm wrote:

Sorry, that was a typo, I mean to write, "does not need to be addressed separately from the question of class."

In other words, leftists need to understand that identity issues cannot be solved by addressing class only. And yes, identity alone can be organized around, such as civil rights, women's movement, and so on. Class struggles did not address the issues facing these identities.

Author: Malcolm

Date: Friday, January 27th, 2017 at 12:26 AM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

Yes, that was an awful mistake, the SPLC is like ADL and other "anti discrimination" groups in some ways, in that they often lack any nuance to their decisions, and spend too much time "shaming" rather than actively working against racism, making good arguments etc.

Malcolm wrote:

What? Don't be silly. SPLC is excellent. Maajid Nawaz is on their list because he has a questionable history and has connections with Frank Gaffney.

<https://medium.com/insurge-intelligence/donald-trump-s-trojan-horse-in-britain-bdb40f7d1867#.8ta22tay6>, as does Hursi Ali.

I am sorry, but this thread is just seems to be a pretext for our friend Fa Dao to exercise his aversion to Islam. And you, JD, just fell for it, hook, line, and sinker.

Johnny Dangerous said:

I didn't fall for anything, I follow Maajid Nawaaz and think he occasionally says some decent stuff, and think that indeed the SPLC is a bit of a boneheaded organization from time to time, though I appreciate their work, especially in these times.

It is possible you know, to critique someone with complete condemnation, and still appreciate what they do. Islam has yet to be brought into the conversation in anything but the context of Ayaan Hirsi Ali or Nawaaz, so please do not somehow accuse me of "falling for" something simply because I'm willing to critique the SPLC.

Here's an article on the happening for anyone who is interested:

<http://www.theatlantic.com/international/archive/2016/10/maajid-nawaz-splc-anti-muslim-extremist/505685/>

Malcolm wrote:

This thread is not really about liberals or identity politics. It's about, and boringly so, Islam.

Author: Malcolm

Date: Friday, January 27th, 2017 at 12:14 AM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

A big fat straw man. I didn't say racism doesn't exist, nor that discrimination based on it is unimportant. I'm very aware of just the sort of thing you're talking about.

I said liberals generally don't talk about class, and that their politics hinge on not acknowledging it.

Malcolm wrote:

No, you've confused liberals with conservatives.

Johnny Dangerous said:

The basic idea that our society can be made into some sort of a "fairer" meritocracy with total class mobility and racial justice is a mainstream liberal position, this is the reason that somehow things like how many female CEO's we have can be equated in the minds of some with actual struggles for racial justice of oppressed people.

Malcolm wrote:

No, this is just a measure of how few women CEOs there are in fact.

Johnny Dangerous said:

Whereas, someone on "the left" proper generally sees that racial justice and class are deeply linked, and that it is not possible to have the kind of racial justice that liberals want under the structures of system as they stand now. Lots of different viewpoints in that continuum, but I think that's the case.

Malcolm wrote:

Social justice is linked with class. But it does not help anyone to pretend, as many white people on the left do (mainly Marxists), that identity, whether gender or racial, needs to be addressed separately from the question of class.

Author: Malcolm

Date: Friday, January 27th, 2017 at 12:09 AM

Title: Re: The left is no longer liberal

Content:

Fa Dao said:

JD,

and how about the part where he talks about Majid and Ayan Hursi Ali being put on the SPLC's list? Unbelievable, right?

Johnny Dangerous said:

Yes, that was an awful mistake, the SPLC is like ADL and other "anti discrimination" groups in some ways, in that they often lack any nuance to their decisions, and spend too much time "shaming" rather than actively working against racism, making good arguments etc.

Malcolm wrote:

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<https://medium.com/insurge-intelligence/donald-trump-s-trojan-horse-in-britain-bdb40f7d1867#.8ta22tay6>.

So does Hursi Ali.

I am sorry, but this thread is just seems to be a pretext for our friend Fa Dao to exercise his aversion to Islam. And you, JD, just fell for it, hook, line, and sinker.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 11:08 PM

Title: Re: Attaining Full Enlightenment During an Empowerment

Content:

naljor said:

What kind of practice is precisely Thig le rgya can? Is it Anuyoga?

Malcolm wrote:

The practice itself is an anuyoga level guru sadhana. It originally had no empowerment. Khyentse Wangpo wrote one, however.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 10:16 PM

Title: Re: The left is no longer liberal

Content:

Johnny Dangerous said:

because liberalism refuses to acknowledge class, and identity politics is a fantastic way of avoiding conversations on class entirely.

Malcolm wrote:

This is nonsense. For example, you have Sanders. One reason Sanders lost was because of his inability to understand racism was not a class issue, it was an identity issue. Why? Because among the working class, certain groups have always been isolated because of their identity. For example, Italian socialists returning from the US were upset with the German domination of Socialism in the US. This actually informed the rise of Fascism in Italy. African-Americans have been historically marginalized among so called "working class people" because of their race. Indeed, during the 18th century, laws were established in many southern colonies to advantage poor whites over blacks in order to prevent them from uniting against the wealthy in those colonies.

The best way to deny someone's civil rights is to claim their identity does not matter. For example, the campaign to legally eliminate American Indian Tribes in the late 19th century.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 10:05 PM

Title: Re: The left is no longer liberal

Content:

Fa Dao said:

JD,

and how about the part where he talks about Majid and Ayan Hursi Ali being put on the SPLC's list? Unbelievable, right?

Born Ayaan Hirsi Magam, she migrated to the Netherlands in 1992, changed her name to Hirsi Ali, and lied to Dutch authorities about her past. Contrary to the story she told the government, she arrived in the Netherlands not from war-torn Somalia, but from Kenya, where she lived in a secure environment and under the protection of the United Nations, which funded her education at a well-regarded Muslim girls' school. Though she told immigration authorities and the Dutch public she had fled from civil war in Somalia, she left that country before its war broke out. Indeed, she did not live through a war there or anywhere else. Thanks to her fabrications, Hirsi Ali received political asylum in just five weeks.

Hirsi Ali told astonished audiences on Dutch talk shows that her supposedly devout family had forced her to marry a draconian Muslim man, that she had not been present at her own wedding, and that her family had threatened to kill her for offending their religious honor. However, Zembla told a drastically different story. Hirsi Ali's brother, aunt and former husband each testified that she had indeed been present at her wedding. It turned out that Hirsi Ali's mother had sent her brother to a Christian school, not exactly an indication of Islamic fanaticism.

Malcolm wrote:

<http://www.alternet.org/media/anti-islam-author-ayaan-hirsi-alis-latest-deception>

Author: Malcolm

Date: Thursday, January 26th, 2017 at 9:45 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

[

I believe the ideal country is one run in accordance with the Dharma, and where the state supports the Sangha. The secular-religious divide is a western and protestant originated one.

Malcolm wrote:

And I think that it is entirely regressive to imagine any religious system can constitute a basis for governing a diverse, multicultural country.

Zhen Li said:

I'm only speaking of ideals. But somewhere like Taiwan where Buddhism is deeply entrenched is clearly better for it.

Malcolm wrote:

Taiwan is hardly a model of a diverse society.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 11:22 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Malcolm wrote:

No, everything else, whether more or less rapid, sūtra or tantra, ends where Dzogchen begins.

Facts do not rely on consensus.

HHDL said:

The fact that both the fundamental innate mind of clear light in the new translation schools Highest Yoga Tantra, and the pristine awareness of rigpa in the Dzogchen teachings, ultimately comes down to the same meaning can be found in the writings of Longchen Rabjam, and in Jikme (sic) Lingpa's commentary to his own "Treasury of Enlightened Attributes". You can also find the same point in the writings of the 5th Dalai Lama...

smcj said:

You are engaging in "alternative facts".

Malcolm wrote:

Not at all. I agree with HHDL. I also stand by what I said, "everything else, whether more or less rapid, sūtra or tantra, ends where Dzogchen begins."

Author: Malcolm

Date: Thursday, January 26th, 2017 at 10:48 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

smcj said:

FWIW, to me that does make it unique, but not "better" or "higher". It still ends up at the same place.

Malcolm wrote:

No, everything else, whether more or less rapid, sūtra or tantra, ends where Dzogchen begins. That's the point. And one can begin with Dzogchen. Anyone who is interested, that is. The reason I insist upon this is to assist people with a previous disposition for

Dzogchen teachings to pursue them without fear of or thinking they need to follow some gradual path. I am thinking of those people's benefit, not my own. My own benefit is quite secure.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 10:45 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

smcj said:

However there is not universal consensus...

Malcolm wrote:

Facts do not rely on consensus.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 5:37 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Grigoris said:

Again, I must draw attention to the motivation of those opposed to the idea of non-sectarianism as espoused by His Holiness. If the motivation is merely to oppose everything said by HHDL merely on ideological grounds, rather than to do so based on logic and fact then intelligent discussion is not going to be of all that much benefit.

anjali said:

Yes, indeed. Nicely said.

Grigoris said:

The shortcomings of TSF's position have been refuted using on logic and fact and yet...

anjali said:

...as long as any member doesn't violate the terms of service (in particular, "No putting down of other traditions or elevating one above the other, except within the Forum of the tradition in which such teachings are taught." And there are others) people are free to remain, even in the face of logical defeat.

Malcolm wrote:

Just as you cannot put down nor elevate the peak of a mountain, you cannot put down nor elevate Dzogchen. All one can do is claim the peak is not there when it is obscured from view by the clouds of one's own ignorance.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 5:30 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

[

I believe the ideal country is one run in accordance with the Dharma, and where the state supports the Sangha. The secular-religious divide is a western and protestant originated one.

Malcolm wrote:

And I think that it is entirely regressive to imagine any religious system can constitute a basis for governing a diverse, multicultural country.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 5:27 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Malcolm wrote:

...

anjali said:

Since this is a thread about "non sectarian approach towards Buddhist study and practice"...

I suspect there are a number of Buddhists who do not accept the truth claims of at least some of your statements about Dzogchen. Does that make them inherently sectarian?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 3:07 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

anjali said:

All, once again, a few posts have been removed which have contributed nothing to the topic. Sadly, this topic is very close to becoming permanently locked. For now, the thread will be reopened.

Staying open will require posters to focus on the quality of their arguments. Respond to the substance of a post with substance. Ignore everything else. That shouldn't be too much to ask, for moving forward. If you are unwilling to engage is constructive

discussion and debate, then it's ok to agree to disagree and bow out of the discussion.

Malcolm wrote:

TKF's reliance on "alternative facts" is a legitimate point.

anjali said:

If something is stated as a fact, that fact can, and should, be subject to verification.

That's part of good argumentation. If everyone keeps it at that level, no problem. Stay on topic, respond with substance.

Malcolm wrote:

It is a fact. Just review his claims and my claims. My claims are factual, his claims are not. For example, he claims that Dzogchen is not part of Tsongkhapa's oeuvre. This is false. It is.

He claims that Dzogchen is not a valid Buddhist teaching. Again, this is false, since there are at least two major tantras in the bka' 'gyur that are either Dzogchen tantras or mention Dzogchen. In addition we have many texts by Padmasambhava and so which refute this claim.

He claims that Dzogchen is not the teaching of Śākyamuni. Again false. Śākyamuni is one of the 12 Buddhas who taught Dzogchen either directly or indirectly.

It is also a fact that Dzogchen is highest teaching of the Buddha there is. Just read the Kulayarāja tantra.

TKF has promulgated a cascade of false assertions about Dzogchen, many of them for some years. He has never been challenged on the facts of these claims by anyone administering this board.

Author: Malcolm

Date: Thursday, January 26th, 2017 at 2:28 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

anjali said:

All, once again, a few posts have been removed which have contributed nothing to the topic. Sadly, this topic is very close to becoming permanently locked. For now, the thread will be reopened.

Staying open will require posters to focus on the quality of their arguments. Respond to the substance of a post with substance. Ignore everything else. That shouldn't be too much to ask, for moving forward. If you are unwilling to engage in constructive discussion and debate, then it's ok to agree to disagree and bow out of the discussion.

Malcolm wrote:

TKF's reliance on "alternative facts" is a legitimate point.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 11:11 PM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Matt J said:

Why is it okay for people to be triumphalist about Dzogchen, but other traditions cannot be similarly triumphalist about their highest teachings?

Malcolm wrote:

Dzogchen isn't triumphalist.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 10:54 PM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Tsongkhapafan said:

Thank you, you make a valid point. I was simply rebuffing the view that Dzogchen is the highest...

Malcolm wrote:

Likewise, Śrāvakas rebuff the idea that Mahāyāna is higher. So what? Your rebuttal is groundless, since it based neither in scripture nor in reason, just like the Śrāvaka rebuttal of Mahāyāna.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 10:50 PM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

DGA said:

By the way, Lama Tsongkhapa was right to approve of Dzogchen. I notice that you've yet to show that Je Tsongkhapa disapproved of it.

Tsongkhapafan said:

There's no evidence that Je Tsongkhapa approved of Dzogchen

Malcolm wrote:

Yes there is, it is found in his collected works. For you to continuously deny this is nothing short of astonishing.

Tsongkhapafan said:

and it clearly isn't part of the teachings of Buddha Shakyamuni/Buddha Vajradhara

Malcolm wrote:

It clearly is part of the teaching of Śākyamuni/Vajradhara since Dzogchen is found in the Guhyagarbha Tantra, in addition to the fact that Kulyarāja Tantra, one of the fundamental tantras of Dzogchen, is found in all editions of the bKa' 'gyur, along with the Guhyagarbha.

Tsongkhapafan said:

- it wasn't part of the original 'revelation' of Buddhism at the time of Buddha Shakyamuni but that's beside the point; he didn't teach it because it is unnecessary in his system.

Malcolm wrote:

Śākyamuni Buddha predicted the advent of Dzogchen, therefore, it is part of the original "revelation" of Buddhism at the time of Śākyamuni. Not only this, but if it was not part of Śākyamuni's teachings, for what reason then are the two tantras mentioned above found in all editions of the Bka' 'gyur?

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 4:35 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Virgo said:

You would think that if people can accept tantras, that they would accept Dzogchen tantras as well.

Kevin

Tsongkhapafan said:

No, because Dzogchen contradicts Highest Yoga Tantra and HYT is Buddha's highest teaching and ultimate intention.

conebeckham said:

Making such assertions without being able to back them up is a textbook illustration of Sectarian attitude.

Malcolm wrote:

[Edit] After all, Atisha found the original Sanskrit copy of the Guhyagarbha Tantra at Samye. The Guhyagarbha clearly mentions Dzogchen. No one can deny this, just as no

one can deny that Dzogchen comes from Oḍḍiyāna via India.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 2:39 AM

Title: Re: Attaining Full Enlightenment During an Empowerment

Content:

DGA said:

is there not at least one major empowerment that includes, in a recognizable if not necessarily named way, direct introduction?

Malcolm wrote:

The fourth empowerment is similar to direct introduction. However, rig pa'i rtsal dbangs are generally more detailed and clear than fourth empowerments. They also do not depend on the experience of small bliss received in the third empowerment.

conebeckham said:

In the Rinchen Terdzo there is a section of Ati empowerments. However, there are also Rigpai Tselwangs in cycles not included in this section, if I recall? For example, LaDrup Tiple GyaChen?

Malcolm wrote:

Yes, the rig pa'i rtsal dbang in the Thig le rgya can is fairly extensive, etc. But by contrast, the most unelaborate empowerment in the Khandro Nyinthig is pretty concise and brief.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 2:34 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Tsongkhapafan said:

Shantideva didn't teach or practise Dzogchen. He practised Highest Yoga Tantra, particularly meditating on emptiness with a very subtle mind of clear light during sleep.

Malcolm wrote:

You missed the point. The principle is the same, the ultimate of the lower is the relative of the higher.

But since you don't know anything at all about Dzogchen teachings, it is very foolish for you to continually condemn it, especially since Tsongkhapa clearly accepted it.

If you say that Dzogchen contradicts Highest Yoga Tantra, there is no fault since Madhyamaka contradicts Yogacara. Just as Yogacara is lower than Madhyamaka,

likewise, Highest Yoga Tantra is lower than Dzogchen. Just as Kriya tantra is lower than carya, carya is lower than yoga, and yoga tantra is lower than annutarayoga tantra, etc, likewise, in general, highest yoga tantra belongs to what is termed in Nyingma tantras as mahāyoga. But there are two more categories of tantra higher than mahāyoga (to which Guhysamaja, etc., belong), i.e. anuyoga and atiyoga (Dzogchen).

In general, all of the creation and completion practice of the Sarma schools is confined to mahāyoga. Anuyoga focuses mainly on completion stage practice. Atiyoga is beyond both.

conebeckham said:

Atiyoga is beyond both, I agree. However, it also can "include" all the vehicles, provided one has the instructions on how to approach things like creation and completion from the POV of Dzogchen. In fact, Mahamudra can also include such things. One needs to obtain and understand the instructions regarding how this is done, however. Agreed?

Malcolm wrote:

There are direct and indirect approaches to the state of Dzogchen. The two stages are part of the indirect approach. The direct approach does not require either.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 2:02 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Tsongkhapafan said:

No, because Dzogchen contradicts Highest Yoga Tantra and HYT is Buddha's highest teaching and ultimate intention.

Malcolm wrote:

As Santideva says, the ultimate of the lower (in this case the two stages) is the relative of the higher (i.e. Dzogchen).

Tsongkhapafan said:

Shantideva didn't teach or practise Dzogchen. He practised Highest Yoga Tantra, particularly meditating on emptiness with a very subtle mind of clear light during sleep.

Malcolm wrote:

You missed the point. The principle is the same, the ultimate of the lower is the relative of the higher.

But since you don't know anything at all about Dzogchen teachings, it is very foolish for you to continually condemn it, especially since Tsongkhapa clearly accepted it.

If you say that Dzogchen contradicts Highest Yoga Tantra, there is no fault since Madhyamaka contradicts Yogacara. Just as Yogacara is lower than Madhyamaka, likewise, Highest Yoga Tantra is lower than Dzogchen. Just as Kriya tantra is lower than carya, carya is lower than yoga, and yoga tantra is lower than annutarayoga tantra, etc, likewise, in general, highest yoga tantra belongs to what is termed in Nyingma tantras as mahāyoga. But there are two more categories of tantra higher than mahāyoga (to which Guhysamaja, etc., belong), i.e. anuyoga and atiyoga (Dzogchen).

In general, all of the creation and completion practice of the Sarma schools is confined to mahāyoga. Anuyoga focuses mainly on completion stage practice. Atiyoga is beyond both.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 1:36 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Malcolm wrote:

Why does this matter? Because all the Rime Lamas and lineage holders hold Dzogchen as their main practice, including HH Dalai Lama. Why? Because Dzogchen is more profound than other teachings.

Virgo said:

You would think that if people can accept tantras, that they would accept Dzogchen tantras as well.

Kevin

Tsongkhapafan said:

No, because Dzogchen contradicts Highest Yoga Tantra and HYT is Buddha's highest teaching and ultimate intention.

Malcolm wrote:

As Santideva says, the ultimate of the lower (in this case the two stages) is the relative of the higher (i.e. Dzogchen).

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 12:50 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Malcolm wrote:

Why does this matter? Because all the Rime Lamas and lineage holders hold Dzogchen as their main practice, including HH Dalai Lama. Why? Because Dzogchen is more

profound than other teachings.

Virgo said:

You would think that if people can accept tantras, that they would accept Dzoghen tantras as well.

Kevin

Malcolm wrote:

I know, it is sad. For examples, Gelugpas in general reject treasures, but then get giddy over things like the Ganden Miraculous Volume, etc. Sakyas who reject treasures accept such things as Tsembupa's Pure Vision, Thangthogn Gyalpo and so on.

Even Kongtrul for a time when through a period when he rejected the treasure tradition.

Author: Malcolm

Date: Wednesday, January 25th, 2017 at 12:05 AM

Title: Re: Hope!

Content:

tingdzin said:

Now some of the same attitude is appearing on the left.

Malcolm wrote:

Appropriately so.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:51 PM

Title: Re: Attaining Full Enlightenment During an Empowerment

Content:

DGA said:

is there not at least one major empowerment that includes, in a recognizable if not necessarily named way, direct introduction?

Malcolm wrote:

The fourth empowerment is similar to direct introduction. However, rig pa'i rtsal dbangs are generally more detailed and clear than fourth empowerments. They also do not depend on the experience of small bliss received in the third empowerment.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:49 PM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

conebeckham said:

I think it's fair to say that the "Rimay Movement" as we know it...

Malcolm wrote:

was started by three Khampas who were primarily interested in Dzogchen teachings and treasure revelation.

conebeckham said:

Well, yes--as I said. But Kongtrul, in particular, was concerned that other lineages be preserved. Shije, Chod-Yul, Orgyen Nyendrup, Shangpa Kagyu, Jonang instructions, would all be far less "sturdy" without his work, and the inspiration of Jamyang Khyentse, his teacher and friend.

Malcolm wrote:

Kongtrul was actually told by Khyentse to write the five treasures. It was not his idea.

Basically, Khyentse understood that without compiling these teachings in one place, they would be lost.

Khyentse's own personal project was preserving all the major Sarma empowerment lineages as well as the the sadhana lineages which have come down through Sakya in the rgyud sde kun 'dus and the sgrub thabs kun 'dus.

But when we look at what Khyentse, Kongtrul and Choling were most interested in, they were most interested in Dzogchen teachings, treasures and their revelation.

Why does this matter? Because all the Rime Lamas and lineage holders hold Dzogchen as their main practice, including HH Dalai Lama. Why? Because Dzogchen is more profound than other teachings.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:24 PM

Title: Re: Attaining Full Enlightenment During an Empowerment

Content:

Virgo said:

Through Dzogchen teachings and practice we can have the experience of rigpa. But then we can also have dualistic vision afterwards. We are not fully enlightened at that point. What I am talking about here is someone who is in a state of mahamudra 24/7 full Buddhahood.

Kevin

javier.espinoza.t said:

if mahamudra is your target, i'm tempted to say yes. but i don't know...

Virgo said:

Javier, I am talking about a person who has a human body. They are receiving an empowerment like Cakramasvara, and they are becoming Full Buddhas on the spot. How is that possible? They still have a human body with channels which cause the experience of the human realm, so how can they possibly experience rigpa 24/7 until they are Buddhas? This is what I am asking. They may be able to have an experience of enlightenment for a fingersnap at times, but not 24/7. They have a human body here and now.

Kevin

Malcolm wrote:

The process of empowerment transforms the human body through dependent origination. Sadhana is for those who do not obtain buddhahood during the empowerment.

M

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:02 PM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

michaelb said:

HH Dalai Lama mentions three Nyingma lamas: Kunkhyen Longchenpa, Kunkhyen Jigme Ling and Dodrupchen Tenpai Nyima.

Malcolm wrote:

The first master is quite impossible. Longchenpa passed away in 1364. Tsongkhapa was born in 1357.

It is true however that Jigme Lingpa's presentation of Madhyamaka is more or less copied word by word from Tsongkhapa's texts, and Dodrupchen Monastery is in a part of Amdo which is mainly Gelug.

It is also important to note that both Jigme Lingpa and Dodrupchen understood the limits of Madhyamaka, and in fact, Dodrupchen Tenpay Nyima attacks the Gelug Madhyamaka by pointing out some contradictions that emerge in Vajrayāna practice if one tries to apply Gelug Madhyamaka view.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 10:43 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Grigoris said:

Damn those rich white people in positions of power have a hard time. I really pity them...

Zhen Li said:

We were not debating whether someone is pitiable or not, we were debating the presence of privileges and or discriminations. The issues I addressed were not taken up by anyone except Malcolm. There is no point being childish about this.

Malcolm wrote:

This has at least two false assumptions — 1) that grades are scored objectively across all school systems 2) that someone with an A is necessarily more qualified for a given position than someone who gained a lower score.

Zhen Li said:

I only know of one post-secondary school that takes into account grade inflation in certain school districts. As regards qualifications based on grades, this is typically a question of grade cut offs based on SAT scores in the US or overall averages in Canada. After that, references and writing samples are typically of most importance. So, this is a question of the cut offs, which may be quite competitive for some schools.

Malcolm wrote:

It is demonstrable that white children in the US overwhelmingly have better access to educational resources than children of color without the corollary that white children are any more intelligent than children of color. Since this is so, passing over a white child for admission to school X will demonstrably affect that child less in comparison to the advantage conferred to the child of color in question. In other words, affirmative action measures are fair as long as there is no equitable federal standards and funding for public schools across all districts.

Education is a right, not a privilege.

Agreed, on a certain level. But I said that education of my children by me would be a privilege. Not all children have the right to be educated by me. Education is a right, but education in two languages of a choice is a privilege.

Not a big fan of home schooling or charter schools.

On another level, all rights are just guarantees made by the state, or by a number of states when the right in question is based upon some decision at, for instance, the UN level. There is no underlying reason for a right to be guaranteed other than that it is viewed to be ideal. This is why, ultimately, we must depend upon something like the Dharma to give us a foundational reason for these things.

Rights are inalienable. That means they are intrinsic to persons.

The Dharma is a religious perspective. As such, it has no business in secular affairs.

Not being discriminated against is certainly a privilege,

No, it is a right.

Not so. Schools may, if they choose, be boys only or girls only schools. That is a form of

discrimination. Is it necessarily a bad thing? No. It is done because many consider it beneficial to education. Similarly, there are often laws prohibiting men from using a women's lavatory. This is discrimination, but it makes sense. Freedom from discrimination is not, inherently, a right. In many cases, however, it is a privilege. You are conflating discrimination in its primary sense with discrimination in its secondary sense. Freedom from discrimination (in its primary sense) is an inalienable right. Sending boys and girls to gendered schools is not necessarily discriminatory in the primary sense— though it could be, if like my mother, as part of that education one was forced to learn how to peel peaches with white gloves on since no boys were ever expected to learn such a useless skill. That being said, all-boys and all-girls schools are denied federal funding.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:22 AM

Title: Re: (carefully) Broadcasting Dzogchen through music

Content:

dzogchungpa said:

Apparently a "Dzogchen-inspired album " exists, see:

<http://www.lionsroar.com/check-out-sambhogakaya-from-the-new-dzogchen-inspired-album-by-sir-richard-bishop-and-w-david-oliphant/>

Malcolm wrote:

Sounds dreadful.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:09 AM

Title: Re: (carefully) Broadcasting Dzogchen through music

Content:

RikudouSennin said:

As far as music, is it permissible to perform bhajans of traditional mahayana verses from sutras or acaryas?

For example the type of music Bodhi Bhajan Project is producing?

<https://soundcloud.com/sanghamitra-vijaya/sets/songs-based-on-shantidevs>

Malcolm wrote:

Sure.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:08 AM

Title: Re: Where to Receive Wang/Lung for Medicine Tantra

Content:

tomamundsen said:

Hi all,

Does anyone know a lama who gives the wang and/or lung for the medicine tantras (http://shangshung.org/store/index.php?main_page=product_info&products_id=518)?

Thanks,
Thomas

Malcolm wrote:

There is no wang for the four tantras. There is a lung. The four tantras are used in the Yuthok Wang as a symbol. But the Yuthok Wang is not like an empowerment for the four tantras. They are however related.

The lung is mainly given to doctors.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 11:05 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

conebeckham said:

I think it's fair to say that the "Rimay Movement" as we know it...

Malcolm wrote:

was started by three Khampas who were primarily interested in Dzogchen teachings and treasure revelation.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 10:58 AM

Title: Re: Bernie gives a thumbs up to Trump

Content:

Wayfarer said:

I don't know how to assess it, but here in Oz, TPP had support from both sides of politics.

The commentary here is around the fact that the Chinese will exploit the perceived vacuum left by the US withdrawal to sign trade deals with as many Asia Pacific powers as it can.

Johnny Dangerous said:

This is always what people say about not signing trade deals that are actually about

benefiting multinational corporations, that there is some boogeyman who will take advantage.

Malcolm wrote:

With respect to renegotiating trade deals and cancelling them, here are some people who always find advantage in these sorts of events, people who know how to work the arbitrage angle and make money coming and going. These people often enough try to manipulate the system to benefit themselves, and use popular opinion to mask their financial dealings. For example, the Trump Corporation's hostile take over of the United States of America.

Author: Malcolm

Date: Tuesday, January 24th, 2017 at 4:10 AM

Title: Re: (carefully) Broadcasting Dzogchen through music

Content:

MaximRobinCossette said:

Hello Sangha,

I'm relatively new to Dzogchen so please pardon any ignorant questions on my part. I'm trying to tread as carefully and responsibly as possible here, I'm aware of the immense power.

I'm a musician who's recently received pointing out instructions, I'm interested in writing songs about my experience.

Can anyone definitely say what I should steer clear of and what is fair game in terms of writing about Dzogchen and my experience? I'm interested in different opinions.

Different but related question, as someone who meets and performs in front of crowds, exposing many people to dzogchen seems in line with the bodhisattva vows. Am I off base here? Yeah, Nay? How should I go about it if so?

Thank you,

Max,

<http://www.maximcossette.com>

Malcolm wrote:

You should not write of your experience. Nor should you write anything about Dzogchen.

There are masters alive today whose job it is to promulgate Dzogchen teachings. We can assist them. Otherwise, there is nothing we ordinary people can do other than practice Dzogchen.

Author: Malcolm

Date: Monday, January 23rd, 2017 at 9:56 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Zhen Li said:

Then there's the fact that an upper class white student, who got an A average, will still be passed over for admissions to some schools by a lower or upper class racial minority, with lower grades (and hence less desert), because of affirmative action.

Malcolm wrote:

This has at least two false assumptions — 1) that grades are scored objectively across all school systems 2) that someone with an A is necessary more qualified for a given position than someone who gained a lower score.

Zhen Li said:

For instance, if I have children, I would prefer them, and them alone (with my wife if I have one), to have the privilege of living in my house, and benefiting, as much as is possible, from my guidance and teaching. Preferably, I would home school my children. This is conferring a true a privilege, and I do not think there is any negative value that one can give to it. No other person off the street is entitled to that in the same way. Owning any private property, also, is a privilege. In Canada, all citizens are entitled to be educated in either English or French, except in Quebec. This is a privilege of all citizens.

Malcolm wrote:

Education is a right, not a privilege.

Zhen Li said:

Not being discriminated against is certainly a privilege,

Malcolm wrote:

No, it is a right.

Author: Malcolm

Date: Monday, January 23rd, 2017 at 4:41 AM

Title: Re: Dalai Lama about non sectarian approach towards Buddhist study and practice.

Content:

Grigoris said:

Some time ago I came across the teaching: The Wheel of Sharp Weapons. It is a practice based on wrathful Yamanataka which is almost exclusive to the Gelugpa.

heart said:

Not exactly true. Yamantaka is for example a main practice in Drikung Kagyu and in Nyingma you can find it both as Kama
(http://www.chinabuddhismencyclopedia.com/en/index.php/List_Of_Nyingma_Kama_Empowerments_Bestowed_By_Kyabje_Yangthang_Rinpoche,_Bodhgaya,_2010) and as Terma.

/magnus

Grigoris said:

I am talking about the SPECIFIC practice, not the practice of Yamanatka per se. There are Yamantaka practices in the Karma Kagyu too.

That said: [Mod note: snarky remark removed.]

Malcolm wrote:

You are referring to Vajrabhairava. It is widely practiced in Sakya and Gelug. The specific Vajrabhairava transmission to which you are referring is the one from Atisha.

It however is not the main Bhairava transmission practiced in Gelug, which comes originally from Rwa Lotsawa, supplemented by Lama Umapa's pure visions.

The Atisha lineage is preserved principally in Sakya, even so, Rwa lugs is the main transmission practiced in both Sakya and Gelug.

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:53 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

paël said:

Could you tell difference between Sanjaya's eel-wriggling and Nagarjuna's tetralemma? In Samannaphala Sutta (DN 2), Sanjaya is recorded as saying:

'If you ask me if there exists another world [after death], if I thought that there exists another world, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not. If you asked me if there isn't another world... both is and isn't... neither is nor isn't... if there are beings who transmigrate... if there aren't... both are and aren't... neither are nor aren't... if the Tathagata exists after death... doesn't... both... neither exists nor exists after death, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not. I don't think not not.

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

Malcolm wrote:

Most def.

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:44 PM

Title: Re: The role of Samadhi in your practice

Content:

Justmeagain said:

but I thought emphasis was on analytical practices

Malcolm wrote:

You've been reading too many Gelugpa books.

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:42 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

OK, we are understanding the terminology differently. The ultimate truth is that the pot is empty of inherent existence because it is dependently arisen. The conventional truth refers to the "mere existence" of the conventional appearance and functionality.

Malcolm wrote:

So the ultimate truth of the pot is the nonexistence of something called inherent existence, correct?

Jeff H said:

No. Ultimate analysis asks, "how does this pot really exist?". The rational answer is, "I don't know, but it certainly isn't inherently."

Malcolm wrote:

Hahahahah, very funny Jeff. But this kind of eel-wriggling has never been allowed since the time of the Buddha.

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:41 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

My apologies, it was indeed Conebeckham who made that comment. In any case, both you and Conebeckham can take a look again at these two explanatory posts: One was posted on Sun Jan 15, 2017 5:45 pm, and another on Thu Jan 19, 2017 8:26 pm. If either of you disagree with them, please explain why you disagree.

Malcolm wrote:

You cited Tsongkhapa:

Even reality, the ultimate truth, has no intrinsic nature at all.
Again, this is the assertion that the ultimate is a nonexistence.

Jeff H said:

I don't think LTK is defining ultimate truth as a non-existent. He says inherent existence cannot be found when analyzed by reason. It is this irrationally imposed inherency which is non-existent. Rational analysis can only address rational objects. We can prove, rationally, that there is not, has not been, and could never be any inherently existing thing. That does not posit non-existence as the nature of ultimate truth; it simply points out that inherency is no truth at all, neither relative nor ultimate, and takes it out of the equation.

Malcolm wrote:

Is the nonexistence of the true existence of things, the emptiness which is the absence of inherent existence, ultimate truth or not?

In Tsongkhapa's system he very clearly defines the nonexistence of the true existence of things, the emptiness which is the absence of inherent existence, as ultimate truth.

How can you then claim that Tsongkhapa is not advocating this nonexistence as the ultimate?

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:38 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

I think we are understanding the terminology differently. The pot is empty of inherent existence because it is dependently arisen. Being dependently arisen does not mean that it is nonexistent. It just means that it exists in dependence on causes and conditions, in dependence on its parts, and in dependence on the imputation by the conventional mind.

Malcolm wrote:

What is the ultimate nature of something which, in the relative sense, arises in dependence?

Kenneth Chan said:

OK, we are understanding the terminology differently. The ultimate truth is that the pot is empty of inherent existence because it is dependently arisen. The conventional truth refers to the "mere existence" of the conventional appearance and functionality.

Malcolm wrote:

So the ultimate truth of the pot is the nonexistence of something called inherent existence, correct?

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:19 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

No, actually it does not mean that "the ultimate is a nonexistence." What it means is that the "ultimate truth" is also empty of inherent existence. "Empty of inherent existence" does not mean that it is nonexistent.

Malcolm wrote:

Defining emptiness as the absence of inherent existence is defining the ultimate as a nonexistence. For example, a pot. You claim a pot appears dependently, its relative nature; but that its ultimate nature, its emptiness, is the absence of inherent existence. This means you assert the ultimate nature of a pot is a nonexistence.

Kenneth Chan said:

I think we are understanding the terminology differently. The pot is empty of inherent existence because it is dependently arisen. Being dependently arisen does not mean that it is nonexistent. It just means that it exists in dependence on causes and conditions, in dependence on its parts, and in dependence on the imputation by the conventional mind.

Malcolm wrote:

What is the ultimate nature of something which, in the relative sense, arises in dependence?

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:04 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

You cited Tsongkhapa:

Even reality, the ultimate truth, has no intrinsic nature at all.

Again, this is the assertion that the ultimate is a nonexistence.

Kenneth Chan said:

No, actually it does not mean that "the ultimate is a nonexistence." What it means is that the "ultimate truth" is also empty of inherent existence. "Empty of inherent existence" does not mean that it is nonexistent.

Malcolm wrote:

Defining emptiness as the absence of inherent existence is defining the ultimate as a nonexistence. For example, a pot. You claim a pot appears dependently, its relative nature; but that its ultimate nature, its emptiness, is the absence of inherent existence.

This means you assert the ultimate nature of a pot is a nonexistence.

Author: Malcolm

Date: Friday, January 20th, 2017 at 10:45 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, I recently posted a number of very long explanations of Lama Tsongkhapa's meaning, together with extensive quotes from the Lam Rim Chen Mo, in order to show that you have misinterpreted him. You did not even respond to the content of those explanations. And now you want to question whether I understand Lama Tsongkhapa? Why did you not even attempt to refute those earlier explanations of mine if you disagreed?

Malcolm wrote:

You are responding to cone, not me.

With respect to Lam rim chen mo ——— marvelous book, good translation. Cutler and his team have done a remarkable job.

With respect to certain points of LRCM, however, I have some disagreements. The essence of them we are discussing now. I do not need you to cite long passages from LRCM.

I did not question whether you understand Tsongkhapa, though your recent responses have indeed brought up the doubt about whether you understand Madhyamaka at all, let alone Tsongkhapa.

Kenneth Chan said:

My apologies, it was indeed Conebeckham who made that comment. In any case, both you and Conebeckham can take a look again at these two explanatory posts: One was posted on Sun Jan 15, 2017 5:45 pm, and another on Thu Jan 19, 2017 8:26 pm. If either of you disagree with them, please explain why you disagree.

Malcolm wrote:

You cited Tsongkhapa:

Even reality, the ultimate truth, has no intrinsic nature at all.

Again, this is the assertion that the ultimate is a nonexistence.

Author: Malcolm

Date: Friday, January 20th, 2017 at 10:34 PM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

DharmaChakra said:

Namaste,

I will just add one thing to a comment that said that nagas are responsible for cancers

and disease. This is such a mundane understanding. In Bhagavat Purana Prariksit Maharaja was bitten by Taxila Naga, it was a curse of a Brahmin, on the outside it was seen as though he was cursed to die within seven days, and Avadhuta Sukadeva taught Him Bhagavta Dharma, that snake bite from Taxila was a naga to open his consciousness in a higher realm to receive very high teachings. What appears for mundane scholars is only external symptoms, the disease, what appears from inside is higher teachings. All shastra has double meaning.....

Malcolm wrote:

The Bhagavat Purana has nothing to do with Buddhadharma, at all, being a Vaishnava text.

This is a site for discussing Buddhadharma alone.

Author: Malcolm

Date: Friday, January 20th, 2017 at 10:19 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

conebeckham said:

If your system does not posit the Ultimate nature as the emptiness which is lack of inherent existence, what does it posit as the Ultimate nature?

Are you certain you understand Tsongkhapa?

Kenneth Chan said:

Malcolm, I recently posted a number of very long explanations of Lama Tsongkhapa's meaning, together with extensive quotes from the Lam Rim Chen Mo, in order to show that you have misinterpreted him. You did not even respond to the content of those explanations. And now you want to question whether I understand Lama Tsongkhapa? Why did you not even attempt to refute those earlier explanations of mine if you disagreed?

Malcolm wrote:

You are responding to cone, not me.

With respect to Lam rim chen mo ——— marvelous book, good translation. Cutler and his team have done a remarkable job.

With respect to to certain points of LRCM, however, I have some disagreements. The essence of them we are discussing now. I do not need you to cite long passages from LRCM.

I did not question whether you understand Tsongkhapa, though your recent responses have indeed brought up the doubt about whether you understand Madhyamaka at all, let alone Tsongkhapa.

Author: Malcolm

Date: Friday, January 20th, 2017 at 10:10 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

I did explain it to you.

All entities have two natures, one ultimate, one relative. The ultimate nature of all entities is emptiness.

However, there is some disagreement about what emptiness means.

You assert that emptiness means the absence of inherent existence. If you define emptiness solely as the absence of inherent existence, you are defining emptiness as a nonexistence. The nonexistence of what? The nonexistence of inherent existence. This means you are defining ultimate emptiness as a nonexistence.

Kenneth Chan said:

You are still playing semantic games and putting words in my mouth. Please explain your point instead of playing around with words. For example, what exactly do you mean by "defining ultimate emptiness as a nonexistence"? What, in fact, do you mean by "ultimate emptiness"? I do not know what you are talking about.

Malcolm wrote:

Kenneth, I never play with words, ever. So stop claiming that I do. It's rude.

Ultimate truth is emptiness. You define emptiness, the ultimate nature of things, as the nonexistence of inherent existence. It is very clear in every post that you write.

Author: Malcolm

Date: Friday, January 20th, 2017 at 9:52 PM

Title: Re: The role of Samadhi in your practice

Content:

Justmeagain said:

From my understanding the various Tibetan practices don't afford as much time to developing Samadhi.

.

Malcolm wrote:

Sadhana practices as themselves samadhis. This is how you develop Samadhi in Tibetan practices.

Or you can do sitting practices, or you can do a hundred things, all of which will develop samadhi.

Author: Malcolm

Date: Friday, January 20th, 2017 at 9:48 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

You do assert the ultimate is a nonexistence. All entities have two natures, one relative, one ultimate. You assert the ultimate nature of all entities is the absence of inherent existence alone. This means you assert the ultimate is a nonexistence. Ergo, you are an advocate of ultimate nonexistence.

Kenneth Chan said:

Malcolm, stop playing semantic games. And stop putting words in my mouth. I did not assert "the ultimate is a nonexistence." I did not assert "the ultimate nature of all entities is the absence of inherent existence alone." And I did not assert "the ultimate is a nonexistence." I am not even sure, actually, what you mean with your terminology, since you do not accept the terminology as used by Lama Tsongkhapa. So, until you actually explain what you mean, all this is just a play with words.

Malcolm wrote:

I did explain it to you.

All entities have two natures, one ultimate, one relative. The ultimate nature of all entities is emptiness.

However, there is some disagreement about what emptiness means.

You assert that emptiness means the absence of inherent existence. If you define emptiness solely as the absence of inherent existence, you are defining emptiness as a nonexistence. The nonexistence of what? The nonexistence of inherent existence. This means you are defining ultimate emptiness as a nonexistence.

Author: Malcolm

Date: Friday, January 20th, 2017 at 9:30 PM

Title: Re: 17 tantras of Dzogchen: typed in wily transliterations or Tib Unicode?

Content:

mutsum said:

Check here in Wylie transcription :

<https://wikisource.org/w/index.php?search=rgyud&title=Special:Search&go=Go&searchToken=ekpftazsnby3j6m53abtb136m>

Careful though, this is inputted from the Adzom blocks which are usually quite famous for their precision but in the present case, they are not really good, obviously over-

edited and the over-edition is often wrong... You should try to locate the Gangteng-b mss version or the inputted version made at the Virginia University.

Malcolm wrote:

A problem inherited from Derge NGB.

Author: Malcolm

Date: Friday, January 20th, 2017 at 9:16 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, are you arguing over semantics yet again? This is getting tiresome. How is this being a "realist" when all phenomena are empty of inherent existence (which means empty of true existence), and when nothing exists from its own side, not even a tiny bit? You also ignored my explanation that this nature of reality that we label "mere existence" is also empty of inherent existence or true existence, because it exists in name only, since it is a label imputed by the conventional mind.

And since I specifically also said that it is important not to claim that this "mere existence of conventional appearances and functionality" is totally nonexistent, how does that make me an "advocate of nonexistence"? Please stop arguing over mere semantics. It is pointless.

Malcolm wrote:

You are an advocate of ultimate nonexistence. Why? Because you assert the ultimate is a nonexistence. This is inescapable conclusion of assertign the ultimate is only the nonexistence of inherent existence.

Kenneth Chan said:

Everything you say here is incorrect. I am not "an advocate of ultimate nonexistence." I do not "assert the ultimate is a nonexistence." Neither do I say that "the ultimate is only the nonexistence of inherent existence."

All things are empty of inherent existence because they are dependently arisen. This does not mean that they are nonexistent. There is the mere existence of conventional appearances and functionality.

Let's not argue over semantics again.

Malcolm wrote:

You do assert the ultimate is a nonexistence. All entities have two natures, one relative, one ultimate. You assert the ultimate nature of all entities is the absence of inherent existence alone. This means you assert the ultimate is a nonexistence. Ergo, you are an advocate of ultimate nonexistence.

Author: Malcolm

Date: Friday, January 20th, 2017 at 11:41 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is what remains after we have already examined phenomena with the analysis of whether or not they intrinsically exist.

Malcolm wrote:

And this is precisely the problem with the view you gave adopted. Your analysis is incomplete and leaves you a realist with respect the relative, and an advocate of nonexistence with respect to the ultimate.

Kenneth Chan said:

Malcolm, are you arguing over semantics yet again? This is getting tiresome. How is this being a "realist" when all phenomena are empty of inherent existence (which means empty of true existence), and when nothing exists from its own side, not even a tiny bit? You also ignored my explanation that this nature of reality that we label "mere existence" is also empty of inherent existence or true existence, because it exists in name only, since it is a label imputed by the conventional mind.

And since I specifically also said that it is important not to claim that this "mere existence of conventional appearances and functionality" is totally nonexistent, how does that make me an "advocate of nonexistence"? Please stop arguing over mere semantics. It is pointless.

Malcolm wrote:

You are an advocate of ultimate nonexistence. Why? Because you assert the ultimate is a nonexistence. This is inescapable conclusion of assertign the ultimate is only the nonexistence of inherent existence.

Author: Malcolm

Date: Friday, January 20th, 2017 at 10:48 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is what remains after we have already examined phenomena with the analysis of whether or not they intrinsically exist.

Malcolm wrote:

And this is precisely the problem with the view you gave adopted. Your analysis is incomplete and leaves you a realist with respect the relative, and an advocate of nonexistence with respect to the ultimate.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 10:35 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

The problem is that Gorampa doesn't actually understand Nagarjuna's intention unmistakably. Tsongkhapa's explanation is in accordance with Nagarjuna's intention so it's not surprising that Gorampa disagrees with it.

Malcolm wrote:

I see, and you have actually read Gorampa to ascertain this? Talk about blind faith.

Tsongkhapafan said:

I have read 'The Two Truths Debate' which compares and contrasts Gorampa and Tsongkhapa.

Please list these points and we can address them, but it's all a bit pointless. I still think we should just follow the views of our Spiritual Guides.

Malcolm wrote:

Thakchoe's book is hardly an objective appraisal of Gorampa's views.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 10:31 PM

Title: Re: Mahamudra and Theravada practices

Content:

fckw said:

The Vipassana practice practiced by Theravadins is usually quite different...

Malcolm wrote:

There are several different approaches to it, actually.

fckw said:

Same for Therevada-Vipassana. Goenka meditation style is actually quite different to Mahasi Sayadaw meditation style.

(For any reason beyond my understanding the whole reasearch community on "mindfulness meditation" skips this essential point.)

Malcolm wrote:

I was referring to Theravada in fact.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 10:06 PM

Title: Re: Mahamudra and Theravada practices

Content:

fckw said:

The Vipassana practice practiced by Theravadins is usually quite different...

Malcolm wrote:

There are several different approaches to it, actually.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:51 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

In order to make any such claim, you have to first demonstrate that you actually understand Lama Tsongkhapa's meaning.

Malcolm wrote:

All that is necessary is to point out that Tsongkhapa departs in important ways from Nāgārjuna, for by example, by arguing that since the second pair in the fourfold negation are double negatives, they are redundant. Or that appearances are not to be directly analyzed, only their nature is to be analyzed, and so on.

Gorampa made a list of over 150 points where Tsongkhapa seriously departs from the meaning set forth by Nāgārjuna. They have never been adequately responded to by the Gelugpa school.

Tsongkhapafan said:

The problem is that Gorampa doesn't actually understand Nagarjuna's intention unmistakably. Tsongkhapa's explanation is in accordance with Nagarjuna's intention so it's not surprising that Gorampa disagrees with it.

Malcolm wrote:

I see, and you have actually read Gorampa to ascertain this? Talk about blind faith.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:38 PM

Title: Re: anything similar to Choying Dzo...

Content:

Fa Dao said:

Was wondering if anyone can recommend a text, Tantra, teaching etc that is similar in

content to Choying Dzo but not as long, more pithy, and more focused on practice?

Malcolm wrote:

Dorsem Namkhache...

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:32 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

All this disagreement is the result of your misunderstanding the terminology as it is used by Lama Tsongkhapa.

Malcolm wrote:

No. All this disagreement is based on the fact that Tsongkhapa departs in important ways from the meaning intended by Nāgārjuna, etc.

Kenneth Chan said:

In order to make any such claim, you have to first demonstrate that you actually understand Lama Tsongkhapa's meaning.

Malcolm wrote:

All that is necessary is to point out that Tsongkhapa departs in important ways from Nāgārjuna, for by example, by arguing that since the second pair in the fourfold negation are double negatives, they are redundant. Or that appearances are not to be directly analyzed, only their nature is to be analyzed, and so on.

Gorampa made a list of over 150 points where Tsongkhapa seriously departs from the meaning set forth by Nāgārjuna. They have never been adequately responded to by the Gelugpa school.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:19 PM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Queequeg said:

From the <http://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.065.than.html>, SN 12:65

This formulation of the arising of suffering has puzzled me for a long time. It differs from the more common teaching on the 12 Linked Chain in that consciousness does not

have its base in "constructing activities" which in turn has its base in ignorance. Rather, consciousness and name-and-form are proposed as mutually dependent and arising. Name-and-form is a function of consciousness and consciousness is a function of name-and-form. This is not quite a materialist view, but seems closer to it than the picture given by the 12 Linked Chain.

Can someone please explain what is going on here?

Malcolm wrote:

It is only taking about the process of this life.

Aemilius said:

The thing is that Shakyamuni didn't always repeat the same teachings exactly to the letter. It all depended on the particular listeners and their understanding and their needs, runs the traditional explanation for the inconsistency found in the teachings, this is said for example in the Arthaviniscaya sutra commentary called Nibandhana.

Etienne Lamotte has pointed out that there are variations in the teaching of dependent arising in the Pitakas.

In the formulation of Nagara sutta "consciousness" stands for the first three links of the more common formulation. The first three links are consciousness.

The standard formulation of 12 links is true as it is in the explanation of one life only.

There is no need to take away ignorance and karmic formations to make it apply to this life only.

Malcolm wrote:

In serial dependent origination, the link of consciousness means conception in the womb.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:18 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

dreambow said:

When activism takes over then you have special interest groups. Each group thinks their plight is more urgent, more worthy of respect than the other.

Malcolm wrote:

Not at all. They just understand they have a wound that needs to be addressed.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 9:17 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Johnny Dangerous said:

I don't see any viable analysis of the politics of race to be made outside of it's interaction with class. The idea that people from completely different circumstances and backgrounds have something magical in common based on the notion of their racial characteristics being similar (at least to the degree were are talking here) makes no sense to me.

Malcolm wrote:

That is because you are not black, latino, native, etc., and not a member of these communities, marginalized as they have been on the basis of presumed, yet imaginary, racial differences.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 8:46 PM

Title: Re: What is Ignorance (avidya)?

Content:

Queequeg said:

Is this the subtle ignorance that is removed on the attainment of Buddhahood?

Malcolm wrote:

Yes.

Queequeg said:

What is the "first cause"? Is it the knowledge obscuration ignorance?

Malcolm wrote:

There are no first causes in dependent origination. This why in Mahāmudra and Great Perfection teaches we talk about connate ignorance rather than causal ignorance.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 8:44 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

All this disagreement is the result of your misunderstanding the terminology as it is used by Lama Tsongkhapa.

Malcolm wrote:

No. All this disagreement is based on the fact that Tsongkhapa departs in important ways from the meaning intended by Nagārjuna, etc.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 10:17 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Johnny Dangerous said:

Class typically effects that sort of thing more than racial identification...

Malcolm wrote:

Spoken like a true white person...

Bernie made the same mistake...

Author: Malcolm

Date: Thursday, January 19th, 2017 at 10:12 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

"Overcoming karmic appearances" is not achieved by negating what Lama Tsongkhapa calls the "mere existence" of conventional appearance and functionality, since negating this "mere existence" would also mean negating the fact that there is karma, cyclic existence, the Four Noble Truths, and so on.

Malcolm wrote:

There is a difference between outright negation and ascertaining the unreality of things. Still, in both cases karma, samsara, and so on are completely unreal, products of delusion, etc.

Kenneth Chan said:

Malcolm, you are now saying basically the same thing that Lama Tsongkhapa has been saying all along, only with different terminology. Saying that there is "no outright negation" of karma, samsara, and so on, is essentially the same as saying that there is the "mere existence" of conventional appearances and functionality.

Malcolm wrote:

Not at all. In classical Madhamaka appearances are investigated directly, but not in Tsongkhapa's revisionist approach.

Kenneth Chan said:

Saying that they are "completely unreal, products of delusion, etc." is essentially the same as saying that "nothing exists from its own side, not even a tiny bit." You have been merely arguing over semantics all this while, and that is what I have been trying to point out all this while.

Malcolm wrote:
Again, not at all.

Kenneth Chan said:
No one is “more and more strongly reinforcing” conventional appearance and functionality. I have repeatedly made this point that there is no “affirmation of existence” (as you put it) in Lama Tsongkhapa’s meaning. So please do not keep insisting on this misinterpretation. If “nothing exists from its own side, not even a tiny bit,” in terms of ontology, what else is left to be negated?

Malcolm wrote:
The assertion that things exist dependently, or your “mere existence.”

Author: Malcolm
Date: Thursday, January 19th, 2017 at 8:18 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Kenneth Chan said:
“Overcoming karmic appearances” is not achieved by negating what Lama Tsongkhapa calls the “mere existence” of conventional appearance and functionality, since negating this “mere existence” would also mean negating the fact that there is karma, cyclic existence, the Four Noble Truths, and so on.

Malcolm wrote:
There is a difference between outright negation and ascertaining the unreality of things. Still, in both cases karma, samsara, and so on are completely unreal, products of delusion, etc.

[/quote]

Kenneth Chan said:
Is the purpose of Madhyamaka to enable us to control the elements? Note that Milarepa could conjure up hailstones even before he began his spiritual journey with Marpa.

Malcolm wrote:
Milarepa's spiritual journey did not begin with Marpa. He studied with ten different Nyingma masters before he went to Marpa. He was already quite educated in Buddhadharma prior to meeting Marpa Lotsawa.
I know this. But the question still remains: Is the purpose of Madhyamaka to enable us to control the elements? It would appear that this is not the case, because Milarepa still had to undergo a difficult spiritual journey with Marpa. In fact, Milarepa's ability to control the elements actually hindered him here, because his actions in conjuring up

hailstones ended up creating negative karma. Is that not so?[/quote]

The point is that karmic appearance such as the elements are a limitation to be overcome, not a convention to be more and more strongly reinforced.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 3:19 AM

Title: Re: Chogyal Namkhai Norbu retreats this summer

Content:

Malcolm wrote:

For example, if you ask what I generally drink with dinner, I will say, "I always drink wine." But I certainly did not drink wine when I was two.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 3:15 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

I pointed out <http://dharmawheel.net/viewtopic.php?p=373374#p373374> was a prayer in a tantric practice and that did not satisfy me... for it is a prayer...

Malcolm wrote:

No, actually it was not a prayer. It was a prediction. I can provide you many such predictions from sūtra and tantra, but you won't accept them so there is no point.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 1:26 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

Where this question arose was in respect of the reality, or absence thereof, of pots and other objects of normal perception. The argument was that 'upon analysis' none of these things can be 'established'.

Malcolm wrote:

When Candrakīrti was distracted, in front of a student he bumped into a pillar. When he was not distracted, in front of the same student he passed his hand right through the pillar.

There are limits to how far we should take the idea that conventional things "appear and are functional." Their appearance and functionality is dependent on a cognitively-encased delusion.

Kenneth Chan said:

Note, though, that Candrakirti's Commentary on the "Four Hundred Stanzas" says:

"... our analysis is intent upon seeking intrinsic nature. We refute here that things exist essentially; we do not refute that eyes and such are products and are dependently arisen results of karma. Therefore they exist. Hence, when eyes and such are explained as results of karma, they do exist."

Malcolm wrote:

The purpose of Madhyamaka is not to keep us trapped in karmic appearances. The purpose of Madhyamaka is to help us overcome them.

Kenneth Chan said:

Is the purpose of Madhyamaka to enable us to control the elements? Note that Milarepa could conjure up hailstones even before he began his spiritual journey with Marpa.

Malcolm wrote:

Milarepa's spiritual journey did not begin with Marpa. He studied with ten different Nyingma masters before he went to Marpa. He was already quite educated in Buddhadharma prior to meeting Marpa Lotsawa.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 1:21 AM

Title: Re: Tara/Saraswati

Content:

DGA said:

Sorry, I didn't notice that we were in the Shingon forum. I can say that she is well represented in Japanese Buddhism generally. I learned her mantra from a Tendai master, for example.

Karma Jinpa said:

No worries, mate. Would that be a sutric mantra, or does Tendai have esoteric practices derived from tantra also? My knowledge of the Japanese schools is admittedly quite limited, as I've spent most of my time studying the Tibetan side of things.

All I really know about Tianti/Tendai is that Chan/Zen developed in part as a reaction to their scholasticism, couching the school in anti-intellectualist terms. And that was taught to me by a professor who is also a lay Chan teacher in the Dharma Drum Mountain lineage of Master Sheng Yen, so there may have been some bias there.

Malcolm wrote:

Tendai has esoteric traditions.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 12:46 AM

Title: Re: Blue stripe on monastics robes

Content:

lelopa said:

that is one reason.....

but many western physicians doubt that f.e. the helicobacter pylori comes from eating at evening....

Malcolm wrote:

I treat many people for digestive disorders, one in 10 has H. pylori. The rest have terrible eating habits.

Norwegian said:

Malcolm, you said the following: "At midday our metabolic heat is strongest because the sun is high in the sky. When we eat in the evening, it is harder for us to digest meals."

In general, how is it for those of us who live where the winters are very long, and where sunlight is more or less absent?

Malcolm wrote:

The principle still applies, eat most when the sun is strongest.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 12:38 AM

Title: Re: Blue stripe on monastics robes

Content:

Bristollad said:

For instance, one Geshe I know does not normally eat after the midday meal (this is in keeping with vinaya)

Malcolm wrote:

.....

.....

If you look at the west, millions and millions of people are on Prilosec and so on. The reason is very simple. They eat the wrong combinations of food in the wrong amounts at the wrong times.

lelopa said:

that is one reason.....

but many western physicians doubt that f.e. the helicobacter pylori comes from eating at evening....

Malcolm wrote:

I treat many people for digestive disorders, one in 10 has H. pylori. The rest have terrible eating habits.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 12:17 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

I took for granted Buddhists, even Rinpoche's were not that concerned with going to the pure land.

Malcolm wrote:

You were wrong.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 12:07 AM

Title: Re: What is Ignorance (avidya)?

Content:

Queequeg said:

In another thread about a presentation of a 10 linked chain of causation in the Tipitaka (SN 12:65 and DN 14), Malcolm raised a point about ignorance in the 12 linked chain of causation being different than ignorance as the lack of knowledge about the selflessness of dharma. MKoll brought up the definition of ignorance in the Pali Sutta as being ignorance of the Four Noble Truths.

This brought me to a fundamental question. A very brief search of this forum did not turn up any recent discussions on the topic, so, I'm starting a new thread.

What is the technical meaning of ignorance (avidya) in Mahayana Buddhism?

Malcolm wrote:

There are two, ignorance that is a knowledge obscuration, discussed by Vasubandhu in the opening of the *Kośa* as the nonafflictive ignorance of Arhats and Pratyekabuddhas, and the ignorance that is the first link (but not the first cause) in the twelve nidanas, which is afflictive ignorance that arises from not knowing causes and results.

Author: Malcolm

Date: Thursday, January 19th, 2017 at 12:05 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

So these are tantric verses approving themselves for themselves...

but not really from sutra?

Malcolm wrote:

Since when has sūtra been more definitive than tantra?

Minobu said:

Well I'm looking for some source that states Vajrayana is not going to be effected by the degenerative age cycle.

Malcolm wrote:

The principle is that Vajrayāna is the only effective practice in so called "last five hundred years."

Minobu said:

I might be mistaken

Malcolm wrote:

You are.

Minobu said:

so if thats it, and you want to ignore the Lotus Sutra and it's edicts, fine for you. what ever floats your boat.

Malcolm wrote:

The Lotus is fine, as Sūtras go. But like all sūtras, it offers no swift path to buddhahood.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 11:36 PM

Title: Re: Chogyal Namkhai Norbu retreats this summer

Content:

lelopa said:

in the last years....

f.e. in 1991 in germany at kamalashila institute he taught in italian

<https://dzogchen-munich.org/de/#row-programm-de>

Malcolm wrote:
OK, but that was 25 years ago.

lelopa said:
correct, Sir - but i thought "always" include 25 years...

ok, so i was always an adult dzogchen-practitioner

Malcolm wrote:
Depends on the implied tense.

Author: Malcolm
Date: Wednesday, January 18th, 2017 at 11:19 PM
Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form
Content:

Queequeg said:
Ignorance is not recognizing the real nature of dharmas as impermanent. .

Malcolm wrote:
Ignorance in the 12 nidānas is not the same ignorance as the knowledge obscuration of ignorance which misapprehends a self, etc.

The former is a stand in for all the afflictions of the past life, just as formations stands for all the karma.

Aemilius said:
Alex Berzin says the opposite in his explanation of the 12 links, namely that the fundamental ignorance(unawareness), that keeps the 12 links revolving, is the ignorance of reifying "I" or "me" onto or in the aggregates.
See http://www.studybuddhism.com/web/x/nav/eb_toc.html_1253243166.html

Malcolm wrote:
Read chapter three of the Kosha. I think Vasubandhu is somewhat more authoritative than Berzin.

Author: Malcolm
Date: Wednesday, January 18th, 2017 at 10:25 PM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Wayfarer said:

Where this question arose was in respect of the reality, or absence thereof, of pots and other objects of normal perception. The argument was that 'upon analysis' none of these things can be 'established'.

\]

Malcolm wrote:

When Candrakīrti was distracted, in front of a student he bumped into a pillar. When he was not distracted, in front of the same student he passed his hand right through the pillar.

There are limits to how far we should take the idea that conventional things "appear and are functional." Their appearance and functionality is dependent on a cognitively-encased delusion.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 10:13 PM

Title: Re: Buddhahood in This Life

Content:

RikudouSennin said:

Could you explain a bit more about the various modalities of an individual's consciousness.

1) Since ye shes (pristine consciousness), shes rab (wisdom) and rnam shes (consciousness) are different modalities of shes pa.

In this context what is the difference for example between ye shes and shes rab?

2) Aren't they both operative words to describe a knowledge that determines all phenomenon as being empty? (wisdom)

3) Or to the manifest state of the ground? (pristine consciousness)

I hope im not just complicating these terms.

Malcolm wrote:

Shes rab and rig pa are synonyms. Dzogchen is based on the idea found in some Sarma tantras as well, that all phenomena are included in potentiality (rtsal) of ye shes when the basis arises from the basis. When the potential of ye shes is misperceived, this is rnam shes and this in turn causes samsara. When it is correctly perceived (i.e. shes rab) as one's own state, this is the cause for nirvana.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 10:00 PM

Title: Re: What is the Dzogchen and/or Nyingma assertion of how conventional phenomena exists?

Content:

Lukeinaz said:

If conventional phenomena have always been primordial enlightenment and conventional truth is delusion then is delusion primordial enlightenment? Now I understand all the drinking and sex. Sign me up!

Malcolm wrote:

You should read Rongzom's hook.

Lukeinaz said:

Entering the Way?

Malcolm wrote:

Yes, that or the appearances as divine.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 9:56 PM

Title: Re: Enlightenment vs. Liberation vs. Awakening

Content:

Karma Jinpa said:

Furthermore, since Buddha and bodhi are related in Sanskrit, why is there not a similar relation between the equivalent Tibetan terms, sangs rgyas and byang chub? Etymologically they seem distinct.

Malcolm wrote:

Sangs rgyas means "fully (rgyas) awake (sangs)."

Byang chub means is etymologized as purifying (byang) all obscurations to be abandoned and realizing (chub) all qualities to be realized.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 9:52 PM

Title: Re: What is the Dzogchen and/or Nyingma assertion of how conventional phenomena exists?

Content:

bhava said:

In dzogchen and nyingma, conventional phenomena have allways been primordial enlightenment. One leaves analytical approach of "exist nor non-exist" far away, as it is

the domain of conceptual mind. In the state of rigpa it your direct experience. Of course as upaya one can use any kind of analytical meditation, but real view completely transcends conceptual mind and its assertions.

Lukeinaz said:

If conventional phenomena have always been primordial enlightenment and conventional truth is delusion then is delusion primordial enlightenment? Now I understand all the drinking and sex. Sign me up!

Malcolm wrote:

You should read Rongzom's hook.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 9:06 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

Do you mean, someone who has realised emptiness has supernatural ability, so doesn't need a pot?

Malcolm wrote:

It means they can control the elements, if they so choose.

Wayfarer said:

So, this is a reference to siddhi, supernatural powers, isn't it?

Where this question arose was in respect of the reality, or absence thereof, of pots and other objects of normal perception. The argument was that 'upon analysis' none of these things can be 'established'.

But if that analysis terminates in an insight into the nature of matter which is literally 'beyond reason', then it's not a rational argument, it relies on revelation of an insight 'beyond mere logic' as the sutras describe it.

Isn't that so?

Malcolm wrote:

Siddhis also have a rational basis, "Where emptiness is possible, everything is possible..."

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 2:38 AM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-

form

Content:

Queequeg said:

Ignorance is not recognizing the real nature of dharmas as impermanent. .

Malcolm wrote:

Ignorance in the 12 nidānas is not the same ignorance as the knowledge obscuration of ignorance which misapprehends a self, etc.

The former is a stand in for all the afflictions of the past life, just as formations stands for all the karma.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 2:27 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

Interesting, can you show us your source. this should be interesting for it's Malcolm...not sarcasm...always show respect to those who are more informed .. but i thnk i might win this one...

Malcolm wrote:

The Herukābhyudaya Tantra:

Having been cared for by Śrī Heruka,
there will be success in the degenerate age.

The Ḍākārṇava Tantra states:

In the kali yuga this will
be taught by countless bhagavans.

The tantra taught by Śākyasimha
will carry one to the other shore of yoga.

Etc.

Minobu said:

So these are tantric verses approving themselves for themselves...

but not really from sutra?

Malcolm wrote:

Since when has sūtra been more definitive than tantra?

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 2:08 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

Mappo then is when actual tantra and most meditative practice actually do not produce result.

Malcolm wrote:

No the end times is when Vajrayāna is the only effective practice.

Minobu said:

Just think for a moment..If Lord Buddha Maitreya is going to drop meditation completely , and use ethics and morals ,what does that say about the last moments of Vajrayana in the last degenerative years of Lord Sakyamuni's Dharma.Could this be why Nichiren Shonin who studied ShinGon decided to say it was of no value .

Malcolm wrote:

Nicherin was wrong, plain and simple.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 2:07 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

Mappo then is when actual tantra and most meditative practice actually do not produce result.

Malcolm wrote:

No the end times is when Vajrayāna is the only effective practice.

Minobu said:

Interesting, can you show us your source. this should be interesting for it's Malcolm...not sarcasm...always show respect to those who are more informed .. but i thnk i might win this one...

Malcolm wrote:

The Herukābhyudaya Tantra:

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The Ḍākārṇava Tantra states:

In the kali yuga this will
be taught by countless bhagavans.

The tantra taught by Śākyasimha
will carry one to the other shore of yoga.
Etc.

Author: Malcolm
Date: Wednesday, January 18th, 2017 at 1:45 AM
Title: Re: Pure lands/Nichiren Shonin's take
Content:

Minobu said:
Mappo then is when actual tantra and most meditative practice actually do not
produce result.

Malcolm wrote:
No the end times is when Vajrayāna is the only effective practice.

Author: Malcolm
Date: Wednesday, January 18th, 2017 at 1:43 AM
Title: Re: Pure lands/Nichiren Shonin's take
Content:
Minobu said:
What ever you want to believe about Nichiren Shonin in order to blind you and make
your paradigm more real...He never lost a Buddhist Debate.
.

Malcolm wrote:
Standards for Buddhist debate where never that high in Japan.

DGA said:
I don't know what kind of evidence is available to support Minobu's claim on Nichiren's
history as a debater.

I can say that there is significant evidence of high standards for debate in Japanese
Buddhism in more than one school, for instance in the time of Ryogen. Paul Groner
documents this in his Ryogen biography.

Malcolm wrote:
The Ryogen bio actually shows that debate standards degenerated after Ryogen's time
when schools like Hosso and Tendai stopped debating each other.

Compare a 1000 year continuous interschool debate history in Tibet with a three
hundred year history of interschool debate history in Japan and I think you will see my
point.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 1:15 AM

Title: Re: Pure lands/Nichiren Shonin's take

Content:

Minobu said:

What ever you want to believe about Nichiren Shonin in order to blind you and make your paradigm more real...He never lost a Buddhist Debate.

.

Malcolm wrote:

Standards for Buddhist debate where never that high in Japan.

Author: Malcolm

Date: Wednesday, January 18th, 2017 at 1:07 AM

Title: Re: Chogyal Namkhai Norbu retreats this summer

Content:

javier.espinoza.t said:

ChNN said that the official language of the DC is english, in year 200x,

Malcolm wrote:

Correct.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 11:51 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

I am pretty certain that the reason why Gelugpas also attain high realization is because of Vajrayāna practice, but not because the view of emptiness set forth by Tsongkhapa in various places is unmistaken or perfect.

Kenneth Chan said:

Malcolm, how are you able to make such a claim concerning the view of emptiness set forth by Lama Tsongkhapa when you have not demonstrated that you are even interpreting his meaning correctly? Your previous attempt at summarising what Lama Tsongkhapa meant is incorrect, as I have already pointed out.

Malcolm wrote:

You think you pointed that out. According to you, you have to accept all of Tsongkhapa's definitions and ways of explaining things as correct. Only then can you be said to understand his meaning.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 11:17 PM

Title: Re: Chogyal Namkhai Norbu retreats this summer

Content:

Brev said:

Hello,

I've been looking for information about ChNN's retreats this summer in Europe and wonder if any of the Dzogchen practitioners here might know more about them or have experience with them. ChNN has three-day retreats in Munich and Vienna in July. Will all instruction be in Italian/German or is English supported at all? Also, what is the typical suggested donation for these retreats?

Thank you very much!

heart said:

Rinpoche always teach in English.

/magnus

lelopa said:

in the last years....

f.e. in 1991 in germany at kamalashila institute he taught in italian

<https://dzogchen-munich.org/de/#row-programm-de>

Malcolm wrote:

OK, but that was 25 years ago.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 11:04 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

Is it correct to say that you believe no one has ever achieved, or ever could achieve, the union of method and wisdom by following Tsongkhapa's system of negating intrinsic existence with reason separately from, but in tandem with, negating conventionality with bodhicitta?

Malcolm wrote:

No, that is not what I am saying at all. Indeed, it completely misses the mark.

But I will say that I don't think anyone at all is going to move from the sūtra path of preparation to the path of seeing by meditating on a lopsided emptiness.

I am pretty certain that the reason why Gelugpas also attain high realization is because of Vajrayāna practice, but not because the view of emptiness set forth by Tsongkhapa in various places is unmistakable or perfect.

Why do I say this? Because even Cittamātrins like Virupa attained realization of the stages without having a completely correct understanding of emptiness because of their Vajrayāna practice (specifically in his case he attained the first bhumi during empowerment).

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 10:21 PM

Title: Re: Blue stripe on monastics robes

Content:

Bristollad said:

For instance, one Geshe I know does not normally eat after the midday meal (this is in keeping with vinaya)

Malcolm wrote:

In general, the instruction not to eat after noon really has nothing to do with discipline. It has to do with health. At midday our metabolic heat is strongest because the sun is high in the sky. When we eat in the evening, it is harder for us to digest meals.

The Buddha was a wise person and observed that those who ate large meals in the evening suffered from digestive problems.

If you look at the west, millions and millions of people are on Prilosec and so on. The reason is very simple. They eat the wrong combinations of food in the wrong amounts at the wrong times.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 10:02 PM

Title: Re: Enlightenment vs. Liberation vs. Awakening

Content:

Karma Jinpa said:

Something that I haven't seen talked about on here are the terms we seem to have accepted as standard jargon for Buddhism in English.

Sanskrit bodhi (Tibetan byang chub) is most often translated as "enlightened," but does that accurately convey the meaning of the term in either of the canonical languages? I've heard it said that this is a poor translation, and that the connotation we have for enlightenment in English is absent.

Malcolm wrote:

Correct. It is an incorrect translation of bodhi, which means "to awaken."

Karma Jinpa said:

The same person (a former nun) preferred to use the term "liberation" instead (Sanskrit moksha, Tibetan thar pa), since we are freed from the shackles of karma and no longer trapped in Samsaric existence.

Malcolm wrote:

She is wrong.

Karma Jinpa said:

But how does moksha (thar pa) compare to bodhi (byang chub)? For that matter, where does the Tibetan verb sgrol ba come in? Drölma (sgrol ma) is "She who Liberates," so how does sgrol relate to thar? Are there subtle differences in subtext/connotation?

Malcolm wrote:

There is a small difference between thar pa and grol ba; the former translates mokṣa, the latter mukti, so both may be translated as liberation. Sgrol ba however translates tāraka, meaning to free or to save.

Karma Jinpa said:

Sometimes bodhi is translated to English as "awakening," which seems more in tune with the Buddha being "the Awakened One," a reference to the dream-like illusory nature of Samsara and having woken from said dream, seeing things as they actually are. Is "awakening" a superior translation that should supersede "enlightenment"? Is there another term not considered here which would more accurately portray the words in Sanskrit/Tibetan? Or should we stick to "enlightenment," and if so, why?

Malcolm wrote:

Awakening is the only accurate translation of bodhi.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 9:46 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

“Understanding conventional truth enables the practitioner to develop the method side—compassion, concentration, and ethics—whereas understanding the ultimate truth leads to the wisdom side—emptiness. These realizations will, in turn, result in the two Buddha bodies, the truth body and the form body.”

If the realization of the rainbow body has really to do with the level of realization, involving the union of method and wisdom, this means that it is more a case of the highly advanced mind being able to influence the way conventional appearances manifest (and not the case of what you consider a difference in the “level of negation” in the understanding of emptiness) that counts.

Malcolm wrote:

The first paragraph is definitely Gelug orthodoxy.

In the second case, you cannot influence the way others see you. If you realize rainbow body in this life, called the great transference body, people will see you as ordinary if they are ordinary. But what you can do is place your mind in inanimate things, make them move and so on. There are also other things you can do.

Conventional truth is a measure of your own delusion.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 9:42 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Someone who has realized emptiness does not need a pot to boil water.

Wayfarer said:

Do you mean, someone who has realised emptiness has supernatural ability, so doesn't need a pot?

Malcolm wrote:

It means they can control the elements, if they so choose.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 11:17 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

As long as someone thinks that the appearance of pots withstand analysis, for that long they will never even have a chance of realizing rainbow body.

Bakmoon said:

No educated Gelugpa would ever say that appearances withstand analysis. Rather, they would say that analysis refutes them in terms of their ontological status, but it doesn't refute the fact that appearances appear to us or that they function.

Malcolm wrote:

Which means that appearance withstand analysis.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 6:42 AM

Title: Re: Mahamudra and Theravada practices

Content:

Justmeagain said:

Higher in what respect?

Isn't a realisation of the nature of the mind the same in both respects?

Malcolm wrote:

Higher in terms of omniscience and realization.

Justmeagain said:

But thats an assertion from Tantric practitioners yes?

Malcolm wrote:

Well you are asking in the Mahamudra section so...

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 5:58 AM

Title: Re: Mahamudra and Theravada practices

Content:

Justmeagain said:

Higher in what respect?

Isn't a realisation of the nature of the mind the same in both respects?

Malcolm wrote:

Higher in terms of omniscience and realization.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 5:32 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Matt J said:

A smashed pot holds no water, but an analyzed pot still does. Unless we mean some thing completely different by analysis.

Malcolm wrote:

It all depends on what you analyze the pot for. If you analyze the appearance itself, it won't withstand analysis.

Wayfarer said:

But if what you want to is boil water in it, then it's lack of ultimate own-being is neither here nor there.

Malcolm wrote:

Yes, and this is why refuting only inherent existence rather than all four extremes misses the mark.

Someone who has realized emptiness does not need a pot to boil water.

But the idea that inherent existence is all we need to negate makes emptiness more comfortable for modern people who at base do not wish to abandon their realism.

As long as someone thinks that the appearance of pots withstand analysis, for that long they will never even have a chance of realizing rainbow body.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 4:35 AM

Title: Re: Mahamudra and Theravada practices

Content:

Justmeagain said:

Hi,

I am just reading Drikung Kyabgon Chetsang Rinpoche's book 'The Practice Of Mahamudra'

On page 29 he suggests that the end result is the same whether we practice Tantric or Sutra Mahamudra. The latter being Samatha and Vipassana.

Does this mean that Theravadins achieve Mahamudra too by practicing Vipassana and Samatha?

/

Malcolm wrote:

No, there is the small matter of the view and motivation.

Also it is not certain that the result of sūtra and tantra are the same. There are many assertions in the tantra that the result of practicing Vajrayāna is higher.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 2:56 AM

Title: Re: The 'Dharma practitioners' of the degenerate times

Content:

Malcolm wrote:
Are you including yourself?

orgyen jigmed said:

" Those lacking that authentic approach, the 'Dharma practitioners' of the degenerate times, do not engage in proper view and conduct. With no time to listen, they long to meditate. With no time to meditate, they long to explain. Not matured themselves, they long to empower others. Not free themselves, they teach experiential guidance to others. Those with no meditation do fake meditation. Those with no realization offer fake realization. Those with no freedom offer fake freedom. Those with no experience make a lot of noise about emptiness. Their outer appearance is of venerable scholars, proclaiming themselves. Doing their recitations, they portray a false image of erudition. Those with no qualities label the faults of others. What are their names? Choje, Rinpoche, Tokden, Siddha, Loppon, Khenpo, Gomchen, Yogin, Monk, Geshe, and Sangha. They are labeled with these pure names, these Dharma practitioners, dressed up in fancy red cloth and silk. Many a one has been seen here in Tibet.

" Generally, in this bad, degenerate time, the signs that evil blessings have struck will be that a charlatan is preferred to a fine individual and that a gift of a morsel of tasty food is preferred to heartfelt explanation of instructions. Without realization in subjective meditational experience, practitioners will look to assemble the conducive external conditions. Since there are so many kinds of savages and criminals, no one will be able to be a great mediator in the mountains, so in general those great meditators will have no realization. The monks will have no discipline, the realized ones no sacred pledge, and the mantra adepts no powers. Disciples of bold lamas will gather around to sell their own fame. Girls without vows will secretly sleep with the clergy. Delinquent boys will sleep in secret with nuns. The crevices in the walls of monasteries will be full of the corpses of the clergy's illegitimate infant boys and girls.

" They will say they are practising Secret Mantra but will have no quality of the path of means. They will say they have discipline but will keep no vows. The profound esoteric instructions will be sold for wealth. Diligence will all go to creating curses and adversity. Dharma language will be broadcast by lay people, and in the philosophical language of emptiness, all women will be esteemed. Keeping their teacher secret, disciples will broadcast their own greatness. Many will be those who desire Dharma, but few who desire a lama. The fortunate noble person whose karma from previous training has awakened, just the few who have not regressed before the end of their aspirations, the few who truly practice the Dharma, will be scattered outside of Tibet and few will remain."

- PADMASAMBHAVA

Excerpt from: Refined Gold: The Dialogue of Princess Pemasal and the Guru, from a Terma discovered by Pema Lingpa (1450-1521), and translated into English by Sarah Harding from: Bla ma nor bu rgya mtsho Vol: 1-2: Ka/Kha, Pad gling gter chos (Pema Lingpa's Collection of Treasures) or pp. 76-77, " The Life and Revelations of Pema Lingpa " (2003) Snow Lion Publications, Boulder, Colorado

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 2:47 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Matt J said:

A smashed pot holds no water, but an analyzed pot still does. Unless we mean something completely different by analysis.

Malcolm wrote:

Appearances are not rejected prior to analysis. But they do not survive analysis. No more than a pot survives a hammer.

It all depends on what you analyze the pot for. If you analyze the appearance itself, it won't withstand analysis.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 1:21 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Minobu said:

To me what I been reading about dogzhen according to Malcolm it's a sell.

Malcolm wrote:

If you are interested, go find a Dzogchen master. You won't hear anything difference between what they say and what I said.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 1:19 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

javier.espinoza.t said:

it is possible to stop rebirth at the moment of death.

.

Minobu said:

Why would you want to?

Malcolm wrote:

He means afflicted rebirth. In other words, for those who have the proper instructions it is possible to attain full buddhahood at the moment of death or in the bardo, if one does not manage to do so in this life.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 12:51 AM

Title: Re: Expanse of time

Content:

Grigoris said:

I would think it would be safe to say that the eyes perceive things as they are, in exactly the moment that the light rebounding off (or emitted from) the object reaches them. The speed of light is such that it would be a more or less instantaneous (unless the light was coming from an object a crazily large distance away, but still, the eyes would receive an impression of the visual object as it looks at that moment to us here and now). The process of seeing occurs after that. The mind process of seeing is pretty bloody fast too, though. But what we see (at the end of the entire process) is actually something that no longer exists. A thing of the past.

Perception also includes interpretation, and this addition to / projection onto the object is normally based on past experiences so, effectively, at the end of the entire process, perception is essentially of the past.

Malcolm wrote:

Yes, this is why mind (manas) is understood to be in the past. We cannot "be here now" or "be in the present moment" no matter how much we want to unless we are resting in a state free of concepts.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 12:26 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Matt J said:

That's what I said. However, they pointed out that 1) "inherent existence" was a mental projection, and removing this projection revealed appearances to be empty; and 2) that reasoning can only refute mental projections, and not appearances as such.

Malcolm wrote:

This is the limitation of Gelug Madhyamaka. Something other than appearances is subject to analysis, not the appearances themselves.

Appearances are not rejected prior to analysis. But they do not survive analysis. No more than a pot survives a hammer.

Author: Malcolm

Date: Tuesday, January 17th, 2017 at 12:02 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

javier.espinoza.t said:

it is possible to stop rebirth at the moment of death.

you know what? i once asked Namkhai Norbu -a Buddha- this question: "is the rainbowbody like reflections in a mirror?", and he said "yes, even the rainbowbody is like reflections in a mirror". what this means? it means that at last there is no limitation, we can rebirth, we can go to a pure land, we can manifest as a rigdzin, we can manifest as a bodhisattva, we can reside in a statue, we can stay in the rainbowbody, ..., we have an infinite amount of possibilities and everything will be "like reflections in a mirror" if we understand what it really means and "total realize ourselves".

people tend to think that nirvana, or the rainbowbody, and so, is like another thing of different nature like from another planet -don't laugh-. but nature of samsara and realization is not different for the nature of mind is exactly the same all the time.

i won't try to convince anybody, because this is a elucidation from a question and it's answer, and language can be very tricky and i could be in a wrong understanding also, only proof can confirm, but to me everything points in that direction.

Malcolm wrote:

It just means even rainbow body is something relative, not ultimate.

javier.espinoza.t said:

i feel that in reality there is no such thing as ultimate haha

Malcolm wrote:

Agreed.

Author: Malcolm

Date: Monday, January 16th, 2017 at 11:57 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

To properly set the stage, he begins the module with this quote of HHDL from The Four Noble Truths:

Malcolm wrote:

And so conventional appearances are never discarded and are accepted as they stand. All that is rejected is that they have any nature.

So the question becomes, is there something left over at the end of ultimate analysis? If so, what?

Jeff H said:

At the end of ultimate analysis the mere appearances of conventionality are left over,

causally interactive but utterly without nature.

Malcolm wrote:

This is the limitation of Gelug Madhyamaka. Something other than appearances is subject to analysis, not the appearances themselves.

Author: Malcolm

Date: Monday, January 16th, 2017 at 11:15 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

To properly set the stage, he begins the module with this quote of HHDL from The Four Noble Truths:

HH Dalai Lama said:

So how can we develop a personal understanding of the fundamental Buddhist doctrine of the Two Truths? By coming to know our everyday world of lived experience, we appreciate what is known as samvrti satya, the world of conventional reality, where the causal principle operates. If we accept the reality of this world as conventional, then we can accept the empty nature of this world which, according to Buddhism, is the ultimate truth, the paramartha satya. The relationship between these two aspects of reality is important. The world of appearance is used not so much as a contrast or an opposite to the world of ultimate truth, but rather as the evidence, the very basis on which the ultimate nature of reality is established.

[Emphasis added]

Malcolm wrote:

And so conventional appearances are never discarded and are accepted as they stand. All that is rejected is that they have any nature.

So the question becomes, is there something left over at the end of ultimate analysis? If so, what?

Author: Malcolm

Date: Monday, January 16th, 2017 at 10:59 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

javier.espinoza.t said:

it is possible to stop rebirth at the moment of death.

you know what? i once asked Namkhai Norbu -a Buddha- this question: "is the rainbowbody like reflations in a mirror?", and he said "yes, even the rainbowbody is like reflations in a mirror". what this means? it means that at last there is no limitation, we can rebirth, we can go to a pure land, we can manifest as a rigdzin, we can manifest as a bodhisattva, we can reside in a statue, we can stay in the rainbowbody, ..., we have an infinite amount of possibilities and everything will be "like reflations in a mirror" if we

understand what it really means and "total realize ourselves".

people tend to think that nirvana, or the rainbowbody, and so, is like another thing of different nature like from another planet -don't laugh-. but nature of samsara and realization is not different for the nature of mind is exactly the same all the time.

i won't try to convince anybody, because this is an elucidation from a question and it's answer, and language can be very tricky and i could be in a wrong understanding also, only proof can confirm, but to me everything points in that direction.

Malcolm wrote:

It just means even rainbow body is something relative, not ultimate.

Author: Malcolm

Date: Monday, January 16th, 2017 at 10:58 PM

Title: Re: Expanse of time

Content:

Grigoris said:

Seen by the mind or seen by the eyes?

KarmaOcean said:

"your eyes"

Grigoris said:

Present.

Malcolm wrote:

Depends on what one means by "seen." All conceptual cognition is second order, not direct perceptions.

Direct perceptions are nonconceptual so we are not aware of them per se.

Author: Malcolm

Date: Monday, January 16th, 2017 at 10:46 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

treehuggingoctopus said:

When ontological anti-foundationalism presents itself together with egotism/egoism, it reveals its being contaminated with hardcore realism...

Malcolm wrote:

It will not surprise you that in the Prasannaapāda, Candrakīrti notes a certain kinship between ancient Indian materialist anti-foundationalists and Madhyamaka.

treehuggingoctopus said:

Thanks, Malcolm. Unsurprising but quite new to me.

Malcolm wrote:

Yes, someone objects and says Mādhyamaka are basically nastikas for claiming that there is no good or bad actions, no agent, and no result because there is no inherent existence, they are like nihilists.

Candra agrees that both nihilists and Mādhyamikas are alike in rejecting inherent existence, but they differ in that Mādhyamikas advocate dependent origination, and claim that this life and the next lack inherent existence. The second thing is that nihilists reject what they cannot see, whereas the Mādhyamika willing infers from dependent origination that there is another world after death in this one and so on.

Author: Malcolm

Date: Monday, January 16th, 2017 at 10:07 PM

Title: Re: The essence of the teachings is not different...

Content:

DharmaChakra said:

We can see this as a national consequence in most Asian culture there is not really religious tension in Dharma traditions,

Malcolm wrote:

Hahah, you need to study some history, friend. Indian, Central Asian, Southeast Asian and East Asian religious history is filled with examples of competing sects going to war with each other.

DharmaChakra said:

do you think at Nalanda they were scrutinizing the texts, or was they discovering, recording, comparing with open mind, all related around Dharma, which is a living force.

Malcolm wrote:

The stakes used to be high, if you lost a debate you had to convert to the POV of your opponents, and often enough the penalty for losing debates was execution.

DharmaChakra said:

Many of these main cultural timeline powers, of Vedic, Buddhist, Brahminical all supported by different said realized teachers integrated everything, there is no tension in the hand over, usually the sadhus would charm the rulers with suttas or poems, to show their understanding, it was exchanges of beauty and poetry, they would give them power and protection and say they have found a sadhu, it was a change of religion,

discoveries are mysterious and always connected in some form.

Malcolm wrote:

You apparently have read none of the accounts of the Indian Mahasiddhas and their conflicts with Indian rulers and brahmins.

Read the lifestory of Padmasambhava if you want a picture of how things really were on the ground in Ancient India between Buddhists and Hindus.

Author: Malcolm

Date: Monday, January 16th, 2017 at 9:36 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

treehuggingoctopus said:

When ontological anti-foundationalism presents itself together with egotism/egoism, it reveals its being contaminated with hardcore realism...

Malcolm wrote:

It will not surprise you that in the Prasannaapāda, Candrakīrti notes a certain kinship between ancient Indian materialist anti-foundationalists and Madhyamaka.

Author: Malcolm

Date: Monday, January 16th, 2017 at 9:34 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physicsx

Content:

Malcolm wrote:

In common perception, if something exists, it can be destroyed. For example, a pot or a tree. When we cut down a tree, we commonly say, "There used to be a tree there, now it no longer exists."

"There used to be a coral reef there, now it no longer exists."

This is the way common people speak, and it is not accurate.

Wayfarer said:

Nāgārjuna's arguments were with opponents that what we would call philosophers. But they weren't concerned with scientific or theoretical questions about 'how the world works' or what are the principles behind why objects fall or what radiation is. They were concerned with the question of ultimate truth. They had various doctrinal formulae about the ultimate nature of things, all of which were shown by Nāgārjuna to be self-contradictory. When it is said that 'something cannot be established' or has no 'sva-

bhava', it is in the context of a discussion about ultimates.

There is a sense in which the 'common people' are deluded (speaking as one of them) - but the way 'common people speak' is perfectly adequate in respect of matters of mundane fact. If you were ill, you would go a common person designated and trained as a doctor for treatment, and hopefully he would diagnose the cause of the malady and proscribe the appropriate treatment. It would do you no good to have him say 'well according to Nāgārjuna neither your illness or yourself have any basis in reality'. That might be true in an ultimate, philosophical sense, but it is very much a matter of context, and in the context, appealing to Nāgārjuna would not be germane.

Malcolm wrote:

Nāgārjuna strictly defines his notions of existence and nonexistence to what common people consider existence and nonexistence. This is evident from reading chapter 15 of the MMK and a number of other sections.

Where we disagree, is over whether or not relative truth is to be left alone. It is not. It is by analyzing the things of relative truth that we arrive at the ultimate. In other words, we analyze our mistaken perceptions in hopes of coming to a veridical one.

But in the end we have to accept that neither the relative or ultimate are established as real in anyway.

Author: Malcolm

Date: Monday, January 16th, 2017 at 9:59 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Minobu said:

They all claim Buddhahood, but only the Lotus Sutra predicts it for all, in plain words to see and read.

Malcolm wrote:

No, this is a common myth but it is not true.

Author: Malcolm

Date: Monday, January 16th, 2017 at 6:31 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

But, Malcolm, isn't it true that Tsongkhapa's graduated system is intended to guide one through method and wisdom into union? He makes it clear that once a practitioner has achieved a certain level, the lam rim isn't enough and it is necessary to invoke vajrayana.

Malcolm wrote:

The Gelugpa point of view, along the later Sakya POV, is that view of reality in sūtra and tantra is the same. The Gelugpas further insist that even if you are meditating Vajrayāna, your view must be strictly in accord with their understanding of Prasāṅgika.

Jeff H said:

In the meantime, the examination of mere existence is about discerning which appearances function and how to choose between that which is helpful and that which is harmful.

Malcolm wrote:

Ascertaining that which is a wrong path and that which is a right path is not really the specific domain of Madhyamaka critique, though indeed Aryadeva does spend four of his eight chapters in clarifying correct relative truth.

Jeff H said:

Madhyamaka may indeed be as limited as you say. But I don't think it can be argued that Tsongkhapa is focusing on the point where convention means the ultimate.

Malcolm wrote:

No one made this assertion. The assertion being made is that by asserting that the ultimate is only the absence of inherent existence, the consequence of this is that the ultimate is a mere nonexistence.

Jeff H said:

He is trying to make it clear that the conventional is not about what's "real", and to begin cultivating a mere concept of emptiness to be further realized when bodhicitta has been more fully developed.

Malcolm wrote:

Nevertheless, in discussions about Madhyamaka with Gelugpas in general, one finds oneself discussing the how to make a conventional truth that won't upset the neighbors. So endless verbiage is spent trying to perfect something which is not essential and has no essence in the least.

Jeff H said:

In the conventional world suffering is real enough that it needs our attention. Tsongkhapa addresses that while telling us let go of the appearances.

Malcolm wrote:

The suffering of suffering seems real enough for those to whom it appears. For example, when I have a kidney stone, it seems pretty real in that moment, since I am just an ordinary guy. But I also have training and so I also know it is not real, it is not essential, and is principally a function of delusion and karma by which this false appearance is maintained. I also know that delusion is not solid or real, and that any tendency to give into feelings of solidity or realness reinforces that mistaken perception. So while I am

writhing in agony I am also acutely aware of the fact apart from pain that has been experienced and has not been experienced, at present there is no pain — at least in my better moments.

Author: Malcolm

Date: Monday, January 16th, 2017 at 4:49 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

TreeHuggingOctopus said:

Where does your definition of nihilism come from?

Wayfarer said:

The dictionary. But, accusations of nihilism were often made about Buddhism, generally, and Nāgārjuna, in particular, from time immemorial. Nāgārjuna goes to lengths to rebut those accusations, but I don't often see much mention of those rebuttals. Nihilism - the idea that nothing is real - is a very pervasive attitude in today's world - just a Nietzsche predicted it would be. It is insidious and often hard to notice - it might be as simple as a shrug and a 'whatever'.

Malcolm wrote:

Ucchedavāda, very often mistranslated as nihilism, was originally the assertion that a self which exists now perishes at death.

It was later applied to the general idea of asserting that a thing which exists now perishes and becomes nonexistent.

In common perception, if something exists, it can be destroyed. For example, a pot or a tree. When we cut down a tree, we commonly say, "There used to be a tree there, now it no longer exists."

"There used to be a coral reef there, now it no longer exists."

This is the way common people speak, and it is not accurate.

When read carefully, one comes to understand that Nāgārjuna shows that nothing in conventional truth, that which is perceived by common people, has any basis in reality whatsoever.

Things are false entities we abstract from appearances. When examining these things we find that they do not exist apart from our definition of them. Their boundaries are arbitrarily drawn and defined.

The point of Madhyamaka is not to claim there are no appearances. The point of Madhyamaka is to understand these appearances are not real. For example, a liquid entity appears in six different ways to the beings of the six different realms, an appearance conventionally valid for one is invalid for the rest. Water is real for a human

but not a hell being. We cannot therefor say that appearances are real.

What cloudburst means when he says things "merely exist" is that these appearances function within our scope of perception.

But the point of Madhyamaka is to find the real nature of these appearances, whatever it is, because these appearances are not real entities. The point is Madhyamaka is not make a perfect relative truth for human beings, because no relative truth is perfect. They are all flawed perceptions. The objects of flawed perceptions are deceptive. The way they appear and the way they exist are not integrated. For a Buddha, the way things exist and the way things appear are integrated. Madhyamaka is trying to uncover the meeting point between the way things exist and the way things appear. Since conventional truth is not the way things exist but merely the way things appear to ordinary people, we say that conventional truth is unreal since it does not conform with how things exist. The Gelugpas would have one believe that merely by understand that the things that appear are devoid of inherent existence is itself the reconciliation point between the way things exist and the way the appear. They assert that the way things exist is free of inherent existence, and that solely by negating inherent existence one comes to harmony between the way things exist and the way they appear.

I personally have found yet no convincing argument that the negation of inherent existence is all there is to Mahāyāna emptiness. In this I follow a 600 year old tradition of objection to the Gelugpa point of view.

I also think Madhyamaka is a very limited tool.

Author: Malcolm

Date: Monday, January 16th, 2017 at 3:41 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

dzogchungpa said:

I was just pointing out that it was a common translation of the term.

Malcolm wrote:

No, it is not. It is someone's new age idiotic idea.

dzogchungpa said:

Well, can't it be both?

I don't want to argue about what "common" means in this context, but have a look:

<https://www.google.com/search?q=%22feeling+tone%22+vedana&num=100&tbm=bks>

Malcolm wrote:

Uhuh, so it is common to Insight Meditation society people and FWBO.

This makes it not common, but uncommon.

Just face it, there is no justification for the tone in feeling tone in vedana.

And it is not in the OED. Off with its head.

Author: Malcolm

Date: Monday, January 16th, 2017 at 3:21 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

dzogchungpa said:

]I was just pointing out that it was a common translation of the term.

Malcolm wrote:

No, it is not. It is someone's new age idiotic idea.

Author: Malcolm

Date: Monday, January 16th, 2017 at 1:57 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Malcolm wrote:

It has a lot to say about thoughts and concepts. Nothing at all about feeling tones. The concept does not exist in Buddhism.

dzogchungpa said:

A fair number of people, mostly Theravadin types it seems, translate "vedana" as "feeling-tone". Just sayin'.

Malcolm wrote:

They are definitely wrong if they do so. Vedana has only five modes: pleasure, pain, happiness, unhappiness, and indifference.

Author: Malcolm

Date: Monday, January 16th, 2017 at 1:23 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Thanks. So you're saying that anything I find that purports to address thought-feelings (or whatever name is used) from a Buddhist pov is in fact NOT Buddhist?

Malcolm wrote:

It is the opinion of a buddhist. Whether it actually conforms to the Dharma is another matter.

Author: Malcolm

Date: Monday, January 16th, 2017 at 12:20 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

Vasana said:

Just sounds like the 'genesis' or transfiguration of a thought from a simple feeling-tone to a full concept.

rachmiel said:

I'd like to find out more about what Buddhism says about feeling-tones, thoughts, concepts, etc. Got a source to recommend?

Malcolm wrote:

It has a lot to say about thoughts and concepts. Nothing at all about feeling tones. The concept does not exist in Buddhism.

Feelings, perceptions, and thoughts are mental factors. Covered in the mental aggregates. Content is not that important when one understands that all afflicted phenomena are suffering.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 11:42 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

This does not make sense. If you refuse to understand the terminology in the way it is being used by Lama Tsongkhapa, how can you understand his meaning correctly?

Malcolm wrote:

I understand it perfectly well. For example, when Tsongkhapa claims in Lam rim Chen mo that freedom from extremes means "not existing in the ultimate and not not existing in the relative," this terminology is incorrect. This means that the ultimate is only a negation of existence and the relative is only an affirmation of existence. This is not the intent of Nāgārjuna nor the Buddha.

Kenneth Chan said:

Malcolm, for some reason, you are unwilling to clarify your own statements.

Malcolm wrote:

I don't have endless time to write long posts.

Read Napper. She really does an excellent job of clarifying Tsongkhapa's point of view on this as well as various objections to Tsongkhapa's "not existent in the ultimate, not

nonexistent in the relative."

Author: Malcolm

Date: Sunday, January 15th, 2017 at 11:54 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Why?

Malcolm wrote:

Because you have some homework to do.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 7:50 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Where exactly did this quote "not existing in the ultimate and not not existing in the relative" come from?

Malcolm wrote:

Lam Rim Chen mo. See Elizabeth Napper's book, Dependent-Arising and Emptiness, A Tibetan Buddhist Interpretation of Madhyamika Philosophy. She delves into this in detail.

Kenneth Chan said:

Also, what exactly do you mean by "affirmation of existence"? Can you elaborate?

Malcolm wrote:

Just read Napper's book.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 7:46 AM

Title: Re: What is the Pure Land Traditions assertion of how conventional phenomena exists?

Content:

rory said:

The Tibetan school since it is esoteric, Vajrayana does have the quick 'horizontal' path to buddhahood for the elite who practice high level Vajrayana.

Malcolm wrote:

Everybody practices high level Vajrayāna in Tibetan Buddhism.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 7:44 AM

Title: Re: Dzogchen shrines?

Content:

javier.espinoza.t said:

i think there is no such standard in dzogchen, but we can look at a Gar's shrine as model, i believe that can help.

Malcolm wrote:

Norbu Rinpoche has instructed us, since I first began taking teachings from him in 1992, that we do not need to have any kind of formal shrine. But that nevertheless it is good to have a picture of the white A and thigle. He also has said many times, that if you want a shrine in your house that you can just use the picture of the white A and thigle and that this is sufficient.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 7:41 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

[

I can't give scriptural authority because it's part of the Ganden Oral Lineage which is not accepted on this site.

Malcolm wrote:

Don't be ridiculous. The only that not accepted here is gyalpo practice.

The Lotus Sutra is a Mahayana Sutra whereas the view I'm explaining comes from Highest Yoga Tantra.

Tsongkhapafan said:

The place that they abide in until this happens is the five pure abodes where they remain in a state of solitary peace for a very long time.

Malcolm wrote:

They do not need to have a body to remain in this equipoise.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 3:21 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

That's not the consequence at all. There are a couple of instances where one would still have the seeds of delusion but not be in samsara.

The first example is Hinayana Foe Destroyers as I have said. These Superiors take rebirth in the fourth form realm which has eight levels. The last five are Hinayana Pure Lands called Not Great, Without Pain, Excellent Appearance, Great Seeing, and None Higher. When Hinayana Foe Destroyers die they often choose to be born in one of these Lands, where they can remain at peace for as long as they wish. These Pure Lands are beyond samsara, but they are not Buddha Lands, but even though practically they are beyond samsara they would still have self-grasping at subtle and very subtle levels of mind.

Another example would be where someone takes rebirth in a Buddha's Pure Land either through their own power or through the power prayers done by others. They would have the seeds of delusion in their minds so they would not have attained liberation strictly speaking, but they would be liberated from a practical point of view because they would be in a world where there are no true sufferings and no possibility of falling into samsara again.

In both of these cases, the beings still have work to do to attain actual liberation, and of course Buddhahood.

Bakmoon said:

Anagamins (non-returners) are reborn in the pure abodes, not Arhats. By definition, Arhats aren't reborn anywhere upon their deaths.

Tsongkhapafan said:

According to their vehicle, yes, but as we know Buddha gave provisional teachings. From the point of view of Buddha's final intention, which is Highest Yoga Tantra, they are not actually liberated but practically they are because they have passed beyond throwing karma.

Malcolm wrote:

They are liberated because they have eliminated all afflictions. They have not eliminated nonafflictive ignorance however, thus they have barriers to omniscience.

Author: Malcolm

Date: Sunday, January 15th, 2017 at 2:04 AM

Title: Re: Dzogchen shrines?

Content:

climb-up said:

I was going to post this in another thread about shrine crystals, but I thought it was different enough that I should maybe start a separate thread.

Is there a standard and/or ideal shrine for Dzogchen practice (DC specifically)?
I have an area set up essentially as a shrine, but it's just been set up to look nice and be useful to sit in front of for my more formal practices like thun or kumbhaka.

Is there anything essential? Any set up or procedure that should ideally be done?
Basically I have a nice cloth, some candles
Large picture of ChNN and smaller pictures of Shakyamuni, Guru Rinpoche and Avilokiteshvara
Crystal ball and crystal point
bell and mala (I've never learned how to use a dorje so I don't have one)
some Ganesha statues
incense and water that I offer to local spirits (not a DC practice, but the essence is similar)

What do you think?

Malcolm wrote:
All you need is this image or something like it:

When you are practicing, light a candle.

Author: Malcolm
Date: Sunday, January 15th, 2017 at 12:59 AM
Title: Re: What is the Pure Land Traditions assertion of how conventional phenomena exists?
Content:
rory said:
for example if you had a pet dog the best you could do for them is pray for it's human rebirth whilst East Asian Buddhists have no problems praying and conducting funeral services for their pets' birth directly to the Pure Land.

Malcolm wrote:
People do all kinds of crazy and useless things in the name of religion.

Author: Malcolm
Date: Sunday, January 15th, 2017 at 12:50 AM
Title: Re: Difference in guru yogas
Content:
Aspiring.Monk said:
Can someone please explain the differences in Lama Tsongkhapa Guru Yoga and Lama Chopa Guru Yoga?

I have been doing Lama Tsongkhapa Guru Yoga and have recently joined the FPMT where I noticed that Lama Chopa Guru Yoga is done.

I am just wanting to know the difference in these two practices.

Malcolm wrote:

Were to begin? In general the former does not require empowerment, but the latter does. That is only the beginning.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 11:59 PM

Title: Re: Praying to a saviour?

Content:

tellyontellyon said:

Can Buddhists pray to a deity, Buddha, the Noble Sangha etc. etc. for help with dealing with spiritual and psychological problems?

Sometimes I feel so weak and at the mercy of my conditioning that I despair of myself and feel I need someone to save me... is this possible?

Thanks in advance

Malcolm wrote:

This is what Tāra is for.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 11:22 PM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Queequeg said:

Sorry, fellas, no satisfactory answers so far.

Its vague, but this seems to be an account the Buddha gave of his enlightenment.

As Malcolm suggests, this does seem to be limited to an analysis of this life. But I've never understood why there are these two versions of the arising of the mass of suffering. At what point did the Buddha realize this 10 linked chain, and at what point did he realize the 12 linked chain? Or maybe the correct question is, when did he decide to to teach the 12 links, tracing suffering to ignorance?

The implications of this 10 link teaching is very different than the 12 linked chain. This suggests that consciousness and name and form are a twofold basis from which

suffering arises. This seems to teach the cure to suffering is annihilation of the the consciousness/name and form complex.

I wonder if this difference is the basis on which Mahayana divides the Hinayana into the Sravakayana and Pratyekabuddhayana? In Mahayana, they say the Sravaka seeks annihilation, while the pratyekabuddha's awakening is based on the 12 linked chain.

Notwithstanding, I would like to understand why the Buddha taught this 10 linked chain.

Malcolm wrote:

The answer to your question lies in the analysis of dependent origination in in the Abhidharmakośabhayaṃ, chapter three.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 10:32 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

cloudburst said:

it is not correct to state that dependent phenomena exist since they have never arisen, just as illusory elephants and so on have never arisen and yet appear.

Here we can see you trying to say that it is not correct to say that dependent phenomena exist inherently or by way of a nature or essence, and your reason is that they have never arisen, but we can see that you means things are not produced, or arisen, ultimately.

Malcolm wrote:

Things do not arise. Why? Because their causes and conditions cannot be established when investigated. This is why Buddhapalita states:

Here, with respect to your claim for an ascertained cause for the production of a result, wheat, etc., and a non-productive condition and non-condition, 'the arising of a result is not accepted' was previously explained.

If that result does not exist, where will 'these are not conditions, these are conditions' be accepted? If both of those come to be from depending on a result, also that result is does not exist. Because the result does not exist, where will there be a non-condition or a condition? If that is so, still results are not accepted, and even conditions and a non-conditions are non-existent. Because results, conditions, and non-conditions do not exist, descriptions for arising are merely conventional.

cloudburst said:

You end up using internally contradictory speech because you insist on avoid qualifying, or indicating the scope, of your statements.

Malcolm wrote:

This shows the limits of speech. In your quest for perfect sentences, you inevitably affirm a realist position where entities are not merely conventions which fall apart at a

touch.

cloudburst said:

Chandrakirti and the madhyamikas lay it out so clearly, but you are forced to ignore the quotations that clearly illustrate my point.

Chandrakirti said in his Reason 60 commentary

We do not propound that an apprehension of a reflection—
dependently produced and seen strictly as false—is not produced
in any way.

Malcolm wrote:

As long as apprehensions of reflections are not investigated, we do not need to say they are not produced in anyway. But the point of Madhyamaka is not to leave things just as ordinary people find them prior to analysis.

cloudburst said:

We contend that dependently produced things are, like reflections,
not produced intrinsically. As this is the case, how can your objection
stand a chance?

Malcolm wrote:

Page. 199 verifies what I am saying above.

You just refuse to take the next step and understand that apparent phenomena which conventionally arise from causes and conditions are completely equivalent with illusions in every respect

I refuse to take that step because it is not supported by either scripture or reason. If you can't tell the difference between dependently-arisen food, which is like an illusion, and an illusion of food, you will die in short order. So either you don't know how to clearly differentiate the conventional from the ultimate, or you suffer from confusion about the meaning of the term "completely equivalent."

Dependently-originated food does not sustain us. Our addiction to things, however, does.

The simile of illusion is one of many similes Buddha used to illustrate dependent relationship, do you think he also meant that phenomena are "completely equivalent to an echo? To a city of ghosts? Would it be correct to say my car is an echo? my wife a city of smell eaters?

If you say yes, it is clear you are simply trying to avoid admitting fault, if no, then perhaps

you can give a coherent account as to why the illusion simile should be separated out from the rest for special (unindicated) meaning?

Your car is an echo, your wife is a city of ghandarvas. How so? When you analyze your car, it cannot be found, just as when one searches for the source of an echo heard in a valley it cannot be found. Your wife is a city of ghandarvas whose evanescent appearance vanishes just out of reach when sought. Illusions, echos, and cities of ghandarvas refer to phenomena that clearly appear but when examined are not found to exist. All dependently originated phenomena are just like that— clearly apparent yet nonexistent. It is not necessary to add the qualifier "inherently" or "ultimately." Why?

As Śāntideva says, when neither an entity or nonentity remain before the mind, the mind is pacified. Clearly apparent nonexistents are neither entities nor nonentities.

Chandrakirti said:

Therefore, since in this Madhyamaka system to be a dependent arising is to lack autonomy, lacking autonomy is what emptiness means; emptiness does not mean that nothing exists.

Malcolm wrote:

And since nothing can be found which can act as a cause or a condition for any other thing, nothing ever arose; and so to say of the nonarising that it does not exist is incorrect since there is no existence by which its nonexistence could be known.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 9:30 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

I understand the Gelug position. I do not agree with it.

This does not make sense. If you refuse to understand the terminology in the way it is being used by Lama Tsongkhapa, how can you understand his meaning correctly?

Malcolm wrote:

I understand it perfectly well. For example, when Tsongkhapa claims in Lam rim Chen mo that freedom from extremes means "not existing in the ultimate and not not existing in the relative," this terminology is incorrect. This means that the ultimate is only a negation of existence and the relative is only an affirmation of existence. This is not the intent of Nāgārjuna nor the Buddha.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 12:47 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Kenneth Chan said:

So it all comes back to the same question: Do you acknowledge that the terminology used by Lama Tsongkhapa is as described here?:

Malcolm wrote:

I do not accept that this terminology accurately depicts Madhyamaka.

Kenneth Chan said:

That is not the question. The question is: Do you acknowledge that the terminology used by Lama Tsongkhapa is as described here?: For us, followers of Je Tsongkhapa, 'appear and function' is what is denoted by the english word 'exists,' and that which you denote with the term 'exists' is called 'inherent existence.'

If you refuse to understand the terminology in the way it is being used by Lama Tsongkhapa, it is clear that you do not understand his meaning correctly, and therefore you are merely criticising what is clearly a misrepresentation of the Gelug position.

Malcolm wrote:

I understand the Gelug position. I do not agree with it.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 11:58 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

So it all comes back to the same question: Do you acknowledge that the terminology used by Lama Tsongkhapa is as described here?:

Malcolm wrote:

I do not accept that this terminology accurately depicts Madhyamaka.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 8:25 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Malcolm wrote:

There is a distinction between the nonafflictive ignorance which is part of the knowledge obscuration, and the ignorance that is part of the afflictive obscuration. Arhats and

Pratyekabuddhas possess the former and not the latter; therefore they are not omniscient but they are liberated.

Tsongkhapafan said:

I'm not talking about the obstructions to omniscience - according to Tantra, a direct realisation of emptiness with a gross mind is not an actual direct realisation and so these Hearers and Solitary Realizers are not actual Superior beings and they still have delusions at subtle and very subtle levels of mind and thus, strictly speaking, they are not liberated. Practically speaking though they have reduced their ignorance to the extent that it can never ripen throwing karma - thus they are not reborn in samsara.

Malcolm wrote:

Again, you are not properly distinguishing afflictive and knowledge obscurations.

Tsongkhapafan said:

Hinayana Foe Destroyers also take rebirth in the five pure abodes.

Malcolm wrote:

No, they don't. Nonreturners do and attain arhatship there.

Tsongkhapafan said:

Liberation, strictly speaking is the eradication of the causes of taking further rebirth in any of the three realms.

Actual liberation is the permanent eradication of the seeds of delusion. Because Hinayana Foe Destroyers have not removed delusions from all levels of mind they are not actually liberated but practically they do not take rebirth in samsara.

Malcolm wrote:

No, liberation is just freedom from afflictions that cause birth in the three realms. Arhats, etc., do not possess those.

You still have no cited anything. Your assertions, unless grounded in some sūtra or tantra are meaningless.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 8:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

The second mode of being and non-being is seen in the 'orders and differences of created natures' (I.444a), whereby, if one level of nature is said to exist, those orders above or below it are said not to exist:

For an affirmation concerning the lower (order) is a negation concerning the higher, and so too a negation concerning the lower (order) is an affirmation concerning the higher.

According to this mode, the affirmation of man is the negation of angel [or 'higher being'] and vice versa.

This mode illustrates Eriugena's original way of dissolving the traditional Neoplatonic hierarchy of being into a dialectic of affirmation and negation: to assert one level is to deny the others. In other words, a particular level may be affirmed to be real by those on a lower or on the same level, but the one above it is thought not to be real in the same way. If humans are thought to exist in a certain way, then angels do not exist in that way.

Malcolm wrote:

Clearly, that is not a Buddhist account, and I'm not presenting it as such. But it is much closer to the style of Buddhist arguments, than anything from modern analytical or empirical philosophy. It's also interesting because of the dialectical nature of the analysis, i.e. things that are real on one level, are unreal on another. I think that aspect is quite close in meaning to the original import of the two truths teaching.[/quote]

It is a little different. As Śāntideva points out, the ultimate of the lower is the relative of the higher. When we come to Madhyāmika, the negation of the lower is not an affirmation of its own tenets because Madhyamaka has no tenets to proclaim.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 8:19 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

Thanks for those explanations.

I think in Buddhism (as in other wisdom traditions) there is an understanding of the hierarchy of being, with the Buddha signifying the utmost or highest reality, and beings in lower realms being subject to delusion. That is why the same thing can appear differently to different levels of beings, such as is often discussed in relation to the hypothetical glass of water. That is also signified in symbolic form by the Bhavachakra, with the Buddha appearing outside the Wheel.

Malcolm wrote:

No. The Buddha has the same state as us. The only difference is whether we recognize that or not. As Nāgārjuna states in the MMK:

"Whatever is the nature of the Tathāgata, that is the nature of the world;
as the Tathāgata has no nature, the world too has no nature."

Author: Malcolm

Date: Saturday, January 14th, 2017 at 6:13 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

From a provisional point of view and from the point of view of their own vehicles, yes, but from the point of view of Buddha's Tantric teachings and in actuality, no.

Malcolm wrote:

Proof text please. And you are quite incorrect. The consequence of your erroneous statement is that arhats and pratyekabuddhas will take afflictive rebirth in samsara.

Tsongkhapafan said:

That's not the consequence at all. There are a couple of instances where one would still have the seeds of delusion but not be in samsara.

Malcolm wrote:

There is a distinction between the nonafflictive ignorance which is part of the knowledge obscuration, and the ignorance that is part of the afflictive obscuration. Arhats and Pratyekabuddhas possess the former and not the latter; therefore they are not omniscient but they are liberated.

Tsongkhapafan said:

The first example is Hinayana Foe Destroyers as I have said. These Superiors take rebirth in the fourth form realm which has eight levels. The last five are Hinayana Pure Lands called Not Great, Without Pain, Excellent Appearance, Great Seeing, and None Higher. When Hinayana Foe Destroyers die they often choose to be born in one of these Lands, where they can remain at peace for as long as they wish. These Pure Lands are beyond samsara, but they are not Buddha Lands, but even though practically they are beyond samsara they would still have self-grasping at subtle and very subtle levels of mind.

Malcolm wrote:

You are conflating the afflictive obscuration (kleśa -avarana) with the knowledge obscuration (jñeya-avarana). The five pure abodes are where a certain kind of never returner takes rebirth. But once they attain arhatship there, they cease taking rebirth in any of the three realms, including the five pure abodes.

Tsongkhapafan said:

Another example would be where someone takes rebirth in a Buddha's Pure Land either through their own power or through the powa prayers done by others. They would have the seeds of delusion in their minds so they would not have attained liberation strictly speaking, but they would be liberated from a practical point of view because they would be in a world where there are no true sufferings and no possibility of falling into samsara again.

In both of these cases, the beings still have work to do to attain actual liberation, and of course Buddhahood.

Malcolm wrote:

Liberation, strictly speaking is the eradication of the causes of taking further rebirth in any of the three realms.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 5:26 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Author: Malcolm

Date: Saturday, January 14th, 2017 at 5:06 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

I can't get my head around the idea that 'saying something has never existed is not the same as saying it has ceased to exist'.

Malcolm wrote:

It has to do with how abhāva is being defined in the MMK. In Madhyamaka, nonexistence is the nonexistence of something which has arisen. When something has not arisen, it cannot be said that there is something for which there can be a nonexistence. In other words, there can be nonexistence only for that which has come into existence.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 5:00 AM

Title: Re: Perplexity

Content:

Crazywisdom said:

Yogis don't work on figuring stuff out and needing to know everything all the time.

dzogchungpa said:

What??!!

BTW, there's a similar passage on p.95 of Dharma Publishing's "The Life And Liberation Of Padmasambhava Part 1": My father is the Knowing of Knowledge.

My mother is Samantabhadri, holy joy and transcendence of the Void.

My country: I have none, having been born on the Essence Plane with its unique caste.

I nourish myself with both clarity and perplexity.

I am here devoting myself to the destruction of suffering.

Malcolm wrote:

This is not translated from Tibetan directly. It is translated from French a long time ago and is completely wrong in many places.

It is quite likely Evans Wentz just copied this line since he himself knew no Tibetan and was editing someone else's translation.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 4:37 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

... it is not correct to state that dependent phenomena exist since they have never arisen, just as illusory elephants and so on have never arisen and yet appear.

Example, an illusory elephant arises on the basis of causes and conditions

Arising from cause and conditions is relative, not ultimate.

cloudburst said:

you are just contradicting yourself from one post to the next.

Malcolm wrote:

An illusory elephant arises from causes and conditions, but there is no elephant in that illusion.

You just refuse to take the next step and understand that apparent phenomena which conventionally arise from causes and conditions are completely equivalent with illusions in every respect. Therefore, without understanding this one will never overcome one's deluded attachment to things of relative truth. The latter, after all, is the purpose of Madhyamaka. Making arguments which support ordinary people's mundane clinging to things goes against the very purpose of Madhyamaka.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 4:21 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

It is improper to say of something which has never arisen that it does not exist.

cloudburst said:

that is completely wrong.

Malcolm wrote:

No, it is completely correct. "Nonexistence" is what common people say about something which once existed and no longer does.

But to say that something which never arises is nonexistent is completely wrong.

This is why in general we reject your claim that we advocate nonexistence since we never claim that anything exists to begin with.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 3:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

To say that a dependent arising is a nonexistent is not correct.

Of course it is. Example, an illusory elephant arises on the basis of causes and conditions: it appears, seems to perform all the functions of an elephant and yet does not exist and performs none of those functions at all. All conditioned phenomena are the same

cloudburst said:

it is clearly not correct for you to keep insisting that dependent arisings are nonexistents, do not exist and perform no functions.

Malcolm wrote:

They are not nonexistents from the point of ordinary people. From the point of view of ordinary people, things which arise in dependence exist. When one discusses with ordinary people how things are, the only acceptable way to talk about the things which they believe to exist is from the point of view of dependent origination, where this exists that exists, and so on. But this manner of speaking about phenomena is not definitive nor is it final. But if you prefer that I treat you as an ordinary person who has no training in tenets systems, etc., then for you I will say that this and that exists.

From the point of view of some like ourselves who have examined phenomena, it is not correct to state that dependent phenomena exist since they have never arisen, just as illusory elephants and so on have never arisen and yet appear. It is also not correct to state they do not exist since it is improper to say of something which has never arisen that it does not exist.

So we craft this term, "clearly apparent nonexistent." It is a standard term in Sakya and Nyingma Madhyamaka. You may not like it but we don't care.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 2:26 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

Anyone have an idea what these wordless/imageless thoughts that present as inklings might be?

Malcolm wrote:
Concepts.

Marc said:
Hi Malcolm

Could you please develop.

I guess the confusion here rises from the fact that verbal fabrications / labeling are conflated with concepts...

However, there is some background for such confusion since Vitarka is translated both as conceptions or verbal fabrications / labeling.

Thx in advance for your explanations

Malcolm wrote:
Concepts and labeling exist together, and never separately.

Author: Malcolm
Date: Saturday, January 14th, 2017 at 2:22 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Malcolm wrote:
but we cannot say that inherently exists, because whatever inherently exists cannot appear and function at all.

cloudburst said:
completely correct. And so we do not say this. Kenneth did in fact say "from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions" and in this he was in error. Malcolm's response is perfectly correct, there are no minds in ultimate truth, so there is no sense in speaking of their arising etc.

Kenneth Chan said:
Please note the context in the original post where I made the statement. When I said "from the viewpoint of the ultimate truth," I meant "when we analyse things with regards to what the ultimate truth is."

Malcolm wrote:
"When we analyse things with regards to what the ultimate truth is" there is no arising through cause and condition because arising through cause and condition is strictly relative, whether it is a mind or an atom.

You goofed. Just own it.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 2:00 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

cloudburst said:

Kenneth did in fact say "from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions" and in this he was in error.

Malcolm's response is perfectly correct, there are no minds in ultimate truth, so there is no sense in speaking of their arising etc.

Malcolm wrote:

Yes, that was the point. His question about your statement was irrelevant.

We prefer to say that what appears and functions are "clearly apparent nonexistents" since they cannot be found on analysis.

To say that a dependent arising is a nonexistent is not correct.

Of course it is. Example, an illusory elephant arises on the basis of causes and conditions: it appears, seems to perform all the functions of an elephant and yet does not exist and performs none of those functions at all. All conditioned phenomena are the same.

Your problem, identified by Rongzom centuries before Tsongkhapa lived, is that Mādhyamikas in his day were excessively attached to relative truth and did not comprehend fully the meaning of illusion. While the introduction of Candrakīrti abolished this problem for a time, it was reintroduced with Tsongkhapa.

This is the reason why Gelugpas have a more difficult time understanding Dzogchen, than say Kagyus or Nyingmas. Sakyas also have their own hangups with respect to attachment to the two stags that get in their way as well. If there is an obstacle for Kagyus with respect to this, it is that they are too attached to meditating. And of course, Nyingmas are too attached to sex and drinking.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 1:47 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

So it appears you cannot answer the question. Why?

Malcolm wrote:

I do not agree with cloudburst's assessment.

We can say that what appears and functions "exists" in terms of mundane convention, with the caveat that conventions are based on erroneous perceptions. but we cannot

say that inherently exists, because whatever inherently exists cannot appear and function at all.

We prefer to say that what appears and functions are "clearly apparent nonexistents" since they cannot be found on analysis.

Kenneth Chan said:

Yes, I know what you prefer, in terms of semantics. The question, however, is this: Do you acknowledge that the terminology used by Lama Tsongkhapa is as described by Cloudburst?:

Malcolm wrote:

No. Also Tsongkhapa makes a distinction between conventional existence, which functional, and inherent existence, which is not.

You've also failed to address my objection to your terming "cause and condition" part of ultimate truth.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 1:33 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

MiphamFan said:

<http://www.zerohedge.com/news/2017-01-10/4chan-claims-have-fabricated-anti-trump-report-hoax>

Malcolm wrote:

Pretty funny, if true. We are so screwed.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 1:30 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, why can't you answer the question? It is very relevant.

Malcolm wrote:

It is not relevant to my objection.

Kenneth Chan said:

So it appears you cannot answer the question. Why?

Malcolm wrote:

I do not agree with cloudburst's assessment.

We can say that what appears and functions "exists" in terms of mundane convention, with the caveat that conventions are based on erroneous perceptions. but we cannot say that inherently exists, because whatever inherently exists cannot appear and function at all.

We prefer to say that what appears and functions are "clearly apparent nonexistents" since they cannot be found on analysis.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 1:25 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, before we go into another round of arguing over semantics, I need to pose this question to you again. This is the question I posed in the other thread "What Tsongkhapa Said" but, so far, you have not answered it. Below, I have reproduced the actual post with the question for you and Conebeckham. Can you now give a response please?

Malcolm wrote:

This question is besides the point. You stated "from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions."

Arising from cause and conditions is relative, not ultimate.

Kenneth Chan said:

Malcolm, why can't you answer the question? It is very relevant.

Malcolm wrote:

It is not relevant to my objection.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 1:15 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

On the other hand, if you are looking at it from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions, and upon the

object that it perceives, and this is already discussed in my paper (<http://kenneth-chan.com/physics/direct-experiential-interpretation-of-quantum-mechanics>). For your benefit, I will reproduce that section of my paper here below:

Malcolm wrote:

No, from the standpoint of ultimate truth, minds do not arise at all since they cannot be established.

Kenneth Chan said:

Malcolm, before we go into another round of arguing over semantics, I need to pose this question to you again. This is the question I posed in the other thread "What Tsongkhapa Said" but, so far, you have not answered it. Below, I have reproduced the actual post with the question for you and Conebeckham. Can you now give a response please?

We seem to be arguing merely over semantics again. Before we continue with this semantics argument, it would be helpful if both Malcolm and Conebeckham state clearly whether or not they accept this statement by Cloudburst (which was made in response to Malcolm):

cloudburst said:

For us, followers of Je Tsongkhapa, 'appear and function' is what is denoted by the english word 'exists,' and that which you denote with the term 'exists' is called 'inherent existence.'

Kenneth Chan said:

For me, following the texts of Lama Tsongkhapa, what Cloudburst says here is evidently correct. But do you, Malcolm and Conebeckham, agree with it or not? I am asking this for the purpose of clarification.

Malcolm wrote:

This question is besides the point. You stated "from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions."

Arising from cause and conditions is relative, not ultimate.

Author: Malcolm

Date: Saturday, January 14th, 2017 at 12:43 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.

Author: Malcolm

Date: Friday, January 13th, 2017 at 9:52 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

The small and middling enlightenments that are described in Buddha's sutra teachings are not actual states of liberation...

Malcolm wrote:

Of course they are. What they are not are stages of omniscience.

Arhats and pratyekabuddhas do not possess afflictive obscurations at all.

Tsongkhapafan said:

From a provisional point of view and from the point of view of their own vehicles, yes, but from the point of view of Buddha's Tantric teachings and in actuality, no.

Malcolm wrote:

Proof text please. And you are quite incorrect. The consequence of your erroneous statement is that arhats and pratyekabuddhas will take afflictive rebirth in samsara.

Author: Malcolm

Date: Friday, January 13th, 2017 at 9:51 PM

Title: Re: Refuge vows

Content:

Tsongkhapafan said:

Abandoning intoxicants is just alcohol, tobacco and recreational drugs, don't worry about caffeine.

Malcolm wrote:

Not even tobacco is included since it is not intoxicating, since nicotine is a stimulant, like caffeine.

However, because many treasure texts were revealed that condemned its use, it has come to be considered something negative in Tibetan Buddhism.

Fully ordained monks in Theravada countries however smoke quite a lot.

Author: Malcolm

Date: Friday, January 13th, 2017 at 9:41 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

On the other hand, if you are looking at it from the viewpoint of the ultimate truth, every perceptual mind arises in dependence upon causes and conditions, and upon the object that it perceives, and this is already discussed in my paper (<http://kenneth-chan.com/physics/direct-experiential-interpretation-of-quantum-mechanics>). For your benefit, I will reproduce that section of my paper here below:

Malcolm wrote:

No, from the standpoint of ultimate truth, minds do not arise at all since they cannot be established.

Author: Malcolm

Date: Friday, January 13th, 2017 at 9:40 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

The small and middling enlightenments that are described in Buddha's sutra teachings are not actual states of liberation...

Malcolm wrote:

Of course they are. What they are not are stages of omniscience.

Arhats and pratyekabuddhas do not possess afflictive obscurations at all.

Author: Malcolm

Date: Friday, January 13th, 2017 at 11:51 AM

Title: Re: Shrine Crystal

Content:
tomamundsen said:
Hi all,

What kind of crystals are acceptable for a shrine? Or does it not really matter? I'm thinking about the clear prism kind, but don't know what type of crystal they are.

Thanks,
Thomas

Malcolm wrote:
A natural one is best, but a crystal ball is also fine.

tomamundsen said:
So, at the crystal shop that I visited before, there are several different kinds of quartz crystals. Basically any type of quartz will work?

Malcolm wrote:
Natural is better than cut...

Author: Malcolm
Date: Friday, January 13th, 2017 at 10:57 AM
Title: Re: Trump is a Russian Puppet hahahahaha
Content:
Malcolm wrote:
<http://www.ibtimes.com/donald-trump-sex-tape-penthouse-might-have-proof-russian-golden-shower-gate-2474730>

Author: Malcolm
Date: Friday, January 13th, 2017 at 10:53 AM
Title: Re: Shrine Crystal
Content:
tomamundsen said:
Hi all,

What kind of crystals are acceptable for a shrine? Or does it not really matter? I'm thinking about the clear prism kind, but don't know what type of crystal they are.

Thanks,
Thomas

Malcolm wrote:
A natural one is best, but a crystal ball is also fine.

Author: Malcolm

Date: Friday, January 13th, 2017 at 9:11 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

but once the fundamental agreement on reality and rules of civil engagement are lost, further intercourse becomes incredibly difficult.

.

Malcolm wrote:

That is gone. Time for New England to secede from the Union.

Virgo said:

But how wil New England protect itself? For example, the USAF will want to take back Westover, and the Navy will take Groton, and so on.

Kevin

Malcolm wrote:

I was being rhetorical.

Author: Malcolm

Date: Friday, January 13th, 2017 at 6:20 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

I thought you were originally from New York?

Malcolm wrote:

I was born in New York, I was raised in Massachusetts. And one of my ancestors, Elbridge Gerry, signed the Declaration of Independence, etc.

Author: Malcolm

Date: Friday, January 13th, 2017 at 6:02 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

GW's Farewell Address

Malcolm wrote:

Easy for him to say. 85 percent of the soldiers who fought the British came from New England. If anyone has a right to be called Americans, we do.

Author: Malcolm

Date: Friday, January 13th, 2017 at 5:22 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

but once the fundamental agreement on reality and rules of civil engagement are lost, further intercourse becomes incredibly difficult.

.

Malcolm wrote:

That is gone. Time for New England to secede from the Union.

Author: Malcolm

Date: Friday, January 13th, 2017 at 5:12 AM

Title: Re: Non-conceptual thoughts ... ?

Content:

rachmiel said:

A few years ago, I started to notice what might be called non-conceptual thoughts arise in my mind. Could be I just didn't see them earlier, or it could be they're new for me.

It goes something like this: I become aware (during meditation) that a coherent thought has just occurred (or is occurring) but that there are no words or images associated with it. It presents as more of a diffuse feeling -- an inkling -- than a thought, but when I examine it, it reveals itself to "contain" a coherent thought.

These wordless/imageless thoughts come and go alongside word/image-ful thoughts. The two types of thoughts sometimes flow by in "single file" and sometimes overlap, like parallel layers of a stream of consciousness.

Anyone have an idea what these wordless/imageless thoughts that present as inklings might be?

Malcolm wrote:

Concepts.

Author: Malcolm

Date: Friday, January 13th, 2017 at 3:18 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Minobu said:

well i know nothing of this practice , but keeping in spirit of my post;
Can we look at this Mahayana practice as a Poison Drum?

Malcolm wrote:

It is an incorrect practice condemned rather harshly by HH Dalai Lama.

Minobu said:

That being said, Even Devadatta who tried to kill The Buddha was promised Buddhahood in the Lotus Sutra in the future as direct cause from this negative relationship with The Buddha.

this is the meaning of the Poison Drum .

so ya i get you claim this to be a bad practice but still it has a relationship with Buddha so eventually all will attain Buddhahood.

Also i'm still trying to lay claim to the original spirit of my

<http://dharmawheel.net/viewtopic.php?f=39&t=24507&p=372769#p372769>

Malcolm wrote:

I don't think you really understand the gravity of the situation.

Author: Malcolm

Date: Friday, January 13th, 2017 at 1:19 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Minobu said:

there are no bad teachings being bandied about here...

Malcolm wrote:

Apart from gyalpo practice, I quite agree.

Minobu said:

well i know nothing of this practice , but keeping in spirit of my post;

Can we look at this Mahayana practice as a Poison Drum?

Malcolm wrote:

It is an incorrect practice condemned rather harshly by HH Dalai Lama.

Author: Malcolm

Date: Friday, January 13th, 2017 at 1:16 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Author: Malcolm

Date: Friday, January 13th, 2017 at 12:46 AM

Title: Re: Consciousness turns back upon itself; it does not extend beyond name-and-form

Content:

Queequeg said:

From the <http://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.065.than.html>, SN 12:65

"Then the thought occurred to me, 'Aging & death exist when what exists? From what as a requisite condition is there aging & death?' From my appropriate attention there came the breakthrough of discernment: 'Aging & death exist when birth exists. From birth as a requisite condition comes aging & death.' Then the thought occurred to me, 'Birth exists when what exists? From what as a requisite condition comes birth?' From my appropriate attention there came the breakthrough of discernment: 'Birth exists when becoming exists. From becoming as a requisite condition comes birth... [clinging], [craving], [feeling], [contact], [six senses], [Name-and-Form]... 'Name-&-form exists when what exists? From what as a requisite condition is there name-&-form?' From my appropriate attention there came the breakthrough of discernment: 'Name-&-form exists when consciousness exists. From consciousness as a requisite condition comes name-&-form.' Then the thought occurred to me, 'Consciousness exists when what exists? From what as a requisite condition comes consciousness?' From my appropriate attention there came the breakthrough of discernment: 'Consciousness exists when name-&-form exists. From name-&-form as a requisite condition comes consciousness.'

"Then the thought occurred to me, 'This consciousness turns back at name-&-form, and goes no farther. It is to this extent that there is birth, aging, death, falling away, & re-arising, i.e., from name-&-form as a requisite condition comes consciousness, from consciousness as a requisite condition comes name-&-form. From name-&-form as a requisite condition come the six sense media... Thus is the origination of this entire mass of stress. Origination, origination.' Vision arose, clear knowing arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before.

This formulation of the arising of suffering has puzzled me for a long time. It differs from the more common teaching on the 12 Linked Chain in that consciousness does not have its base in "constructing activities" which in turn has its base in ignorance. Rather, consciousness and name-and-form are proposed as mutually dependent and arising. Name-and-form is a function of consciousness and consciousness is a function of name-and-form. This is not quite a materialist view, but seems closer to it than the picture given by the 12 Linked Chain.

Can someone please explain what is going on here?

Malcolm wrote:

It is only taking about the process of this life.

Author: Malcolm


Date: Friday, January 13th, 2017 at 12:45 AM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Panaesthesia said:

“The stages of training with the three kāyas emphasize the qualities of the elements. By training with the sound of the supreme aspect of earth, fire, water, and wind, supreme attainment will be certain. The sound of water is roaring and carries the melodious sound of the ḍākinīs. To always engage and become familiar with this, it is certain that the nirmāṇakāya will be attained. The characteristic of earth is cool and heavy, possessing the sound of great Brahmā. To always engage and maintain balance with this will bring the certain attainment of the nirmāṇakāya. To accomplish the sambhogakāya, by listening to the sound of fire, this reveals the sound of the great Viṣṇu. Whoever listens to this will certainly attain the qualities of the dharmakāya: the characteristics of wind are cool and fierce and carry the sound of uniting with the king^[1] of birds. If one knows how to constantly practice this, then that is training with the common aspect of the three kāyas.” (Reverberation of Sound Tantra)

 My emphasis on the word "supreme" in the quote. Notice that each stage given above notes the common sound aspect and the supreme sound characterization of each element: "sound of water" - "sound (language) of the dākinīs," etc., except for earth, which doesn't commonly have a sound unless it's moving, so only the supreme aspect is pointed to (but look for low rumbles like kettle drums). The common sound aspect is given to characterize the inner resonances that one uses. Don't confuse the "four elements" with physical manifestations like waterfalls, fires, rocks pounded together, and wind. The supreme sound characterization is specified to make sure you don't make that error.

Place awareness on the related chakra associated with each element, gather the inner sound (which will be very subtle at first, thus "gather" it), and once gathered, draw it up to the next element by moving awareness. Do this in the order specified: Earth, Water, Fire, Wind (Air). Start with Fire though and bring it down to Earth, to ground yourself, since fire is associated with ego, and this isn't about you. Then continue, repeating fire in the correct location. The visions of the four lamps will naturally arise when you're ready, so no need to put your eyeballs at risk with a mudra as when the practice of Thögel is introduced.

This "preliminary" attains the "common aspects" of three kayas, and the common siddhis, and is a natural pathway into Thögel.

[1] The Garuḍa

Malcolm wrote:

First, Reverberation of Sound is a completely incorrect (but common) translation, and it comes from a late attempt to normalize the titles of the 17 tantras by back translating them into Sanskrit in the Derge Nyingma Gyudbum. This mistake is absent from the Tshamdrag and Tingkye editions where the original, non-Sanskrit title is preserved.

The thal gyur in the title has to be translated separately. Thal ba, as explained in the

tantra itself and the commentary, refers to buddhafiels which are strewn with precious powder (thal ba). Gyur ba refers to the transformation of the elements.

Author: Malcolm

Date: Friday, January 13th, 2017 at 12:09 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Minobu said:

there are no bad teachings being bandied about here...

Malcolm wrote:

Apart from gyalpo practice, I quite agree.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 11:52 PM

Title: Re: Nāda yoga ~ Sound as Path ~ Sutra,Tantra,Mantra,Dzogchen

Content:

Panaesthesia said:

“Those who emanate to bring benefit to others must first practice this for, if not, then they will not have the ability to plant the seeds that bring forth such emanations. Hence, train in the sound of the elements.” (Seed of Secret Conduct Tantra)

Malcolm wrote:

Right, but that means you have to find out which phase of the elements you are, and then practice the appropriate sound for many months.

It is all detailed in the commentary to the Realms and Transformations of Sound Tantra.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 9:57 PM

Title: Re: Refuge vows

Content:

crazy-man said:

Caffeine can have both positive and negative health effects. It can treat and prevent the premature infant breathing disorders bronchopulmonary dysplasia of prematurity and apnea of prematurity. Caffeine citrate is on the WHO Model List of Essential Medicines.[12] It may confer a modest protective effect against some diseases,[13] including Parkinson's disease[14] and certain types of cancer. One meta-analysis concluded that cardiovascular disease such as coronary artery disease and stroke is less likely with 3–5 cups of non-decaffeinated coffee per day but more likely with over 5 cups per day.[15] Some people experience insomnia or sleep disruption if they consume caffeine, especially during the evening hours, but others show little disturbance. Evidence of a risk during pregnancy is equivocal; some authorities recommend that pregnant women limit consumption to the equivalent of two cups of

coffee per day or less.[16][17] Caffeine can produce a mild form of drug dependence – associated with withdrawal symptoms such as sleepiness, headache, and irritability – when an individual stops using caffeine after repeated daily intake.[1][3][5] Tolerance to the autonomic effects of increased blood pressure and heart rate, and increased urine output, develops with chronic use (i.e., these symptoms become less pronounced or do not occur following consistent use)

<https://en.wikipedia.org/wiki/Caffeine>

Malcolm wrote:

If you do not want to drink coffee, fine. But it is not an intoxicant, a madana.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 9:49 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Matt J said:

HHDL likes Dzogchen--- doesn't his opinion count at least a little given his relationship with LTKR?

Malcolm wrote:

Not with TKF, he is a gyalpo practitioner.

Tsongkhapafan said:

Another example of why it is necessary to check sources carefully and only trust reliable ones.

Malcolm wrote:

Yes, this is why we trust HHDL instead of those who follow the gyalpo.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 9:48 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

I thought Emptiness was the nature of the mind and everything else and Mahamudra was a method to experience this?

Malcolm wrote:

Emptiness has no appearance. Mahāmudra does.

Justmeagain said:

And what is the nature of this appearance? I'd say Emptiness has the appearance of a

lack of inherent existence. But maybe thats pushing it somewhat!

How about I put my OP this way....are Mahamudra and Shikantaza synonymous?

Malcolm wrote:

Emptiness and luminosity ('od gsal) are synonyms. When one is in the experience of emptiness or luminosity there are no appearances. In Mahāmudra there are appearances. Which appearances? The appearances of the world.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 9:21 PM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

srivijaya said:

Very much so.

Malcolm wrote:

The classical notion of the two truths hinges on vidyā and āvidyā being different, the former veridical and the latter false. But in fact vidyā and avidyā are just opposite sides of one coin, or even avidyā has vidyā.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 9:09 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

I suspect this thread needs to be moved to another home!

Or are we still trying to establish what Mahamudra is before comparing it to the more easily defined Shikantaza?

Malcolm wrote:

Mahamudra is the nature of your mind and everything else.

Justmeagain said:

I thought Emptiness was the nature of the mind and everything else and Mahamudra was a method to experience this?

Malcolm wrote:

Emptiness has no appearance. Mahāmudra does.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 8:51 PM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

srivijaya said:
historical Buddha

Mkoll said:

Them's fightin' words on this DW, friend. Tread carefully.

srivijaya said:

Hey! Okay, I get the message - don't beat me up guys!

On the OP though, the Two Truths Doctrine differs from *ahem* other Buddhism on a fundamental point (can't speak for Dzogchen though).

Briefly, Two Truths postulates a mistaken grasp of phenomena (ie. inherently existing). It sees the solution to this problem as breaking this illusion and seeing the underlying "nature" of self and other, as being emptiness. Furthermore emptiness gets called the ultimate state, which is a bit odd when you consider it carefully. Emptiness being the absence of inherent existence, rather than a "state" itself. Even the formulation 'form is empty, emptiness is form', equates the two. Equivalents cannot have one ultimate and the other not - it's like saying one half is larger than the other half. Quite how much of the Two Truths overlaps with Dzogchen, I have no idea, so if anyone can chip in, that would be great.

Malcolm wrote:

There are no two truths since even delusion is an expression of reality.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 8:32 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Mod-QQ said:

We're trying for a PG-13 standard going forward. Edited to conform to the applicable standards. Thank you for your understanding.

Mod-QQ

dzogchungpa said:

Can you do something about

[https://www.dharmawheel.net/search.php?keywords=shit too?](https://www.dharmawheel.net/search.php?keywords=shit%20too?)

Malcolm wrote:

And [https://www.dharmawheel.net/search.php?keywords=asshole:](https://www.dharmawheel.net/search.php?keywords=asshole?)

BTW most nine year olds I know swear worse than truck drivers. I mean, have any of you listened to rap music lately?

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:42 AM

Title: Re: Refuge vows

Content:

crazy-man said:

if you have health problems and you use Caffeine as a medicine, it is okay. but if you use Caffeine to change and manipulate your mind and consciousness, it is against the rules.

Malcolm wrote:

Nonsense. Caffeine is a merely a stimulant. Sheesh.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:36 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Matt J said:

HHDL likes Dzogchen--- doesn't his opinion count at least a little given his relationship with LTKR?

Malcolm wrote:

Not with TKF, he is a gyalpo practitioner.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:31 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Malcolm wrote:

I am not sure how much time you have spent with teachers and communities outside the DC, but trust me, they generally think we are very strange.

climb-up said:

What do they find strange about the DC?

Is it the view of dzogchen that is taught, or is the group's structure or interactional style unusual?

\

Malcolm wrote:

All of it.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:21 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

No, there is no record of Tsongkhapa accepting the Dzogchen teachings as valid...

Malcolm wrote:

Dude, get a clue. This text is in the first volume of Tsongkhapa's collected works, Zhol edition, ppg. 295-314, directly before Tsongkhapa's commentary on the Fifty Verses of Guru Devotion. It is in the same place in all the other collected works as well.

But go ahead, keep your head in the sand.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:12 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

I had not thought it through that far. You're probably right. At some point they figured out they had the perfect patsy. The only card Trump has is his supporters. In order for them to function as his shield, he has to have them riled up and foaming at the mouth, and that is hard to do, especially when they realize the government he is putting together is not going bring jobs to Columbus and Flynt, and is going to in fact strip out their medicare and medicaid, social security, etc. To keep that crowd whipped up, he would have continue his campaign around the country and sooner or later, that show is going to get boring. He's then going to find out he has no real clout at the midterms when he tries to remove congressmen and senators who aren't on his side. He's about to find out how little support you get from rank and file congressmen when you don't help them with fundraising and local campaigns.

Johnny Dangerous said:

It's gonna be a lot easier for him to rile up his supporters with people bandying about these random, unvetted accusations likely originating with the intelligence community. In fact it's one nightmare scenario that could come from people's sudden embrace of this "fake news", a likely one IMO since so much of this unverifiable, this will only galvanize his supporters. It lends credence to Trump in the eyes of his followers, and takes people's eyes off what they should be focused on - building some kind of legitimate resistance to Trump and his plans. So, great job American Deep State.

Malcolm wrote:

Bury him in the excrement, all of it, so he spends all his time whining like the little whiner he is. Could you believe the press conference today? Marching bands? hahahaha, what a tremendous fool those tushy holes elected.

We're trying for a PG-13 standard going forward. Edited to conform to the applicable standards. Thank you for your understanding.

Mod-QQ

Umm, no, this is G rating.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 6:08 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

So you believe, and you're free to do so.

Malcolm wrote:

My reply to you is the same as Nāgārjuna's reply to those who bore doubt about Mahāyāna in the Ratnavali. Higher vehicles always seems questionable to those who follow lower vehicles.

Tsongkhapafan said:

There is also a history of false teachings being touted as higher too, so one must be careful and investigate thoroughly as Buddha said.

Malcolm wrote:

There is nothing false about the teachings brought to Tibet by Ācārya Padmasambhava, Paṇḍita Vimalamitra and Lotsawa Vairocana. Even Tsongkhapa accepted Dzogchen teachings as valid. I advise you to read the ཟུ་ལན་སྒྲུན་མཚོག་བདུད་རྩིའི་ཐེང་བ་ by Tsongkhapa where he records a dialogue between himself and his Nyingma Guru Laykyi Dorje who acted as a intermediary between Tsongkhapa and Vajrapani. It is in Tsongkhapa's collected works.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 5:46 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Malcolm wrote:

The teaching of Vajradhara also is the result that does not arise from cause, the intimate instruction that does not arise from scripture, and the buddhahood that does not come from mind. Merely because you have not received this teaching does not make it false. Your incredulity also makes it no less the teaching of Buddha Vajradhara. Garab Dorje is a predicted emanation of Vajradhara. Again, just because you do not read these tantras does not make them invalid.

Tsongkhapafan said:

So you believe, and you're free to do so.

Malcolm wrote:

My reply to you is the same as Nāgārjuna's reply to those who bore doubt about Mahāyāna in the Ratnavali. Higher vehicles always seems questionable to those who follow lower vehicles.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 5:41 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

I'm happy to be in the minority - it's normally a good thing. Again, this is rather surprising to me as there is no enlightenment without causes and a graduated path.

Malcolm wrote:

Sadly, in this lifetime you will never understand the result that does not arise from cause, will never hear the intimate instruction that does not arise from scripture, nor realize the buddhahood that does not come from mind.

However, every time you see those six little syllables in my sig, it is planting a cause for your eventual liberation through Dzogchen teachings.

Tsongkhapafan said:

That sounds a bit arrogant Malcolm, but I appreciate your sentiment.

Malcolm wrote:

I was responding in kind to your biased statement.

The teaching of Vajradhara also is the result that does not arise from cause, the intimate instruction that does not arise from scripture, and the buddhahood that does not come from mind. Merely because you have not received this teaching does not make it false. Your incredulity also makes it no less the teaching of Buddha Vajradhara. Garab Dorje is a predicted emanation of Vajradhara. Again, just because you do not read these tantras does not make them invalid.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 5:15 AM

Title: Re: Dorje and Bell

Content:

Aspiring.Monk said:

I am wondering if someone that has no tantric initiations can use the dorje and bell.

Thank you in advance for the help

Malcolm wrote:

Nope.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 5:14 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

I suspect this thread needs to be moved to another home!

Or are we still trying to establish what Mahamudra is before comparing it to the more easily defined Shikantaza?

Malcolm wrote:

Mahamudra is the nature of your mind and everything else.

Author: Malcolm

Date: Thursday, January 12th, 2017 at 5:08 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

BuddhistPariah said:

And because this thread created by an advanced and respected teacher and Bodhisatva is about division and hatred...

Malcolm wrote:

I don't hate Trump. I just think he is an tushy hole.

Edited for language.

Mod QQ

Author: Malcolm

Date: Thursday, January 12th, 2017 at 1:03 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Queequeg said:

I had not thought it through that far. You're probably right. At some point they figured out they had the perfect patsy. The only card Trump has is his supporters. In order for them

to function as his shield, he has to have them riled up and foaming at the mouth, and that is hard to do, especially when they realize the government he is putting together is not going to bring jobs to Columbus and Flynt, and is going to in fact strip out their medicare and medicaid, social security, etc. To keep that crowd whipped up, he would have to continue his campaign around the country and sooner or later, that show is going to get boring. He's then going to find out he has no real clout at the midterms when he tries to remove congressmen and senators who aren't on his side. He's about to find out how little support you get from rank and file congressmen when you don't help them with fundraising and local campaigns.

Johnny Dangerous said:

It's gonna be a lot easier for him to rile up his supporters with people bandying about these random, unvetted accusations likely originating with the intelligence community. In fact it's one nightmare scenario that could come from people's sudden embrace of this "fake news", a likely one IMO since so much of this unverifiable, this will only galvanize his supporters. It lends credence to Trump in the eyes of his followers, and takes people's eyes off what they should be focused on - building some kind of legitimate resistance to Trump and his plans. So, great job American Deep State.

Malcolm wrote:

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We're trying for a PG-13 standard going forward. Edited to conform to the applicable standards. Thank you for your understanding.

Mod-QQ

Author: Malcolm

Date: Thursday, January 12th, 2017 at 12:40 AM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Felix said:

I joined this Forum in good faith in order to share views on Dzogchen. I have encountered one thread where new age teachings are being marketed as Dzogchen, and those who object to this are being labelled as 'nit pickers'. Now I find myself in a debate which seems to conflate Dzogchen with Sutrayana.

I think I need to spend time away from Dharma Wheel to examine and review my reasons for joining.

Malcolm wrote:

Felix, don't worry. This is all a dream.

I am not sure how much time you have spent with teachers and communities outside the DC, but trust me, they generally think we are very strange.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 11:22 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Probably Rinpoche find the Sarma tradition style of first training in relative Bodhicitta and the later ultimate Bodhicitta a little superficial.

Malcolm wrote:

Yes, that is what we have been saying.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:52 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

Seems like I only know about authentic Bodhicitta then.

/magnus

Malcolm wrote:

He is contrasting this with the gradual process of developing bodhicitta in Mahāyāna where you first take the bodhisattva vow, and then you spend time cultivating love and compassion, practicing tons of tonglen, etc.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:43 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

heart said:

You misunderstood obviously, it is a good idea to read Rinpoches book. Developing the bodhicitta of intention and application is an integral part of the path as Rinpoche teach it.

/magnus

Malcolm wrote:
Hi Magnus:

What Rinpoche has said consistently since I started following him is that contrived bodhicitta is well, contrived. Bodhicitta that arises from seeing that the reason sentient beings suffer from not having recognized their own state on the basis of having recognized one's own is much better. The former can become maudlin sentimentality. The latter is genuine.

The reason he has standard teachings on bodhicitta in the Precious Vase and so on is that one needs to understand the differences between various kinds of bodhicitta if one is going to be a teacher. Remember, the Precious Vase is in fact a teachers manual. I am quite certain of this since the first retreat I ever attended was the first US SMS Base level retreat in 1992. He addressed this question at length, responding to criticisms that he never taught bodhicitta.

heart said:
"Maudlin sentimentality" isn't Bodhicitta on any level of teaching Malcolm. Rinpoche makes pretty clear how Bodhicitta is integrated in the path in "The foundations of the path".

/magnus

Malcolm wrote:
Magnus,

Rinpoche states again and again it is better to have bodhicitta based on recognition of one's real state than the contrived bodhicitta of common Mahāyāna. He is not saying bodhicitta is unnecessary, he is distinguishing contrived bodhicitta from authentic bodhicitta and the need to give rise to the latter rather than the former since the former is not stable and can disappear in a second.

For this reason, he uses the generation of bodhicitta that comes from the Anuyoga tantras:

I and all sentient beings
have always been buddhas;
recognizing this to be so,
I generate supreme bodhicitta.
M

Author: Malcolm
Date: Wednesday, January 11th, 2017 at 10:31 PM
Title: Re: What is the Dzogchen and/or Nyingma assertion of how conventional phenomena exists?

Content:

Matt J said:

How is it that phenomenon are illusory dreams, yet not mind? How do they not exist from their own side yet are not projections of mind, either?

Tenzinharpa said:

According to the Dzogchen and/or Nyingma, does conventional phenomena:

Malcolm wrote:

According to the Dzogchen and/or Nyingma, conventional phenomena are apparent yet nonexistent, thus they are illusory, etc.

Mind is also a clearly apparent nonexistent.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:30 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

I'm happy to be in the minority - it's normally a good thing. Again, this is rather surprising to me as there is no enlightenment without causes and a graduated path.

Malcolm wrote:

Sadly, in this lifetime you will never understand the result that does not arise from cause, will never hear the intimate instruction that does not arise from scripture, nor realize the buddhahood that does not come from mind.

However, every time you see those six little syllables in my sig, it is planting a cause for your eventual liberation through Dzogchen teachings.

Coëmgenu said:

Those symbols actually appear as boxes with X's in them on my computer. I guess I don't get the subliminal benefits.

Malcolm wrote:

Nope, you need to install a Tibetan web font.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 9:33 PM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Malcolm wrote:

It is not that we care, it is that combined with Trump's alleged rape of teenagers in sex

parties of convicted pedophile Epstein, the Hollywood Access comments, comments made on the Howard Stern's show, and so on, it is just more of the same. Perv Elect Trump.

Grigoris said:

Rape is an illegal act of violence and has nothing to do with sex. Water sports, between consenting adults (albeit paid) is not illegal (especially not in Russia).

A rapist should not be put into the same category as somebody that has Queer sexual preferences, they should be put in the same category as a murderer or some other type of violent criminal.

Malcolm wrote:

Rapists can be queer. But that is not the point. The point is a pattern of behavior of sexual exploitation and power.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 9:25 PM

Title: Re: Dzogchen Community of Chogyal Namkhai Norbu

Content:

Felix said:

I at no point said that ChNN downplays or negates Bodhicitta. What I said was that he has said (in my hearing) that he cautioned us against striving to feel empathy or striving to feel compassion because it is counter productive. I am paraphrasing his words. As he says one way we generate Bodhicitta is by acts of compassion. This is not dependant on our subjective mindset.

heart said:

You misunderstood obviously, it is a good idea to read Rinpoche's book. Developing the bodhicitta of intention and application is an integral part of the path as Rinpoche teaches it.

/magnus

Malcolm wrote:

Hi Magnus:

What Rinpoche has said consistently since I started following him is that contrived bodhicitta is well, contrived. Bodhicitta that arises from seeing that the reason sentient beings suffer from not having recognized their own state on the basis of having recognized one's own is much better. The former can become maudlin sentimentality. The latter is genuine.

The reason he has standard teachings on bodhicitta in the Precious Vase and so on is

that one needs to understand the differences between various kinds of bodhicitta if one is going to be a teacher. Remember, the Precious Vase is in fact a teachers manual. I am quite certain of this since the first retreat I ever attended was the first US SMS Base level retreat in 1992. He addressed this question at length, responding to criticisms that he never taught bodhicitta.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 9:20 PM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Grigoris said:

Yeah, I also don't get this American obsession with their Presidents sexual behaviour.

One of Greece's longest serving and popular Prime Ministers dumped his wife and kids for an airline stewardess and nobody batted an eyelid.

There are MUCH more important things to critique Trump about.

Malcolm wrote:

It is not that we care, it is that combined with Trump's alleged rape of teenagers in sex parties of convicted pedophile Epstein, the Hollywood Access comments, comments made on the Howard Stern's show, and so on, it is just more of the same. Perv Elect Trump.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 8:59 PM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

DGA said:

For the record, who cares if he's into watersports? That's the least offensive thing about Trump.

Malcolm wrote:

It is just so typical...

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 8:49 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapa said:

I'm happy to be in the minority - it's normally a good thing. Again, this is rather surprising to me as there is no enlightenment without causes and a graduated path.

Malcolm wrote:

Sadly, in this lifetime you will never understand the result that does not arise from cause, will never hear the intimate instruction that does not arise from scripture, nor realize the buddhahood that does not come from mind.

However, every time you see those six little syllables in my sig, it is planting a cause for your eventual liberation through Dzogchen teachings.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 6:32 PM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Malcolm wrote:

<http://www.alternet.org/election-2016/donald-trump-was-bailed-out-bankruptcy-russia-crime-bosses>

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:39 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Johnny Dangerous said:

...

Malcolm wrote:

It has plenty of sources. The context is that Trump is a puppet.

Johnny Dangerous said:

None of it has been corroborated by anyone, and if mainstream sources are to be believed again it's of somewhat iffy provenance.

Malcolm wrote:

It's opo research originally payed for by Republicans against Trump and later Dems.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:34 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Johnny Dangerous said:

...

Malcolm wrote:

It has plenty of sources. The context is that Trump is a puppet.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:24 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Johnny Dangerous said:

Seems like the Left's version of Fake News frankly. All this nonsense and media coverage, and I have yet to see any proof.

Not that I would be surprised if I had, but this is all still just allegation, and from a questionable source - that report.

I really hope if this is indeed true that they make public something more than what they have.

Malcolm wrote:

Oh ye of little faith. The IC has felt that enough of the report was substantiable to summarize it in a two page briefing for POTUS, Trump and so on.

Johnny Dangerous said:

I'm not sure that means much to me, frankly. This story is also being spun so differently in mainstream sources that it is almost impossible to tell exactly what is being presented to Trump, POTUS. I have no idea what to make of any it.

Malcolm wrote:

just read it and weep.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:20 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Astus said:

The Shurangama Sutra existed in China by around 730, if not earlier. Trisong Detsen, who invited Padmasambhava and Vimalamitra to Tibet, began his rule in 755. According to Sam van Schaik Dzogchen did not exist on its own until the 10th century, and Menngagde works date back only to the 11th century. In other words, not only sky gazing and leap over practices were nowhere around when the sutra appeared, but even Dzogchen has not yet formed.

Tsongkhapafan said:

In other words, Buddha did not teach Dzogchen. How then can it be a Buddhist practice? Buddha Shakyamuni predicted the appearance of Nagarjuna and Je Tsongkhapa but not Garab Dorje.

Coëmgenu said:

Do the words need to come out of the Buddha's mouth in exactly so-and-so order, in exactly such-and-such linguistic terminology and phrasing, to be, nonetheless, Buddha's teaching?

Take for instance the Heart Sutra. It is very unlikely that the Buddha himself said exactly those words in exactly that order, but Avalokiteśvara delivers Buddhavacana nonetheless, from a wide variety of sources, and condenses them into a succinct composite statement built from long but textually disparate Prajñāpāramitā Buddhavacana that was spoken by the Buddha (Buddha willing), in so-and-so order and such-and-such terminology/phrasing, it is simply put in a new order for the purposes of expounding the heart of the wisdom-perfection teachings.

Is the Heart Sutra not Buddhavacana? I would say it is, despite not being said by the Buddha in exactly that phrasing originally.

The same could be true of Dzogchen teachings.

Malcolm wrote:

Poor TKF does not understand the principle of the direct teachings, teaching through permission (like the Heart Sutra), teaching through blessings, and so on.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 10:17 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

Johnny Dangerous said:

Seems like the Left's version of Fake News frankly. All this nonsense and media coverage, and I have yet to see any proof.

Not that I would be surprised if I had, but this is all still just allegation, and from a questionable source - that report.

I really hope if this is indeed true that they make public something more than what they have.

Malcolm wrote:

Oh ye of little faith. The IC has felt that enough of the report was substantiable to summarize it in a two page briefing for POTUS, Trump and so on.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 9:58 AM

Title: Re: Trump is a Russian Puppet hahahahaha

Content:

dreambow said:

I don't think Trump is a Russian puppet. Like attracts like and in this case both leaders are oligarchs and seem to have their own lucrative projects, advancements and interests at heart.

Malcolm wrote:
Total puppet.

Author: Malcolm
Date: Wednesday, January 11th, 2017 at 9:49 AM
Title: Re: Trump is a Russian Puppet hahahahaha
Content:
Malcolm wrote:
Read about it https://www.buzzfeed.com/kenbensinger/these-reports-allege-trump-has-deep-ties-to-russia?utm_term=.mcbW4E5ea#.aj0Z0J1KG.

Coëmgenu said:
I agree with what is written, but BuzzFeed is a terrible source. Luckily they have links to better material embedded in their article.

Malcolm wrote:
The point is that the Russians apparently have videos of Trump with prostitutes he has engaged for the purpose of pissing on each other in the bed the Obamas slept in, and much more sordid material, corruption, etc.

Author: Malcolm
Date: Wednesday, January 11th, 2017 at 9:08 AM
Title: Trump is a Russian Puppet hahahahaha
Content:
Malcolm wrote:
Read about it https://www.buzzfeed.com/kenbensinger/these-reports-allege-trump-has-deep-ties-to-russia?utm_term=.mcbW4E5ea#.aj0Z0J1KG.

Author: Malcolm
Date: Wednesday, January 11th, 2017 at 8:49 AM
Title: Re: Mahamudra same as Shikantaza
Content:

Astus said:
It is non-gradual if you limit Mahamudra to the realisation of and familiarisation with the nature of mind.

Malcolm wrote:
That's all Mahāmudra is.

Johnny Dangerous said:
Seems like a tricky way of seeing it, realization of the nature of mind would always be non-gradual wouldn't it? Sustaining that realization on the other hand would have to be gradual for the vast majority of folks.

Malcolm wrote:
No. Once you have seen the nature of the mind, that is all there is to do.

Author: Malcolm
Date: Wednesday, January 11th, 2017 at 8:45 AM
Title: Re: What Tsongkhapa said
Content:

Kenneth Chan said:
Malcolm, why do you think that just because a word is in Sanskrit, its literal meaning is therefore rigidly cast in stone? Any word, used under different contexts, can mean different things, whether it is in English, Sanskrit, or any other language. Context is always important. Also, remember that language evolves.

Malcolm wrote:
It is not a question of rigid definitions, it is, as Cone notes, a question of terminology as it was used at that time in India in a very specific technical context. But since you are not a translator, and have no expertise in either Tibetan or Sanskrit technical literature of any kind, your naive attitude towards language is forgivable.

Author: Malcolm
Date: Wednesday, January 11th, 2017 at 6:15 AM
Title: Re: As ye sow so shall ye Streep
Content:

boda said:
I've adored Meryl Streep since The French Lieutenant's Woman, so it pains me a bit to find myself agreeing, in a way, with the backlash brought by her comments at the Golden Globe Awards. On the surface I completely agree with her, but looking more deeply I question what's really behind it.

George Clooney, a fellow actor, supported Streep by commenting that it's not the presidents job to belittle his critics. By the same token, couldn't we say that Streep is an actor and it's her job to act, and it's not her job to critique political figures?

Malcolm wrote:
Since when is being an actor a limit on one's speech?

A president has to maintain the dignity of his office, something Trump is entirely unequipped to do. He should take a page from the queen's book. Come to think of it, maybe New England should repatriate.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 6:00 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

tomamundsen said:

While I have the utmost respect for Namkhai Norbu Rinpoche, and have no doubt that he is a Vidyadhara, this is just silly. He is not the only one alive today.

Malcolm wrote:

Pretty much. Who else is there? Seriously. Note I said "Vidyādhara of Dzogchen teachings." I did not say he was the only person from whom one could receive Dzogchen teachings. Unless you have directly studied with him, it is impossible to comprehend just how vast and deep his knowledge and realization of Dzogchen teachings are and how completely different his presentation of Dzogchen is from everyone else.

heart said:

Different isn't necessary bad, in fact it can be a good thing.

/magnus

Malcolm wrote:

You have taken many teachings with ChNN. So you know what I am talking about. People who have not met him cannot really comprehend what they are missing.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:43 AM

Title: Re: Julian Assange

Content:

dreambow said:

Would not releasing the Clinton files also be seen as influencing the election? You can't win in this situation as too many have vested interests, many in America are dyed in the wool democrats or republicans. Often their political allegiance set in concrete. Without the release I would not have known Bernie was scuttled and given the old heave-ho by the Clinton camp.

Malcolm wrote:

The point is that Assange is a dangerous asshole who only cares about his anti-privacy agenda. That includes your privacy and mine.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:42 AM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

I'm not saying it's the only system or a universal "best" system. But it has been the best system for me. And I agree with cloudburst that it would be interesting to hear how Nagarjuna and Chandrakirti mean something different in the passages where they use "inherent existence" as opposed to where they use "existence".

Malcolm wrote:

It quite depends on whether they are using the word prakriti or svabhāva. Unfortunately Patshab Nyima Dragpa changed all instances of ngo bo nyid (svabhāva) in the MMK to rang bzhin without carefully distinguishing prakriti and svabhāva in the original. To Tsongkhapa's credit actually, his realization is supposed to have dawned as a result of reading the Buddhapalitavṛtti, which was translated in the early period by Cogro and carefully preserves this distinction, though there are other faults with it.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:31 AM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Minobu said:

but if you know , if you really know then this post holds clues and keys to the accomplishment.

Malcolm wrote:

Guess you're not above flattering yourself.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:28 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

Malcolm wrote:

While there are many good teachers alive today, there is only one living Vidyādhara of Dzogchen teachings.

tomamundsen said:

While I have the utmost respect for Namkhai Norbu Rinpoche, and have no doubt that he is a Vidyadhara, this is just silly. He is not the only one alive today.

Malcolm wrote:

Pretty much. Who else is there? Seriously. Note I said "Vidyādhara of Dzogchen teachings." I did not say he was the only person from whom one could receive Dzogchen teachings. Unless you have directly studied with him, it is impossible to comprehend just how vast and deep his knowledge and realization of Dzogchen teachings are and how completely different his presentation of Dzogchen is from everyone else.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:26 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

dzogchungpa said:

As Thinley Norbu says in "Echoes":

Malcolm wrote:

As Javier says, we need to meet a Vidyādhara. While there are many good teachers alive today, there is only one living Vidyādhara of Dzogchen teachings. Everyone better meet him while they still have the chance if they are truly interested in Dzogchen teachings. Everyone else can stick with their sadhanas, mālas, vajras, and bells.

heart said:

I think you limit yourself in an unnecessary way there Malcolm, in fact I know you do.

/magnus

Malcolm wrote:

You are missing the point, my friend. What I am saying is that people chase after this sadhana and that sadhana and miss the chance to meet a great master. There was once this guy who went to Nepal, and because he did not know who Tulku Orgyen was, missed a chance to go see him because he was more interested in Lamdre. I think you know who I am talking about.

M

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 5:14 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

dzogchungpa said:

As Thinley Norbu says in "Echoes": If we follow a Lama who has wisdom mind, he will be able to introduce the fundamental nature without using any concepts, and without our having to think about it or become involved in any idea of it as anything at all. We will experience it directly. Without any concept at all, we will understand the Dzogchen view.

Malcolm wrote:

As Javier says, we need to meet a Vidyādhara. While there are many good teachers alive today, there is only one living Vidyādhara of Dzogchen teachings. Everyone better meet him while they still have the chance if they are truly interested in Dzogchen teachings. Everyone else can stick with their sadhanas, mālas, vajras, and bells.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 2:59 AM

Title: Re: What Tsongkhapa said

Content:

cloudburst said:

Chandrakirti comments on Aryadeva's 400 delusion acts to superimpose upon things an essence of true existence

Malcolm wrote:

He also says:

The term "permanence" is descriptor for a nature (rang bzhin), truth (bden pa), essence (snying po), existence (dngos po), and substance (rdzas). Since those do not exist, the conditioned is natureless, untrue, essenceless, nonexistent, insubstantial, possesses a deceptive identity, and is a mundane delusion of the immature.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 2:04 AM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Minobu said:

So you get to tell us what is a legend and give no other plausible reason on how the Sutras got here.

Malcolm wrote:

There are many plausible reasons.

Minobu said:

thats your rebuttal and reason for calling something sacred to me clap trap.

Malcolm wrote:

You are a Nicherin Buddhist, supposedly. There is neither Kundalini yoga nor Caṇḍalī yoga in Nicherin Buddhism.

Minobu said:

Ahhh but there is Padwan, one just needs a nudge.

Look at the Gohonzon and The Way the Characters Are Placed .

He inscribed His Life in Sumi Ink.

Malcolm wrote:

Whatever floats your boat.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 2:03 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Queequeg said:

That's too far, isn't it?

From a modern scholarly perspective, ie. the Social Sciences, the legends are more raw material for study.

For the modern scholar, all of it is just more stuff to catalog and analyze.

Astus said:

If one wants to establish a historical sequence, then it does not matter how old a tradition believes itself to be. What one should look for are datable and verifiable evidences. At the same time, it also means that one cannot say anything more than what the evidence can corroborate. So, for instance the Shurangama Sutra can be believed to be 2500 years old, but historically it is datable only to 8th century China. Similarly, Dzogchen may proclaim itself to go back to India, but the earliest texts are 9th century Tibet. To put it another way, who would believe today a person who claims to be the sole representative of an ancient Buddhist lineage nobody has yet heard of and nothing can back up its existence?

Malcolm wrote:

In fact, we have independent confirmation of the presence of the Dzogchen tradition in India in the work of Mañjuśrīkīrti who notes an old debate with Śrī Simha concerning whether creation stage is actually necessary. We know from ancient Tibetan sources that Vairocana met this teacher.

You might be satisfied with the crippled approach of text criticism, but that is your problem. For you, everything depends on a book which appears at some time.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 1:16 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

But it really doesn't work that way. No matter what books you might have read.
Mahāmudra is nongradual.

Astus said:

It is non-gradual if you limit Mahamudra to the realisation of and familiarisation with the nature of mind.

Malcolm wrote:

That's all Mahāmudra is.

Author: Malcolm

Date: Wednesday, January 11th, 2017 at 12:36 AM

Title: Re: Scorpion Symbolism

Content:

philji said:

How are these pictures used? Above a door or anywhere in particular?

Malcolm wrote:

They are to keep the Gyalpo out of one's home.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 11:53 PM

Title: Re: Mahamudra same as Shikantaza

Content:

TaTa said:

So if one practices dzogchen semde the only difference between dzogchen and mahamudra approach is thogal? Or is there another difference.

Also, HYT empowerment would count for this approach to mahamudra, in the sense of the difference between sutra samatha and vipasyana and mahamudra samatha and vipasyana as you described? Or it has to be direct introduction in the same fashion as for example Namkhai Norbu teaches?

Malcolm wrote:

As for your first question. There are of course other differences, but the they are mainly technical, not practical. Dzogchen has a more extensive explanation of the basis, and differentiates between the basis (gzhi), and the mind that apprehends the basis (kun gzhi). In Mahāmudra this distinction is not made. However, the essential difference between Dzogchen and other systems is thögal. Otherwise, Mahāmudra, Lamdre, Trekchö and so on all have the same main point, equipoise in a moment of unfabricated consciousness aka tha mal gyi shes pa.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 11:48 PM

Title: Re: What Tsongkhapa said

Content:

cloudburst said:

Since this is a core position of Je tsongkhapa, you would need to understand it to understand his position.

DGA said:

You are avoiding the question. How do you prove that inherent existence appears to all sentient beings, at all times, except for aryas in equipoise?

It's one thing to understand whether or not Je Tsongkhapa makes such a claim. it's another thing to demonstrate that it is so. How would you do it?

cloudburst said:

Inherent existence is another way of saying the extreme of existence. It is axiomatic that sentient beings perceive it, for if they did not, they would not be sentient beings, they would be aryas

Malcolm wrote:

Thus you admit that existence and inherent existence are synonyms and there is no fault in negating existence rather than inherent existence.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 11:19 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Tsongkhapafan said:

Buddha Shakyamuni predicted the appearance of Nagarjuna and Je Tsongkhapa but not Garab Dorje.

Malcolm wrote:

Buddha predicted Garab Dorje also, as well as Padmasambhava. Your sectarian bias is showing here, TKF.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 11:13 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

The point is that uncommon śamatha and vipāśyāna is based on knowledge you have.

Common śamatha and vipāśyāna is no different than sutrayāna practice. The former is based on direct introduction, and it is basically the same as the four samadhis of Dzogchen Sems sde: calmness (gnas pa), immovability (mi g.yo ba), nonduality (gnyis med) and natural perfection (lhun grub).

Astus said:

And what I described was that one practises the common calming and insight followed by the uncommon, and this order can be set into the four yogas where the first two are common calming and insight, and the last two are the uncommon.

Malcolm wrote:

But it really doesn't work that way. No matter what books you might have read. Mahāmudra is nongradual.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 11:07 PM

Title: Re: Mahayana origins and provenance of Mayahana sutras

Content:

paël said:

Have all Mahayana Sutras been brought from Naga Realm?

Malcolm wrote:

No, not really. According to the traditional account, the Mahāyāna sūtras were collected by Mañjuśrī and Samantabhadra on a mountain in S. India.

The PP Sūtras were supposedly recovered by Nāgārjuna from the Nāgās, but the details of this story are hopelessly confused with the tantric Nāgārjuna, so much so, that Buton winds up claiming that Nāgārjuna debates the hindu Shankara, who lived in the 8th century.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 10:59 PM

Title: Re: What Tsongkhapa said

Content:

Malcolm wrote:

Oh Jeff

Jeff H said:

??

Malcolm wrote:

My bad

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 10:49 PM

Title: Re: tetralemma

Content:

gad rgyangs said:

"self"

"no self"

"both"

"neither"

are rejected as accurate depictions of reality, because reality transcends the four extremes.

Malcolm wrote:

Even reality does not exist according to the four extremes.

Nothing is beyond the four extremes.

gad rgyangs said:

if you dont like the word "exists" then you can say reality is "thus".

Malcolm wrote:

Since the relative does not exist by way of the four extremes, also ultimate does not exist by way of the four extremes. If there is something beyond the four extremes, it is an extreme.

In other words, there is nothing in the middle, either.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 10:27 PM

Title: Re: tetralemma

Content:

gad rgyangs said:

"self"

"no self"

"both"

"neither"

are rejected as accurate depictions of reality, because reality transcends the four extremes.

Malcolm wrote:

Even reality does not exist according to the four extremes.

Nothing is beyond the four extremes.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 10:02 PM

Title: Re: Scorpion Symbolism

Content:

mint said:

What does the scorpion symbolize in Tibetan Buddhism? Is it an auspicious symbol?

Is there any connection between the scorpion symbolism and those person born in the zodiac symbol of Scorpio?

Malcolm wrote:

The scorpion is a messenger of Guru Dragpo. It is based on the taming of the gyalpo spirit Pehar at Samye Monastery.

Once, when Padmasambhava was teaching there, there Pehar manifested as a young monk and asked Padmasambhava what he feared most. Padmasambhava replied, in Tibetan, that he most feared sdig pa, misdeeds. Pehar, misunderstanding, thought Padmsambhava was referring to scorpions (also spelled sdig pa). The next day a huge scorpion terrified Samye, and Padmsambhava manifesting as the wrathful guru, seized the scorpion by its tail and threatened it with a vajra.

There is no connection with the Zodiac.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 9:52 PM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Minobu said:

So you get to tell us what is a legend and give no other plausible reason on how the Sutras got here.

Malcolm wrote:

There are many plausible reasons.

Minobu said:

thats your rebuttal and reason for calling something sacred to me clap trap.

Malcolm wrote:

You are a Nicherin Buddhist, supposedly. There is neither Kundalini yoga nor Caṇḍalī yoga in Nicherin Buddhism.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 9:40 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

So you apparently agree with my statement, "...in mahāmudra, śamatha and vipaśyāna unified from the beginning since it is simply a means of stabilizing one's knowledge of the nature of the mind pointed out by the guru."

Astus said:

No. There are two interpretations of the four yogas I know of, and the more popular one among Kagyupas seems to be the view that one-pointedness is interpreted as the common practice of calming and concentration, while it is during simplicity / non-elaboration that one gains insight into the nature of mind. Accordingly, calming and insight are practised in order to gain knowledge, and only following that can one cultivate their unified form (the third yoga of one taste) based on the realisation.

Malcolm wrote:

The point is that uncommon śamatha and vipāśyāna is based on knowledge you have. Common śamatha and vipāśyāna is no different than sutrayāna practice. The former is based on direct introduction, and it is basically the same as the four samadhis of Dzogchen Sems sde: calmness (gnas pa), immovability (mi g.yo ba), nonduality (gnyis med) and natural perfection (lhun grub).

The first is called "śamatha," because one cultivates an experience of a state of calmness. The second is called "vipaśyāna," because one recognizes that movement and calmness are identical in nature. These leads to the experience of their nonduality, and finally, the experience of natural perfection.

But all four of these samadhis are based on having had an experience of the nature of the mind based on direction introduction. In reality, these samadhis are not practiced gradually but are four qualities of equipoise on the nature of the mind.

It is a very common belief among Dzogchen teachers that Gampopa borrowed the four samadhis and changed their names, since he had started out as a Dzogchen practitioner. Further, Dzogchen teachers very often teach the four yogas of Mahāmudra when they teach sems sde, for example, Adzom Drugpa, Tulku Orgyen and so on.

M

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 9:38 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

Common śamatha and vipaśayāna are engaged in by those who have no experience of the nature of the mind. But in mahāmudra, śamatha and vipaśayāna unified from the beginning since it is simply a means of stabilizing one's knowledge of the nature of the mind pointed out by the guru, as in Dzogchen sems sde or trekchö, or the Lamdre's "inseparability of samsara and nirvana" and so on.

Astus said:

The reason calming and insight is practised is to experience the nature of mind. The difference between sudden and gradual according to Tashi Namgyal is that those with supreme intellect do not need to practise calming but can directly gain insight following their familiarity with the teachings. Then, according to Thrangu rinpoche, the difference between common and special practice of calming and insight is that in Mahamudra one begins with insight into the nature of mind instead of insight into the nature of appearances. Finally, systematic instruction in calming and insight is more reliable and efficient according to him then pointing out instructions.

Malcolm wrote:

So you apparently agree with my statement, "...in mahāmudra, śamatha and vipaśayāna unified from the beginning since it is simply a means of stabilizing one's knowledge of the nature of the mind pointed out by the guru."

M

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 9:32 AM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Minobu said:

Malcolm you called something I hold sacred claptrap.

<http://dharmawheel.net/viewtopic.php?f=59&t=24375&p=371953#p371953>

This is why I implore you to clarify.

Malcolm wrote:

It is a pity when people hold misguided opinions to be sacred,

I assert that you actually don't know what the guy's post in question is about and that you just don't want to answer in order for it to go away.

You may assert whatever you like.

Minobu said:

so your take on Lord Buddha Nagarjuna's journey to the bottom of an Ocean to retrieve Sacred Sutra Scrolls you take "Literally" ?

Malcolm wrote:

Like all the origin legends of Mahāyāna, it is a legend.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 9:00 AM

Title: Re: Julian Assange

Content:

Johnny Dangerous said:

Agreed except on the Assange part, IMO he has been so lopsided his motives are in question.

Malcolm wrote:

Precisely.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 8:43 AM

Title: Re: President elect Donald Trump

Content:

Malcolm wrote:

Screw Trump, he is an asshole, and so is every one who voted for him.

R said:

I deeply care for him. Don't insult my grandmother from the past life.

Malcolm wrote:

Some of our grandmothers from past lives are complete assholes in this one.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 3:10 AM

Title: Re: President elect Donald Trump

Content:

R said:

Please, pray, offer, meditate, for the benefit of Donald Trump.

Thank you.

Malcolm wrote:

Screw Trump, he is an asshole, and so is every one who voted for him.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 3:07 AM

Title: Re: Mahamudra same as Shikantaza

Content:

conebeckham said:

I agree that, once Nature of Mind has been intuited, stabilizing one's knowledge is the practice, but I think it's fair to say that, at least in Kagyu Mahamudra traditions, we can see both gradual and non-gradual methods. One only need look at Dakpo Tashi Namgyal's Moonbeams or the well-known "Ocean of Certainty."

Malcolm wrote:

Even in these books, a clear distinction is made between the practice of those who have recognized the nature of the mind based on "pointing out" or direct introduction, and those who have not.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 3:04 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Matt J said:

Isn't stabilizing, clearing the ground, removing afflictions and obscurations etc. just another name for gradual? No one advocates a one and done approach for most practitioners.

Malcolm wrote:

No. "Gradual" means accumulating merit and wisdom. This is not the principle in either Dzogchen or Mahāmudra.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 2:10 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

With respect to Mahāmudra, it is simply wrong.

Astus said:

If that is wrong, then what do you consider all the methods transmitted under the label of Mahamudra, particularly the techniques of calming and insight?

Malcolm wrote:

Common śamatha and vipaśayāna are engaged in by those who have no experience of the nature of the mind. But in mahāmudra, śamatha and vipaśayāna unified from the

beginning since it is simply a means of stabilizing one's knowledge of the nature of the mind pointed out by the guru, as in Dzogchen sems sde or trekchö, or the Lamdre's "inseparability of samsara and nirvana" and so on.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 1:10 AM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Minobu said:

Now Kundalini is a very real aspect of the six yogas of Naropa. I can't and should not even be saying that. But it is pretty much in the public domain. where do you think Tummo energy is derived from.

Malcolm wrote:

Common misunderstanding. Kundalini is one thing. Caṇḍalī (gtum mo) is another.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:51 AM

Title: Re: What is the Dzogchen and/or Nyingma assertion of how conventional phenomena exists?

Content:

Tenzincharpa said:

According to the Dzogchen and/or Nyingma, does conventional phenomena:

Malcolm wrote:

According to the Dzogchen and/or Nyingma, conventional phenomena are apparent yet nonexistent, thus they are illusory, etc.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:43 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

The four yogas in reality are not a means to achieve anything. They are a means to familiarize oneself with the nature of the mind one has already recognized.

Astus said:

I think I did not describe the yogas as methods either.

Malcolm wrote:

This is what you said:

Zen practice begins and ends at non-abiding. Mahamudra provides a gradual path to non-abiding.

With respect to Mahāmudra, it is simply wrong.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:29 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

The principle of both mahāmudra and the great perfection is to distinguish the mind from the nature of the mind. That is accomplished on the basis of the intimate instructions of a qualified guru. But in both cases there is no gradual path.

Astus said:

"See nature, become buddha" could be called a shared idea of Zen and Mahamudra. But while you don't find much on the topic of gradual instructions in Zen, it seems to me that people like Dagpo Tashi Namgyal and Wangchuk Dorje worked hard on spelling out the details of the preliminary practices, the main practices of calming and insight, and the stages of the four yogas, just as modern teachers of the tradition, like Thrangu Rinpoche, follow in their footsteps. I'm not debating what you say about Mahamudra, but it seems to me that is a somewhat selective presentation. Furthermore, I consider those detailed instructions in the Mahamudra tradition of Gampopa an asset, and I'm not saying that it makes it anything inferior.

Malcolm wrote:

The four yogas in reality are not a means to achieve anything. They are a means to familiarize oneself with the nature of the mind one has already recognized.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:26 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Grigoris said:

And then there is Ganges Mahamudra...

Malcolm wrote:

This is not different than other mahāmudra instructions.

Grigoris said:

The praxis is different.

Malcolm wrote:

Oh, I see, you mean between the four so called yogas of mahāmudra. Yes, Ganges Mahāmudra is nominally related to completion stage practice.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:22 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Grigoris said:

And then there is Ganges Mahamudra...

Malcolm wrote:

This is not different than other mahāmudra instructions.

Author: Malcolm

Date: Tuesday, January 10th, 2017 at 12:05 AM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

Mahāmudra and Dzogchen are both paths of self-liberation. There is no gradual training for either.

Astus said:

Do you then call the rest what? Preliminaries? Still, they are preliminaries somewhat specific in each tradition.

Malcolm wrote:

The principle of both mahāmudra and the great perfection is to distinguish the mind from the nature of the mind. That is accomplished on the basis of the intimate instructions of a qualified guru. But in both cases there is no gradual path.

Author: Malcolm

Date: Monday, January 9th, 2017 at 11:55 PM

Title: Re: Did Mahayana influence Theravada Buddhism?

Content:

Malcolm wrote:

All Mahāyānis follow the same path. The Mahāyāna path begins with bodhicitta, the practice of the six or ten perfections is in the middle, and it concludes with perfect buddhahood.

There are merely differences concerning view. But not conduct, not the path, and not the result.

Grigoris said:

I think you may have missed the wide divergence of paths which starts to take place after the practice of the Paramita and their convergence back again at perfect Buddhahood.

Malcolm wrote:

Mere details.

Author: Malcolm

Date: Monday, January 9th, 2017 at 11:55 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

But I think the process of practice is a given.

One is utterly without form, the other its antithesis.

Do both practices lead to the same end?

Astus said:

All Mahayana traditions have buddhahood as their goal.

Malcolm wrote:

Well, no. Some have buddhahood as their basis.

Author: Malcolm

Date: Monday, January 9th, 2017 at 11:18 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Malcolm wrote:

Mahāmudra is non-gradual, actually.

Astus said:

Although one can say that " <http://www.unfetteredmind.org/pith-instructions-on-mahamudra/> " and " <http://keithdowman.net/guestpage/maitripas-essential-mahamudra-verses.html> ", there is still a gradual path employed to train in it.

Malcolm wrote:

Mahāmudra and Dzogchen are both paths of self-liberation. There is no gradual training for either.

Author: Malcolm

Date: Monday, January 9th, 2017 at 10:49 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

I keep reading that the Soto Zen practice of Shikantaza, 'Just Sitting' with no focus or any sort of analytical investigation into the mind.....can be equated to Sutra Mahamudra practices....can someone clarify how or if this is even correct?

Thanks...

DGA said:

to make a meaningful comparison, you would need to get instruction in both practices from capable masters, and to practice them. Otherwise, you just have an intellectual exercise.

Malcolm wrote:

Yes, and that will take many years. So better to pick one and practice it. Choose well!

Author: Malcolm

Date: Monday, January 9th, 2017 at 10:24 PM

Title: Re: Mahamudra same as Shikantaza

Content:

Justmeagain said:

Whilst I appreciate they're different traditions I can't help but feel they're so far apart so as to be almost contradictory.

...

The two practices couldn't be further apart in my opinion.

Astus said:

Zen practice begins and ends at non-abiding. Mahamudra provides a gradual path to non-abiding. There is no contradiction in that, they are simply different approaches.

Malcolm wrote:

Mahāmudra is non-gradual, actually.

Author: Malcolm

Date: Monday, January 9th, 2017 at 10:16 PM

Title: Re: Did Mahayana influence Theravada Buddhism?

Content:

Malcolm wrote:

Mahāyāna is a school, in just the same way Theravada is a school. Why? Theravada is also not monolithic, and has many subtraditions, scholastic disputes, and so on.

Grigoris said:

ie Neither of them are a school. Mahāyāna is a school because all Mahāyānists follow the same path.

If you had said: "...because all mahayanis ULTIMATELY aspire to the same end." then I may have agreed with you, but I think it is pretty obvious that not all Mahayana schools follow the same path.

Malcolm wrote:

All Mahāyānis follow the same path. The Mahāyāna path begins with bodhicitta, the practice of the six or ten perfections is in the middle, and it concludes with perfect buddhahood.

There are merely differences concerning view. But not conduct, not the path, and not the result.

Author: Malcolm

Date: Monday, January 9th, 2017 at 9:39 PM

Title: Re: Dharmata teachings.

Content:

Felix said:

Wow..I followed the link.

It's undeniably not Dzogchen..but I doubt if it's Buddhism at all any recognisable form.

Malcolm wrote:

Neo-mindfulness, complete with Rumi quotes.

Author: Malcolm

Date: Monday, January 9th, 2017 at 9:31 PM

Title: Re: Did Mahayana influence Theravada Buddhism?

Content:

Grigoris said:

In closing: Comparing Mahayana to Theravada is also misleading. Theravada is a school, the Mahayana is a collection of widely varying schools and traditions.

People are presenting the Mahayana as if it is some sort of unitary monolith, when, in fact, there is just as much (if not more) disagreement between Mahayana schools and traditions as there is agreement.

.

Malcolm wrote:

Mahāyāna is a school, in just the same way Theravada is a school. Why? Theravada is also not monolithic, and has many subtraditions, scholastic disputes, and so on.

Mahāyāna is a school because all Mahāyānists follow the same path. Theravada is a school because all Theravadins follow the same path.

Author: Malcolm

Date: Monday, January 9th, 2017 at 8:28 PM

Title: Re: Dharmata teachings.

Content:

dzogchungpa said:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }
```

<https://phpbbex.com/> [video]

This is connected to this program: <http://www.winterfeastforthesoul.com/>

Felix said:

I can see no connection between this and Dzogchen.

Winter what for the WHAT?

Malcolm wrote:

Yes, <http://www.winterfeastforthesoul.com/index2.php?dest=about>

Felix said:

Consider Moses, Elijah, Buddha, Jesus and Mohamed. They all left their ordinary lives for 40 days to connect with the Indwelling Spirit.

Malcolm wrote:

Its a bunch of new twaddle.

Author: Malcolm

Date: Monday, January 9th, 2017 at 12:16 AM

Title: Re: What Tsongkhapa said

Content:

cloudburst said:

they refute the use of autonomous syllogisms. Therefore prasangikas existed in india

Malcolm wrote:

Oh nonsense. Candra uses syllogisms in the Madhyamakāvatāra.

Further, Tsongkhapa himself uses syllogisms all of the time.

cloudburst said:

yes, madhymikas use syllogisms

Malcolm wrote:

The absurdity of this is that the term "prasangika" etc, is a wholly Tibetan invention, invented by someone who Tsongkhapa himself refutes (Patshab).

cloudburst said:

Where the term was invented has no bearing on whether Chandrakirti, for example, was a Prasangika

Malcolm wrote:

Of course it has a bearing.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 9:35 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

So far, I have not encountered any argument that has actually hurt my position in any way.

Malcolm wrote:

You do not acknowledge arguments which reject your position. So, it is no wonder that you have never "encountered" any such arguments.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 9:17 PM

Title: Re: Question

Content:

aparajita said:

What deities or sadhanas would be most effective in countering a curse where someone called upon Santa Muerte? I'm asking for future reference. For background, Santa Muerte is a Central American death goddess who is very popular in Mexico and among those who are from Mexico.

Malcolm wrote:

Simhamukha is the most effective deity for this.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 10:11 AM

Title: Re: Julian Assange

Content:

Minobu said:

Ok..what would you call wiki leaks if not whistle blowing?

Malcolm wrote:

A toxic waste dump of mostly useless information.

Minobu said:

lol...

I'm actually starting to like you...

but it's our only glimpse into the goings on of the government...we need to drink from this , it's the only game in town....

Malcolm wrote:

It really isn't. EFF is much better.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 9:28 AM

Title: Re: What Tsongkhapa said

Content:

Konchog1 said:

What did Rendawa attack, besides Kalachakra?

Malcolm wrote:

gzhan stong, he called it "outside Buddhadharma."

Konchog1 said:

Was this something that he himself thought or did he learn it from another? I'm wondering how far it goes.

Malcolm wrote:

AFAIK, it was Rendawa's extremist position alone, but one that influenced his disciple, Tsongkhapa, tremendously.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 9:25 AM

Title: Re: What Tsongkhapa said

Content:

cloudburst said:

they refute the use of autonomous syllogisms. Therefore prasangikas existed in india

Malcolm wrote:

Oh nonsense. Candra uses syllogisms in the Madhyamakāvatāra.

The absurdity of this is that the term "prasangika" etc, is a wholly Tibetan invention, invented by someone who Tsongkhapa himself refutes (Patshab).

Further, Tsongkhapa himself uses syllogisms all of the time.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 9:22 AM

Title: Re: What Tsongkhapa said

Content:

Konchog1 said:

The Lord Buddha repeatedly criticized fire worship, holy war, and animal sacrifice as worthless and sinful.

Malcolm wrote:

Tsongkhapa on the other hand attacked fellow Buddhists for having what he decided were wrong views. But he was somewhat polite about it, and kind. His disciple, Kaydrup, on the other hand as neither polite, nor kind. The polemical climate in Tibet was not Tsongkhapa's fault of course. He was following the example of his teacher, the Sakya master Rendawa.

As I have observed before, there is virtually no benefit to studying Tibetan Madhyamaka scholars.

Konchog1 said:

What did Rendawa attack, besides Kalachakra?

Malcolm wrote:

gzhan stong, he called it "outside Buddhadharma."

Author: Malcolm

Date: Sunday, January 8th, 2017 at 8:23 AM

Title: Re: Julian Assange

Content:

Minobu said:

Ok..what would you call wiki leaks if not whistle blowing?

Malcolm wrote:

A toxic waste dump of mostly useless information.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 8:21 AM

Title: Re: What Tsongkhapa said

Content:

cloudburst said:

This is not a very mature position. I agree that the tone of attacks on the Gelug position here is often off-putting, and the fact that Gelugs suppressed the views of others is also off putting, one does not justify the other.

Malcolm wrote:

In fact, Tsongkhapa started it by attacking the views of others. Thus, it is normal that others will respond.

Konchog1 said:

The Lord Buddha repeatedly criticized fire worship, holy war, and animal sacrifice as worthless and sinful.

Malcolm wrote:

Tsongkhapa on the other hand attacked fellow Buddhists for having what he decided were wrong views. But he was somewhat polite about it, and kind. His disciple, Kaydrup, on the other hand as neither polite, nor kind. The polemical climate in Tibet was not Tsongkhapa's fault of course. He was following the example of his teacher, the Sakya master Rendawa.

As I have observed before, there is virtually no benefit to studying Tibetan Madhyamaka scholars.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 7:22 AM

Title: Re: Julian Assange

Content:

Malcolm wrote:

I have no problem with whistleblowers. Assange is not a whistleblower. He is at best a middleman.

Minobu said:

i agree sort of...He takes the heat and he set up the means for the info to be uploaded to the internet...so yeah he is a whistle blower.

Malcolm wrote:

I don't agree, obviously. Snowden did not release through Wikileaks. He has also criticized Assange, much to the annoyance of the latter's vanity.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 7:01 AM

Title: Re: Our Pristine Mind - Orgyen Chowang's new book

Content:

DGA said:

No, "clarity" in this context does not refer to the conventional nature of mind.

Tsongkhapafan said:

That's what the meditation was on.

Are you referring to conventional or ultimate bodhicitta? the answer to your question about clarity and the point I was making about lhundrub in some respects depends on your answer to this question

Both are wonderfully profound.

Also, you cannot realise the ultimate nature of the mind by meditating on its conventional nature. You can meditate on clarity for a thousand years but you will never realise emptiness.

Malcolm wrote:

Whatever happened to your union of two truths.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 6:59 AM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

But I still consider it a good base and I have found the attacks on the Gelug position here very disconcerting.

Malcolm wrote:

It is normal. The Gelugpas engaged in the suppression of other religion traditions for centuries.

cloudburst said:

This is not a very mature position. I agree that the tone of attacks on the Gelug position here is often off-putting, and the fact that Gelugs suppressed the views of others is also off putting, one does not justify the other.

Malcolm wrote:

In fact, Tsongkhapa started it by attacking the views of others. Thus, it is normal that others will respond.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 4:28 AM

Title: Re: Julian Assange

Content:

HePo said:

ps: Daniel Ellsberg (of the Pentagon papers) wrote:

[Snowden] is the quintessential American whistleblower, and a personal hero of mine,

Leaks are the lifeblood of the republic and, for the first time, the American public has been given the chance to debate democratically the NSA's mass surveillance programs. Accountability journalism can't be done without the courageous acts exemplified by Snowden, and we need more like him. . . .

The secrecy system in this country is broken. No one is punished for using secrecy to conceal dangerous policies, lies, or crimes, yet concerned employees who wish to inform the American public about what the government is doing under their name are treated as spies. Our 'accountability' mechanisms are a one-sided secret court, which acts as a rubber stamp, and a Congressional 'oversight' committee, which has turned into the NSA's public relations firm. Edward Snowden had no choice but to go to the press with information. Far from a crime, Snowden's disclosures are a true constitutional moment, where the press has held the government to account using the First Amendment, when the other branches refused.

Malcolm wrote:

I have no problem with whistleblowers. Assange is not a whistleblower. He is at best a middleman.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 4:24 AM

Title: Re: Julian Assange

Content:

Minobu said:

what do you mean he hated Obama????

Malcolm wrote:

Snowden hated

http://www.salon.com/2014/02/07/birth_of_a_whistle_blower_how_edward_snowden_became_edward_snowden/.

Minobu said:

was it Obama who initiated this world wide identify theft

Malcolm wrote:

No. It was the <https://www.eff.org/nsa-spying/how-it-works>:

The NSA's domestic spying program, known in official government documents as the "President's Surveillance Program," ("The Program") was implemented by President George W. Bush shortly after the attacks on September 11, 2001. The US Government still considers the Program officially classified, but a tremendous amount of information has been exposed by various whistleblowers, admitted to by government officials during Congressional hearings and with public statements, and reported on in investigations by major newspaper across the country.

Author: Malcolm

Date: Sunday, January 8th, 2017 at 4:05 AM

Title: Re: Minobu's Muse: Lord Nagarjuna, The Lotus Sutra, The Gakki

Content:

Malcolm wrote:

Sheer new age fantasy. It is amazing that anyone falls for this inane claptrap.

DharmaChakra said:

Namaste,

Firstly what is naga, naga is not a race of people, its an abode of knowledge~vidya, usually its mystic and always above ordinary understanding, the nagas were known as mystics, who reside in subterranean worlds as one description. Nagarjuna same as the Buddha has two dimensions, one in the human form and other as an abode of consciousness, Buddha is not just confined to Siddhartha and the knowledge that Nagarjuna had is not uniquely his, the sage Nagarjuna discovered that abode of knowledge .

Buddha Dharma is a discovery, an awakened discovery of things that are already are there. Naga is if we put in modern language a junction within the subtle body, when a nadi opens then certain forms of knowledge is revealed, this knowledge is universal and applies to all and all can have access to it via sadhana or skillful means., many lokas many abodes, all with varying degrees of illuminating knowledge, So when the Buddha said that he keeps teachings with Naga's then he is meaning that they are stored in nagalands or deeper abodes or lokas, which are conscious and luminous and reside in all of us on a subtle level and are universal applicable and accessible to everyone, the sutras came from knowledge and illumination of that naga being experienced.

Is the Buddha in hell, yes he is in all states of consciousness but it may be covered by ordinary consciousness, Buddha is not created or a product of thought/meditation. It is said if one is bit by a naga then its a blessing.

With Metta

Author: Malcolm

Date: Sunday, January 8th, 2017 at 3:56 AM

Title: Re: Julian Assange

Content:

Minobu said:

really good journalism

Malcolm wrote:

Assange is not a journalist.

I don't have disdain for Manning and Snowden. The former is a sad case; the latter, a libertarian activist who hated Obama.

I think Assange is a self-serving megalomaniac.

And none of them are Daniel Ellsbergs (a real journalist).

Author: Malcolm

Date: Sunday, January 8th, 2017 at 3:17 AM

Title: Re: Julian Assange

Content:

Minobu said:

without these people us little people know nothing.

Malcolm wrote:

We already knew the US Army was accidentally killing civilians in Iraq before Manning (at least, I did). We already knew that the NSA was scooping up all data before Snowden (at least, I did). All Manning and Snowden did was confirm what everyone already knew (at least, what I already knew).

Minobu said:

Governments should be totally transparent.

Malcolm wrote:

This is naive.

Frankly, spilling the voter registration data of all those women in Turkey places them at risk. Assange is a careless, self-promoting idiot.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 11:57 PM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

But I still consider it a good base and I have found the attacks on the Gelug position here very disconcerting.

Malcolm wrote:

It is normal. The Gelugpas engaged in the suppression of other religion traditions for centuries.

There is nothing wrong with using Tsongkhapa as a base. But like all presentations, it is just a point of view, and not the essence.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 11:24 PM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

„That is, Bhavaviveka must think that the only difference between Madhyamikas and non-Madhyamikas is that we have analyzed more deeply and worked out the correct implications of the common body of empirical evidence upon which all agree. In this way, Tsong-kha-pa argues, Bhavaviveka implies that intrinsic nature, just as it appears to our ordinary senses, does in fact exist conventionally.

Malcolm wrote:

You should realize that Newland's statements are obviously speculative and cannot be born out by examining what Bhavaviveka himself actually states in his criticism of Samkhya and Buddhapalita's argument against it. This is why, among non-Gelug Mādhyamikas, it is generally held that Bhavaviveka's arguments are more effective at refuting non-Buddhists, while Candrakīrti's arguments are more persuasive against Buddhists. Further, since inherent existence appears to no-one, ever, anywhere, at anytime, and is a learned object of negation, Bhavaviveka confines the object of refutation to the coarse object of refutation, existence.

By treating Bhavaviveka the way you do, you are effectively saying that everything is a nail, and so you will only use a hammer, when sometimes, in some cases, a saw is needed.

Jeff H said:

Point taken. Thank you.

I don't have the resources to bear out your position for myself, nor the inclination since my interest is in the point about subtle clinging to true existence rather than who said what. I have to mention that I consider Newland a reliable source for several reasons. I've read three of his books, listened to him lecture, my teachers hold him in high esteem, and he was the senior translating editor (under Joshua Cutler) for the Great Treastise project. The book I quoted from is his attempt to explicate some of Tsongkhapa's more difficult passages (in this case, he was talking about chapters 17-20).

In any case, I also consider you a reliable source and I appreciate you sharing your perspective.

Malcolm wrote:

There are two issues at stake here: one, your primary goal, which is to understand

Tsongkhapa's perspective. In general, LRC is an excellent book. It is very detailed and interesting. The second issue, which should be of concern to everyone who cares about Madhyamaka in general, is the extent to which Tsongkhapa's use of the terms Prasanga and Svatantra actually reflect real positions in Indian Madhyamaka. If they do reflect substantive differences between Indian Madhyamakas, then the distinction becomes substantive. But if it is merely pedagogical, then the distinction is not substantive, apart from various Indian Madhyamakas who level against one another the charge of being making poor arguments, a trend begun by Bhavaviveka, rejected by Candrakīrti, who in turn was castigated for poor arguments by Jñānagarbha (in the Satdvayavibhanga).

Frankly, apart from the religious dimension of Tsongkhapa's impact on Tibetan Buddhism, most of the research done on his thought has been by adherents with a vested interest in trying to defend his view rather than a critical appraisal to verify his claims. So it becomes an issue when this or that person boldly proclaims this or that to be the position of Prasangikas (who never existed in India), when in fact it is really just the position of post 11th century Madhyamakas in Tibet who were trying to understand differences between the new fangled Madhyamaka introduced by Patrashab Nyima Dragpa and the older Madhyamaka schools introduced during the Imperial period. This older, Tibetan Madhyamaka (Kadampas, 11 and 12th century) indeed made many of the claims about intrinsic characteristics and so on Tsongkhapa rails against, but they did so in error, because they did not understand Madhyamaka perfectly. This is the reason why, for example, that Dzogchen authors like Rongzom castigate Kadampas in the 12th century for being too attached to characteristics in debate.

Thus, if your goal is understand Madhyamaka, this is one thing; if your goal is to understand Tsongkhapa, that is another. But don't mix these two goals up please.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 11:06 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

You are talking about ultimate analysis.

Malcolm wrote:

In Madhyamaka, that is the only kind there is.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 10:24 PM

Title: Re: Our Pristine Mind - Orgyen Chowang's new book

Content:

Tsongkhapa said:

I watched the webcast and did the meditation.

So pristine mind is nothing more than stopping thinking? Surely, at best, it's only a meditation on the conventional nature of the mind ('clarity'). It seems directionless and not very profound! (sorry!).

DGA said:

No, "clarity" in this context does not refer to the conventional nature of mind. Here is a discussion in which one party promotes a meditation on a conventional object of mind, a so-called "generic image."

<http://dharmawheel.net/viewtopic.php?f=51&t=24334&start=60#p368782>

I can't speak for Orgyen Chowang, but generally "clarity" is used to translate the Tibetan term lhundrub, which denotes something that is not limited to the conventional mind. It would be worth your time to investigate the Tibetan concepts kadag and lhundrub.

If you are accustomed to the highly structured programs characteristic of a cult, then yes, this material will likely seem directionless and open-ended to you.

I can see that it's relaxing but Bodhichitta is far more splendid and beneficial.

Are you referring to conventional or ultimate bodhicitta? the answer to your question about clarity and the point I was making about lhundrub in some respects depends on your answer to this question

florin said:

i knew lhundrub to mean something quite different

Malcolm wrote:

I think DGA is referring to the clarity which belongs to the nature, lhun grub. This clarity [gsal ba] is not the same as the various kinds of clarity that belong to the three realms, and can also be referred to as 'od gsal, luminosity; or zang thal, pellucidity.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:42 PM

Title: Re: Julian Assange

Content:

R said:

Then what?

Malcolm wrote:

The history of Clinton and Wikileaks which goes back a decade+. Assange has had a grudge against Clinton for a long while.

You seem to trust <https://theintercept.com/2016/08/06/accusing-wikileaks-bias-beside-point/>. My point is that Assange is not neutral. He is not above using information for his own political reasons. He is not a journalist. He is not to be trusted. He is careless. From the article above:

To make matters worse, the WikiLeaks Twitter feed also shared a link to another cache of hacked Turkish documents that included home addresses or phone numbers for every female voter in 79 of Turkey's 81 provinces.
This is unconscionable.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:37 PM

Title: Re: Engaged Buddhism comes in many political stripes

Content:

Johnny Dangerous said:

You post was probably moved because it has nothing to do with activism, i.e. 'engaged Buddhism', but is a pretty random, generalized complaint that everyone has heard many times. Basically, if you want to be taken seriously, post something that warrants it instead of a casual bitch session about DW politics...otherwise that's all it's going to be.

Dharma Flower said:

It explains in the article the Asian-American Buddhists who have been active in the Republican Party because they were anti-abortion and anti-communist. Can someone please explain how anti-communism and anti-abortion are not legitimate Buddhist forms of activism?

Millions of innocent lives have been lost due to communism and abortion, so why is it more important for Buddhists to hug trees? I am not even trying to be glib. Buddhists who engage in conservative causes are engaged Buddhists too. They have rights and feelings too.

Malcolm wrote:

When one lives in a liberal, democratic society, one should understand the importance of the separation of church and state. It is based in the establishment clause of the first amendment of the US Constitution. The US Government may not interfere in matters of religion, but coterminous with this, the US Government may not establish any religion or religious opinions in law.

I certainly support Buddhist women who prefer not to have abortions. However, your notion that "lives have been lost" due to abortion is a religious opinion, not a universally agreed upon fact. Therefore, I cannot in good conscience seek to legislate laws that limit a women's right to choose what do to with her own body and the tissues that reside in it since not all women are Buddhists. But we live in a society where free speech is cherished, and so people who are against abortion for this and that reason have a right to speak out against the practice as long as they do so legally.

Engaged Buddhism, like liberation theology, is essentially a class-based interpretation of Buddhist social action, which seeks to bring fairness to all living beings (sentient and otherwise), not only human beings. As such, Buddhism also cannot support the ecological and economic irrationality of Capitalism and its oppressive practices anymore than it can support Communism. In practice therefore, engaged Buddhists

tend to follow Deep Ecology.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:02 PM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Astus said:

What is the earliest example of sky gazing in a Dzogchen text?

Malcolm wrote:

That depends on when you date Garab Dorje.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:01 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Of course, it is understood that the interplay itself is also empty of inherent existence. I have already stated this explicitly in a previous post.

Malcolm wrote:

If you carefully study Nāgārjuna, you will note that there is no interplay nor processes at all. Conventionally speaking, causes cannot exist before their effects (because they will then be noncauses), they cannot exist at the same time either (because they will then be noncauses). Causes and effects therefore can neither be the same nor different.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 8:02 PM

Title: Re: The essence of the teachings is not different...

Content:

DharmaChakra said:

[

Nagarjuna's teaching was Incorporated by Gaudapada into his theories on Upanishads, mainly

Malcolm wrote:

He also incorporated Yogacāra arguments in order to refute satkaryavadins and asatkaryavadins. This does not mean that he was a Buddhist, but that he was ecumenical and pragmatic and found Buddhist arguments effective in constructing

Hindu nondualism.

Of course, Shankara, in his commentary on the Agamasāstra, vigorously rejects the charge of other Hindus that Gauda took a page from the Buddhists and heaps derision on Buddhists.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 7:56 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

You are still missing the point. In an interplay, we usually think of two or more separate entities coming together and interacting. Here, we have a situation where there is interaction but there are no separate entities to begin with! If you find that hard to imagine, that is exactly what makes this way of thinking revolutionary.

Malcolm wrote:

No, Mādhyamaka shows that since there are no entities which can withstand analysis, there are no interactions which can withstand analysis.

Claiming that there are no entities but that there are processes or interactions is a misunderstanding of dependent origination in toto. Dependent origination = non-origination.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 7:42 PM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

„That is, Bhavaviveka must think that the only difference between Madhyamikas and non-Madhyamikas is that we have analyzed more deeply and worked out the correct implications of the common body of empirical evidence upon which all agree. In this way, Tsong-kha-pa argues, Bhavaviveka implies that intrinsic nature, just as it appears to our ordinary senses, does in fact exist conventionally.

Malcolm wrote:

You should realize that Newland's statements are obviously speculative and cannot be born out by examining what Bhavaviveka himself actually states in his criticism of Samkhya and Buddhapalita's argument against it. This is why, among non-Gelug Mādhyamikas, it is generally held that Bhavaviveka's arguments are more effective at refuting non-Buddhists, while Candrakīrti's arguments are more persuasive against Buddhists. Further, since inherent existence appears to no-one, ever, anywhere, at anytime, and is a learned object of negation, Bhavaviveka confines the object of refutation to the coarse object of refutation, existence.

By treating Bhavaviveka the way you do, you are effectively saying that everything is a nail, and so you will only use a hammer, when sometimes, in some cases, a saw is needed.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 7:37 PM

Title: Re: Julian Assange

Content:

Malcolm wrote:

He carried out a personal vendetta against Clinton. He proved that his "journalism" was just a front for his grudges.

R said:

Seems more like Clinton supporting media is having a personal vendetta against Assange because of the leaks. I think, what you're referring to, is the version of the truth media.

<https://theintercept.com/2016/12/29/the-guardians-summary-of-julian-assanges-interview-went-viral-and-was-completely-false/>

Malcolm wrote:

No, not at all.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:31 AM

Title: Re: Julian Assange

Content:

Minobu said:

i have a grudge against the invasion of my privacy...

Malcolm wrote:

Assange could care less about your privacy. This is what the release of the Erdogan hack shows.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:19 AM

Title: Re: Surangama Sutra as an anti-Dzogchen intervention

Content:

Astus said:

The Shurangama Sutra existed in China by around 730, if not earlier. Trisong Detsen, who invited Padmasambhava and Vimalamitra to Tibet, began his rule in 755. According to Sam van Schaik Dzogchen did not exist on its own until the 10th century, and

Menngagde works date back only to the 11th century. In other words, not only sky gazing and leap over practices were nowhere around when the sutra appeared, but even Dzogchen has not yet formed.

Malcolm wrote:

Sky gazing can be found in the PP sutras.

Your statements assumes that yogic practices come from texts, rather than the other way around. Bad assumption.

Author: Malcolm

Date: Saturday, January 7th, 2017 at 9:14 AM

Title: Re: What Tsongkhapa said

Content:

Jeff H said:

What's more, LTK's critique of Bhavaviveka is used to claim that even a great master of the Madhyamaka tradition could be found to have subtly implied intrinsic existence without intending to posit true existence.

Malcolm wrote:

The problem is that Bhavaviveka never, ever, implies anything of the sort. I have seen many centuries of claims that he did, but not one citation which proves it to be so.

Author: Malcolm

Date: Thursday, January 5th, 2017 at 4:28 PM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

manjusri said:

A follow-up question: given that the two truths don't exist in Dzogchen, can one even say that there is a path to realizing rigpa or beings who attain it? How does one hold onto the Middle Way here without falling into nihilism?

Malcolm wrote:

When existence is not established nonexistence is not established and thus there is no nihilism into which one could fall.

Author: Malcolm

Date: Thursday, January 5th, 2017 at 4:36 AM

Title: Re: Facination with Dzogchen

Content:

Malcolm wrote:

Next time just rudely interrupt....

rainbow_light said:

OK, so do you think I should just email him with a description of my practice history and ask for advice?

By the way, I'm reading Buddhahood in This Life at the moment. It is good! I am learning a lot from it.

Malcolm wrote:

I think it is better if you go and meet him.

Vasana said:

X2 for all of the above. I saw you at this last retreat by the way, Malcolm. You were speaking with some friends both times but i'm often too socially inept to know how to 'politely' interrupt people who are in the middle of conversation I'll say hi next time.

Author: Malcolm

Date: Thursday, January 5th, 2017 at 4:31 AM

Title: Re: What Tsongkhapa said

Content:

Konchog1 said:

I know nothing except that Adzom Drukpa slandered LTK's view...

Malcolm wrote:

Where did you read such a fantasy?

Author: Malcolm

Date: Thursday, January 5th, 2017 at 4:27 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Unknown said:

Svatantrika's assert that in order to correctly label a phenomenon there must be some characteristic from the side of the phenomenon that makes it suitable for a particular label.

Malcolm wrote:

No one in Indian Madhyamaka makes any such claim.

Author: Malcolm

Date: Wednesday, January 4th, 2017 at 1:33 AM

Title: Re: Facination with Dzogchen

Content:

rainbow_light said:

Find a Dzogchen teacher who speaks English (or spend several years learning the teacher's language).

Malcolm wrote:

Meet Chogyal Namkhai Norbu

rainbow_light said:

Build mutual understanding with the Dzogchen teacher. This seems to require a huge amount of time (probably many years) and money to go on retreats with the teacher, or alternatively giving up the householder life temporarily and somehow following or living close to the teacher.

Malcolm wrote:

Not really necessary in the case of ChNN. Go to retreats, study, etc. You do not need to have some kind of close relationship. He will teach you everything you need for full realization in one retreat. Guaranteed.

rainbow_light said:

Assess whether the Dzogchen teacher is actually qualified to teach togal or yangtig. (If not, go back to step 1.)

Malcolm wrote:

Just go see ChNN.

rainbow_light said:

Meet any requirements set by the teacher in order to receive togal or yangtig instructions (may require spending 2+ years completing the ngondro).

Malcolm wrote:

Just go see ChNN.

rainbow_light said:

Somehow gather the funds necessary to stay in retreat indefinitely (I have no idea how much this would realistically be) in order to practice the togal or yangtig instructions.

Malcolm wrote:

Just go see ChNN.

rainbow_light said:

Actually put the instructions into practice, while maintaining contact with the teacher to receive further advice.[/list]

Malcolm wrote:

ChNN answers all emails, even very stupid ones.

M

rainbow_light said:

OK, so do you think I should just email him with a description of my practice history and ask for advice?

By the way, I'm reading Buddhahood in This Life at the moment. It is good! I am learning a lot from it.

Malcolm wrote:

I think it is better if you go and meet him.

Author: Malcolm

Date: Wednesday, January 4th, 2017 at 12:06 AM

Title: Re: Dr. Nida Chenagtsang

Content:

Malcolm wrote:

Not according to Dzogchen teachings. Making prayers to be reborn in this or that pure realm is not a guarantee that you will in fact take rebirth in this or that pure land in your next life. The twenty-one capacities that are discussed in your passage refer to the twenty-one types of people who have directly perceived dharmatā. The worst sort of person has this experience but is lazy about developing it.

Astus said:

That requirement sounds like a unique one in dzogchen, since according to the sutras buddha-remembrance is enough. But, as you have mentioned, "it is all really a question of whether you trust what the Buddha has said".

Malcolm wrote:

There is no shortcut in the sūtrayāna path, as much as some people would like to imagine there is. For example, one day in Sukhavati is one mahākalpa here.

However, one remains in the natural nirmanakāya buddhafiels for only five hundred human years before attaining buddhahood.

Author: Malcolm

Date: Tuesday, January 3rd, 2017 at 11:51 PM

Title: Re: Julian Assange

Content:

Dharma Flower said:

We might not like that Assange released information detrimental to a particular candidate, but it was in keeping with his anti-establishment and anti-war reputation.

Malcolm wrote:

He carried out a personal vendetta against Clinton. He proved that his "journalism" was just a front for his grudges.

Author: Malcolm

Date: Tuesday, January 3rd, 2017 at 11:44 PM

Title: Re: Facination with Dzogchen

Content:

rainbow_light said:

Find a Dzogchen teacher who speaks English (or spend several years learning the teacher's language).

Malcolm wrote:

Meet Chogyal Namkhai Norbu

rainbow_light said:

Build mutual understanding with the Dzogchen teacher. This seems to require a huge amount of time (probably many years) and money to go on retreats with the teacher, or alternatively giving up the householder life temporarily and somehow following or living close to the teacher.

Malcolm wrote:

Not really necessary in the case of ChNN. Go to retreats, study, etc. You do not need to have some kind of close relationship. He will teach you everything you need for full realization in one retreat. Guaranteed.

rainbow_light said:

Assess whether the Dzogchen teacher is actually qualified to teach togal or yangtig. (If not, go back to step 1.)

Malcolm wrote:

Just go see ChNN.

rainbow_light said:

Meet any requirements set by the teacher in order to receive togal or yangtig instructions (may require spending 2+ years completing the ngondro).

Malcolm wrote:

Just go see ChNN.

rainbow_light said:

Somehow gather the funds necessary to stay in retreat indefinitely (I have no idea how much this would realistically be) in order to practice the togal or yangtig instructions.

Malcolm wrote:

Just go see ChNN.

rainbow_light said:

Actually put the instructions into practice, while maintaining contact with the teacher to receive further advice.[/list]

Malcolm wrote:

ChNN answers all emails, even very stupid ones.

M

Author: Malcolm

Date: Tuesday, January 3rd, 2017 at 11:39 PM

Title: Re: Dr. Nida Chenagtsang

Content:

Astus said:

It is said that by making prayers to take birth in a Buddha realm, you will be reborn there."[/i]

(Spacious Path to Freedom, p 198-199)

Malcolm wrote:

Not according to Dzogchen teachings. Making prayers to be reborn in this or that pure realm is not a guarantee that you will in fact take rebirth in this or that pure land in your next life. The twenty-one capacities that are discussed in your passage refer to the twenty-one types of people who have directly perceived dharmatā. The worst sort of person has this experience but is lazy about developing it.

Author: Malcolm

Date: Tuesday, January 3rd, 2017 at 11:34 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Bakmoon said:

The question is whether or not negating inherent existence is a sufficiently broad negation.

Malcolm wrote:

The question also is whether or not asserting that the ultimate is only the negation of inherent existence leaves the consequence of asserting that the ultimate is a nonexistence.

Author: Malcolm

Date: Saturday, December 31st, 2016 at 7:17 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

All I am saying, here, is that we cannot just interpret passages based on the literal

meaning of individual words taken out of context. That's all.

Bakmoon said:

And no one has been blindly giving quotes out of context like that. You have been leveling the charge of literalism to try to slip away from being unable to justify your interpretations of Nagarjuna without giving an actual argument in support of your positions. For all your talk of the importance of commentaries, you haven't cited any, whereas Malcolm and I have several times cited Chandrakirti's commentary on MMK.

Kenneth Chan said:

If Malcolm is travelling now, so am I. I do not have access to the texts because I have not been home for three weeks now.

In any case, Malcolm has been using literal meanings of individual words, while not taking into account the context, to interpret the meaning of passages. Go back to the beginning of this thread and anyone can see that this is exactly the case. Malcolm even argued that there is no such thing as "Madhyamika philosophy" based on linguistics, and he even argued that he had refuted the fact that the findings of quantum mechanics provide strong scientific evidence that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated is correct, although he apparently changed his mind later. Please recall this earlier post:

Malcolm wrote:

That has never been under question.

Kenneth Chan said:

This is truly strange. Now you admit that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated is correct. As I have informed you, quantum mechanics is essentially a scientific finding that has been experimentally verified for over a century, which means that it is also correct.

Then why were you so adamant on trying to refute what I have repeatedly stated? And that is the fact that the findings of quantum mechanics provide scientific evidence that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated is, in fact, correct.

Why did you repeatedly challenge this, and even go to the extent of claiming that you had refuted it (when you actually had not)? Even if you were unable to follow the reasoning behind how quantum mechanics provides evidence for Lama Tsongkhapa's view, surely you must have realized that it is just a matter of finding the correct way to connect the two, since both quantum mechanics and Lama Tsongkhapa's view are correct.

As Cloudburst correctly points out, there are some here who refuse to understand the Gelug point of view correctly by interpreting the words they use in the appropriate sense, i.e., according to what the Gelug texts actually mean by those words. This, unfortunately, calls into question the motivation behind such an attitude. I agree with Cloudburst's comments here below:

Matt J said:

But isn't the Gelug position summarized as:

The vase is not empty of the vase, it is empty of the inherent existence of the vase?

cloudburst said:

As always, the meaning of the words is what is important.

If you read my previous response to you, you will understand what "empty of inherent existence of the vase" means.

It's ludicrous to think that the view of Je Tsongkhapa is that phenomena are lacking something extraneous to themselves, but themselves are actually existent. This is the point of view of those not familiar with the Gelug point of view, and those insecure partisans who wish to aggrandize themselves and a particular school. I take you to be the former, others here as the latter.

It sounds to me like you have been reading the Center of the Sunlit Sky or similar, and relying on polemics to adequately express the views of the opponents of those polemics. These disputations are perhaps helpful in some respects to those who rely upon them, but really you cannot take the views posited therein as accurate. In many cases, they are simply representing an incorrect point of view and ascribing it to the opponent for the purposes of refutation. To really understand the Gelug pov on this you should consult Je Tsongkhapa's works.

Matt J said:

If the Gelugs are simply calling inherent existence what others call existence, and conventional existence what others call appearances, then there isn't an issue

cloudburst said:

I think that is actually the crux of it.

The main issue is no issue, although differences in this main issue create many subsidiary differences, but I don't believe these differences would obstruct either side from attaining liberation.

Kenneth Chan said:

This last point that Cloudburst makes is very important. Please remember that the purpose of the teaching on emptiness is to help us progress along the spiritual path. Since surely no one would dispute this, the onus is on us to try to understand the meaning being conveyed by the different traditions by accepting the terminology they use in the correct sense. Otherwise, we would be unnecessarily causing confusion which would work against the purpose of the teachings on emptiness, which is to help us progress along the spiritual path.

Malcolm wrote:

The point is that the Gelug school pretends they have the definitive take on the intention of Madhyamaka. It is this claim, among others, that is under dispute and always will be. The bearing that this has on your OP is your uncritical acceptance and dogmatic

promulgation of a somewhat nihilistic understanding of Madhyamaka as a panacea for errors in physics that Madhyamaka was never intended to resolve since physics has nothing to do with liberation from suffering in samsara.

Author: Malcolm

Date: Wednesday, December 28th, 2016 at 6:12 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Lukeinaz said:

I believe it was Lama Yeshe who said it's ok to get a little nihilistic. I wonder about this point because if you hold cause and effect within emptiness what danger could there ever be of not positing a conventional self?

cloudburst said:

If there were no conventional self, upon whom who karma ripen? Who would be empty?

Malcolm wrote:

Why should there be someone upon whom karma ripens? To paraphrase the Visuddhimagga, there is no agent of karma, nor is there a person to experience its ripening, there is merely a flow of dharmas.

Author: Malcolm

Date: Wednesday, December 28th, 2016 at 6:03 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Candra disputes that any of the aggregates can form a proper basis of designation for the self....

cloudburst said:

Chandrakirti disputes that any of the aggregates are the self, he clearly indicates that the proper basis of designation for the merely imputed self is the aggregates.

Candrakirti's Prasannapada says:

The self is imputed dependently; it is what those who have the error of ignorance cling to fiercely; it is regarded as the appropriator of the five aggregates. Those who seek liberation analyze whether this self has the character of the aggregates. When those who seek liberation have analyzed it in every way, they do not observe a self, and thus [Nagarjuna's Fundamental Treatise] says:

If the self does not exist

How could that which belongs to the self exist?

Because they do not observe the self, they also do not at all observe the aggregates

which belong to the self—the basis on which the self is designated.

Malcolm wrote:

I cannot properly address this because I am traveling, but I will. In the mean time, Candra very clearly rejects that the aggregates can form that basis for the object of grasping to a self even conventionally in various places.

Author: Malcolm

Date: Wednesday, December 28th, 2016 at 12:53 AM

Title: Re: Regarding using mantras

Content:

Nyedrag Yeshe said:

I respect you. But some practitioners go too far with this kind of stuff. I remember one saying that only people that have completed a retreat may consecrate an image. So... what about traditions that don't have retreats? Their images are not validly consecrated?

Malcolm wrote:

Thervadins for example, do not consecrate their images in the the same way. The consecration of images is mainly a tantric thing. To do this, one must be a vajra master, and that means one has done serious retreat.

Author: Malcolm

Date: Wednesday, December 28th, 2016 at 12:36 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

I guess I'm just not getting it. Conventionally the basis of designation for the I is the aggregates.

Malcolm wrote:

Yes, and Candrakīrti rejects this. So when someone claims that the aggregates are the basis of designating a self, they do not understand Candra's view.

Author: Malcolm

Date: Wednesday, December 28th, 2016 at 12:04 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

... Nevertheless, Candra says this imputation of the nonexistent I is fully functional and can generate karma as well as experience its ripening.

Jeff H said:

Isn't "this imputation of the nonexistent I" exactly what is meant by "mere self"? It seems like the distinction is that from an ultimate perspective there is no valid basis of

designation, but from a conventional perspective it functions and we can use this fictitious agent to direct our karmic path.

Malcolm wrote:

No, the distinction is not from the ultimate, it is from the relative. This is what it means when Candrakīrti rejects all basis of designation for the self. The self is a designation which lacks a basis of designation. This is what makes it a false imputation. This is the unique point of view of Candrakīrti.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 11:19 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Bakmoon said:

The aggregates are indeed designated as the aggregates, but this isn't actually a valid designation because the innate concept of self people have is that of a unitary unchanging core observer, and this concept doesn't correspond to anything in the aggregates.

Tsongkhapa said:

Yes, but the view of the transitory collection depends upon the aggregates. There is no valid or invalid view of self without them.

Jeff H said:

This explanation by Tsongkhapa is exactly how I was taught, where the permanent "core observer" is the utterly non-existent inherent self. But this discussion seems to get hung up on conflicting perspectives: ultimate versus conventional.

Malcolm wrote:

The Buddha said it is fine to say 'self' as long as one understood nothing real was indicated. It is the same with the term existence.

Jeff H said:

and Some people get confused about this point because it is certain that the thought of a self arises in dependence on appearances which are mistakenly designated a self, but in fact there is no valid basis of designation a self. Those who do not understand this point do not understand the profound point of Prasāṅgika.

I understand Tsongkhapa to say that ultimately nothing real is indicated by the designation "mere self", but that conventionally there is a meaningful distinction between valid (i.e. functional) designations of appearances and invalid ones.

Georges Dreyfus calls the Prasāṅgika's "realists", not because they advocate a material reality but because they ascribe validity to the workings of conventional reality. That is the context in which everyone other than buddhas do our work and pursue the path.

Malcolm wrote:

Please tell us upon what appearance a self is designated, and I will show the appearance that Candrakīrti rejects as a basis for designation a self. If Candrakīrti ever rejects designating a self on the basis of a consciousness, what else could there be left over? Nevertheless, Candrakīrti says this imputation of the nonexistent I is fully functional and can generate karma as well as experience its ripening.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 10:57 PM

Title: Re: How Madhyamaka Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

That's completely incorrect.

Malcolm wrote:

Since self and inherent existent are synonyms, if there is a valid basis for designating a self there should be a valid designation for designating inherent existence since a self and inherent existence are one and the same thing.

Instead Candrakīrti rejects all bases of designation of a self, asserting in its place that the imputation of self needs to no basis of designation because it is wholly unreal.

Some people get confused about this point because it is certain that the thought of a self arises in dependence on appearances which are mistakenly designated a self, but in fact there is no valid basis of designation a self. Those who do not understand this point do not understand the profound point of Prasāngika.

Kenneth Chan said:

Malcolm, how did you come to the conclusion that "self and inherent existent are synonyms"? Please explain.

Also, what exactly do you mean by "valid basis" and "valid designation"? In terms of the ultimate truth, of course, we can say that there is no valid basis, no valid designation, no basis of designation, etc, etc. Because all things are empty of inherent existence, we can always say no this and no that, and no one can dispute it. But what exactly is the point you are trying to make?

Malcolm wrote:

The self proposed by ātmanāvadins is permanent, unchanging, and unconditioned, just the way inherent existence is defined.

As someone mentioned before, Bhāvaviveka asserts that consciousness is a suitable conventional basis for designation a self, but Candrakīrti rejects this and asserts out there is no suitable basis for designating a self, even conventionally. Instead Candrakīrti says that I-making is a habit which imputes a nonexistent. He also claims this habit is capable of generating karma and experiencing its ripening. The habit of course is a dependently originated phenomena, but the I which it imputes does not exist at all. Likewise, the

imputation of inherent existence arises in dependence, but that imputation is a false one, like the imputation of self.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 7:23 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Since self and inherent existent are synonyms, if there is a valid basis for designating a self there should be a valid designation for designating inherent existence since a self and inherent existence are one and the same thing.

Tsongkhapa said:

Self and inherent existence are not synonyms. Inherent existence does not exist but the self clearly does as it can perform actions. The self of Buddha benefits all each and every living being every day.

It's a big mistake to conflate the merely imputed self with an inherently existent self. Those who are unable to tell the difference will definitely fall into the extremes of inherent existence and non-existence, as you have done.

Malcolm wrote:

The imputation of a self exists i.e., the conception exists, but it is a false imputation since it has no valid basis of designation. The proposition of a self is exactly the same as proposing inherent existence. The refutation of one is the refutation of the other.

In other words, the negation of the self does not confirm a merely existing self. It merely points to its absence in the aggregates, and so on.

This is also why existence is included in inherent existence sui generis. The Buddha said it is fine to use say "self" as long as one understood nothing real was indicated. It is the same with the term existence.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 5:09 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

Clearly people do not understand that there is a valid basis of designation for the self. The self that exists is the mere 'I' that is imputed upon the basis of the body and mind.

Malcolm wrote:

Actually, Candrakīrti rejects this idea. There is no valid basis at all for designating a self.

Tsongkhapa said:
That's completely incorrect.

Malcolm wrote:
Since self and inherent existent are synonyms, if there is a valid basis for designating a self there should be a valid designation for designating inherent existence since a self and inherent existence are one and the same thing.

Instead Candrakīrti rejects all bases of designation of a self, asserting in its place that the imputation of self needs no basis of designation because it is wholly unreal.

Some people get confused about this point because it is certain that the thought of a self arises in dependence on appearances which are mistakenly designated a self, but in fact there is no valid basis of designation a self. Those who do not understand this point do not understand the profound point of Prasanga.

Author: Malcolm
Date: Tuesday, December 27th, 2016 at 4:51 AM
Title: Re: Longchenpa fathered a son as a monk
Content:

heart said:
Of course he didn't give other monks license to do this, the Nyingma have a good lineage renunciate monks to this day. Longchenpa was a very special person and I see no reason to believe he ever turned his back on Dharma in favour of worldly life. If he had children it was a part of his vast and profound Dharma practice.

/magnus

Malcolm wrote:
Or, he just didn't care much about being a monk.

heart said:
Who knows, his writing covers just about every level of Dharma imaginable.

/magnus

Malcolm wrote:
Noticeably absent however is a vinaya manual.

Author: Malcolm
Date: Tuesday, December 27th, 2016 at 4:39 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

Clearly people do not understand that there is a valid basis of designation for the self. The self that exists is the mere 'I' that is imputed upon the basis of the body and mind.

Malcolm wrote:

Actually, Candrakīrti rejects this idea. There is no valid basis at all for designating a self, just as there is no valid basis for designating inherent existence.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 4:38 AM

Title: Re: How Madhyamaka Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Yes, the "I" exists in mere name only, and is merely imputed by the mind.

Malcolm wrote:

The "I" does not dependently arise, since it does not even exist conventionally, being a mere designation which has no valid basis for being designated, according to Candrakīrti, unlike, for example, a car.

Lukeinaz said:

Malcolm, this is surprising to me as I have never heard you refer to the "I" as a mere designation for the aggregates.

And in your very next post you say it has no valid base for being designated. What happened to the aggregates you were referring to in the first post?

Malcolm wrote:

The Buddha claims these aggregates are what is designated as the I. Candrakīrti disputes that any of the aggregates can form a proper basis of designation for the self, which is of course why he rejects Bhaddara's designation consciousness as the self.

Author: Malcolm

Date: Tuesday, December 27th, 2016 at 4:35 AM

Title: Re: How Madhyamaka Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Saying the self is dependently originated is precisely the same thing as saying inherent existence is dependently originated. In other words it is a total contradiction in terms.

Karma Dondrup Tashi said:

And so karma also contains this contradiction.

Malcolm wrote:

No, not really. Karma is just a word for volition. I think you might mean vipaka.

Author: Malcolm

Date: Monday, December 26th, 2016 at 4:22 PM

Title: Re: Longchenpa fathered a son as a monk

Content:

yan kong said:

I was reading over a biography of Longchenpa today and learned that he fathered a son while holding a monks precepts.

I realize this is probably not the first or last instance in which this happened, but I'm wondering what the lineage reasoning is behind this? Did he break his vows, if not why? Does this give license to other monks to do this, and if not why?

heart said:

Of course he didn't give other monks license to do this, the Nyingma have a good lineage renunciate monks to this day. Longchenpa was a very special person and I see no reason to believe he ever turned his back on Dharma in favour of worldly life. If he had children it was a part of his vast and profound Dharma practice.

/magnus

Malcolm wrote:

Or, he just didn't care much about being a monk.

Author: Malcolm

Date: Monday, December 26th, 2016 at 4:18 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

No one claims the "I" dependently arises. For example a seed arises from a sprout based on causes and conditions. But this is not the case with respect to the self. The self exists only as a designation without a basis of designation, unlike a seed and a sprout.

Karma Dondrup Tashi said:

How is a basis of designation different from an existence which, conventionally speaking, is "inherent"?

You were getting at this before but I didn't understand.

Also - if a basis of designation is merely an aggregate, is it not possible for a "sense of

self" to conventionally exist, like a thought? I'm not sure what the difference would be between that kind of "sense of self" and "awareness" or "self-awareness" in its ordinary sense.

It seems difficult to me to embrace all that under Nagarjuna's second lemma. What is the proper understanding of it?

PS: Rather, what is the purpose of emphasizing only that lemma, in particular in the light of the katak side of things?

Malcolm wrote:

Saying the self is dependently originated is precisely the same thing as saying inherent existence is dependently originated. In other words it is a total contradiction in terms.

Author: Malcolm

Date: Monday, December 26th, 2016 at 5:42 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Yes, the "I" exists in mere name only, and is merely imputed by the mind.

Malcolm wrote:

The "I" does not dependently arise, since it does not even exist conventionally, being a mere designation which has no valid basis for being designated, according to Candrakirti, unlike, for example, a car.

Kenneth Chan said:

This is again merely semantics. The "I" is a label, and exists in mere name only. It is said to be dependently arisen because the "I" arises only in dependence upon the imputation by the mind. The process of dependent arising is itself also empty of inherent existence. So, in terms of the ultimate truth, there is no dependent arising.

(I am not sure what you mean by "unlike, for example, a car.")

Malcolm wrote:

No one claims the "I" dependently arises. For example a seed arises from a sprout based on causes and conditions. But this is not the case with respect to the self. The self exists only as a designation without a basis of designation, unlike a seed and a sprout.

Author: Malcolm

Date: Sunday, December 25th, 2016 at 11:03 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

This is a teaching on emptiness. The passage is exactly trying to explain that this is the case. Note that it emphasizes this: "If a Perfectly Enlightened Buddha were to say to himself, 'I am enlightened' he would be admitting there is an individual person, a separate self and personality ..." It is stressing the fact that the "I" is empty of inherent existence because there is no individual person that is a separate self and personality. The "I" is empty of inherent existence because it is dependently arisen, and does not exist independently and separately from its own side.

Malcolm wrote:

The "I" does not exist at all, apart from being a mere designation for the aggregates.

Kenneth Chan said:

Yes, the "I" exists in mere name only, and is merely imputed by the mind.

Malcolm wrote:

The "I" does not dependently arise, since it does not even exist conventionally, being a mere designation which has no valid basis for being designated, according to Candrakīrti, unlike, for example, a car.

Author: Malcolm

Date: Sunday, December 25th, 2016 at 9:36 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

This is a teaching on emptiness. The passage is exactly trying to explain that this is the case. Note that it emphasizes this: "If a Perfectly Enlightened Buddha were to say to himself, 'I am enlightened' he would be admitting there is an individual person, a separate self and personality ..." It is stressing the fact that the "I" is empty of inherent existence because there is no individual person that is a separate self and personality. The "I" is empty of inherent existence because it is dependently arisen, and does not exist independently and separately from its own side.

Malcolm wrote:

The "I" does not exist at all, apart from being a mere designation for the aggregates.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 11:27 PM

Title: Re: Since Tibetans are outcasts, how does it effect Tibetan Buddhism?

Content:

MiphamFan said:

I am not saying the white Huns had no effect. I am saying they were far from the death knell of Buddhism the way you seem to put it. Verardi's whole thesis is that Vajrayana was the final anti-nomian Buddhist weapon against the nomos of Brahmanical society, and it was effective until Islam came into the scene.

Malcolm wrote:

On the whole, I think Verardi's thesis is reductionist, wrong-headed and naive. He shows no understanding of Tantric Buddhism at all. If anything, Indian Buddhism responded by becoming more normative with respect to the by then Brahmin dominated society of India, with for example, Anandagarbha making passionate arguments for why Buddhist homavidhis were more valid than the Vedic version and so on.

MiphamFan said:

Anyway I agree, Islam doesn't usually outright slaughter/force-convert a population historically (besides in Central Asia). It works more slowly and insidiously most of the time, by what Nassim Taleb calls the <https://medium.com/@nntaleb/the-most-intolerant-wins-the-dictatorship-of-the-small-minority-3f1f83ce4e15#.i9kctxhen>: ...For Islam itself is ending up being taken over (in the Sunni branch) by the purists simply because these were more intolerant than the rest: the Wahhabis, founders of Saudi Arabia, were the ones who destroyed the shrines, and to impose the maximally intolerant rule, in a manner that was later imitated by "ISIS" (the Islamic State of Iraq and Syria/the Levant). Every single accretion of Sunni Islam seems to be there to accommodate the most intolerant of its branches.

Malcolm wrote:

Yes, much like American politics on the right.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 10:13 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

MiphamFan said:

The White Huns did that at the end of the 5th century, rendering a blow to Indian Buddhism from which it would never fully recover.

I find this rather hard to believe. Buddhism certainly was on a decline cycle from the 5th century (collapse of WRE destroying trade with Europe etc) but Buddhism was respected enough to be adopted by the mandala surrounding India up through the tantric period. Indonesia, the Maldives, Cambodia, Tibet all adopted Buddhism long after the 5th century.

Malcolm wrote:

Most historians agree that Indian Buddhism suffered greatly at the hands of the white Huns, who looted the whole of the Gangetic plain and toppled the Guptas, throwing Indian Buddhism into the crisis that precipitated the rise of Vajrayāna. Davidson's book is instructive in this respect.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 9:14 PM

Title: Re: Yangti

Content:
Malcolm wrote:
It is awesome that you are coming...

DGA said:
I look forward to seeing you all there.

Malcolm wrote:
see you there dude.

Author: Malcolm
Date: Saturday, December 24th, 2016 at 9:12 PM
Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?
Content:
Malcolm wrote:
Before people continue to broadcast the political myth that Islam delivered the coup de gras on Buddhism in India, they should really read this book.

BuddhaFollower said:
And if you keep reading he says:

"Indeed, contrary to the standard idea promoted by the above story that Nalanda's destruction signaled the death of Buddhism, the fact is that the Dharma survived in India at least until the seventeenth century."

and:

As noted above, the destruction of Nalanda offers us a clear-cut narrative with good guys and bad. It avoids entirely the complex shades of gray that most often color the messy fabric of history.

So he fully admits Nalanda was destroyed.

Malcolm wrote:
One out of two Buddhist temples:
Muhammad Ghuri was in fact the first Central Asian ruler who projected Muslim power beyond the Punjab. And by 1206 his forces had marched all the way across north India and even attempted an invasion of Tibet by following the Brahmaputra River up through the Himalayas. 31 While this particular expedition failed spectacularly, by the early thirteenth century India from the Khyber Pass to Bengal was under the control of the Ghurids. And in order to secure their hold on power they followed the age-old Muslim custom of temple destruction. Although it is now known that the claims of such destruction are vastly inflated in Muslim conquest literature as well as in Hindu and Buddhist histories, we do know that at least eighty temples were destroyed during this period. 32 Two of these destroyed temples were Buddhist. 33

Elverskog, Johan (2011-06-06). Buddhism and Islam on the Silk Road (Encounters with Asia) (Kindle Locations 2248-2256). University of Pennsylvania Press. Kindle Edition.

The point is that this narrative of Muslims sweeping into India and murdering all the Buddhists is not true. The White Huns did that at the end of the 5th century, rendering a blow to Indian Buddhism from which it would never fully recover.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 8:53 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Nyedrag Yeshe said:

Harvey also points out in this book, that Theravada survived in in South Indian Tamil Nadu until the 12th century. Far from the islamic invasions. This also makes evidence of the disputes between Buddhism and tamilian Shaivism. May shaivite tales tell of how shaivite saints defeated buddhist monks with miracles etc. That's why I don't bite in the hindutva proposal of Indian religions being all one same thing.

But besides Buddhism in the case of Tamil Nadu, why also Janism also survived only under the protection of mostly hindu rulers in the deccan plateau? Like Buddhism, it almost vanished from north/central India, Kashmir, Bengal, Bihar (its birthplace like Buddhism) etc ?Another question to think about!

What about classical indian/hindu culture, like classical dance, sculpture, architecture, in many ways it has disappeared from North India? Things like chola bronzes, city temples like madurai and hampi? Classical dance like bharatanatyam, odissi or charya nritya, only survived in places much less affected by muslim rulership. Instead the monuments of the north are the Taj Mahal, Agra, Delhi Mosque etc.

At its peak Nalanda had an extensive faculty teaching a diverse student body of about three thousand on a beautiful campus composed of numerous cloisters with lofty spires that “resembled the snowy peaks of Mount Sumeru.”³ Then suddenly the serenity of this Buddhist institution was shattered. In the fall of 1202, Muslim soldiers on horses rode in and hacked down teachers and students where they stood. The once majestic buildings were left in ruins.⁴ The savagery was so great it signaled the end of the Dharma in India. This powerful story has been told countless times. Today it is ubiquitous, being found in everything from scholarly monographs to travel brochures. Indeed, by its sheer pervasiveness, this one episode has in many ways come to encapsulate and symbolize the entire thirteen-hundred-year history of Buddhist-Muslim interaction. And on account of this, whenever the topic of Buddhism and Islam is ever mentioned it almost invariably revolves around the Muslim destruction of the Dharma.⁵ This is problematic for many reasons, not the least being that the story of Nalanda is not true. For example, not only did local Buddhist rulers make deals with the new Muslim overlords and thus stay in power,⁶ but but Nalanda also continued as a functioning institution of Buddhist education well into the thirteenth century.⁷

Malcolm wrote:

Elverskog, Johan (2011-06-06). Buddhism and Islam on the Silk Road (Encounters with Asia) (Kindle Locations 55-66). University of Pennsylvania Press. Kindle Edition.

Before people continue to broadcast the political myth that Islam delivered the coup de gras on Buddhism in India, they should really read this book.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 8:48 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

I am quite familiar with Hindutva nationalism, I don't find it really convincing, like most nationalist "history."

BuddhaFollower said:

So you prefer Sheldon Pollock's amateurish scholarship which says Ravana was a proxy for Islam?

Both Hindu and Buddhist texts clearly say Ravana was a foremost Dharma practitioner.

Malcolm wrote:

As far as Lankāvatara goes, that's a bit of stretch.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 5:56 AM

Title: Re: Upcoming teachings with Zazep Tulku Rinpoche

Content:

Punya said:

Extensive teachings and initiations in January-March 2017.

Zazep Tulku Rinpoche

Malcolm wrote:

Major gyalpo guy, caveat emptor.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 2:48 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Nyedrag Yeshe said:

But we cannot underestimate the blow Islamic invasions had on Indian Buddhism.

Malcolm wrote:

it is massively overstated. Buddhism was already in severe decline in India when Nalanda was sacked. It is also very clear that invading Muslims really could not discern the differences between this school and that school. The idea that Muslims singled out Buddhists for special treatment in India is mistaken.

Nyedrag Yeshe said:

I agree that Buddhism was already suffering before the invasions. Unlike Buddhism, Jainism always liked to keep a distinct identity, and maybe this helped its survival in India, also relying in patronage. Arguing like this I agree with most of your opinions. But again, the question whether shudras converted to Islam or not en masse is very much disputed by Indian scholars. The institution of caste is something very complex and seems to have changed with history and the development of Hinduism, or even without hinduism. Your thinking lends to a typical western understanding derived from the first indologists views on it since the 19th century!

http://www.infinityfoundation.com/mandala/h_es/h_es_karan_caste.htm

Malcolm wrote:

I am quite familiar with Hindutva nationalism, I don't find it really convincing, like most nationalist "history."

Author: Malcolm

Date: Saturday, December 24th, 2016 at 2:24 AM

Title: Re: Rebirth and karma

Content:

rachmiel said:

I am cultivating a love and respect for *all* spiritual traditions, each with its own way to realizing _____ .

Johnny Dangerous said:

That's a good thing to do, but as the quote says, it can be akin to wanting to travel, but denying the need for a vehicle.

And lets be honest here, you've talked many times about your uncomfortable feelings regarding "tradition", is that not true anymore?

It's the Middle Way message, in'nt: Grasp not, avert not. For grasping/averting (which give rise to one another) cause suffering.

Of course it's that yes, but it also talks about the habits that create mindsets about tradition, which is the part I found interesting.

Malcolm wrote:

This thread has become a waste of time.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 2:23 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Nyedrag Yeshe said:

But we cannot underestimate the blow Islamic invasions had on Indian Buddhism.

Malcolm wrote:

it is massively overstated. Buddhism was already in severe decline in India when Nalanda was sacked. It is also very clear that invading Muslims really could not discern the differences between this school and that school. The idea that Muslims singled out Buddhists for special treatment in India is mistaken.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 1:43 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

We see and experience suffering and we want it to stop. In order to overcome the delusions and negativities that cause suffering we aim to attain arhathood or buddhahood. We do it because liberated and enlightened beings are perfected beings (with the caveat that all beings are empty, of course). Therefore, we seek perfection..

Malcolm wrote:

Not sure how "perfect" they all are. For example, first stage bodhisattvas still experience ripening karma and are subject to afflictive pride, etc. This is why the six impure bhumis are called "impure," since bodhisattvas has not eradicated all afflictive traces.

We hold out the Buddha as an example of a "perfect" being. But what does this really even mean? Have we ever met such a being? Of course not.

Thus, we then are instructed to do the next best thing, which is to regard our gurus (if we are practicing Vajrayāna) to be buddhas in person, actual buddhas despite their obvious human flaws and failings, which we are instructed to ignore since they are inevitable.

Maybe it is better to view all these things from the Prajñāpāramitā Sūtras standpoint of original purity since in reality our state and the state of buddhahood are not two different states.

Jeff H said:

Granted, perfection is a direction not a destination. But isn't it the case that movement toward the ideal of overcoming suffering necessarily involves progressive effort that can be conventionally expressed as a balance between virtue and non-virtue? Are you saying there is no distinction between that which is to be abandoned and that which is to be adopted, even from a conventional perspective?

Thanks to you, I am beginning to investigate “the Prajñāpāramitā Sūtras standpoint of original purity since in reality our state and the state of buddhahood are not two different states”. But even that realization requires a process; it isn’t either/or, like leaping from Earth to Proxima Centauri. There are degrees of ability to recognize “original purity”.

Malcolm wrote:

I am saying that the elimination of afflictions is in general sufficient for most people, without this imperative for "perfection." One, it sets up false expectations. Two, it is unattainable in this lifetime for 99.999% of humans beings. What I am saying is that the overcoming suffering of afflictions and perfection are not coterminous. Even in terms of bodhicitta, there is aspirational bodhicitta where one recognizes that the goals one wishes for oneself and others are likely not within one's power. Engaged bodhicitta also have limits, since it is aspiration.

I guess I am also reacting to this idea of human perfection. I prefer my humans flawed, they are more interesting.

Author: Malcolm

Date: Saturday, December 24th, 2016 at 12:01 AM

Title: Re: Berlin Christmas Market Attack

Content:

Queequeg said:

Point is, having been a teenage boy often driving around in old cars, I know cops have every reason to profile and pull them over because they are most definitely up to something.

Malcolm wrote:

That is not profiling, that's called "memory"— that is every cop remembering what he or she did when he or she was a teenager.

Queequeg said:

I have friends who became cops, and some of them... well, you'd never imagine them cops if you met them at 17.

I know you're joking, or at least I think there's a little humor in there somewhere, but calling what cops do in those instances, memory, can be problematic. There's tons of evidence of cops' hardened attitudes toward blacks based on "memories", leading to what ought to be treated as civil rights offenses, but often not.

Looks like the authorities killed the man they were looking for in a shootout near Milan. having been a teenage boy

Malcolm wrote:
I was referring to this...

Author: Malcolm

Date: Friday, December 23rd, 2016 at 11:58 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

We see and experience suffering and we want it to stop. In order to overcome the delusions and negativities that cause suffering we aim to attain arhathood or buddhahood. We do it because liberated and enlightened beings are perfected beings (with the caveat that all beings are empty, of course). Therefore, we seek perfection..

Malcolm wrote:

Not sure how "perfect" they all are. For example, first stage bodhisattvas still experience ripening karma and are subject to afflictive pride, etc. This is why the six impure bhumis are called "impure," since bodhisattvas has not eradicated all afflictive traces.

We hold out the Buddha as an example of a "perfect" being. But what does this really even mean? Have we ever met such a being? Of course not.

Thus, we then are instructed to do the next best thing, which is to regard our gurus (if we are practicing Vajrayāna) to be buddhas in person, actual buddhas despite their obvious human flaws and failings, which we are instructed to ignore since they are inevitable.

Maybe it is better to view all these things from the Prajñāpāramitā Sūtras standpoint of original purity since in reality our state and the state of buddhahood are not two different states.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:53 PM

Title: Re: Berlin Christmas Market Attack

Content:

Queequeg said:

Point is, having been a teenage boy often driving around in old cars, I know cops have every reason to profile and pull them over because they are most definitely up to something.

Malcolm wrote:

That is not profiling, that's called "memory"— that is every cop remembering what he or she did when he or she was a teenager.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:43 PM

Title: Re: Yangti

Content:

bhava said:

Hi, thanks for your answer. What D. Germano is saying in that link is based on his research of various materials, but still it is much of his hypothesis and assumptions. Yet he seems to be saying that the "ati, chiti, yangti" appeared at first in terms of Nyang Ral Nyima Ozer and also of Guru Chowang.

Malcolm wrote:

Norbu Rinpoche regards these terms of Nyang and Chowang as the root of Yangti.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:37 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Nyedrag Yeshe said:

But its worth noting that Buddhism survived in South Asia In regions that were quite far from muslim invasions and subsequent muslim rule. This is the case of Sri Lanka and Nepal. Much like the classical hindu culture, high culture, is also much more better kept in these places, as Nepal and Tamil Nadu. Not that I don't agree with you and Namdrol in most point, specially when you considere the survival of Jainism and its ties to royal patrons. But Islamic invasions were probably a very fatal blow to Buddhadharma in India, and also made much of classical hindu culture to decline.

Malcolm wrote:

No, the varna system was the Achilles heel of India, and it caused millions of sudras to turn to what they believed to be the more socially egalitarian faith of Islam.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:34 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

Śankara began the concerted anti-Buddhist campaigns against in India. Read some history. Shaivaite Hindu kings were largely responsible for the systematic decline of Buddhism, as typified by the encounter of Virupa with the rāja of Varanasi, etc.

BuddhaFollower said:

Starting on page 70, Sanderson goes kingdom-by-kingdom to show Saiva kings sponsored Buddhism:

.

Malcolm wrote:

He does not really show anything of the sort. What he shows is the presence of Buddhist kings in nominally Shaiva dynasties in disparate time periods beginning with the late Gupta period all these up the early middle ages.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:00 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

I know! Cone is incorrigible, isn't he?

conebeckham said:

If you go back and re-read my posts, you will find I am much more kind to Tsongkhapa's presentation than you have been to any critic.

Tsongkhapafan said:

I wasn't aware of being unkind. It's certainly not my intention. I was just joking about you in response to Malcolm's comment about sectarianism. I was trying to lighten the passive aggressive atmosphere so apologies if you have felt offended.

Malcolm wrote:

It is not passive-aggressive, we just are not allowed to really out and out say this person is x.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 1:07 PM

Title: Re: Dorje Drolo question

Content:

RikudouSennin said:

Pages 286-293

Malcolm wrote:

the hagiography is much much longer.

Fa Dao said:

you mean the one you're writing? Although I am of course chomping at the bit to be able to read that, it unfortunately won't be for a while as you said...would it speed things up if I threatened to throw a childish temper tantrum and hold my breath till my face turned

blue?

Malcolm wrote:

The one I am translating...yes.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 1:02 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

BuddhaFollower said:

Adi Shankara died early in life and lived in the early 700s.

Malcolm wrote:

Śankara began the concerted anti-Buddhist campaigns against in India. Read some history. Shaivaite Hindu kings were largely responsible for the systematic decline of Buddhism, as typified by the encounter of Virupa with the rāja of Varanasi, etc.

MiphamFan said:

Verardi says that Buddhism and Brahmanism had a back-and-forth dialectic for centuries, in periods where international trade flourished, Buddhism gained power, when it declined, Brahmanism was on the ascendant. Islam disrupted this balance as it was also a mercantile-based religion which displaced Buddhism.

So yes, Brahmins obviously were opposed to Buddhism, but to say Islam had no effect on the demise of Buddhism in India is absurd. The Kalachakra writers clearly recognised what was a greater threat to them early on, and it wasn't the Brahmins per se.

The Turkic Muslims who invaded Central and Asia at the time very consciously https://en.wikipedia.org/wiki/Mahmud_al-Kashgari their persecution of Buddhism.

Malcolm wrote:

This is very late, when Buddhism in India was already in very serious decline. Mahmud may have been superficially driven by Islam, but he was much more driven by his distaste for urbanism. In any event, Khotan is very far from India.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 12:58 PM

Title: Re: Root Tantra

Content:

Coëmgenu said:

How does a tantra's status as either "root" or "explanatory" effect its status as either esoteric or exoteric? Is there any correlation?

Malcolm wrote:

All tantras are esoteric in so far as all of their practices are rooted in empowerments.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 11:30 AM

Title: Re: Dorje Drolo question

Content:

Fa Dao said:

I just looked in there bro and cant find it...page #?

RikudouSennin said:

Pages 286-293

Malcolm wrote:

the hagiography is much much longer.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:57 AM

Title: Re: Yangti

Content:

Norwegian said:

Were you going? I forget.

heart said:

No, I am going to Austria to see my guru.

/magnus

Norwegian said:

Okay, we'll have to meet another time then. Enjoy Austria

Malcolm wrote:

It is awesome that you are coming...

Author: Malcolm

Date: Friday, December 23rd, 2016 at 10:55 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

It was the brahmins lead by Śankara, etc., that destroyed Buddhism. Not Islam.

BuddhaFollower said:

Adi Shankara died early in life and lived in the early 700s.

Malcolm wrote:

Śankara began the concerted anti-Buddhist campaigns against in India. Read some history. Shaivaite Hindu kings were largely responsible for the systematic decline of Buddhism, as typified by the encounter of Virupa with the rāja of Varanasi, etc.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 9:44 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

If you look at Lamrim Chenmo, Je Tsongkhapa is pretty insistent that Chandrakirti distinguished between inherent existence and existence:

Malcolm wrote:

And everyone agrees that indeed Candrakīrti makes this formal distinction. The question is, how important is this distinction, given Nāgārjuna's crystal clear statement about existence being included in inherent existence in MMK 15. People also deeply question the assumptions in Tsongkhapa's reasoning on this point. Gorampa, among others, specifically addresses this issue.

Tsongkhapafan said:

That's not what Nagarjuna is saying. He's saying that ultimately there is no intrinsic or extrinsic existence, which is correct. In emptiness, nothing exists and the extreme of non-existence is dispelled by emptiness.

It doesn't preclude things being mere existents, mere appearances to mind, conventionally.

Malcolm wrote:

Huh? You apparently have not actually studied MMK. And you also get a gold star for out and out irrationally contradicting yourself in the same sentence.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 9:40 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

I'm sure you would agree that you can't just believe anything written in a book. In the case of my Guru, I've studied with him for many years so I know him well and his Teachings are completely trustworthy and in accordance with tradition; that is not

necessarily the case with other authors.

As Je Tsongkhapa said, when it comes to Dharma, we should not be like a dog, eating everything.

Malcolm wrote:

Honestly, narrow minded sectarianism in Western Buddhists of any school never ceases to amaze me.

Tsongkhapafan said:

I know! Cone is incorrigible, isn't he?

Malcolm wrote:

I had a different person in mind, but you knew that...

Author: Malcolm

Date: Friday, December 23rd, 2016 at 8:34 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

But again, they are just words without commentary or context. If I'm going to buy a horse, I'm going to need to know his pedigree. You can't just believe everything you read in books.

conebeckham said:

Unless they're written (or Ghost-written) by your teacher, eh?

Tsongkhapafan said:

I'm sure you would agree that you can't just believe anything written in a book. In the case of my Guru, I've studied with him for many years so I know him well and his Teachings are completely trustworthy and in accordance with tradition; that is not necessarily the case with other authors.

As Je Tsongkhapa said, when it comes to Dharma, we should not be like a dog, eating everything.

Malcolm wrote:

Honestly, narrow minded sectarianism in Western Buddhists of any school never ceases to amaze me.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 7:46 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

DharmaChakra said:

Ksatriyas are rulers, but mostly through out Indian culture Brahmins were above the Ksatriyas for advice on many things, it was just a system of etiquette, like their council advisers, for ceremonies, rituals and most other social/spiritual functions, mostly Ksatriyas would not make any decision without consulting Brahmins for one reason or another, it was a holistic dynamic in its healthiest state.

Malcolm wrote:

Well, no. For example, the Upanishads represented the meaning of the Vedas the brahmins did not know.

DharmaChakra said:

As far as I understand the Pali suttas Siddharta spoke out against the unhealthy state within society. Buddhism and Brahmins and Ksatriya rule lived harmoniously and supported each other mostly in India, until the invasions came.

Malcolm wrote:

You need to study Indian History more carefully. It was the brahmins lead by Śankara, etc., that destroyed Buddhism. Not Islam.

Author: Malcolm

Date: Friday, December 23rd, 2016 at 7:43 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

Je Tsongkhapa's masterful union of Madhyamaka and Pramana

BuddhaFollower said:

Atisha denies Tsongkhapa's approach to emptiness:

"Perceptual and inferential cognition—

These two are accepted by Buddhists.

Only narrow-minded fools say

That emptiness is realized by these two."

and

"Perceptual and inferential cognition are useless.

It is just for the sake of refuting non-Buddhist opponents

That the learned ones have promoted them.

The learned master Bhavya said

That the scriptures are clear about

[The ultimate] being realized neither through
Conceptual nor nonconceptual consciousness."
-----translated in Center of the Sunlit Sky

Tsongkhapa said:
Can you give a source from Atisha's works for these quotations?

Malcolm wrote:
Just read Khenpo Karl's books. Everything he writes is meticulously sourced.

Author: Malcolm
Date: Thursday, December 22nd, 2016 at 9:51 PM
Title: Re: Dorje Drolo question
Content:
RikudouSennin said:
Why is he sometimes depicted as naked with eyes all over?

Edit: If it's not okay to discuss I understand.

Fa Dao said:
wow..ok..thats definitely one I havent seen before.....really wish somebody would write
a book in English on Dorje Drollo, there is so little out there and he is said to be very
relevant to our times...

Malcolm wrote:
There is a hagiography of drollo I have been slowly working on over the years.

Author: Malcolm
Date: Thursday, December 22nd, 2016 at 9:51 PM
Title: Re: Dorje Drolo question
Content:
RikudouSennin said:
Why is he sometimes depicted as naked with eyes all over?

Edit: If it's not okay to discuss I understand.

Malcolm wrote:
That is just a specific tradition, some master's vision.

Author: Malcolm
Date: Thursday, December 22nd, 2016 at 9:04 AM
Title: Re: Emptiness

Content:

Tsongkhapafan said:
Your interpretation of Chandrakirti's words, yes.

Malcolm wrote:
Not just mine, most people's.

Tsongkhapafan said:
Majority views generally aren't correct. That's why we're in samsara.

As I said, we must agree to disagree.

Malcolm wrote:
In this case, it is not a samsaric majority view, but rather a majority of realized masters in Tibet and India.

Author: Malcolm
Date: Thursday, December 22nd, 2016 at 8:49 AM
Title: Re: Emptiness
Content:

Tsongkhapafan said:
It is, however, Gorampa's view (and yours?) that all conventional truths are wholly deluded perceptions.

Malcolm wrote:
No, this is Candrakīrti's view, among others.

Tsongkhapafan said:
Your interpretation of Chandrakirti's words, yes.

Malcolm wrote:
Not just mine, most people's.

Author: Malcolm
Date: Thursday, December 22nd, 2016 at 8:48 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Kenneth Chan said:
[T]he Kalama Sutta...

Malcolm wrote:

...is for non-Buddhists. But this is a more interesting

<http://www.accesstinsight.org/tipitaka/sn/sn48/sn48.044.than.html>:

"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."

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 8:45 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

The spiritual path in Buddhism does not depend on belief.

Malcolm wrote:

Yes, it most certainly does. Faith is the first of the five indriyas of the path. First, you have to believe that awakening is possible, etc. Along with that goes faith in karma, rebirth, etc.

Kenneth Chan said:

Malcolm, why do you persist in doing this? Why did you delete my next two lines to ensure that my sentence is taken out of context, and then attack it? Why? The whole paragraph reads:

The spiritual path in Buddhism does not depend on belief. The clearest illustration of this is the fact that even if we genuinely and strongly believe everything that the Buddha taught, we are still not enlightened. Mere belief achieves very little other than serve as an incentive to actually embark on the spiritual path.

You deliberately left out the next two lines, so that my first sentence will appear out of context. Why? It is a waste of time debating with someone who just wants to argue for the sake of arguing.

Malcolm wrote:

Your next two lines contradict your premise, "The spiritual path in Buddhism does not depend on belief."

I am too kind to show you how your own conclusion contradicts your own premise.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 8:42 AM

Title: Re: Emptiness

Content:

Tsongkhapa said:

It is, however, Gorampa's view (and yours?) that all conventional truths are wholly deluded perceptions.

Malcolm wrote:

No, this is Candrakīrti's view, among others.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 4:47 AM

Title: Re: Dorje Drolo question

Content:

Fa Dao said:

Appreciate the clarification! So why then did he choose to look like that? He was Padmasambhava...didn't really need to look like anyone but his badass self (not meaning this in the flippant way it might sound, just trying to understand is all)

Malcolm wrote:

Dollo's appearance is disheveled and crazy. Thus he is just much more bad ass than the eight classes. One bad ass human.

Fa Dao said:

other than the fact that most humans don't have 3 eyes and fangs...ok cool...thanks

Malcolm wrote:

Dollo is not always wrathful in appearance, actually.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 4:11 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

The spiritual path in Buddhism does not depend on belief.

Malcolm wrote:

Yes, it most certainly does. Faith is the first of the five indriyas of the path. First, you have to believe that awakening is possible, etc. Along with that goes faith in karma, rebirth, etc.

Kenneth Chan said:

This process of verification on the spiritual path—by direct personal experience brought about by a progressive transformation of our being—is, of course, very different from the experimental verification of science. Nonetheless it is a process of verification. Thus, it means that both Buddhism and science are investigations of reality based on the

principle of verification.

Malcolm wrote:

So is Hinduism, so is Jainism. Your argument is incredibly weak. You sound no different than Christian physicists who conclude from their studies that creation is proven since our cosmos cannot be a result of chance.

Kenneth Chan said:

It is, in fact, this very difference in the nature of the verification process between Buddhism and science that makes them ideally suited to complement each other in the quest for truth and understanding. There is no reason why we should not make use of both methods of verification at our disposal in the quest for understanding our reality and the nature of the ultimate truth.

Malcolm wrote:

Wayfarer pointed out that your quest is quixotic. He is right.

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 3:56 AM

Title: Re: Re Lo-ma Gyon-ma Invocation

Content:

pemachophel said:

Loppon-la,

Thanks. Just what I was hoping for. Had the words but not the grammar.

Malcolm wrote:

Cho 'phrul (prātihārya) has the connotation of a conjuration, magic or jugglery, but I thought magic display was a little heavy here, but I have used that elsewhere

Author: Malcolm

Date: Thursday, December 22nd, 2016 at 12:00 AM

Title: Re: Re Lo-ma Gyon-ma Invocation

Content:

pemachophel said:

Can anyone help me with the SECOND line of this invocation of Parnashawai/Lo-ma Gyon-ma? Got the rest but can't quite find the English for the second line.

rgyal ba kun gyi ye shes sgyu ma yi
cho 'phrul rnam par dag pa las thon pa'i
lha mo gang gi sprul pas nad gdon bgegs
kun tu zhi mdzad ma la phyag ;tshal lo

Thanks.

Malcolm wrote:

Homage to the goddess who
issues forth from the pure display
of the illusory pristine consciousness of all the victors,
who emanates to completely pacify illness, spirits, and obstructors.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 11:55 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

DharmaChakra said:

Varna is something that is inherent in humans....

Malcolm wrote:

If by inherent you mean as primates we also have primate dominance behaviors, that is one thing. But the idea that one is born a brahmin is negated by the Buddha in many places.

In Buddhadharma a "brahmin" is someone of exceptional conduct, not a birth right.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 10:02 PM

Title: Re: Emptiness

Content:

Malcolm wrote:

The path to awakening is a delusion. But we are deluded and so we follow it until we are no longer deluded. Then we see there was never a point to it to begin with, since we realize then that delusion is not possible at all.

Tsongkhapafan said:

So the path to awakening is a delusion, so we follow it and....we get more deluded. Sorry bro, following delusions makes you more deluded, not less. Geshe Chekhawa says "do not follow delusions" but for you the path is deluded. Your logic doesn't make any sense and it proves that actually the path to awakening is not a delusion. If I'm cold and want to get warm, I don't walk into the freezer! Walking deeper into the freezer doesn't solve your coldness problem.

If what you say is true, why don't we just follow our attachment and anger then? Since there is no difference between them and the path to awakening (because a delusion is a delusion) that would work just as well by your logic.

Furthermore, delusion is not possible at all? That's nonsense. Wrong awarenesses

clearly exist and function.

Malcolm wrote:

You need to read Haribhadra on this point. What he says, in essence, is that the path and everything in it, up to Buddhahood is an illusion, a false appearance, and when we attain buddhahood, we look back and realize we were never deluded to begin with. In other words, we are illusory sentient beings following an illusory path to attain an illusory buddhahood which in the end we realize we never needed to follow. Why? Just as when one understands that an illusory elephant is just a trick of the eyes created by the magician, likewise, one understands that all of samsara and nirvana are just tricks created by afflictions. When one sees through the trick, one recognizes that the elephant never existed; likewise, when one attains buddhahood, one recognizes one was never deluded.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 8:31 PM

Title: Re: Dorje Drolo question

Content:

Fa Dao said:

Appreciate the clarification! So why then did he choose to look like that? He was Padmasambhava...didn't really need to look like anyone but his badass self (not meaning this in the flippant way it might sound, just trying to understand is all)

Malcolm wrote:

Dollo's appearance is disheveled and crazy. Thus he is just much more bad ass than the eight classes. One bad ass human.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 8:14 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Both science and Buddhism are investigations of reality and are based on the principle of verification.

Malcolm wrote:

Science is based on empirical verification. Buddhadharma is based on subjective verification. This is a major and overlooked difference. Buddhadharma has not in the past, does not now, and will never depend on empirical verification.

Kenneth Chan said:

Since both Buddhism and science are, nonetheless, investigations of reality based on verification, they are thus perfectly suited to complement one another. Even His

Holiness, the Dalai Lama, feels that this is beneficial.

Malcolm wrote:

Hindus have their version of "Hinduism and Physics," there are the intelligent design folks, and "socialist" science of the old USSR.

Science is a discipline that necessarily should be free from religious and political ideology even if politicians and religious people do not like the results of imperfect empirical observation. Buddhadharma is not scientific, is not a science, and it is a mistake to regard it as such.

For example, we have such Advaita sentiments as:

This then is the final meaning of Advaita Vedanta. The same Absolute Substance, called the Brahman, is the origin of both our material universe and our consciousness, and this Brahman can be experienced within our consciousness, and this is the spiritual goal of our life.

<http://www.advaitayoga.org/advaitayogaarticles/advaitaquantumphysics.html>

You can find much discussion of such things out there. We can find out that Schrödinger wrote in his book *My View of the World*: "In all the world, there is no kind of framework within which we can find consciousness in the plural; this is simply something we construct because of the temporal plurality of individuals, but it is a false construction....The only solution to this conflict in so far as any is available to us at all lies in the ancient wisdom of the Upanishad."

So again, you find confirmation of QP in the doctrine of the Perfection of Wisdom, Schrödinger and Heisenberg in the Upanishads, and then we have the very well funded ID community, lead by the Templeton Foundation. It is normal that people wish to find confirmation of their religious beliefs in science, and indeed, that is HHDL's main intent. I personally think is better to let religions be religions, politics be politics, and science be science.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 12:18 PM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

That's not my problem at all - in fact, it's your problem. You don't understand that there are false cognitions and valid cognitions, but for you if it's conventional, it's all false cognition.

BuddhaFollower said:

Yes, because this is straight from Candrakirti's *Madhyamakavatara*:

"The object of perfect seeing is true reality,
And false seeing is the seeming reality"

Candrakirti says the relative is a result of ignorance:

"Since ignorance obscures its true nature, this is the seeming.
The Sage has declared that seeming reality
Is that which is fabricated and appears as real through this [ignorance].
Thus, fabricated entities are the seeming."

Atisa denies the two truths saying:

"The nature of phenomena is not established as anything whatsoever,
So how could it be two or three and such?"

P.S. All quotes from Center of the Sunlit Sky.

Malcolm wrote:

Right but our friend TKfan has never read even a remotely well translated version of Candra, so it is natural his understanding is skewed.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 12:17 PM

Title: Re: Dr. Nida Chenagtsang

Content:

Manju said:

And this applies for each moment, not only for the time after death.
If we only weren't so distracted.

Malcolm wrote:

If you wish to realize rainbow body in this lifetime, go for it. I was talking about the instructions for extremely lazy people.

M

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 12:15 PM

Title: Re: Dorje Drolo question

Content:

Fa Dao said:

Many wrathful deities are in the form of one of the 8 classes in order to subdue them...except badder of course. So, when Padmasambhava transformed into Dorje Drolo which one does Dorje Drolo look like?

Malcolm wrote:

Protectors take the form of the eight classes, but not yidams in general. Exceptions might be Yamantaka and Simhamukha.

Drollo does not look like any of them.

M

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 7:55 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

You're suffering from 'one big fat wing' syndrome. If all conventional truth was a delusion, ultimate truth would also be a delusion because it depends upon conventional truth. The path to enlightenment would also be a delusion, which is clearly nonsense!

Malcolm wrote:

The path to awakening is a delusion. But we are deluded and so we follow it until we are no longer deluded. Then we see there was never a point to it to begin with, since we realize then that delusion is not possible at all.

Your problem is that you keep trying to unify a false cognition and true cognition into one. This will never work. Your second problem is that you think that ultimate truth is true from its own side. That is the worst delusion of all.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 7:53 AM

Title: Re: Yet another Dzogchen pseudo-guru?

Content:

Malcolm wrote:

If you think you are being all Saidian, think again...

dzogchungpa said:

You mean, like this?

```
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]
```

In all seriousness, I think he is being more Sadean than Saidian.

Malcolm wrote:

https://en.wikipedia.org/wiki/Orientalism_%28book%29

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 7:49 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Both science and Buddhism are investigations of reality and are based on the principle of verification.

Malcolm wrote:

Science is based on empirical verification. Buddhadharma is based on subjective verification. This is a major and overlooked difference. Buddhadharma has not in the past, does not now, and will never depend on empirical verification.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 5:59 AM

Title: Re: "Terror" attack in Berlin

Content:

kalden yungdrung said:

If i did not explain my story and opinion to the point, sure everybody would say, look he is a fu..... neo nazi.

This because you Americans really do not know exactly what is going on here.

So even you as a very intelligent person did not know that i never can be pro Wilders, because you do not know the in between combinations here in Holland. Ok you cannot know everything that is normal.

Malcolm wrote:

I used him as an example. Donald Trump is another. They are both fools, not least because of their anti-muslim bias.

kalden yungdrung said:

Well the tolerance from the people here about Moroccans and Turkish people is nearly finished. Many Moroccan youth joins and support the IS, i have heard from a trustful Moroccan i know for years. He told me many more than is published are inside IS in Holland and i was astonished to hear that. So Dutchmen are very careful if they meet Moroccans and Turkish people, that is reality .

Malcolm wrote:

It is a pity when people give into bigotry.

kalden yungdrung said:

I leave the ship, i am sick and tired of the situation, no future possible.

Malcolm wrote:

The problem is not Muslims. The problem is right wing people in general.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 5:50 AM

Title: Re: Yet another Dzogchen pseudo-guru?

Content:

Queequeg said:

I don't get it. Why the shade?

Malcolm wrote:

Racism, pure and simple.

BuddhaFollower said:

If its about my comment, I think you mean colonialism and cultural appropriation.

Malcolm wrote:

Sorry, BF, Buddhadharma is an international religion. Always has been, right from the beginning. If you think you are being all Saidian, think again...Tibetans want their religion to spread, they always have.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 5:10 AM

Title: Re: "Terror" attack in Berlin

Content:

kalden yungdrung said:

But do not tell me now i am a pro sieg heil neo frak nazi !

Malcolm wrote:

I didn't say you were. But there were a lot of antisemites before WWII who did not understand the consequences of their views until after.

I am suggesting that singling out muslims is a bad policy. Treat criminals as criminals when they do criminal things, but leave people's ethnicity out of it.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 5:07 AM

Title: Re: Yet another Dzogchen pseudo-guru?

Content:
Queequeg said:
I don't get it. Why the shade?

Malcolm wrote:
Racism, pure and simple.

Author: Malcolm
Date: Wednesday, December 21st, 2016 at 4:53 AM
Title: Re: Namaste and Hi
Content:
DharmaChakra said:
Namaste

I will say one thing, as I don't usually do the challenges on etymology, as English for one isn't the best language to convey all these concepts, plus the modern education system of learning isn't the best platform to copy how dharma is learned or expressed. Seems one of my post was not approved due to double clicking

All Dharma Shastra includes experience, or the experienter, it's not an objective study. Sama is the neutral, the equanimity that keeps calm and poise, this is conscious and as you say a neutral mental factor, samatha is calm abiding, but that is nothing unless vipassana happens, just feeling calm and equanimity is not enough, one wouldn't know how to discriminate or operate even in this world with the faculty of intelligence, but when dhi is combined with sama to make samadhi then the supra mental faculty, or the higher faculty that understands dharma is united with that ground of equanimity to break down the defilement, so sama and dhi are in union at all times of it's a real experience of samadhi, and all of this can only be known via experience, via sila, good character and culture to bring balance to the mind. I think people nowadays are well aware that unskillful habits lead to suffering for oneself and others and should be given up to experience higher states of mind, that don't really need to be analysed literally. But why would dhi be considered as part of the supra mental faculty, why not ordinary intelligence? Can dharma be approached by the normal faculty of intelligence, scholars and academics who don't practice don't seem to be getting the right understanding, would you agree?

With Metta

Nice to meet you by the way Malcolm.

Malcolm wrote:
Dharmachakra:

Nice to meet you too.

I suggest you acquaint yourself with Vasubandhu's Abhidharmakośa. That is the standard here, in this Mahāyāna forum.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 4:11 AM

Title: Re: Namaste and Hi

Content:

DharmaChakra said:

Namaste

I'd say experience to be the best one, if your stuck in etymology then doesnt that side step and retract from the Buddhas teachings. I could post many things especially Abhidharma of Ledi Sayadaw and The Burmese Vipassana tradition, but what would be the point, as I stated my path is not to get lost in the words and technical side, practical is much better. Changing and not challenging people is my Buddha Dharma. You dont even have common courtesy and yet you say you know Buddha Dharma, how can one know dhi without right speech, right motivation etc, as there isnt any equanimity.

With Metta

Malcolm wrote:

Samādhi is a neutral mental factor that everyone possesses all of the time.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 4:01 AM

Title: Re: Namaste and Hi

Content:

DharmaChakra said:

This is Buddha Dharma as per Vipassana tradition.

Malcolm wrote:

Citation please supporting your etymology.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 3:47 AM

Title: Re: Vajrasattva questions

Content:

pueraeternus said:

In East Asia, this tantra is titled the Vajrasekhara Sutra. You can find it translated in BDK's Two Esoteric Sutras: <http://www.bdkamerica.org/book/two-esoteric-sutras>

Malcolm wrote:

No. the Vajrasekhara Tantra (Sūtra) is a different text.

pueraeternus said:

From the BDK link, the Sanskrit name matches though: Skt. Sarvatathāgata-tattvasaṃgraha-mahāyānābhīṣamaya-mahākālpārāja. Translated into the Chinese by Amoghavajra as Jinggangding yiqie rulai zhenshi she dasheng xianzheng dajiao wang jing (金剛頂一切如來真實攝大乘現證大教王經). 3 fascicles.

Malcolm wrote:

Sarvatathāgatatattvasaṃgraha-nāma-mahāyāna-sūtra (D 479).

Translator(s): Śraddhākaravarman, Rin-chen-bzang-po

Vajra-śikhara-mahā-guhyā-yoga-tantra (D 480). Translator(s): Karmavajra, Gzhon-nu Tshul-khrims

It appears that in Shingon, the former is known by the name of the latter. According to <http://vajrayana.faithweb.com/Yoga-Tantra.pdf>:

During the first quarter of the eighth century the Compendium of Principles and texts associated with it were transmitted to China. These south Indian traditions organized the texts into an eighteen-part tantric corpus called the Vajrasekhara Yoga system.

and:

In 723 CE the Indian master Vajrabodhi (641-741) produced the Recitation Sūtra Extracted from the Vajrasekhara Yoga.10 This text, in four fascicles, is not a translation proper; rather, it is Vajrabodhi's introduction to the Compendium of Principles and a larger system of eighteen tantras, of which the Compendium of Principles was the most prominent member.

Vajrasekhara then refers to a system which includes both the Vajra-śikhara and the Sarvatathāgatatattvasaṃgraha.

M

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 3:32 AM

Title: Re: "Terror" attack in Berlin

Content:

kalden yungdrung said:

There would be 4000 Jihad warriors among the refugees who entered Europe

Malcolm wrote:

Really, you sure about this? I think you ought to stop listening to people like Gert Wilders. And you might want to stop listening to ISIS propaganda.

kalden yungdrung said:

Tashi delek M,

Well it is sure, maybe we can quarrel about 4000, 2000, 1000 , 100 but they came in, they are not stupid and this is for them THE opportunity to enter in secret.

Who is Gert Wilders and what has he to do with me? There are a lot of Dutchmen like me who do not follow Gerd Wilders but have a certain opinion about Muslims and Muslims.

Oh that is for Americans hard to believe i guess so.

Come here and live for two years in certain parts of Holland, then we talk again.

There are in Holland also people from Christian parties who do not like these extreme Muslims here.

Ok i will follow your advice and will walk blindfolded and with fingers in my ears through Holland.

Thank you very much for your helpful to the point advice .

i will recommend this to other Dutchmen, very sure, no doubt about it

KY.

Malcolm wrote:

Your attitude makes the problem worse, not better. You know, no one mentions the white guy that killed three muslims in Zurich the same day.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 3:24 AM

Title: Re: Vajrasattva questions

Content:

Malcolm wrote:

Vajrasattva comes from the Sarvatathāgatatattvasaṃgraha, the root tantra of Yoga tantra. It is also found in the Vajrapañjara Tantra and other HYT tantras.

Vasana said:

Thanks, Malcolm.

pueraeternus said:

In East Asia, this tantra is titled the Vajrasekhara Sutra. You can find it translated in BDK's Two Esoteric Sutras: <http://www.bdkamerica.org/book/two-esoteric-sutras>

Malcolm wrote:

No. the Vajrasekhara Tantra (Sūtra) is a different text.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 3:23 AM

Title: Re: Namaste and Hi

Content:

DharmaChakra said:

Namaste,

I do not really see much of a difference from you said to me, in texts usually the context is kept pure, so without going into to many variations of the translation of the word samadhi as there are many levels expressed in different traditions, as the experience can only be one. If we stick for the time being as sama as equanimity or balance and dhi as you mention to hold still holds the same context, what would be holding that sama or equanimity it would then again be that supra mental faculty, or intellect that holds the mind by superior knowledge in the state of sama, so even though sama and dhi make up the compound they are always in union.

With Metta

Malcolm wrote:

Yeah, this explanation just has nothing to do with Buddhadharma.

Author: Malcolm

Date: Wednesday, December 21st, 2016 at 3:12 AM

Title: Re: "Terror" attack in Berlin

Content:

kalden yungdrung said:

There would be 4000 Jihad warriors among the refugees who entered Europe

Malcolm wrote:

Really, you sure about this? I think you ought to stop listening to people like Gert Wilders. And you might want to stop listening to ISIS propaganda.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 8:51 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

BuddhaFollower said:

Wikipedia is full of long debunked Chinese propaganda.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 8:50 PM

Title: Re: If Vajrayana is superior to Hinayana, how come no stories of Dipa Ma-like siddhis?

Content:

AlexanderS said:

The buddhists won hands down.

Malcolm wrote:

Of course, the victors write the history.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 8:48 PM

Title: Re: Julian Assange

Content:

steveb1 said:

He is so Now. The world's crumbling freedoms and its populace, kept constantly in the dark, need people like J.A.

Malcolm wrote:

Nope, he gave up the torch when he started manipulating the media, contributing to the dark, rather than lifting it.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 8:47 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

conebeckham said:

However, it is said that, in certain contexts, compassion can be one's enemy. Karmapa Rangjung Dorje addresses this in his "Connate Mahamudra." If one has undertaken practice in retreat, for instance, compassion can arise in one's experience, and if one leaves retreat to perform acts benefitting others--like tending to the bleeding person--this can be an obstacle. Context and circumstances are important, of course.

Tsongkhapafan said:

Compassion is never one's enemy...

Malcolm wrote:

Its a manner of speaking, it is not to be understood literally, unlike Madhyamaka texts.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 11:58 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Karma Jinpa said:

Which part? snying thig is not snying gyi thig le? Or bindu shouldn't be defined as "essential drop"?

Malcolm wrote:

Both, in this context.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 11:31 AM

Title: Re: Aparamitāyus

Content:

Karma Jinpa said:

Recently, while perusing Sam van Schaik's blog,

<https://earlytibet.com/2010/12/13/secrets-of-the-cave-i/>, I discovered that apparently there is a longer form of Buddha Amitāyus' name: Aparamitāyus.

As far as I can tell, the initial element means "Unrivaled," according to

[http://www.sanskrita.org/wiki/index.php?title=apara#.E0.A4.85.E0.A4.AA.E0.A4.B0.C2.A0a-para_.5B_apara_.5D: ॐ a-para \[apara \]](http://www.sanskrita.org/wiki/index.php?title=apara#.E0.A4.85.E0.A4.AA.E0.A4.B0.C2.A0a-para_.5B_apara_.5D: ॐ a-para [apara])

1 mfn. having nothing beyond or after, having no rival or superior

Can anyone confirm or deny this? My knowledge of Sanskrit is certainly much more

limited than some on here.

Obvioulsy the name should not be parsed a-paramita-ayus, since this would mean something like "not-transcending-life," though the syllables 'paramita' in this longer form is what first jumped out at me.

Malcolm wrote:

Aparamita means beyond estimate. Thus Aparamitāyus means life span beyond measure or estimate.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 11:29 AM

Title: Re: Rebirth and karma

Content:

Wayfarer said:

To make awakening seem like something boring, routine and quotidian is surely to mischaracterise it.

Malcolm wrote:

I gather you are speaking from personal experience.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 11:13 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Lewis Decottes said:

What would be a more accurate translation?

Malcolm wrote:

Literally speaking, snying thig means "the core [thig] of the center [snying]," like the heartwood of a tree. The term "bindu" is not justified in the Sanskrit title, neither is "drop" ([thigs pa])

The standard conventions, "heart essence" or "innermost heart" are perfectly fine since here citta simply means heart. The thig in this case is an intensifier.

M

Karma Jinpa said:

So snying thig is not to be understood as snying gyi thig le, as indicated by http://rywiki.tsadra.org/index.php/thig_le?

Personally, I prefer the translation "Heart Essence" or "Vital Essence" to "Heart Bindu," but isn't a bindu/thigle usually glossed as "essential drop"?

Malcolm wrote:

It is not.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 8:47 AM

Title: Re: Julian Assange

Content:

Malcolm wrote:

Assange is a self-aggrandizing, megalomaniacal, narcissistic has been. He is so 2006.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 8:41 AM

Title: Re: Rebirth and karma

Content:

Malcolm wrote:

Buddhist awakening is very specific and precise. Other ideas of enlightenment are extraneous and not necessary for those who practice Buddhadharma. For us, they are

irrelevant, if not invalid.

rachmiel said:
Interesting ...

So Buddhism does not say:

"Follow our teachings and you will know Truth (with a capital T)." This is what I associate with awakening.

rather:

"Follow our teachings and your suffering will end." Period. End of contract. No "Truth" promised, just surcease of suffering.

Malcolm wrote:

The truth is that there is no self, all phenomena are empty. There really isn't any truth beyond that to realize. Buddhadharma is a crashing bore when it comes to the wow factor. This is why Hindus do much better, they attract the bliss bunnies, the yoga dudes, and all the other hipsters.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 3:13 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

Buddhism , I thought was not really a religion. It's more about a philosophical system of thought and examination.

.

Malcolm wrote:

Buddhism is a religion which insists on various unfalsifiable beliefs such karma, rebirth, etc. I personally accept these beliefs, but I am under no illusion that they are anything other than religious beliefs.

Minobu said:

You have a construct of spirituality that is unique to Malcom.

it borrows and cherry picks from Buddhism and yet your construct is not Buddhist for it denies certain edicts in Mahayana.

Malcolm wrote:

I guess we should hold a convocation and elect you the Buddhist Pope, Pope Minobu the First!

Minobu said:

Your analysis of Madhyamika suits your construct and denies the credibility of many Mahayana edicts.

Malcolm wrote:

Or, it merely contradicts your personal interpretation of Mahāyāna Buddhism.

M

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 3:11 AM

Title: Re: Root Tantra

Content:

Caoimghín said:

Greetings,

This is a very basic question, I fear, but what exactly is the difference between a "root tantra" versus a tantra that is not called a "root tantra"?

I encounter the term "root tantra" very frequently and haven't had an easy time figure out what "root" means in that context. Are root tantras exoteric and regular tantras esoteric? Is that the difference?

-Caoimghín

Malcolm wrote:

A "root" tantra is generally the tantra that explains the basics of a given mandala and so on. An explanatory tantra elaborates on the root, and gives details of mandala construction and so on. However, both root and explanatory tantras are not confined to these subjects.

Usually root tantras appear first and are followed later by explanatory tantras.

conebeckham said:

Explanatory Tantras are also sometimes referred to as "Shared" Tantras....for example, you have the Hevajra Tantras, and the Cakrasamvara Tantras, and these are known as Root Tantras. The Samputa Tantra is a "shared" Tantra that can apply to both Hevajra Tantras and Samvara Tantras, and others, I think.

Malcolm wrote:

yes, some are shared.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 1:43 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, how did you come to the conclusion that "one must inevitably be the master of the other"? Please explain with reasoning based on logic and evidence. I really am amazed at how you can possibly reach such a conclusion.

Malcolm wrote:

Mādhyamikas accept any number of propositions that find no basis in science whatsoever such as rebirth, karma, buddhahood and so on.

For example, the logic of dependent origination precludes such ideas that some physicists have that the universe is a one-off, a one shot deal.

Kenneth Chan said:

If both the Prasangika Madhyamaka view—that all things are empty of inherent existence because they are dependently originated—and the formulation of quantum mechanics are correct, why do you insist that there cannot be a connection between the two?

Malcolm wrote:

As I have pointed out again and again, the function of Madhyamaka is to remove incorrect views about the Buddha's teachings, that is all. It has no role in solving disputes among physicists.

Incidentally, the Buddha taught pretty clearly that dependent origination was meant to describe the life cycle of sentient beings and not external phenomena.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 1:14 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

That is why, in Madhyamika philosophy, we say that this object is empty of inherent existence—its very existence depends on causes and conditions (represented by the quantum wave function) and depends upon the mind that apprehends it (which is the experiential event that occurs in the act of observation). There is no such object without this dependent origination via these factors.]

Malcolm wrote:

But this assertion is in itself not correct. Designations are dependent on appearances. But appearances are not dependent on designations. Designations do not bootstrap appearances into existence.

Further, you are making an assertion of parabhāva, other or dependent existence. We have already discussed this before.

But my point is that wave-particle duality is not something about which there is common consensus in physics, unlike for example, the fact that we all agree there is one moon in the sky.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 1:08 AM

Title: Re: Rebirth and karma

Content:

rachmiel said:

So, going along with your metaphor, what do the paths of all awakened beings have in common?

Malcolm wrote:

Freedom from the afflictions that cause inform karma which causes in turn birth in the three realms.

rachmiel said:

And this meets Buddha's goal = to end suffering (dukkha) ... yes? Any other definition of awakening is not really recognized in Buddhadharma.

That makes sense, since -- again, going along with Buddha's very clear goal of ending suffering as a doctor might cure a disease -- recognizing other forms of awakening runs the risk of undermining the prescribed Buddhist path to ending suffering.

Malcolm wrote:

The ending of suffering depends on recognizing that all phenomena are without self. This is what destroys affliction and its traces.

Buddhist awakening is very specific and precise. Other ideas of enlightenment are extraneous and not necessary for those who practice Buddhadharma. For us, they are irrelevant, if not invalid.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 1:02 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

Religion is religion. Science is science. They should be kept separate.

Buddhism , I thought was not really a religion. It's more about a philosophical system of

thought and examination.

.

Malcolm wrote:

Buddhism is a religion which insists on various unfalsifiable beliefs such karma, rebirth, etc. I personally accept these beliefs, but I am under no illusion that they are anything other than religious beliefs.

Author: Malcolm

Date: Tuesday, December 20th, 2016 at 12:44 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

but I think Yogacara may be too close to solipsism

Malcolm wrote:

OED: Solipsism:

noun

the view or theory that the self is all that can be known to exist.

Yogacāra is not solipsism, it is not even remotely close to solipsism. Yogacāra argues for the existence of separate mind streams. It negates external phenomena (in various ways, not all Yogacārins absolutely reject external phenomena), but not separate mind streams.

Kenneth Chan said:

Yes, I know Yogacara is not solipsism. That's why I only said that it "may be too close to solipsism." The problem is that, like solipsism, it negates external reality (although perhaps not absolutely).

Malcolm wrote:

It is not close at all. Yogacāra is called "cittamatra" following the method they use to discover ultimate truth. However, the ordinary things of everyday existence which are included in the imagined nature still function, like cars, etc. "Cittamatra" is a method of ultimate analysis they use.

The way in which external reality functions in the Yogacāra analysis is very complex and subtle, and beyond any discussion here. But because it is complex and subtle, and because the basic concepts to which they refer are found in the Buddhas sūtras, Madhyamakas were compelled to comment on them to remove misconceptions Madhyamakas felt Yogacārins had introduced in the latter's explanations.

So for example, if the Buddha had taught a sūtra on quantum physics, then Madhyamakas might have some business commenting on the same. But since he didn't,

I still maintain that QP is properly outside the domain of proper Buddhist discourse because it can only be speculative, a thicket of views.

Kenneth Chan said:

Another problem with solipsism is the fact that all the different minds seem to agree with what is happening in the external world. They all perceive the same blue sky, the same green grass, and the same events happening in the external world. How is this agreement possible if everything is only happening in each of their minds? Why would these events be correlated at all?

Malcolm wrote:

In the Yogacāra model all external perceptions of the three realms is accounted for by traces (vasanas) which exist in the mind streams of sentient beings. These vasanas are traces of actions and act as seeds which when meeting special conditions ripen into karmic appearances. Because these traces are so deep, sentient beings in general never question appearance of their common container universe. It is more detailed than this, but this is a brief overview of how it works.

This means that all collective appearances arise from common karmic traces, while individual appearances arise from specific traces. Thus all hell beings share common traces to experience a hell realm, but the individual suffering of each one is based on traces unique to that individual.

Author: Malcolm

Date: Monday, December 19th, 2016 at 11:42 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

In this way, you are doing more harm than good. So kindly and seriously consider this.

Malcolm wrote:

In your opinion. I think that pretending that Madhyamaka offers solutions to questions in physics is harmful and misleading. Religion is religion. Science is science. They should be kept separate. Why? Because one must inevitably be the master of the other if they intrude too much on each other's proper domain.

The domain of Buddhadharma is bring suffering to an end. The domain of physics is to offer a description of matter and its modes.

While it is tempting to allow Buddhadharma to intrude on science and vice versa, the outcome is that both suffer.

Author: Malcolm

Date: Monday, December 19th, 2016 at 11:25 PM

Title: Re: Vajrasattva questions

Content:

Vasana said:

Bumping this thread as i didn't want to start another topic.

I'm looking for information about the root Tantra of Vajrasattva and the origin of the 100 syllable mantra and i'm struggling to find any original texts or detailed accounts other than the root tantra's name, Dorje Gyan, or Vajra Ornament.

Anyone have any leads?

Malcolm wrote:

Vajrasattva comes from the Sarvatathāgatatattvasaṃgraha, the root tantra of Yoga tantra. It is also found in the Vajrapañjara Tantra and other HYT tantras.

Author: Malcolm

Date: Monday, December 19th, 2016 at 11:04 PM

Title: Re: Vajrasattva questions

Content:

smcj said:

In the Ngondro the different schools have different details about the visualization.

Sakya ...= solo figure in full lotus. (99% sure about that)

kirtu said:

In ngondro, yes. However I was surprised after several years of doing a different Vajrasattva when my Sakya Khenpo got us together and we did single figure Vajrasattva practice. At that point I had never done single deity Vajrasattva in my Sakya practices ever. You can actually enter Sakya practice and do Sakya sadhanas for years and not encounter the single deity Vajrasattva form. I'm not saying that everyone will have this experience though. If you are introduced to Sakya ngondro right away then you definitely get the single form. But it is very common to get the typical tantric introductory initiations (Hevajra or Chakrasamvara and Vajrayogini), practice that and really just do Atisha's refuge prayer with extensive sutra lineage study for a long time. And then later begin ngondro.

Kirt

supermaxv said:

Weird. The Sakya Ngondro that I was introduced to and engaged with is definitely not the single deity form.

Malcolm wrote:

No, because this is Vajraheruka, not Vajrasattva. It comes from the mother tantras; whereas Vajrasattva comes from the yoga and father tantras, in general (but not exclusively).

Author: Malcolm

Date: Monday, December 19th, 2016 at 10:59 PM

Title: Re: Rebirth and karma

Content:

rachmiel said:

So, going along with your metaphor, what do the paths of all awakened beings have in common?

Malcolm wrote:

Freedom from the afflictions that cause inform karma which causes in turn birth in the three realms.

Any other definition of awakening is not really recognized in Buddhadharma.

Author: Malcolm

Date: Monday, December 19th, 2016 at 10:35 PM

Title: Root Tantra

Content:

Caoimghín said:

Greetings,

This is a very basic question, I fear, but what exactly is the difference between a "root tantra" versus a tantra that is not called a "root tantra"?

I encounter the term "root tantra" very frequently and haven't had an easy time figure out what "root" means in that context. Are root tantras exoteric and regular tantras esoteric? Is that the difference?

-Caoimghín

Malcolm wrote:

A "root" tantra is generally the tantra that explains the basics of a given mandala and so on. An explanatory tantra elaborates on the root, and gives details of mandala construction and so on. However, both root and explanatory tantras are not confined to these subjects.

Usually root tantras appear first and are followed later by explanatory tantras.

Author: Malcolm

Date: Monday, December 19th, 2016 at 10:31 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Actually what my paper demonstrates is that interpreting the formulation of quantum mechanics in terms of the Prasangika Madhyamaka principle—that all things are empty of inherent existence because they are dependently originated—would solve the mystery of quantum physics.

Tsongkhapa said:

There is great compatibility. I have a degree in physics and I find it interesting that particles can sometimes act as particles and sometimes as waves, for example. This shows that nothing is fixed and existing from its own side, but what it is depends upon causes and conditions, which is exactly what Nagarjuna demonstrates.

Malcolm wrote:

They do not act as particles or waves, they are best described sometimes as particles or sometimes as waves. Albert Einstein wrote: "It seems as though we must use sometimes the one theory and sometimes the other, while at times we may use either. We are faced with a new kind of difficulty. We have two contradictory pictures of reality; separately neither of them fully explains the phenomena of light, but together they do."

And of course, there is still no absolute consensus on the issue, with some contemporary 21st century physicists arguing that in reality all we are observing is particles, and others arguing that all we are observing is pure waves of matter. Thus, I really do not see how any version of Madhyamaka is going to help this situation along.

Author: Malcolm

Date: Monday, December 19th, 2016 at 10:20 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

but I think Yogacara may be too close to solipsism

Malcolm wrote:

OED:

Solipsism:

noun

the view or theory that the self is all that can be known to exist.

Yogacāra is not solipsism, it is not even remotely close to solipsism. Yogacāra argues for the existence of separate mind streams. It negates external phenomena (in various ways, not all Yogacārins absolutely reject external phenomena), but not separate mind streams.

Author: Malcolm

Date: Monday, December 19th, 2016 at 10:15 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

...all things are empty of inherent existence because they are dependently originated...

Malcolm wrote:

is not a Prasangika principle. It is the principle of the Prajñāpāramita sūtras.

The prasangika principle is reductio ad absurdum.

Author: Malcolm

Date: Monday, December 19th, 2016 at 11:27 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

You are, in fact, invalidating facts.

The hilarious thing is that your gurus are relying histories as well. Just older, more inaccurate ones with far less accurate facts.

Tsongkhapafan said:

Except, they may be Buddhas (I believe so) in which case they know everything without error in which case they don't need to rely upon history books.

conebeckham said:

For ordinary beings such as ourselves, it is said, that even Bodhisattvas on the first stages may appear to be Buddhas.

Malcolm wrote:

Māra can also appear as a Buddha.

Author: Malcolm

Date: Monday, December 19th, 2016 at 7:07 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

No, because things do exist as mere appearance, existence is not refuted per se.

Malcolm wrote:

You mean like mirages, illusions, and so on of course. All things which do not exist but merely appear.

Tsongkhapafan said:

They do exist - as mere appearances. If we think there is a car in car, then we are

deluded but the mere appearance of car exists (I can drive it, but not a hallucination of car) so we have to say that the car 'exists' to distinguish it from deluded perceptions of cars that cannot function at all.

Malcolm wrote:

Nope, this does not work. You are claiming that appearances in correct relative truth have more ontological substance than appearances in false relative truth. In other words, you are claiming that the appearances in correct relative truth are less "mere" than illusions that truly are "mere appearances" as that is all they are. When you say that both correct and false relative truths are mere appearances you are claiming they have equal status. But you qualify the latter as "functional." Thus you are making the claim that these appearances are more real than the others.

It would be better for you to say that correct relative truth is mere existence, while false relative truth is mere appearance, as opposed to true nonexistents like the sons of barren women and hairy turtles which have no causes for arising.

This is the point of my saying your understanding of delusion is not subtle enough. Candra is quite clear: all relative truths are objects of false cognitions. This means that even conventional truths are actually delusions, subtle delusions, as opposed to coarse delusions.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:52 AM

Title: Re: Emptiness

Content:

Tsongkhapa said:

Yes, that's a good description of inherent existence; primarily feeling that things exist independently with their own characteristics outside the mind.

conebeckham said:

That sounds like a good definition of existence to me.

Tsongkhapa said:

No, because things do exist as mere appearance, existence is not refuted per se.

Malcolm wrote:

You mean like mirages, illusions, and so on of course. All things which do not exist but merely appear.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:51 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Except, they may be Buddhas (I believe so) in which case they know everything without error in which case they don't need to rely upon history books.

Malcolm wrote:

Your belief that they are buddhas does not make them buddhas anymore than a child's belief in Santa makes him come down the chimney.

Tsongkhapafan said:

Geshe Potowa said if you see your Spiritual Guide as a Buddha, you will receive the blessings of a Buddha. If you see your Spiritual Guide as a bodhisattva, you will receive the blessings of a bodhisattva. If you see your Spiritual Guide as an ordinary being, you will receive the blessings of an ordinary being (no blessings).

He also says that it doesn't matter if our Spiritual Guide is a living Buddha, if we don't see him or her as such, we will receive no blessings but on the other hand, if we see our Spiritual Guide as a Buddha and he is she is ordinary, all the Buddhas will enter into his or her body and we will receive their blessings. View, therefore is very important; imputations function. (reliably, I might add)

Malcolm wrote:

Yes, this is all very fine and wonderful, but it sure does not mean that your teacher is a buddha just because you believe it to be so. This is called "leaving your brain at the temple door with your shoes." All too common these days, and creates potential for massive abuse.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:36 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Well, according to Gendun Chopel, it's pointless trying to use your analytical powers to discover anything conventionally valid.

Malcolm wrote:

He is merely pointing out that rhetoric like yours is fruitless. But it is useless to ask you to pull your head out of the sand.

Tsongkhapafan said:

Oh, it's my rhetoric that's fruitless? Oh good, I thought he was referring to you too - It's

good to have your company in the sand. There's no point saying anything about the ultimate because it's couched in the oh-so-unreliable conventional, so you might as well not say anything

Malcolm wrote:

In fact there is little use in saying anything about the ultimate since it is inexpressible and all descriptions of it are false. Why, well, as Śāntideva points out the ultimate is outside the range of the mind since the mind is relative.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:34 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

No, my inverted commas were meant to demonstrate that what you take as 'fact' may not in fact be so. I'm not invalidating facts, I'm just saying that your 'facts' may not be so. Thanks for attempting to misrepresent me though.

I trust the Gurus, you trust historians - I can tell you who is more reliable.

Malcolm wrote:

You are, in fact, invalidating facts.

The hilarious thing is that your gurus are relying histories as well. Just older, more inaccurate ones with far less accurate facts.

Tsongkhapafan said:

Except, they may be Buddhas (I believe so) in which case they know everything without error in which case they don't need to rely upon history books.

Malcolm wrote:

Your belief that they are buddhas does not make them buddhas anymore than a child's belief in Santa makes him come down the chimney.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:29 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Coëmgenu said:

Can't "facts" about gurus be deceptive? That was what Malcolm was talking about.

Tsongkhapafan said:

Well, according to Gendun Chopel, it's pointless trying to use your analytical powers to discover anything conventionally valid.

Malcolm wrote:

He is merely pointing out that rhetoric like yours is fruitless. But it is useless to ask you to pull your head out of the sand.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:28 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

You have basically invalidated everything you have to say from here on out.

Tsongkhapafan said:

No, my inverted commas were meant to demonstrate that what you take as 'fact' may not in fact be so. I'm not invalidating facts, I'm just saying that your 'facts' may not be so. Thanks for attempting to misrepresent me though.

I trust the Gurus, you trust historians - I can tell you who is more reliable.

Malcolm wrote:

You are, in fact, invalidating facts.

The hilarious thing is that your gurus are relying on histories as well. Just older, more inaccurate ones with far less accurate facts.

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Vasana said:

If any of you would like a brief poetic interlude from Gendün Chöphel, please feel free. Seems relevant to the content and direction of this discussion on multiple levels.

Tsongkhapafan said:

Is this the same Gendun Chopel who appeared not to understand Je Tsongkhapa's masterful union of Madhyamaka and Pramana (Pramana tells you what you can reliably accept about convention) and who decided to follow Gorampa instead?

No thanks. I'll stick with Je Tsongkhapa and Dharmakirti.

Malcolm wrote:

It is the same Ganden Chopel who realized that most of Gorampa and Mipham's refutations of the position of the Riwo Gandenpa's were true. He also criticized

Gorampa where warranted. He was not partial

Author: Malcolm

Date: Monday, December 19th, 2016 at 6:11 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Vasana said:

If any of you would like a brief poetic interlude from Gendün Chöphel, please feel free.
Seems relevant to the content and direction of this discussion on multiple levels.

"Objects of knowledge posited by the mind as existent and nonexistent;
Valid forms of knowledge dependent on objects true and false.
Having seen that the source of falsity in one is entrusted to the other,
I am uncomfortable about positing the validity of convention.

The presentation of the unexamined, unanalyzed world;
The systems of tenets that examine and analyze.
Having seen that the foundation of one rests on the other,
I am uncomfortable about positing the validity of convention.

Illusions that are mere appearances to the mind;
The mode of being determined to be real.
Having seen that if one is true, the other is false,
I am uncomfortable about positing the validity of convention.

The first speaker hides the mountain of his own faults;
His opponent searches for the other's faults with a needle.
Having seen them take turns defeating each other,
I am uncomfortable about positing the validity of convention.

The nonobservation of what is suitable to appear negates the extreme of existence;
The nonobservation of what does not appear abandons the extreme of nonexistence.
Having seen that the presentation of one is destroyed by the other,
I am uncomfortable about positing the validity of convention.

Because there is no difference in the attachment produced
By the conception of true existence that holds a friend to be real and
By the valid knowledge which understands that friends are helpful,
I am uncomfortable about positing the validity of convention.

Having seen no difference in the hatred produced
By the conception of real existence that holds an enemy to be true and
By the valid knowledge which determines that enemies are harmful,
I am uncomfortable about positing the validity of convention.

Inferential valid knowledge is produced from direct perception;

Inference analyzes whether direct perception is true or false.
Because the child is serving as the father's witness,
I am uncomfortable about positing the validity of convention.

Analysis by reasoning depends on the founders' systems;
The founders are established by the power of reasoning.
If I can decide on my own, whom should I follow?
If I cannot decide, on whom can I rely?

Correct reasoning is found in definitive scriptures;
The provisional and definitive are distinguished by stainless reasoning.
If one understands with reasoning, why search for definitive meaning?
If one does not understand with reasoning,
how does one find definitive meaning?

Because of this way in which Maitreyaṇātha was seen as a female dog,
I do not believe in the unanalyzed, innate mind.
Because of this way in which the views of Madhyamaka and Cittamātra
abbots contradict each other,
I do not believe in the minds of analytical scholars.

Vulgar people, having repeatedly followed what is right,
Find the innate conception of true existence; it is the root of all downfall.
Scholars, having repeatedly followed what is right,
Find the artificial conception of true existence; it is worse than that.

In this world where there resounds the noise of debate
About existence and nonexistence, is and is not, true and false,
Whatever is constantly seen appears as an object of knowledge.
Whatever one has always known appears to be valid.

Whatever most people like appears as the truth;
Whatever most mouths agree on appears as dogma.
Inside each person is a different valid form of knowledge,
With an adamant scripture to support it.

Beyond each mountain pass is a different religious sect
With thousands of scholars and fools who follow, saying,
"Just this is true; this will not deceive you."

This self-authorization of one's own truth
Delights a group of like-minded beings.
When told to a group that does not agree, they are scornful.

Here in the capital of six types of beings who cannot agree,
What is asserted by ten is not asserted by a hundred;
What is seen by humans is not seen by gods.

Who makes the laws that validate truth and falsity?"

Malcolm wrote:

What Ganden Chopel said.

Author: Malcolm

Date: Monday, December 19th, 2016 at 5:54 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

'Facts' can be deceptive.

Malcolm wrote:

Just let this sink in folks...it explains so much about certain people and why they make the crazy decisions they do...

You are never going to live this one down, TKF, I predict that from now on you are going to met with a lot of "But facts can be deceptive, according to you." Especially when you try to use a fact.

You have basically invalidated everything you have to say from here on out.

Author: Malcolm

Date: Monday, December 19th, 2016 at 5:19 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

But would not there be some sort of protection against this from ...like...'HEAVEN' and all the Dharma Protectors...I mean we really are talking about " Buddha Nagarjuna" here.

And as these teachings are going to have fallen in our lap from time when they were taught...can we not have some sort of faith in them...

i mean we are not talking about Moses and his exodus here or the risen Christ.

Malcolm wrote:

Nāgārjuna I, according to the general tradition, only achieved the first bhumi. It is true he is called the "Second Buddha," but this is poetic praise. We need not take it literally.

I have not problem with the teachings themselves. However, I do have issues with their attributions.

Coëmgenu said:

These attributions = upāya.

Malcolm wrote:
Upāyas are provisional.

Author: Malcolm
Date: Monday, December 19th, 2016 at 5:06 AM
Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Tsongkhapafan said:
It's logical and a direct consequence of emptiness, but if you don't accept logic, fine.

Malcolm wrote:
In reality, apart from some stories in some books there is no evidence Nāgārjuna lived for 600 years. I think it is a legend which resulted from Tibetans becoming confused over several Indian authors using the name "Nāgārjuna" who lived in different epochs.

Minobu said:
But would not there be some sort of protection against this from ...like...'HEAVEN' and all the Dharma Protectors...I mean we really are talking about "Buddha Nagarjuna" here.

And as these teachings are going to have fallen in our lap from time when they were taught...can we not have some sort of faith in them...
i mean we are not talking about Moses and his exodus here or the risen Christ.

Malcolm wrote:
Nāgārjuna I, according to the general tradition, only achieved the first bhumi. It is true he is called the "Second Buddha," but this is poetic praise. We need not take it literally.

I have not problem with the teachings themselves. However, I do have issues with their attributions.

Author: Malcolm
Date: Monday, December 19th, 2016 at 4:57 AM
Title: Re: Emptiness
Content:

Anders said:
They may not perceive its existence as being "inherent", but I think it is not wrong to say that in perceiving something to exist, we unwittingly bring hidden assumptions of inherency (/permanence) to that which exists.

Malcolm wrote:

Absolutely not. Everyone knows their car is going to break down, that they are going to sicken and die, etc.,

Anders said:

If that were really the case, the Buddha wouldn't have bothered teaching reflecting on impermanence as a method of practice.

Clearly there is something skewered in our perception of the impermanence of things that the Buddha sought to redress.

We may be conceptually aware of impermanence but as often as not, this knowledge is not penetrative enough to save ourselves from the heartaches of permanence.

Malcolm wrote:

People have attachment to permanence, this does not mean that they do not know things are actually impermanent. Of course as Buddhists we brain wash ourselves into believing that no one is aware of this simple fact.

Author: Malcolm

Date: Monday, December 19th, 2016 at 4:49 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

...your view of conventional truth is too coarse...

Malcolm wrote:

Your understanding of delusion is too coarse.

Author: Malcolm

Date: Monday, December 19th, 2016 at 4:39 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

It's really a bit lazy to accuse someone whose view you don't agree with as being a fundamentalist, just because they follow the traditional views of Buddhism. If your claim is that I'm believing something without a logical reason, you can check out my logical explanation for why Nagarjuna lived for 600 years a few posts back.

Malcolm wrote:

Your "logical" explanation will not be accepted outside a small circle of coreligionists because there is no possible way you can prove this.

Tsongkhapafan said:

It's logical and a direct consequence of emptiness, but if you don't accept logic, fine.

Malcolm wrote:

In reality, apart from some stories in some books there is no evidence Nāgārjuna lived for 600 years. I think it is a legend which resulted from Tibetans becoming confused over several Indian authors using the name "Nāgārjuna" who lived in different epochs.

Author: Malcolm

Date: Monday, December 19th, 2016 at 4:26 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

It's really a bit lazy to accuse someone whose view you don't agree with as being a fundamentalist, just because they follow the traditional views of Buddhism. If your claim is that I'm believing something without a logical reason, you can check out my logical explanation for why Nagarjuna lived for 600 years a few posts back.

Malcolm wrote:

Your "logical" explanation will not be accepted outside a small circle of coreligionists because there is no possible way you can prove this.

Minobu said:

From that point of view we cannot prove anything that was supposed to be said by Buddha.

you posted something about 6 or seven years ago i will never forget.

You said ,and this is not a direct quote, that; like the Hindu's do and put Krisna as the author of stuff to give it credibility so is a lot of Buddhist teachings....very rough quote but the jist is there...maybe you might recall it..
it unwittingly became part of my thought process ...

the thing is if the seal of approval comes from someone we revere as a Buddha Teacher , then regardless if it is impossible historically correct to assume, or more aptly impossible conventional history to regard as correct and accurate , then we can rely on it by going the route of It being a Dharma Kaya thing...yes / no ?

If it is a Dharma Kaya thing then it is slander to thwart the Teaching?..

Malcolm wrote:

The point is that there are provisional and definitive teachings of the Buddha. We are enjoined to eschew the former and follow the latter.

Author: Malcolm

Date: Monday, December 19th, 2016 at 4:11 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

So you agree that Karma can effect physical Phenomena such as earth quake , or other natural disasters?

and what about the wording produce/dictate...same thing in regards to Karma and it's effect/affect ?

Malcolm wrote:

I am not really very certain of this. For example, the Theravada school holds that not all effects are karmic effects. Being blown up in a plane or murdered is not necessarily a result of a karmic cause. This strictly deterministic idea of karma is rather unique to Tibetan Buddhism.

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:43 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Inherent existence is just a term to explain how ordinary people perceive their world. It's more than existence, it's independent existence.

Malcolm wrote:

Absolutely no one perceives that world as existing inherently.

Anders said:

They may not perceive its existence as being "inherent", but I think it is not wrong to say that in perceiving something to exist, we unwittingly bring hidden assumptions of inherency (/permanence) to that which exists.

Malcolm wrote:

Absolutely not. Everyone knows their car is going to break down, that they are going to sicken and die, etc.,

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:34 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

It's really a bit lazy to accuse someone whose view you don't agree with as being a fundamentalist, just because they follow the traditional views of Buddhism. If your claim is that I'm believing something without a logical reason, you can check out my logical explanation for why Nagarjuna lived for 600 years a few posts back.

Malcolm wrote:

Your "logical" explanation will not be accepted outside a small circle of coreligionists because there is no possible way you can prove this.

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:33 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Karma has no direct bearing on the the causes and conditions that create physical phenomena in the universe.

Minobu said:

Do you believe in the concept of collective Karma?

Can you see from the point of view that there is a collective Karma how that could effect everything from governments taking power over people, to pollution, to complete self destruction of an entire planet if it got to the point where Karma dictated/produced such an event.

does Karma dictate or produce or both?

is there another more apt word to describe how Karma has an effect on anything.

Malcolm wrote:

There is such a thing as collective karma. When sentient beings act in similar ways this causes similar results — we term this "collective karma." But this has no bearing on whether the sun circles the earth (false relative truth) or whether the earth circles the sun (correct relative truth aka conventional truth).

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:28 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Karma has no direct bearing on the the causes and conditions that create physical phenomena in the universe.

Tsongkhapafan said:

Sure it does - all phenomena are mere appearances to mind. I thought you were a Chittamatrin!

It isn't anything other than karma.

Malcolm wrote:

This is extremely poorly thought out. Nāgārjuna points out that the sequence is afflictions, action, suffering. Rinse, repeat.

Tsongkhapafan said:

A flat earth and geocentricity are of a piece.

That doesn't follow at all.

Malcolm wrote:

Sure it does.

Tsongkhapafan said:

No, it is not a valid appearance for anyone. People believe such things because they had no means of verifying them conventionally. This of course is the problem with conventional truth. Many conventions arise about things which one cannot possibly verify.

Buddha explained this, so you don't believe Buddha. Fair enough.

Malcolm wrote:

The Buddha said many things which were provisional, not definitive.

Tsongkhapafan said:

I'm really surprised that you don't accept that emptiness means that experience is completely subjective; how can you argue against this?

Malcolm wrote:

Emptiness has nothing to do with subjective experience. All things are empty, where subjective or objective. Emptiness does not mean that all things are just mental experiences, unless of course you are Yogacarin.

Tsongkhapafan said:

Unless you are a Buddha, you cannot verify enlightenment but many people accept it

through logic reasons and small experience so there's no problem with conventional truth.

Malcolm wrote:

There can be many problems with conventional truth, because conventional truths rely on broad consensus, rather than proof.

Tsongkhapafan said:

I practise the union of the Prasangika and Chittamatrin views.

Malcolm wrote:

This is called Yogacara Madhyamaka, the school of Śāntarakṣita.

You must then accept that conventional truths are not that important for Madhyamakas since you keep switching between Sautrantika and Yogacara for your conventional truth.

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:17 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

[

Ah, here we are: "All conventional perceptions are deluded." which is really throwing the baby out with the bathwater.

Malcolm wrote:

All conventional perceptions are deluded. Why? Because they are part of relative truth. Thinking there is a car in car, for example, is deluded. There is no car in a car.

Author: Malcolm

Date: Monday, December 19th, 2016 at 3:01 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Yes, sometimes it is, depending on karma.

Malcolm wrote:

So depending on karma, sometime the sun moves around the earth, and other times it moves around the sun?

That is pretty ridiculous.

Tsongkhapafan said:

No, clearly not, because there is no karmic cause for that appearance. Karma doesn't mean that just anything can appear. A rainbow cannot appear if there are no causes and conditions for it to appear.

Malcolm wrote:

Karma has no direct bearing on the the causes and conditions that create physical phenomena in the universe.

Tsongkhapafan said:

Also, I didn't say that the sun moves around the earth, I said that for some, the earth is flat.

Malcolm wrote:

A flat earth and geocentricity are of a piece.

Tsongkhapafan said:

Buddha described the world in this way with Mount Meru. This is a valid appearance for some beings

Malcolm wrote:

No, it is not a valid appearance for anyone. People believe such things because they had no means of verifying them conventionally. This of course is the problem with conventional truth. Many conventions arise about things which one cannot possibly verify.

Tsongkhapafan said:

Emptiness means subjective appearance to mind.

Malcolm wrote:

Wow, even more amazing, a follower of Lama Tsongkhapa who is a Yogacarin.

Author: Malcolm

Date: Monday, December 19th, 2016 at 2:15 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Malcolm wrote:

The concern for creating a perfect conventional truth is very much confined to the Gelugpa school. Of course, as we see, Gelugpas like TKfan ignore conventional truth whenever it suits them to do so, such as proclaiming with absolute certainty that Nāgārjuna lived for 600 years and expressing shock at the idea that a traditional story might a legend rather than a historical fact.

So on the one hand, Malcolm wants to assert that all conventional truths are creations of delusion. How can you trust 'historical fact' then when it's untrustworthy?

Malcolm wrote:

I did not say that. I said that relative truths were objects of false cognitions. Conventional truths are consensus truths that arise from common observations amongst ordinary people about such as things as the earth revolving around the sun and so on—— truths, in your religious fervor you seem immune to, just like fundamentalist Christians who believe against all sense and reason that the earth was created on October 23, 4004 B.C.

Author: Malcolm

Date: Monday, December 19th, 2016 at 2:09 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Yes, and the earth is flat.

Tsongkhapa said:

Yes, sometimes it is, depending on karma.

Malcolm wrote:

So depending on karma, sometime the sun moves around the earth, and other times it moves around the sun?

That is pretty ridiculous.

Author: Malcolm

Date: Monday, December 19th, 2016 at 2:08 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

then the edict from Malcolm squashing any semblance of Gelug Tradition on the matter.

Malcolm wrote:

This (the idea that Nāgārjuna lived for 600 is not a Gelugpa idea. It is a very late Indian tradition adopted by Tibetans.

Minobu said:

I think Malcolm sort of abhors Madhyamika...

Malcolm wrote:

You should ask me what I think, rather than assume.

Author: Malcolm

Date: Monday, December 19th, 2016 at 1:44 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

That Nāgārjuna, Siddha Nāgārjuna was at Nalanda. The Buddhist University at Nalanda was not founded until the 4th century CE., more than a century after the passing of Nāgārjuna I. Saraha live in the 9th century. This places Siddha Nāgārjuna sometime in 9th century as well.

Moreover, Nāgārjuna I spent his entire life in Andhra Pradesh. He was South Indian. He also lived a couple of centuries before Nalanda was founded.

Tsongkhapa said:

It's the same person.

Malcolm wrote:

Yes, and the earth is flat. And I suppose you also believe his severed head is slowly inching back towards his body...

Author: Malcolm

Date: Monday, December 19th, 2016 at 1:28 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

It seems to me the semantics here would be resolved if we distinguish between the method of madhyamaka and the Madhyamaka School, according to the tenet systems tradition.

This quote from The Presentation of Tenets by Jetsün Chökyi Gyaltsen (trans. Glen Svensson) indicates that Madhyamikas (proponents of the Madhyamaka tenet system) utilize madhyamaka (the method of non-affirming negation) to further the Mahayana. "Propounding Great Vehicle tenets" means following Mahayana. The non-affirming negation of true establishment is a distinguishing method for this school, but it doesn't eliminate the assertion of the Mahayana.

Malcolm wrote:

Yogacara and Madhyamaka represent to different approaches to Mahāyāna, so we agree on that much. The former is constructionist, in that they engage in many detailed explanations and the elaborations of positions based on the Buddha's teachings found principally in the Samdhinirocana Sūtra, Lankāvatāra Sūtra and so on. The latter is

deconstructionist, principally following the prajñāpārāmīta sūtras. There is of course a third school, the Tathāgarbha school which is based on the ten tathāgarbha sūtras, but in terms of treatises it is represented only by the Uttaratantra, its commentary, and some texts attributed to Nāgārjuna.

The point is that neither of these three schools promote a separate path. All three schools promote the same path, with different understandings of consciousness and reality, and different methodologies for ascertaining the same. Madhyamaka's approach, as you correctly note, is strictly critical.

Author: Malcolm

Date: Monday, December 19th, 2016 at 1:11 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Nonetheless this means that it is not true the Madhyamaka masters are only concerned with refuting wrong views. How you classify their treatises into different sections does not change this fact.

Malcolm wrote:

I never said that Madhyamaka masters were solely concerned with refuting wrong views, they had responsibilities for transmitting vinaya, teaching abhidharma and so on; I said that Madhyamaka is a critical method which is solely involved in refuting wrong views.

Kenneth Chan said:

So it appears that your concern is over semantics. Even while it is clear that the Madhyamaka masters are concerned with the spiritual path, you insist that the word "Madhyamaka" must only be used to strictly mean "a critical method which is solely involved in refuting wrong views." If, however, your concern is not merely over semantics, can you clarify exactly what your concern is?

Malcolm wrote:

A chess master might also be an expert chef. But when they are playing chess they are not cooking. A Madhyamaka master may also be an expert in Vinaya. But when they are writing Madhyamaka treatises they are concerned principally with the elimination of incorrect views.

Kenneth Chan said:

I am afraid your reply here still does not answer the question why you have such a problem with a Madhyamika philosophy that considers the conventional truth as crucial.

Malcolm wrote:

Madhyamaka is not a philosophy. It does not set forth its own propositions. For example, the Buddha proposes that there are two truths. This is not a Madhyamaka proposition. The idea of the two truths is also addressed in Abhidharma. Madhyamaka merely corrects Abhidharma misconceptions about the two truths. For example, Buddha

taught mind-only, the three natures and the all-basis consciousness in the so called Yogacara sūtras. Candrakīrti did not invent these ideas, but he endeavors to correct Yogacara misinterpretations of these teachings.

Kenneth Chan said:

It does not explain why you are so against any suggestion that Madhyamika philosophy has anything directly to do with the spiritual path that necessarily requires bodhicitta (I say this because you repeatedly argue that Madhyamika philosophy is not concerned with the conventional truth).

I have never suggested that Madhyamaka has nothing to do with the spiritual path. The elimination of incorrect views is crucial to the path. What I stated was that the Madhyamaka focus was on the elimination of wrong views; that it, Madhyamaka, is a critical method and not a philosophy. Madhyamaka does not set forth propositions or claims about anything. As Buddhapaṇita so clearly states, Madhyamaka does not make the claim that this or that does not exist; it merely removes claims that this or that exists without the need for adding the qualifier "inherently."

Malcolm wrote:

Since, as you say, "the elimination of incorrect views is crucial to the path," Madhyamika philosophy must definitely be concerned with the spiritual path.

One, there is no Madhyamaka philosophy since Madhyamaka does not make propositions about things. Madhyamaka does not set forth either an epistemological theory nor an ontological theory. It merely shows an opponent the inherent contradictions which are a consequence (prasaṅga) of their own assertions without putting forth any counter assertions.

Kenneth Chan said:

While you admit that the Madhyamaka masters are concerned with the spiritual path, you insist that the word "Madhyamaka" must, nonetheless, be restricted to mean "the elimination of wrong views," and that the word "Madhyamaka" must be strictly and only used to mean "a critical method" and must never be used to mean "a philosophy."

Malcolm wrote:

Yes.

Kenneth Chan said:

So this means that your motivation is over semantics and the correct usage of words. If this is not so, can you now clarify exactly what your motivation is?

Malcolm wrote:

My personal motivation is that people understand what Madhyamaka is and what it is not. It is a critical method used to prune wrong views. It is not a spiritual philosophy nor does it make any propositions of its own. It serves strictly as a critical method for removing misconceptions about what the Buddha taught, that's all.

So for example, when you proclaim that Madhyamaka philosophy solves the mystery of

quantum physics, this is wrong on two counts: 1) Madhyamaka is not a philosophy, since as explained above it make no propositions of its own. 2) Madhyamaka has no role in confirming mundane theories such as quantum physics, much less karma. If Madhyamaka is to play a role in quantum physics, it would be merely to show that propositions in quantum physics suffer from internal contradictions if and when quantum physicists make ultimate truth claims that contradict the teachings of the Buddha (i.e. claiming there is arising from self, other, both or without a cause). To the extent that they do not do this, Madhyamaka has no interest in quantum physics.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 11:52 PM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Inherent existence is just a term to explain how ordinary people perceive their world. It's more than existence, it's independent existence.

Malcolm wrote:

Absolutely no one perceives that world as existing inherently.

Lukeinaz said:

I feel that there is a substance to things, like they exist independently of me. They exude some sort of existence. Is this not getting at inherent existence?

Malcolm wrote:

This is dualism, not inherent existence.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 11:07 PM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Inherent existence does not exist at all, but it appears to mind.

Malcolm wrote:

Um no. Common peopled do not have concept "Inherent existence." It is a philosophical idea, not a common idea. The idea that common people have is "this [entity] exists." Inherent existence is not an appearance to the mind. Even Tsongkhapa admits this.

Tsongkhapafan said:

Inherent existence is just a term to explain how ordinary people perceive their world. It's

more than existence, it's independent existence.

Malcolm wrote:

Absolutely no one perceives that world as existing inherently.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 10:47 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Anders said:

The upadesha is far more likely to have been authored by Nagarjuna than the tantric texts. Not in the least because the former is an encyclopaedia of Mahayana from a strict madhyamika perspective whilst the latter is, well, tantra.

Tsongkhapa said:

Nagarjuna was the student of Saraha and was a great Tantric master. He was also an alchemist and could transmute metals into gold, but more importantly he knew how to transform our very subtle body and mind into a Buddha's body and mind. Tantric alchemy is the best.

Malcolm wrote:

That Nāgārjuna, Siddha Nāgārjuna was at Nalanda. The Buddhist University at Nalanda was not founded until the 4th century CE., more than a century after the passing of Nāgārjuna I. Saraha lived in the 9th century. This places Siddha Nāgārjuna sometime in 9th century as well.

Moreover, Nāgārjuna I spent his entire life in Andhra Pradesh. He was South Indian. He also lived a couple of centuries before Nalanda was founded.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 10:43 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Chandrakirti, Shantideva and Lama Tsongkhapa were all also clearly concerned with the bodhisattva path. So it is incorrect to say that Madhyamaka masters are only concerned with refuting wrong views. That is definitely not the case.

Malcolm wrote:

The activities of any given master span many activities. However, it is perfectly correct to maintain that the aim of Madhyamaka treatises are primarily to offer a critique of śrāvaka errors, and later on, errors in Yogacara exegesis.

Kenneth Chan said:

Nonetheless this means that it is not true the Madhyamaka masters are only concerned

with refuting wrong views. How you classify their treatises into different sections does not change this fact.

Malcolm wrote:

I never said that Madhyamaka masters were solely concerned with refuting wrong views, they had responsibilities for transmitting vinaya, teaching abhidharma and so on; I said that Madhayamaka is a critical method which is solely involved in refuting wrong views.

Kenneth Chan said:

What I am struggling to understand here, Malcolm, is this: What exactly is your motivation here in persistently arguing that Madhyamakas are “concerned only with refuting the mistaken views of others”?

Because that is what Nāgārjuna states in the Vigrahavyavartani:

If I had a thesis, I would be at fault;

since I alone have no thesis, I alone am without fault.

Malcolm wrote:

So your motivation is simply on the basis of how you choose to interpret Nagarjuna's words?

But there are many different ways of interpreting any words. Perhaps I am wrong but it appears to me that your motivation may be something else.

That is your speculation, something which I am not able to control.

Kenneth Chan said:

Otherwise, just consider this. If your interpretation happens to be incorrect (especially since many people, including Madhyamaka masters, disagree with your interpretation), and you are forcibly pushing this onto everyone else, you may end up doing more harm than good.

Malcolm wrote:

A sector of post-15th cenutury Tibetans may disagree with me. I am totally ok with that.

Kenneth Chan said:

And if this is your stance, what do you consider as the appropriate spiritual path to enlightenment?

Without entering into refuge on the Buddha's path, one is not following a correct path.

Without developing the aspiration for supreme awakening, one is following a lower path.

Without understanding that all phenomena are natureless, free from the four extremes, nonarising and inexpressible, one will be subject to conceptual proliferation and be long delayed in attaining buddhahood— as Mañjuśrī said Sachen, "If grasping arises, one does not have the view."

Malcolm wrote:

How is any of this a problem with a Madhyamika philosophy that considers the conventional truth as crucial?

As I pointed out, there are only four uses of the term "convention" in the MMK.

The concern for creating a perfect conventional truth is very much confined to the Gelugpa school. Of course, as we see, Gelugpas like TKfan ignore conventional truth whenever it suits them to do so, such as proclaiming with absolute certainty that Nāgārjuna lived for 600 years and expressing shock at the idea that a traditional story might be a legend rather than a historical fact.

Kenneth Chan said:

It does not explain why you are so against any suggestion that Madhyamika philosophy has anything directly to do with the spiritual path that necessarily requires bodhicitta (I say this because you repeatedly argue that Madhyamika philosophy is not concerned with the conventional truth).

Malcolm wrote:

I have never suggested that Madhyamaka has nothing to do with the spiritual path. The elimination of incorrect views is crucial to the path. What I stated was that the Madhyamaka focus was on the elimination of wrong views; that it, Madhyamaka, is a critical method and not a philosophy. Madhyamaka does not set forth propositions or claims about anything. As Buddhapaṇita so clearly states, Madhyamaka does not make the claim that this or that does not exist; it merely removes claims that this or that exists without the need for adding the qualifier "inherently." This also does not preclude those who write about Madhyamaka from writing about other issues, such as the Bodhisattva path, Abhidharma, Vajrayāna and so on, for example, Śāntideva wrote not only the Bodhicaryāvatara, but also the Compendium of Training (Śikṣasāmmucaya). Nāgārjuna I wrote not only on Madhyamaka, but he also wrote a short text on Ayurveda called the Jivāsūtra, as well as a detailed discourse on Mahāyāna training called Ratnavali. You should read it, it is really quite remarkable.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 1:09 PM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

Varna does not apply to Tibetans, Chinese, Greeks, etc.

BuddhaFollower said:

Exactly. You are "Avarna", which means beyond the Four Varnas. Which means outcaste.

Introduction to Hinduism by Flood, page 61 says:

"....'outcaste' beyond the system of the four classes (avarṇa)."

Also see:

<https://www.google.com/#q=Avarna+outcaste&safe=off&tbm=bks>

<https://www.google.com/#q=Avarna+untouchable&safe=off&tbm=bks>

Malcolm wrote:

Nope, it does not apply.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 7:43 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

Malcolm wrote:

Also, Tibetans are outside the varna system.

BuddhaFollower said:

Right, they are outcastes. Thats what I said.

Malcolm wrote:

No, they are completely outside of it. Varna does not apply to Tibetans, Chinese, Greeks, etc.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 7:41 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is essential to combine wisdom and compassion on the spiritual path to enlightenment, and that is why conventional truth is crucial in Madhyamika philosophy. Let me quote from the book "Relative Truth, Ultimate Truth" by Geshe Tashi Tsering:

"Understanding conventional truth enables the practitioner to develop the method side—compassion, concentration, and ethics—whereas understanding the ultimate truth leads to the wisdom side—emptiness. These realizations will, in turn, result in the two Buddha bodies, the truth body and the form body.

People who want to be free from suffering need to cultivate an understanding of reality, the wisdom of ultimate truth, while developing the method side of the practice, which entails a thorough understanding of conventional truth. There is no other way."

Malcolm wrote:

There are virtually no Madhayamaka texts which illustrate the bodhisattva path. This is because Madhyamaka and Yogacara present the same path; while having differences over the nature of consciousness and reality. The texts by Madhyamaka authors that treat the path (the Abhisamayālaṅkara literature) are taxonomic, and do not present a path different than that of the Yogacara masters since the Abhisamayālaṅkara was written by a Yogacara master, Maitreyanatha.

The collection of reasoning and the praises of Nāgārjuna are entirely critical. One might imagine Āryadeva's 400 to be a path text. In reality, it engages in what you would like to call "conventional analysis" for the first four chapters and ultimate analysis for the final four chapters. But in general, it does not present a path. It is wholly concerned with correcting misconceptions.

It is really only Śāntideva that presents a Madhyamaka path text, and to a lesser extent, Nāgārjuna's Ratnavali.

But for the most part, Nāgārjuna and other Madhyamakas are concerned only with refuting the mistaken views of others without putting forward some unique view called "Madhyamaka." They are instead attempting to critically restore the Buddha's middle way.

Kenneth Chan said:

Nagarjuna also transmitted a system of Guhyasamaja, which definitely concerns the bodhisattva path.

Malcolm wrote:

That Nāgārjuna and the Nāgārjuna of the MMK are not the same person.

Kenneth Chan said:

Chandrakirti, Shantideva and Lama Tsongkhapa were all also clearly concerned with the bodhisattva path. So it is incorrect to say that Madhyamaka masters are only concerned with refuting wrong views. That is definitely not the case.

Malcolm wrote:

The activities of any given master span many activities. However, it is perfectly correct to maintain that the aim of Madhyamaka treatises are primarily to offer a critique of śrāvaka errors, and later on, errors in Yogacara exegesis.

Kenneth Chan said:

What I am struggling to understand here, Malcolm, is this: What exactly is your motivation here in persistently arguing that Madhyamakas are "concerned only with refuting the mistaken views of others"?

Malcolm wrote:

Because that is what Nāgārjuna states in the Vigrahavyavartani:

If I had a thesis, I would be at fault;

since I alone have no thesis, I alone am without fault.

Kenneth Chan said:

This is not a criticism; I am asking for clarification from you. It appears to me that you are against any suggestion that Madhyamika philosophy has anything directly to do with the spiritual path that necessarily requires bodhicitta, since you repeatedly argue that Madhyamika philosophy is not concerned with the conventional truth. Am I right? If so,

why are you so insistent on this?

Malcolm wrote:

If you want to look at Nāgārjuna's writing on the Mahāyāna path, they really are only to be found in three texts which we can be certain were written by Nāgārjuna I: the Mahāyānavimsika, the Ratnavali and the Suḥr̥llekha. Of these three, the first barely mentions the Mahāyāna path at all, but focuses mainly on a nonpolemical exposition of the view of Prajñāpāramita. Ratnavali has an extensive presentation of Mahāyāna view and practice, and the Suḥr̥llekha mainly focuses on such things as the need to practice the ten virtues, the results of negative actions and so on.

Otherwise, it is quite difficult to ascertain which of over 300 texts in the bstan 'gyur were authored by Nāgārjuna I since they are never mentioned anywhere by later Madhyamaka authors or cited by them. Then of course there are Chinese translations, but they are beyond the scope of our discussion.

However the Madhyamaka texts we do have that everyone accepts are authored by Nāgārjuna leave no details on how to practice Mahāyāna, I therefore contend that Madhyamaka is strictly a critical method to eliminate wrong views.

Kenneth Chan said:

And if this is your stance, what do you consider as the appropriate spiritual path to enlightenment?

Malcolm wrote:

Without entering into refuge on the Buddha's path, one is not following a correct path. Without developing the aspiration for supreme awakening, one is following a lower path. Without understanding that all phenomena are natureless, free from the four extremes, nonarising and inexpressible, one will be subject to conceptual proliferation and be long delayed in attaining buddhahood— as Mañjuśrī said Sachen, "If grasping arises, one does not have the view."

Both Yogacara and Madhyamaka offer perspectives on the Mahāyāna path, but the latter is strictly critical.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 3:00 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Nāgārjuna wrote the MMK to pacify proliferation,

Coemgenu said:

I had inherited a narrative about different motivations about why Nāgārjuna wrote his treatise, something about a svabhāva heresy among the Sarvāstivāda Abhidharmikāḥ

and śūnyatā being a refutation of said svabhāva heresy?

Malcolm wrote:

Actually, Sarvāstivādins accept emptiness, but their emptiness only goes so far. Then they engaged in lots of proliferation, making up this and that dharma to account for this and that.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 2:50 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Nāgārjuna wrote the MMK to pacify proliferation, not to set up a system called "The Middle Way." However, later scholars have taken it upon themselves to turn Madhyamaka into a position concerning the ultimate, rather than a systematic presentation that rejects all positions concerning the ultimate.

Minobu said:

Are you sure this is not your interpretation of things , based on your preference to Dzogchen .

because there is a lineage to this teaching and as taught to me...it included compassion as the reason for it's inception.

yes it uses certain techniques to allow for one to see the true nature of how existence and non existence exist as one.

And again it is not a metaphysics lecture, nor is it metaphysical except in the eyes of someone using that lens, which skews it.

it facilitates compassion in the view which brings a strong sense of duty to perform for all sentient beings.

it is a philosophy and not a theory ...yes /no?

Malcolm wrote:

Madhyamaka is neither a philosophy nor a theory. It is a critical method within Mahāyāna for eliminating wrong views. Some later scholars however have decided to turn Madhyamaka into both a philosophy and a theory, and this is an error.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 2:48 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Guide to the Middle Way by Chandrakirti.

Malcolm wrote:

This does not illustrate the path, it describes the qualities of the ten stages with no reference whatsoever to the paths of accumulation and application and focuses on the sixth bhumi, where he takes issue with various opponents over what he perceives to be their misunderstandings of the middle way, principally, Yogacarins.

Paths describe realization. Stages describe qualities.

Tsongkhapa said:

Sure it does - it explains the perfections of giving, moral discipline, patience, effort, mental stabilisation and wisdom - that IS the path.

Malcolm wrote:

No, the paths are the path of application, preparation, seeing, cultivation, and no more training. The Madhyamakāvatāra does not explain these things in any detail, it merely mentions in passing the perfections and their results. It is not a manual for practicing them, like the Bodhicaryāvatāra, for example. For example, in his autocommentary, Candrakīrti devotes very little time to an exposition of anything other than the sixth bhumi. He devotes 12 folios to the first five bhumis, 40 folios on the sixth bhumi, and another 12 folios on the bhumis 7-10. In other words, he devotes two thirds of his entire text to one bhumi.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 2:28 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Madhyamaka has serious limitations.

Minobu said:

this of course will nag me forever, seeing Lord Buddha Nagarjuna is the founding father of this teaching.

but i did see this in your tone and i see now that you are an honest person.

Malcolm wrote:

Nāgārjuna wrote the MMK to pacify proliferation, not to set up a system called "The Middle Way." However, later scholars have taken it upon themselves to turn Madhyamaka into a position concerning the ultimate, rather than a systematic presentation that rejects all positions concerning the ultimate.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 2:19 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics
Content:

Malcolm wrote:

There are virtually no Madhayamaka texts which illustrate the bodhisattva path.

Tsongkhapafan said:

Guide to the Middle Way by Chandrakirti.

Malcolm wrote:

This does not illustrate the path, it describes the qualities of the ten stages with no reference whatsoever to the paths of accumulation and application and focuses on the sixth bhumi, where he takes issue with various opponents over what he perceives to be their misunderstandings of the middle way, principally, Yogacarins.

Paths describe realization. Stages describe qualities.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 1:52 AM

Title: Re: Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Content:

BuddhaFollower said:

The Cakrasamvara Tantra says:

For a brahmin, one should sacrifice twenty times over seven days. For a kshatriya, one should sacrifice seven times, and for a vaishya, five times. For a shudra, sacrifice three times, and for an outcaste, once. ---translated by David Gray

Since Tibetans are outcastes, how does it effect Tibetan Buddhism?

Malcolm wrote:

This cannot be taken literally. Every single word of the Cakrasamvara is intentional language.

Also, Tibetans are outside the varna system.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 1:37 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

You know better than they do? Do you have firsthand experience of what it is like to go through a divorce in the west as they have?

Malcolm wrote:

Yup, was taken to the cleaners too. But I am a man, not a child. So you know what? I don't complain because I am old school, not like these modern whiny man-babies of today.

Gyurme Kundrol said:

What do you suppose are the forces, philosophies and social ideals that led to a culture of whiny man babies?

Malcolm wrote:

Reactionary politics in response to feminism, mainly. The 80's men's movement was really pathetic.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 1:35 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

There are virtually no Madhayamaka texts which illustrate the bodhisattva path.

Minobu said:

I cannot argue this point but it seems skewed somehow.
If not impossible taken at face value.

The philosophy is aimed not solely at destroying the "I" so to speak but to see what reality truly is.

There is a conventional "I" and the complete lack of an "I" is nihilistic. Even though the "I" is not inherent it does need to be dismissed entirely .

the most important point is that it is a "view" to be developed.

after reading yours and some others here discussing Emptiness, i feel you are all more or less bent towards nihilism, to some extent.

Malcolm wrote:

Nope. In order to be an advocate of annihilation, first one has to propose something which exists. We propose existents of no kind whatever. Therefore, we cannot be accused of annihilationism.

Minobu said:

One person said it is about taking things apart.

Malcolm wrote:

Madhyamaka is wholly critical, and not constructionist at all.

Minobu said:

As far as saying no Madhayamaka texts which illustrate the bodhisattva path

I did say that compassion is the goal . Like all buddhist teachings.

I don't know how you can take compassion out of the philosophy and justify it by using the words no Madhayamaka texts which illustrate the bodhisattva path

Malcolm wrote:

Compassion is the basis of the Mahāyāna path. Madhyamaka however is concerned primarily with correcting faults with respect to ultimate truth.

Minobu said:

I must say that nihilism seems to be the focal point in what you are and others here are dictating concerning the nature of the Philosophy.

Malcolm wrote:

I've already rejected this assertion.

Minobu said:

what did you say about Buddhas only see Buddhas and not sentient beings...something like that...it keeps coming back to me and now i see those words taken at face value,Malcolm, completely dismiss the fact the Buddha taught ignorant deluded sentient Beings...why teach at all if we are all Buddhas...

Malcolm wrote:

So we will recognize our own state and actualize it. However, buddhas too are mere appearances and are not real in anyway. As Haribhadra so wonderfully said, the entire path, from beginning to the attainment of Buddhahood is totally illusory.

Minobu said:

True A buddha sees the potential and the Tathagatagarbha , but saying they only see other Buddhas again is misleading and nihilistic.

Malcolm wrote:

Buddhas have no impure vision. Therefore, they do not see sentient beings, they only see buddhas. Likewise, buddhas do not see any impure realms, they see only buddhafiels.

Minobu said:

also why am i getting a tone that Madhyamika is somehow inferior to you .
i get a tone and wonder if this is true about your feelings towards it.

Malcolm wrote:

Madhyamaka has serious limitations.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 12:55 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

In that sense, as a training technique for ordinary beings, the residue of “mere existence”, which seems to be affirmed as a form of existence in distinction from inherent existence, is no more than a temporary synonym for “appearance” which is not affirmed, it's simply not negated.

Malcolm wrote:

People have no problem negating an illusory elephant. It is also mere appearance. The problem comes about when one uses the term "mere existence."

It is instructive to note that the term conventional truth appears nowhere in Nāgārjuna's writing. He does not according truth status to mundane conventions, he merely advises in the analysis on karma that they should not be violated (for obvious reasons), and that they should be employed in order to make it possible to understand ultimate truth. In fact, the term "convention" appears only four times in the whole of the MMK.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 12:16 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

In a dream you think it is all real. When you wake, you realize it was not real.

Karma Dondrup Tashi said:

If I am a worldly person, I can't say the dream was "not real", the same way I can't say the movie is "not real". Even when I wake up, if I say the dream is "not real" then I'm saying it didn't function at all. But even when I'm awake I remember that the dream functioned. I remember the events of the dream. It isn't "unreal". It's just "less real" than the objects of my waking life. If you say there's "no" water in water you wouldn't chase the oasis in the desert at all, and you'd die of thirst not knowing if it would function as an oasis or a mirage.

Malcolm wrote:

This has little to do with making a distinction between inherent existence and existence, that is my point.

Author: Malcolm

Date: Sunday, December 18th, 2016 at 12:03 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Your perception of water is delusion-based. Why? Because not all beings of the six realms have a consensus upon the liquid you are drinking. So for you, it is water; to a deva, asura, hell being and so on, your insisting it is water is deluded.

Tsongkhapa said:

You really need to do some investigation into valid cognition!

Liquid is empty of inherent existence which means how it appears depends on karma.

Malcolm wrote:

...which comes from affliction which is itself based in delusion.

Tsongkhapa said:

Liquid appears to me as water, that's not deluded because I'm a human being. If I saw water as pus and blood that would be a deluded perception for me but not for a hungry ghost. If I saw water as being inherently existent, that would also be a deluded perception.

Malcolm wrote:

It is deluded because it clearly is not perceived as water by all. There is no objective water which is a nondeceptive authoritative object which invariably produces an authoritative cognition. Nor are human cognitions authoritative, rendering all other cognitions nonauthoritative. In fact, authoritative objects and authoritative objects cannot be established.

Tsongkhapa said:

The fact that it appears differently to different beings doesn't prove that the perception of water is deluded, it proves that water is a mere appearance to mind depending upon karma and being dependent; it's empty, not deluded.

Malcolm wrote:

The fact that the appearance of water is one's karmic vision proves it is deluded. Karmic vision is deluded by definition.

As Virupa said, "For sentient beings in affliction there is impure vision."

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:45 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

conebeckham said:

You think worldly people are able to distinguish between existence and "inherent

existence?"

Karma Dondrup Tashi said:

Yes, otherwise they would all be unable to distinguish whether they were dreaming or awake. If you tell someone that when they are eating a cheese sandwich "it is like when you are watching a movie", they would understand what you mean.

Malcolm wrote:

Your example does not follow. In a dream you think it is all real. When you wake, you realize it was not real. But this does not mean that you thought appearances in a dream were inherently existent while you were in the dream, or that you now think this computer screen you are reading inherently exists.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:21 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

All conventional perceptions are deluded. Relative truth in toto is defined by Candrakīrti as the object of a false cognition. The reluctance on your part to accede to this represents a limitation of your understanding, not a limitation of Madhyamaka.

We all know that there is no water in a mirage and no elephant in an illusion. What we seem to not understand is that there is no water in water or an elephant in an elephant either. The point of Madhyamaka is to show that there is no water in water nor elephants in elephants. If you don't understand that, you don't understand Madhyamaka. It is very simple.

Tsongkhapa said:

In your hurry to deny that which is valid and exists, it seems you have no explanation as to why I can drink water but not a mirage. It's because one is a valid appearance to mind and the other is not, but such subtle distinctions don't exist in your philosophy.

Malcolm wrote:

Your perception of water is delusion-based. Why? Because not all beings of the six realms have a consensus upon the liquid you are drinking. So for you, it is water; to a deva, asura, hell being and so on, your insisting it is water is deluded.

Tsongkhapa said:

The lack of subtlety in your view means you are really missing something important.

Malcolm wrote:

Your insistence on a nonexistent subtly is similar to animals who chase mirages in the desert and die of thirst.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:18 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is essential to combine wisdom and compassion on the spiritual path to enlightenment, and that is why conventional truth is crucial in Madhyamika philosophy. Let me quote from the book "Relative Truth, Ultimate Truth" by Geshe Tashi Tsering:

"Understanding conventional truth enables the practitioner to develop the method side—compassion, concentration, and ethics—whereas understanding the ultimate truth leads to the wisdom side—emptiness. These realizations will, in turn, result in the two Buddha bodies, the truth body and the form body.

People who want to be free from suffering need to cultivate an understanding of reality, the wisdom of ultimate truth, while developing the method side of the practice, which entails a thorough understanding of conventional truth. There is no other way."

Malcolm wrote:

There are virtually no Madhayamaka texts which illustrate the bodhisattva path. This is because Madhyamaka and Yogacara present the same path; while having differences over the nature of consciousness and reality. The texts by Madhyamaka authors that treat the path (the Abhisamayālaṅkāra literature) are taxonomic, and do not present a path different than that of the Yogacara masters since the Abhisamayālaṅkāra was written by a Yogacara master, Maitreyanatha.

The collection of reasoning and the praises of Nāgārjuna are entirely critical. One might imagine Āryadeva's 400 to be a path text. In reality, it engages in what you would like to call "conventional analysis" for the first four chapters and ultimate analysis for the final four chapters. But in general, it does not present a path. It is wholly concerned with correcting misconceptions.

It is really only Śāntideva that presents a Madhyamaka path text, and to a lesser extent, Nāgārjuna's Ratnavali.

But for the most part, Nāgārjuna and other Madhyamakas are concerned only with refuting the mistaken views of others without putting forward some unique view called "Madhyamaka." They are instead attempting to critically restore the Buddha's middle way.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:04 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

Thank you for seeing the actual point i was making, and making it known.

Malcolm wrote:

The point is that Madhyamaka is only about emptiness. It is not about conventional reality. Conventional reality needs no defense from Madhyamakas and the idea that it does is a deviation.

Tsongkhapa said:

That's really incorrect. Madhyamaka is also about the relationship between conventional and ultimate truth, otherwise you're a bird with one big fat emptiness wing flying round and round in circles.

It's not about defending conventional truth, it's about understanding the subtle relationship between conventional and ultimate truth, seeing the harmony between them and how the middle way can unite the two truths without contradiction; it's not good enough to write off appearances to mind as simply manifestations of ignorance à la Gorampa. Not all conventional perceptions are deluded ones.

Malcolm wrote:

All conventional perceptions are deluded. Relative truth in toto is defined by Candrakīrti as the object of a false cognition. The reluctance on your part to accede to this represents a limitation of your understanding, not a limitation of Madhyamaka.

We all know that there is no water in a mirage and no elephant in an illusion. What we seem to not understand is that there is no water in water or an elephant in an elephant either. The point of Madhyamaka is to show that there is no water in water nor elephants in elephants. If you don't understand that, you don't understand Madhyamaka. It is very simple.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 9:49 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

You cannot experience the Madhyamika view without touching upon both conventional and ultimate reality, with one's awareness.

the ultimate reality being all things are empty of inherent existence .

Which for the uninitiated does not translate as nihilistic in nature as well.

the Madhyamika understands conventional reality, does not dismiss it

the whole point is to blow away both simultaneously and maintain a middle view by seeing the empty nature of all things.

to blow away the concept of inherency and the concept of nihilism . which brings you to a view that everything is empty .

even emptiness is empty , and that awareness is also empty .

to deny conventional reality and dismiss it, is fanatical , taking something to the extreme and missing the entire point of the philosophy.

Tsongkhapa said:

These are good points, thanks for making them. The whole idea that Madhyamaka is just about emptiness is incorrect, as emptiness cannot exist alone without conventional reality. Emptiness of inherent existence is always the emptiness OF something, a point that is missed by many people writing on this thread. Buddha himself said:

Form is empty; emptiness is form.

The validity of form is not denied.

Minobu said:

Thank you for seeing the actual point i was making, and making it known.

Malcolm wrote:

The point is that Madhyamaka is only about emptiness. It is not about conventional reality. Conventional reality needs no defense from Madhyamakas and the idea that it does is a deviation.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 12:45 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Coëmgenu said:

Anyone wanna tell me how many dharmas can fit on the end of a pin?

Malcolm wrote:

All of them.

conebeckham said:

What pin?

Malcolm wrote:

All of them.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 12:44 PM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

It is just as Nāgārjuna states in the Ratnavali:

If by refuting existence
there will be however be non-existence,
therefore, by refuting non-existence,
for what reason will there not be existence?
Thus, we again see the necessity of the step by step negation of the four extremes.

cloudburst said:

Malcolm, could you give a citation here so we can look at your translation from other sources please?

I assume:

"there will be however be non-existence" means

"there will however be non-existence" or ""there will be however non-existence,"
whichever one prefers for readability?

the truth is so many assertions and contradictions have been asserted and dropped in this conversation that it would be impossible for someone who was not already versed in these issues to make any sense of it.

Do you recommend that we should accept that Nagarjuna, the prototypical Madhyamika, accepts the law of the excluded middle?

Malcolm wrote:

Ah, typos. Gotta love em.

"there will however be non-existence"

You can find this in the Hopkins translation.

It seems that Nāgārjuna accepts the law of the excluded middle as well as the law of noncontradiction conventionally, except in the case of the four fold negation, or with respect to the <https://plato.stanford.edu/entries/contradiction/#LNCBudTet>.

M

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:32 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Coëmgenu said:

Anyone wanna tell me how many dharmas can fit on the end of a pin?

Malcolm wrote:

All of them.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 11:31 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Bakmoon said:

Is it not true though, that the idea of existence (in the functional sense, not the philosophical sense) is renowned among worldly people?

Malcolm wrote:

Worldly people are incapable of making a distinction between inherent existence and existence. One, not only because existence is included in inherent existence *sui generis*, but two, there is no need to make the distinction. The coarse object of negation is sufficient.

Tsongkhapafan said:

The problem is that your view is coarse and so you are unable to make a distinction between the mode of existence that normally appears to the minds of sentient beings (inherent existence), and mere appearance, mere imputation.

Malcolm wrote:

Inherent existence is not a mode of appearance that appears to any sentient being's mind. This is your basic mistake. Appearances are not imputations; instead imputations are based on appearances. Therefore, the coarse object of negation, existence, is sufficient.

For example, when we negate the existence of an illusion, we are negating the appearance itself. The elephant in an illusion is not an elephant. We are not negating some inherently existing elephant in the illusion, we are saying in that appearance of an elephant is not an elephant. All phenomena can be understood the same way.

Tsongkhapafan said:

Thus your object of negation 'existence' is too general and is also negating mere appearance. Negating something that does exist is a wrong view.

Malcolm wrote:

Since existence is included in inherent existence, and since you claim inherent existence never existed, for you also existence never existed. You must accept this consequence.

Tsongkhapafan said:

You are also unable to make a distinction between an object of a valid mind and an object of a non-valid mind

Malcolm wrote:

All relative truths are objects of false cognitions, so says Candrakīrti.

Tsongkhapafan said:

thus you tar all appearances with the same brush and miss another level of subtlety and profundity in relation to conventional truth.

Malcolm wrote:

But there is nothing profound in conventional truth, since it is just the object of a false cognition. Conventional truth is not profound, it can be useful however.

Tsongkhapafan said:

If you don't really understand conventional truth, you don't completely and accurately understand ultimate truth, thus the means to attain liberation is lacking.

Malcolm wrote:

All that one needs to understand is that conventional truth is based on a consensus of ordinary people who are suffer from deluded cognitions, thinking that things exist when they don't.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 8:58 AM

Title: Re: Inherent deja vu all over again

Content:

Bakmoon said:

Gelugpas negate inherent existence, not existence in general, so this establishes the nonexistence of inherent existence, not a total nonexistence.

But Gelugpas do not negate the nonexistence of inherent existence. They negate the inherent existence of the nonexistence of inherent existence.

Malcolm wrote:

There is really no difference between existence and inherent existence, as Nāgārjuna shows and as I have discussed many times. It is in fact a barren distinction: Where is there an existence not included in inherent existence or dependent existence..."

Bakmoon said:

The conventional existence which Gelugpas do not refute is not the same as 'existence' as understood by worldly people, so it isn't fair to lump it in under the category of existence. in a general sense like that.

Malcolm wrote:

Of course it is, who else do you think Gelugpas are talking to, āryas? The whole point of the Gelugpa view is that they claim to be addressing common people.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 8:28 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

conebeckham said:

An illusory appearance is eating an illusory sandwich. On this level of convention, which is predicated on ignorance, nonetheless appearances function, and my grilled cheese sandwiches are especially delicious. And filling.

All of this occurs on the level of the seeming, and there is no contradiction at all. Between you and I, my grilled cheese sandwiches are.....beyond description.

Bakmoon said:

Is it not true though, that the idea of existence (in the functional sense, not the philosophical sense) is renowned among worldly people?

Malcolm wrote:

Worldly people are incapable of making a distinction between inherent existence and existence. One, not only because existence is included in inherent existence sui generis, but two, there is no need to make the distinction. The coarse object of negation is sufficient.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 8:24 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

You're right, from one point of view we are just relying on words; but words are empty of inherent meaning so we need to receive the correct meaning from living realised Masters.

Malcolm wrote:

We do, so it is imperative to find one. Good luck!

Author: Malcolm

Date: Saturday, December 17th, 2016 at 8:23 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

You're the one with the words Malcolm. The negation of inherent existence is just that - a non-affirming negative. There is no affirmation therefore you're incorrect.

Malcolm wrote:

A nonaffirming negative (med 'gag) only applies to a proposition of one's opponent. An affirming negation (ma yin 'gag) is a negation that affirms one's own position.

Only Madhyamakas use exclusively use nonaffirming negatives since they have no position of their own to defend.

Now the negation of inherent existence will only be a nonaffirming negation if someone proposes something as being inherently existent and you directly negate it without proposing something in its place.

But you set forth the negation of inherent existence as a negation that affirms (ma yin 'gag) your own tenet system. Therefore, you are using the term incorrectly.

Tsongkhapafan said:
Negatives are not about debate...

Malcolm wrote:
Incorrect, they are explicitly about debate.

Tsongkhapafan said:
Inherent existence does not exist therefore it is always correct to negate it because grasping at it is a wrong awareness and the root of samsara.

Malcolm wrote:
And since existence is included in inherent existence, it is always correct to negate it as well.

Tsongkhapafan said:
What do we need to put in its place? Nothing. It's a mere negation that doesn't affirm any positive phenomenon.

Malcolm wrote:
In your case, you use the negation of inherent existence to affirm mere existence. Therefore, you have a position and your use of the negation of inherent existence is not a nonimplicative negation, but rather an implicative negation.

Tsongkhapafan said:
It's also no nihilistic because we are not putting something that exists out of existence - we are merely realising that what we always thought to exist does not. 'There is no inherent existence' tells you that there is no inherent existence and it doesn't affirm anything in its place.

Malcolm wrote:
Your use of negation is meant to affirm a position, mere existence, and therefore, you are not using a nonimplicative negation.

Tsongkhapafan said:

An affirming negative on the other hand is realising something by negating something else. For example, "my cousin lacks being female" tells you that my cousin is male.

Malcolm wrote:

Not necessarily, in this day and age.

Tsongkhapafan said:

Negating inherent existence is a non-affirming negative.

Malcolm wrote:

Not when it is used to affirm mere existence, which is strictly how you use it.

Tsongkhapafan said:

When I negate the inherent existence of form, I realise only a lack of inherent existence of form. When I negate the inherent existence of emptiness, I realise only a lack of inherent existence of emptiness.

Malcolm wrote:

When you negate the inherent existence of form or emptiness, you are affirming form and emptiness because your negation is implicative, not nonimplicative — and you cannot escape this consequence for as long as you affirm mere existence.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 7:25 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

The negation of existence establishes nonexistence..

Bakmoon said:

Gelugpas negate inherent existence, not existence in general, so this establishes the nonexistence of inherent existence, not a total nonexistence.

Malcolm wrote:

For example, if one negates inherent existence, one is establishing a nonexistence. If one in turn negates that nonexistence, for what reason is one not establishing its opposite? These are the kinds of flaws that flow from treating the absence of inherent existence alone as emptiness.

Bakmoon said:

But Gelugpas do not negate the nonexistence of inherent existence. They negate the inherent existence of the nonexistence of inherent existence.

Malcolm wrote:

There is really no difference between existence and inherent existence, as Nāgārjuna

shows and as I have discussed many times. It is in fact a barren distinction: Where is there an existence not included in inherent existence or dependent existence..."

Author: Malcolm

Date: Saturday, December 17th, 2016 at 7:22 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

You're the one with the words Malcolm. The negation of inherent existence is just that - a non-affirming negative. There is no affirmation therefore you're incorrect.

Malcolm wrote:

A nonaffirming negative (med 'gag) only applies to a proposition of one's opponent. An affirming negation (ma yin 'gag) is a negation that affirms one's own position.

Only Madhyamakas use exclusively use nonaffirming negatives since they have no position of their own to defend.

Now the negation of inherent existence will only be a nonaffirming negation if someone proposes something as being inherently existent and you directly negate it without proposing something in its place.

But you set forth the negation of inherent existence as a negation that affirms (ma yin 'gag) your own tenet system. Therefore, you are using the term incorrectly.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 7:01 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

It is a perfectly fair criticism. The negation of existence establishes nonexistence. The negation of nonexistence establishes existence. For example, if one negates inherent existence, one is establishing a nonexistence. If one in turn negates that nonexistence, for what reason is one not establishing its opposite? These are the kinds of flaws that flow from treating the absence of inherent existence alone as emptiness.

Tsongkhapafan said:

Bakmoon's comments are correct. Negation of inherent existence establishes the non-existence of inherent existence (it never has existed). It is not non-existence that is being negated, it's the inherent existence of lack of inherent existence that is being negated. We are not negating emptiness, merely its falsely appearing as inherently existent. Thus one is realising the non-true existence of emptiness such that emptiness

itself is not grasped as something.

Malcolm wrote:

Keep going, pretty soon you will wrap yourself up just as nicely as any silkworm in a cocoon.

- 1) Negating an existence establishes a nonexistence.
- 2) Negating a nonexistence establishes an existence.
- 3) Negating inherent existence establishes a nonexistence.
- 4) The latter is what you call emptiness, the nonexistence of inherent existence.
- 5) Thus, the negation of the inherent existence of the nonexistence of inherent existence (emptiness) can only be an affirmation of the existence of inherent existence because of the rule concerning such double negations.

Thus, you tie yourself in knots with this entirely clumsy, illogical and unnecessary language.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 6:38 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

yadā na bhāvo nābhāvo...

ཀྱང་ཆེ་དངོས་དང་དངོས་མེད་དག

When neither an entity (dngos po, bhāva) nor a nonentity (dngos po, abhāva)...

Not one of the words in the following phrase exist in the Tibetan translation, not to the mention the Sanskrit original.

Eventually, when the true existence of things and the true existence of emptiness....

None of Śāntideva's Indian commentators understand this to mean the "true existence of..." and translated non-entity as emptiness is quite strange and wrong.

The primary commentator, Prajñākaravarman, states:

As such, this means that when neither an entity nor a nonentity remain before the mind of the yogi, because at that time an apprehensible aspect does not appear, all concepts are pacified through the absence of perception.

It is in sum, an incorrect translation.

Tsongkhapafan said:

It's a translation of the meaning, not just the words.

Malcolm wrote:

It is not a translation of the meaning. The meaning of bhāva is not "true existence."

Never has been, never will be.

Tsongkhapafan said:

I know you are a literalist, Malcolm, who believes that the mere words of a text convey the correct meaning, but this is simply not the case.

Malcolm wrote:

This is an extremely facile argument. Not even worth the electricity it uses on the internet.

Tsongkhapafan said:

I have given a clear explanation of the real meaning of this verse. Can you explain how Prajñākaravarman's commentary differs from the explanation I gave? I don't believe there is any difference except that it is incorrect to say there is an absence of perception per se because there is no mind without an object.

Malcolm wrote:

And yet, that is indeed what the text says. When there is neither an entity nor its absence present before the mind, there is nothing else to perceive, and mind is pacified.

Tsongkhapafan said:

Thus, even the commentary requires clarification as to the correct meaning which is that all concepts of inherent existence are pacified through the absence of perceiving inherent existence.

Malcolm wrote:

The commentary says nothing about concepts of inherent existence, in fact, none of them do.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 6:20 AM

Title: Re: Inherent déjà vu all over again

Content:

Malcolm wrote:

Now you are just tying yourself in knots. So first you have the negation of inherent existence, which you call emptiness; but then, you have to negate the inherent existence of your negation, and we all know double negations affirm their opposite, thus in negating the absence of inherent existence which alone you claim to be emptiness, you are affirming inherent existence. It is just as Nāgārjuna states in the Ratnavali:
If by refuting existence
there will be however be non-existence,
therefore, by refuting non-existence,
for what reason will there not be existence?

Thus, we again see the necessity of the step by step negation of the four extremes.

Bakmoon said:

That's not a fair critique of the Gelug position because Gelugpas do not negate the emptiness perceived in meditation, but rather they negate the inherent existence of that very emptiness. Just like Gelugpas do not negate pots, but only negate the inherent existence of pots, so to they do not negate emptiness, only the inherent existence of that emptiness.

Malcolm wrote:

It is a perfectly fair criticism. The negation of existence establishes nonexistence. The negation of nonexistence establishes existence. For example, if one negates inherent existence, one is establishing a nonexistence. If one in turn negates that nonexistence, for what reason is one not establishing its opposite? These are the kinds of flaws that flow from treating the absence of inherent existence alone as emptiness.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 5:49 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Minobu said:

the Madhyamika understands conventional reality, does not dismiss it

Malcolm wrote:

Madhyamakas are only concerned with conventional truth to the extent that it allows one to formulate the conventional ultimate, understand it, and realize nirvana. Beyond that, Madhyamakas have no other conventional horses in relative races.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 5:45 AM

Title: Re: Inherent deja vu all over again

Content:

Jeff H said:

It is attributed to Kelsang Gyatso. I still have the Tharpa recording of his Guide to the Bodhisattva's Way of Life from my previous association with NKT. This is chapter 9:34 in the book and on the recording it is found on disk 4, track 2, at 4:28.

I'd be very interested to hear from Malcolm or one of the other translators here, just how the translation is mistaken.

DGA said:

It's really weird. What's "the true existence of emptiness," for starters?

Tsongkhapafan said:

It's not weird - it's the appearance of emptiness being inherently existent; in other words, how emptiness appears on the paths of accumulation and preparation. The verse is saying that when, in meditation, there is no appearance of inherent existence and not

even the appearance of inherent existence of emptiness, the mind will abide in a direct realisation of emptiness in which all dualistic conceptions have been pacified. This is the path of seeing onwards.

Malcolm wrote:

Now you are just tying yourself in knots. So first you have the negation of inherent existence, which you call emptiness; but then, you have to negate the inherent existence of your negation, and we all know double negations affirm their opposite, thus in negating the absence of inherent existence which alone you claim to be emptiness, you are affirming inherent existence. It is just as Nāgārjuna states in the Ratnavali:

If by refuting existence

there will be however be non-existence,

therefore, by refuting non-existence,

for what reason will there not be existence?

Thus, we again see the necessity of the step by step negation of the four extremes.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 5:33 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

That's not what Shantideva is saying at all. This is an alternative translation of the verse you quoted:

DGA said:

Would you please give a source for this translation? that is, can you say who the translator of this verse is?

Jeff H said:

It is attributed to Kelsang Gyatso. I still have the Tharpa recording of his Guide to the Bodhisattva's Way of Life from my previous association with NKT. This is chapter 9:34 in the book and on the recording it is found on disk 4, track 2, at 4:28.

I'd be very interested to hear from Malcolm or one of the other translators here, just how the translation is mistaken.

Malcolm wrote:

The text merely says:

yadā na bhāvo nābhāvo...

ཡང་ཆོ་དངོས་དང་དངོས་མེད་དག

When neither an entity (dngos po, bhāva) nor a nonentity (dngos po, abhāva)...

Not one of the words in the following phrase exist in the Tibetan translation, not to the mention the Sanskrit original.

Eventually, when the true existence of things and the true existence of emptiness....

None of Śāntideva's Indian commentators understand this to mean the "true existence of..." and translated non-entity as emptiness is quite strange and wrong.

The primary commentator, Prajñākaravarman, states:

As such, this means that when neither an entity nor a nonentity remain before the mind of the yogi, because at that time an apprehensible aspect does not appear, all concepts are pacified through the absence of perception.

It is in sum, an incorrect translation.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 3:32 AM

Title: Re: Inherent déjà vu all over again

Content:

Tsongkhapa said:

This is an alternative translation of the verse you quoted:

Malcolm wrote:

Your alternate translation is simply wrong.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 3:03 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

When you negate existence, it is not so much a negation as a not finding. When analyzed, things are not found to exist, not exist, both and neither, both in the relative and the ultimate. We don't negate existence, but when sought, it is not found.

Kenneth Chan said:

This means that you essentially agree that we do not "negate existence in its entirety."

You are just putting the same meaning in different words, and placing the emphasis on this idea that "it is not so much a negation as a not finding." Nonetheless it means that we do not negate existence in its entirety. You are just using a different interpretation of the word "negate."

Malcolm wrote:

When something is not proven and is completely unfindable when sought, we can conclude it is nonexistent. Thus, when an existent thing is not proven and cannot be found when sought, we can conclude it is nonexistent. For example, when a mirage appears we search for the water in that place where the mirage appears, we can conclude that mirage is an appearance of water that does not exist. Of course the mirage arises because of causes and conditions, but if we assume that the mirage exists, this represents a limitation of our analysis. It is not a conventional analysis, it is a defective ultimate analysis.

Kenneth Chan said:

The next part of your comment is also another case of a difference in the interpretation of words. In this case, we are talking about the word “analysis.” It is important to make the distinction between analysis concerning the ultimate truth (ultimate analysis) and analysis concerning only conventional matters (conventional analysis). Here, Malcolm, you are mixing up these two forms of analysis in your use of words. Let us look closely at your comment line by line.

Malcolm wrote:

When we use analysis in Buddhadharma, we are not engaged in conventional analysis; we are always engaged in ultimate analysis. Why? Because all analysis is a search for the real. An analysis which is incomplete is a faulty analysis.

However, what Nāgārjuna shows is that some kinds of analysis are defective. For example, Vasubandhu states that truths are cognitions: a relative truth is an appearance that has not been analyzed, such as water; ultimate truths are analytical cognitions of those appearances, for example, ascertaining that water is limpid, cool, and wet. Thus, for Sautrantikas following the scriptures, these svalakṣaṇas, intrinsic characteristics are ultimate (paramārtha satyas) because they represent the final limit of analysis. However, from a Madhyamaka point of view, these are not conventional analysis, these are defective ultimate analysis. See for example Nāgārjuna's analysis of the five dhātus.

Kenneth Chan said:

According to you however, appearances can bear analysis.

Now we are having a problem with your use of the word “analysis.” You are failing to make a distinction between ultimate analysis and conventional analysis. Appearances can bear conventional analysis even though appearances cannot bear ultimate analysis.

Malcolm wrote:

Madhyamakas never engage in conventional analysis. What would be the point? The point of Madhyamaka is not to reinforce conventional appearances which are by definition objects of false cognitions. The point of Madhyamaka is solely to point out the defective ultimate analysis of others.

Kenneth Chan said:

For example, a snake is an appearance to nonanalytical mind;

This is referring to a mind that does not use both conventional and ultimate analysis, and not just ultimate analysis.

Malcolm wrote:

This is referring to a nonanalytical mind.

Kenneth Chan said:

the rope is an appearance to a mind that has embarked upon analysis,
This refers to conventional analysis.

Malcolm wrote:

No, this refers to a mind that has not completed an ultimate analysis. For example, analyzing water into its intrinsic characteristics, or the perception of the shards left over when a vase is smashed with hammer, in Vasubandhu analysis of the two truths.

Kenneth Chan said:

but if we stop analyzing there, the rope remains a false appearance, because it is composed of parts, etc. When subjected to an ultimate analysis, no rope is found when sought.

Now, suddenly, you revert back to ultimate analysis only.

Malcolm wrote:

No, here the ultimate analysis is continued to its final conclusion.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 2:33 AM

Title: Re: Inherent deja vu all over again

Content:

Lukeinaz said:

I am a bit confused about this conceptual image. The way I understand it is that we use analysis to come to a conclusion which produces a feeling. So when I am shocked at not finding my car exactly where I parked it I rest in this feeling. Where does the conceptual image fit in here?

Tsongkhapafan said:

It is a conceptual image. The empty space that your car occupied has no meaning from it's own side; your eye consciousness just sees a vacuity. You conceptually impute 'no car' on this space so now you have a generic image of no car, not just an empty space.

This emptiness has meaning - the object of negation is car, and what is realised conceptually is 'no car'. Your mind is resting in the generic image of an absence of car.

Malcolm wrote:

This an implicative negation, not a nonimplicative negation. Madhyamaka negation is nonimplicative, meaning, when the object is negated, there is nothing else to which to refer.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 2:25 AM

Title: Re: Inherent deja vu all over again

Content:

Lukeinaz said:

I am a bit confused about this conceptual image. The way I understand it is that we use analysis to come to a conclusion which produces a feeling. So when I am shocked at not finding my car exactly where I parked it I rest in this feeling. Where does the conceptual image fit in here?

Malcolm wrote:

The problem here is the notion of "the generic image of emptiness." Emptiness cannot have a generic image since emptiness is not a thing, like a vase and its blueness. Meditating on the concept, "this is empty" is also unworkable. Of course, when we are learning about emptiness, of course we have to come to confidence in emptiness rationally, through reasonings. But when it comes to applying confidence in meditation, it is the position of the Sakya and Nyingma schools that focusing on a concept of emptiness is not a correct vipaśyāna, and in fact can lead to rebirth in the formless realms.

Correct vipaśyāna meditation on emptiness is resting the mind in an objectless equipoise discovered through exhausting all possible conceptual proliferation concerning entities in terms of all modes of their existence, as Śāntideva notes. It is not resting the mind on the concept that results from conceptual analysis, rather, the mind that deconstructs even the notion., "this is ultimate" and rests in that state, free of proliferation.

Author: Malcolm

Date: Saturday, December 17th, 2016 at 2:17 AM

Title: Re: Rebirth and karma

Content:

Queequeg said:

The crux of the problem for people resistant to rebirth seems to be this notion of mind generating form. This is completely at odds with the assumption that mind is a function of material.

rachmiel said:

I have no problem with the notion of mind generating form. Or of other notions, speculations, theories as to the nature of reality. So many wonderful stories! (Some perhaps "truer" than others.)

My issue is with certainties: My/this view is *the* view. And that issue holds, no matter who or what that source of certainty is. That's why I'm an eclectic. I look at religions/philosophies as blind men holding forth on the nature of the elephant. Each

gets an aspect of the whole, but no one gets it 100%. So I pick and choose ... and that becomes my blind man's scope of understanding.

Malcolm wrote:

This assumes you are sure this is an elephant. It might be a tiger.

Author: Malcolm

Date: Friday, December 16th, 2016 at 11:53 PM

Title: Re: Rebirth and karma

Content:

Malcolm wrote:

Not when one understands that it is the mind that generates the body, rather than the other way around. For example, the mind of a buddha can generate a billion bodies at the same time.

Queequeg said:

The crux of the problem for people resistant to rebirth seems to be this notion of mind generating form. This is completely at odds with the assumption that mind is a function of material.

BTW, just a billion?

Malcolm wrote:

It is the standard number, but it is not a limitation.

Author: Malcolm

Date: Friday, December 16th, 2016 at 11:44 PM

Title: Re: Rebirth and karma

Content:

Bakmoon said:

For example, consider yourself right now in comparison to when you were a young child. Physically the body replaces its material after every so many years, and mental phenomena only arise for very short spans of time, so there isn't any underlying 'packet' that makes the child-you and the current-you the same person. And yet at the same time, there is continuity between the two, so we can designate it as the same person.

The only difference between this little thought experiment and how rebirth works is that in rebirth, you get a different physical body. But because the body clearly isn't a self or person, that doesn't really change anything. The continuum of mental states between one rebirth and the next is there, and that's what makes it possible to designate them as the same person, just as the continuum of you and you as a child allows you to be considered the same person.

rachmiel said:

It's a vivid analogy ... but does it hold? The body-brain is the material medium in which

the energy of self arises. Isn't it a leap of faith (in Buddha, the teachings, your own intuition) to believe that this energy continues when the material is no more?

Malcolm wrote:

Not when one understands that it is the mind that generates the body, rather than the other way around. For example, the mind of a buddha can generate a billion bodies at the same time.

Author: Malcolm

Date: Friday, December 16th, 2016 at 10:31 PM

Title: Re: Dr. Nida Chenagtsang

Content:

Grigoris said:

Understand or realise (or both)?

Malcolm wrote:

Understand.

Grigoris said:

So if I read a couple of books, listen to a couple of lectures, get the terminology down and grasp the concept I will 100% never return to Samsara again?

Malcolm wrote:

That is one kind of understanding. I was referring to another — the kind of understanding you only obtain from the intimate instructions of a teacher. It can't be gained from any book. But if you grasp that ideas behind the intimate instruction and gain that kind of understanding, applying it in your direct perception, then yes, according to Dzogchen tantras, etc., you will never return to samsara, one hundred percent. You just need a teacher who themselves have this understanding, and hopefully, realization. They can explain this to you, but no one else can. Then of course, all the books of Dzogchen will become immediately understandable (at least in Tibetan).

florin said:

In dzogchen, Namkhai Norbu remarks, understanding is more important than meditation.

Malcolm wrote:

Yes, he does. All of the time.

Author: Malcolm

Date: Thursday, December 15th, 2016 at 2:49 AM

Title: Re: Inherent deja vu all over again

Content:

conebeckham said:

Just to add to this, the stilling of all false concepts is also represented as the "exhaustion of concepts." That's the state. Malcolm's covered everything else I would have said.

Except-

Your Generic Image is an object of conceptual mind. It cannot be the cause of realization.

Tsongkhapa said:

There is no realisation without conceptual minds. If you want to abandon all conceptions this is Hashang's view and leads nowhere, except to becoming a stone.

The path to a non-conceptual realisation of emptiness is the path of conceptuality; there's no other path other than to abandon conceptual minds and this is not a spiritual path.

Malcolm wrote:

One cannot abandon concepts through conceptuality. It simply isn't possible. One can exhaust conceptuality through examining all possible modes of the existence of a given thing, but the Buddha says nowhere that one should meditate on a conceptual view of emptiness.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:24 PM

Title: Re: Tertön

Content:

DGA said:

Right. Which is to say that while someone (anyone) who applies the correct effort after having received the right teachings can become realized and may share "pure vision" teachings with the world, BUT only those with the correct past life connection to Guru Rinpoche can reveal terma now.

This takes us back to a discussion we were having in which the distinction between mind terma and pure vision was disregarded, which was unfortunate. Here:

<https://www.dharmawheel.net/viewtopic.php?t=23725#p356254>

Grigoris said:

The distinction was not disregarded, nobody bothered to define the distinction. There were statements made, but no explanations.

On the basis of the explanations, I am more than willing to accept that there would be a distinction made between the two categories.

DGA said:

OK, now I understand your position better.

Malcolm wrote:

This problem also plagues Dzogchen Community. ChNN has said over and over again he is not a tertön. People keep insisting however that the Longsal teachings are termas. But they are not. They are dream teachings. ChNN never had a treasure index and so on. And it is not like he receives these teachings while he is awake (I suppose he could, but it never appears that way in the texts of his teachings. They are always received in dreams). Of course, if one accepts he is the tulku of Adzom Drugpa, one could argue that this manner of receiving teachings is easier for doubtful westerners to swallow than the trope of pulling caches out of caves guarded by nāgās.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:22 PM

Title: Re: Inherent déjà vu all over again

Content:

Tsongkhapa said:

Nagarjuna's view is the harmonious union of the conventional and the ultimate.

Malcolm wrote:

No, it isn't. He proclaims in the Sixty Verses of Reasoning:
When the victors have proclaimed that nirvana alone is true,
at that time, what kind of scholar does not think the rest is false?

Tsongkhapa said:

It's only false for non-Buddhas and Nagarjuna's words are only from the perspective of Sutra.

Malcolm wrote:

So, now, you, a Gelugpa, are claiming that the view of sūtra and tantra are not the same?

And your response makes no sense. Nāgārjuna is very clear here that there is only one truth, nirvana. Everything else is false.

Tsongkhapa said:

If you look only from the perspective of emptiness you have no way to reconcile conventional and ultimate truths and your view is contrary to the valid perceptions of worldly people who Buddha would never disagree with.

Malcolm wrote:

There is no need to reconcile them. Relative truth is an appearance to a nonanalytical mind. Ultimate truth is found upon analysis of those appearances. Why? Because as Candrakīrti points out, all things bear two natures, one relative (pre-analytical) and one ultimate (post-analytical). This is why, until Buddhahood, there is an equipoise (ultimate truth) and post-equipoise (relative truth) phase of insight meditation. In Buddhahood,

the mind is completely integrated with ultimate truth, and there is no division into equipoise and post-equipoise. The buddhas have no false cognitions at all.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:10 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

But that all things are empty of inherent existence because they are dependently arisen is Tsongkhapa's presentation of Madhyamaka so we have no disagreement.

Malcolm wrote:

That has never been under question. Other things about Tsongkhapa's presentation, such as asserting that only inherent existence is to be negated, are much more problematical.

Tsongkhapafan said:

Certainly not. By negating inherent existence only, this allows harmony with conventional truth because existence per se is not being negated - that's nihilistic. That's saying that the objects perceived by worldly people are not valid and do not exist because they are ONLY hallucinations of ignorance. Yet they perform reliably, which is quite different to the water of a mirage which is definitely wholly a hallucination.

You have no way to explain this reliability if you negate existence in its entirety - you are throwing the baby out with the bathwater by negating that mere appearances exist and function in accordance with karma. For you there is no difference between a horse and a unicorn so your conceptions about conventional truths are inadequate. It seems you are denying relative truths.

Malcolm wrote:

When you negate existence, it is not so much a negation as a not finding. When analyzed, things are not found to exist, not exist, both and neither, both in the relative and the ultimate. We don't negate existence, but when sought, it is not found. In other words, there is an appearance, when it is examined, its existence cannot be found in its parts, in one part, or separate from its parts, etc. In other words, we accept appearances as they are prior to analysis, since a relative truth is an appearance to a nonanalytical mind. When appearances are analyzed however, they cannot withstand analysis. According to you however, appearances can bear analysis. For example, a snake is an appearance to nonanalytical mind; the rope is an appearance to a mind that has embarked upon analysis, but if we stop analyzing there, the rope remains a false appearance, because it is composed of parts, etc. When subjected to an ultimate analysis, no rope is found when sought.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 9:27 PM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

Nagarjuna's view is the harmonious union of the conventional and the ultimate.

Malcolm wrote:

No, it isn't. He proclaims in the Sixty Verses of Reasoning:

When the victors have proclaimed that nirvana alone is true,
at that time, what kind of scholar does not think the rest is false?

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 9:17 PM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Hi All, just a reminder for those interested, I will be live streaming a talk on the book
from <https://facebook.com/zangthal/>.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 8:45 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

But that all things are empty of inherent existence because they are dependently arisen
is Tsongkhapa's presentation of Madhyamaka so we have no disagreement.

Malcolm wrote:

That has never been under question. Other things about Tsongkhapa's presentation,
such as asserting that only inherent existence is to be negated, are much more
problematical.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 8:43 PM

Title: Re: Inherent deja vu all over again

Content:

cloudburst said:

this is where I think you haven't grasped Je Tsongkhapa's interpretative genius. I am
happy to go around the merry go round for another dance if people find it helpful, I'm just

not sure that that is what this thread is about.

Malcolm wrote:

I understand Tsongkhapa's point. The point is that such a short cut is fine for bodhisattvas on the stages who have realized emptiness, but not for commoners, who have not. They still need to plod, step by step through the four fold negation until they get it right. Commoner who think negating inherent existence is sufficient wind up with a nihilistic view of the ultimate, thinking that the generic image of a negation is emptiness.

Tsongkhapafan said:

What does the generic image of the four fold negation look like? Surely it's just an intellectual negation?

Negating inherent existence is not nihilistic because inherent existence has never existed. Realising that you are clinging to something that has never existed and letting go is not nihilistic, it's liberating. When you realise there is no inherently existent I and there never has been, all fears and suffering disappear because these hallucinations were based on the experience of a false self.

Malcolm wrote:

Asserting that the ultimate is a mere negation is nihilistic.

The fourfold negation has no generic image, that is the point. The fourfold negation stills all false concepts possible about the relative and the ultimate leaving the mind in a state of freedom from proliferation. Śāntideva says in Chapter 9:

When neither entities nor nonentities are present before the mind,
since at that time there is no other aspect, it is without an object, totally peaceful.

M

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 8:33 PM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

Over time, you come to feel that the things you normally see (inherently existent things) do not exist at all and all phenomena are like dreams, mere appearances to mind.

Malcolm wrote:

One does not need to meditate on the absence of inherent existence existence to come to this "feeling:"

Row, row, row your boat, gently down the stream. Merrily, merrily, merrily, merrily, life is but a dream.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:58 AM

Title: Re: Tertön

Content:

tingdzin said:

The last thing Tibetan Dharma in the West needs is for a bunch of people to start hanging out tertön shingles, although I've seen a couple of instances already. We have enough bogus tulkus, emanations, and dakinis without providing a further ego-enhancing role to aim at.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:55 AM

Title: Re: Demonetisation

Content:

Malcolm wrote:

Thus the full fledged and cynical attack against climate science.

Coëmgenu said:

It's not a cynical attack "against" it. These people doubtless know the reality of climate change...

Malcolm wrote:

That is why the attack is cynical

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:37 AM

Title: Re: Inherent déjà vu all over again

Content:

cloudburst said:

this is where I think you haven't grasped Je Tsongkhapa's interpretative genius. I am happy to go around the merry go round for another dance if people find it helpful, I'm just not sure that that is what this thread is about.

Malcolm wrote:

I understand Tsongkhapa's point. The point is that such a short cut is fine for bodhisattvas on the stages who have realized emptiness, but not for commoners, who have not. They still need to plod, step by step through the four fold negation until they get it right. Commoners who think negating inherent existence is sufficient wind up with a nihilistic view of the ultimate, thinking that the generic image of a negation is emptiness.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:35 AM

Title: Re: Inherent déjà vu all over again

Content:

Tsongkhapafan said:

What does that mean? What is the meditation that leads to an experience of the freedom from extremes? If you say "things don't exist but they don't not exist" what does that even 'look like'?

It's not a practical object of meditation so this creation is purely intellectual and cannot lead to liberation.

Malcolm wrote:

How is meditating on a nonexistence practical?

Tsongkhapafan said:

It's really simple - you take away that which is not true and end up with the truth. By realising that there is no snake on the basis of that rope, your mind mistakenly believing that it exists ceases and you see the truth.

Malcolm wrote:

So you are not in fact meditating on the absence of inherent existence? Or are you?

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:32 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

My purpose is to show that the findings of quantum mechanics provide strong scientific evidence that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently arisen is, in fact, correct. And I have done so. Whether you agree or disagree with this interpretation of Madhyamika philosophy does not change this fact.

One, this is not Tsongkhapa's unique idea. It is the Buddha's unique idea.

Tsongkhapafan said:

Thanks for confirming that Tsongkhapa's view and Buddha's view are the same, it's what I've been saying all along.

Malcolm wrote:

No one claims that the Buddha did not reject inherent existence. That is not what is under dispute about Tsongkhapa's presentation of Madhyamaka. It never has been.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 10:30 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

First you say that consciousness is not worth being taken into account because there are no machines that can measure it. But Buddhism definitely takes consciousness into account.

Malcolm wrote:

Buddhism isn't science and it isn't scientific.

Kenneth Chan said:

Then you say "it does not necessarily follow that someone who accepts that dependent phenomena are devoid of inherent existence necessarily needs to accept that consciousness is anything other than neuronal interactions produced in a brain on the basis of sense stimulus. This latter point is what your paper fails to prove." But the purpose of my paper is not to prove this. It is to show how interpreting quantum mechanics in terms of Madhyamika philosophy can solve the mystery of quantum physics.

Malcolm wrote:

Only by taking consciousness into account, according to your paper. But since consciousness is not an empirically verifiable entity, well, you draw the conclusion.

Kenneth Chan said:

Then you say that there is no point in even trying to understand "conventional presentations of reality" because, based on a religious claim, we can never understand everything. What has this got to do with what my paper is trying to show? I make no claim that its aim is to understand everything.

Malcolm wrote:

I didn't say that. Reread my comment.

Kenneth Chan said:

So you admit, when challenged, that those two facts are indeed facts.

Malcolm wrote:

It is a fact that you made two claims, those were the only facts I was admitting.

Kenneth Chan said:

But Malcolm, you claim that you have already provided the refutation regarding the scientific evidence for Lama Tsongkhapa's view.

Malcolm wrote:

You definitely have not provided any scientific evidence for any Buddhist view, let alone Tsongkhapa's.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 6:45 AM

Title: Re: Inherent deja vu all over again

Content:

conebeckham said:

It is ironic that a thread about TsongKhapa's Madhyamaka is accused of being overly intellectual.

...

In the end, whether engaging in Analytical Meditation as per the Geluk presentation, or in Awareness/Emptiness practice of Mahamudra or some sorts of Dzogchen, or in the completion Stages of one's yidam practice, the crucial point is to "rest" in equanimity, in a mental state generated by or facilitated by whatever preceding techniques one has utilized, is it not?

Tsongkhapafan said:

What does that mean? What is the meditation that leads to an experience of the freedom from extremes? If you say "things don't exist but they don't not exist" what does that even 'look like'?

It's not a practical object of meditation so this creation is purely intellectual and cannot lead to liberation.

Malcolm wrote:

How is meditating on a nonexistence practical?

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 4:59 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, the fact that you think that my explanation is "an article of faith" proves that you do not understand my paper.

boda said:

Hello Kenneth,

If I may ask, do your fellow physicists agree with your paper?

Kenneth Chan said:

My paper is completely new. Most physicists have not even seen it. It will, of course, be extremely difficult to get them to stop insisting on materialism, because the entire body of academic work of many physicists may be dependent on this very idea of materialism.

Malcolm wrote:

The proper word these days is physicalism:

In philosophy, physicalism is the ontological thesis that "everything is physical", that

there is "nothing over and above" the physical, or that everything supervenes on the physical. Physicalism is a form of ontological monism—a "one substance" view of the nature of reality as opposed to a "two-substance" or "many-substance" view. Both the definition of "physical" and the meaning of physicalism have been debated. Physicalism is closely related to materialism.

Materialism is too easily confused with greediness, etc. In other words, this sentence is true, "Not all physicalists are materialists."

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 4:53 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, the fact that you think that my explanation is "an article of faith" proves that you do not understand my paper.

Malcolm wrote:

Your proclamation that Madhyamaka solves the mystery of quantum physics is proven nowhere by your paper since it hinges on the role of consciousness as a factor which you consider unaccounted for in the interpretation of quantum physics. You admit that consciousness is beyond any measurable observation by present methods. So your claim amounts to a mere speculation without an ounce of experimental evidence to prove it.

Kenneth Chan said:

Malcolm, it is a fact that all the interpretations of quantum physics deny a role for consciousness (apart from the one by von Neumann and Wigner which is generally not accepted by physicists because of the problem of solipsism, as I discussed in my paper). It is a fact that no scientific equipment can directly measure consciousness. That means that my paper is based on these two facts. And now you are saying that because it is based on these facts, it is mere speculation??

Malcolm wrote:

You wish physicists to take in to account something they cannot empirically account for. The fact that physicists do not take consciousness into account in their observations is not solved by recourse to Madhyamaka. In other words, it does not necessarily follow that someone who accepts that dependent phenomena are devoid of inherent existence necessarily needs to accept that consciousness is anything other than neuronal interactions produced in a brain on the basis of sense stimulus. This latter point is what your paper fails to prove. Indeed, you keep treating consciousness as if it is something which needs to be taken into account without having convinced anyone in your field that this is a problem. I also do not see it as a problem. Why should it be. All conventional presentations of reality, no matter how subtle or embracing, are bound to be incomplete, because no one but a Buddha has the omniscience to understand everything in its essence and in all its diversity. But this is not a scientific claim, this is a religious claim, and is rightly outside of the domain of secular science.

Kenneth Chan said:

I challenge you to prove that these are not facts. Please prove that these two things are not facts, because I would really like to see you try. This is the problem with debating with you. You seem to want to dispute everything without even knowing the facts.

Malcolm wrote:

Your paper is indeed based on two facts. The second fact is insoluble since there is no empirical basis, accepted by everyone, which accounts for consciousness at all.

Kenneth Chan said:

My purpose is to show that the findings of quantum mechanics provide strong scientific evidence that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently arisen is, in fact, correct. And I have done so. Whether you agree or disagree with this interpretation of Madhyamika philosophy does not change this fact.

Malcolm wrote:

One, this is not Tsongkhapa's unique idea. It is the Buddha's unique idea. Two, your main contention with other physicists, that they do not take consciousness into account, is not solved by Madhyamaka.

As to the second point, your main idea here is trivially true. Anyone who has studied Mahāyāna Buddhadharma at all understands that all entities, whether conditioned or unconditioned, are *niḥsvabhāva*, devoid of inherent existence. I am not sure why you think this is a mind-blowing revelation.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 3:08 AM

Title: Re: Inherent déjà vu all over again

Content:

Crazywisdom said:

The other big causal theory from then was that the result is complete within the cause...

Malcolm wrote:

Yes, this is *Samkhya*, arising from self...

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 2:59 AM

Title: Re: Buddhahood in This Life

Content:

rachmiel said:

Malcolm,

When will your Wisdom podcast be downloadable?

Malcolm wrote:
I am not sure.

Author: Malcolm
Date: Wednesday, December 14th, 2016 at 2:50 AM
Title: Re: Inherent deja vu all over again
Content:

Malcolm wrote:
We consider this to be a malformation of the four-fold negation, as you know, and an affirmation that the ultimate is in fact mere one-sided negation.

cloudburst said:
of course.
I think the issue here is that you have failed to see the brilliance of what Lama Tsongkhapa has done. He has simply essentialized the critique. Refuting the first extreme, inherent existence sorts the issue, the rest is just clean-up. It's clean up that may need to happen, and of course we study it.

Malcolm wrote:
But it really does not.

The reason why Nāgārjuna refutes four extremes is that Jains, for example, maintain that things both exist and do not exist simultaneously, thus the refutation of the third extreme is needed, or the speculation that in the phase of arising, an entity may be said to both exist and not exist, as in the opinion of some Abhidharmikas. Nonexistence is refuted because the Carvakas hold that a self which exists now is later annihilated, and existence is refuted in order to eliminate the belief that existents are veridical and nondeceptive, etc.

Production from self is refuted because this is what the Sāṃkhya school holds, production from other is what the Vaiśeṣika school holds, and production without causes is what the Carvakas hold, and so on.

Each and every one of Nāgārjuna's refutations has as specific opponent in mind, and it is sloppy to think that one can simply clean them up with a pen because one imagines they are unnecessary double negatives.

Thus when the Buddha or Nāgārjuna says, "Not existent, not nonexistent, not both existent and nonexistent, and not neither existent and nonexistent" he has a specific opponent or class of assertions in mind which he is negating, one by one. Since these points of view are very possible in the mind and can be and are held, it is necessary to go through each one, step by step, in order to eliminate the faulty conceptualization which produces them in one's own mind.

Negating inherent existence only addresses the first extreme, but not the rest. That is the point.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 1:56 AM

Title: Re: Inherent deja vu all over again

Content:

cloudburst said:

When others hear 'this exists' or 'that exists', they flip out, because they have been taught that all existence is existence by way of a nature. We say existence and they helplessly conclude that we are "realists in the conventional and nihilists in the ultimate." I have pondered, especially in the light of this recent "quantum physics" thread as to whether they don't understand what is being said, or simply find it expedient NOT to.

Malcolm wrote:

We consider this to be a malformation of the four-fold negation, as you know, and an affirmation that the ultimate is in fact mere one-sided negation.

As for the QP thread, I think the OP's project is quixotic at best.

cloudburst said:

Meanwhile, even though he debates as though he is totally certain of what he writes, he is just working it out as well.

Malcolm wrote:

There are certain themes about which I am utterly consistent.

BTW, it is pretty hilarious to move this into the Sakyapa Thread. I am no more a Sakyapa, than I am a Nyingmapa, a Gelugpa or Kagyupa.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 1:48 AM

Title: Re: Inherent deja vu all over again

Content:

Tsongkhapafan said:

The relentless criticism of Tsongkhapa's views on DW gets a bit wearing after a while.

Malcolm wrote:

Gelugpas only have themselves to blame for this, considering that the Gelugpa hegemony expended endless energy suppressing and censoring generations of scholars in Tibet that disagreed with the Gelug orthodoxy.

Even you have over and over again here proclaimed that only Tsongkhapa's

understanding of Madhyamaka is correct, and everyone else's is faulty and does not lead to liberation. When you make such claims, it is normal people will object to your dogmatism.

Tsongkhapa said:

I've not seen a single person post any useful meditations on emptiness or any practical information that would lead to a realisation of emptiness.

Malcolm wrote:

One assumes you are including yourself in this criticism.

Tsongkhapa said:

Does anyone have anything practical to say?

Malcolm wrote:

Do you?

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 12:43 AM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

ThoroughlyCutting said:

Okay. What about the money you're pumping into the market that helps perpetuate this particular cycle of suffering? Regardless of the motivation to aid the being whose flesh is being consumed, the practitioner is fully aware that their action is serving, small part though it is, as a basis for the continuation of the meat industry to continue. There are billions of animals slaughtered every year for this purpose. Isn't it more reasonable to work for the end of this situation, rather than supporting it?

Malcolm wrote:

This argument has been hashed out a million times on the great vegetarian thread.

Since all of the food that we eat also involves the deaths of hundreds of billions of non-food creatures every year— insects, birds, rodents— there is no diet which free from cost to sentient beings. So we do the best we can. If you don't want to eat meat, that is fine. But please do not pretend that agriculture is not an abattoir in general.

Author: Malcolm

Date: Wednesday, December 14th, 2016 at 12:00 AM

Title: Re: Buddhahood in This Life

Content:

Lukeinaz said:

Malcom,

Can you recommend this book as a starting point for those who have received transmission yet are new to Dzogchen teachings and have not read any other material?

If not can you recommend a starting point so one can work towards this material?

Thanks!

Malcolm wrote:

Otherwise, get the Precious Vase and work through it. Or get both.

paël said:

Is WWT webcast of Namkhai Norbu enough for this also?

Malcolm wrote:

Yes.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 11:45 PM

Title: Re: Inherent déjà vu all over again

Content:

Jeff H said:

Malcolm and the other critics of Tsongkhapa have raised serious questions for me about the object of negation. The purpose of debate is not winning; it is examination. I think the concept of inherent existence is a useful expedient in my efforts to process selflessness. Malcolm thinks it is a pernicious obstruction. Despite his strong arguments, I'm not inclined to renounce the wisdom of the lineage that has taught me about inherent existence. I need to understand what he is saying, and learn what the Gelugs say, then decide for myself. I think that is what Buddha taught. (And, yes, even though I am no academic scholar like many on DW, my method is still largely intellectual. It's my karma now, and by following through, I hope to generate a more practice- and faith-based karma for the future.)

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Malcolm wrote:

I don't think the Tsongkhapa's treatment of inherent existence is a pernicious obstruction— everyone agrees that phenomena have no inherent existence. The disagreement 1) is over the issue of the intellectual history of Madhyamaka in India, and 2) over novelties in Tsongkhapa's own interpretation which seem unwarranted when Indian Madhyamaka is examined.

Finally, the purpose of these conversations is to eliminate concepts which lead us deeper into the cave, for everyone involved, including myself.

Finally, the reason why this conversation comes up again and again is because of the historical accident that the political dominance of the Ganden Phodrang propelled the

teachings of Tsongkhapa to prominence and thus, they were the first version of Tibetan Madhyamaka to which early Western Buddhist scholars had access. This has skewed Madhyamaka studies in the West almost from the beginning.

It is necessary to redress this imbalance.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 11:38 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, the fact that you think that my explanation is "an article of faith" proves that you do not understand my paper.

Malcolm wrote:

Your proclamation that Madhyamaka solves the mystery of quantum physics is proven nowhere by your paper since it hinges on the role of consciousness as a factor which you consider unaccounted for in the interpretation of quantum physics. You admit that consciousness is beyond any measurable observation by present methods. So your claim amounts to a mere speculation without an ounce of experimental evidence to prove it.

Kenneth Chan said:

Actually I believe there is little point continuing this debate with you since you make blanket statements like the above, even when you do not understand my meaning. It is quite telling that, at no time, did you ask me for clarification before immediately attacking what you presume I am saying.

Malcolm wrote:

It is quite clear what you are saying. The problem is quite simply that you have an axe to grind with other physicists, and are using Madhyamaka incorrectly in order to bolster your claims about the lack of accounting for consciousness as a factor in observations of quantum phenomena. The problem with your whole theory is that Madhyamaka does not make any statements about consciousness per se. In Buddhadharma, theories about consciousness belong to Abhidharma and Yogacāra. At best, Madhyamakas are like Supreme Court justices, who are only interested in resolving ultimate truth claims.

You have claimed, over and over again that quantum physics is plagued by problems of inherency. It is true that physicalists regard the material world as real in the strong sense, in varying degrees. But their notion of the real does not necessitate that things are permanent, constant, unchanging, and independent—the ancient sense of "the real" that Madhyamaka critiques.

Instead the modern sense of the real is "the matter of fact." So for some physicists, the big bang is a matter of fact, i.e., real, until it is proven otherwise. In other words, the notion of the real in modern science is pragmatic, ala Charles Pierce, who echoes quite well the notion of conventional truth in Madhyamaka, "The opinion which is fated to be ultimately agreed upon by all who investigate is what we mean by the truth, and the object represented in this opinion is the real."

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 10:31 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

These statements of yours show that you have completely misunderstood my meaning. I am in no way making a philosophical argument by putting forward a philosophical stance on mind, matter, and so on.

Malcolm wrote:

Then why say, "Madhyamika Philosophy Solves the Mystery of Quantum Physics?"

Kenneth Chan said:

So quantum mechanics cannot possibly take into account factors that relate directly to mind and consciousness. That is the point I am making.

Malcolm wrote:

It's a trivial point. We know this already.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 10:10 PM

Title: Re: Who was Chokro Lui Gyaltzen?

Content:

crazy-man said:

Klu'i rgyal mtshan, Cog ro

Tibetan translator, ca. 8th Century A.D.

-dBu ma rtsa ba'i tshig le'ur byas pa śes rab ces bya ba (Tibetan translation of Mūlamadhyamakakārikā), in Tg, vol. tsa, 1a1-19a6. Mmk

-rGyal po la gdam bya ba rin po che'i phreñ ba (Tibetan translation of Ratnāvalī), in Tg, vol. ge, 107a1-126a4 (with Jñānagarbha). Rā

<https://www2.hf.uio.no/polyglotta/index.php?page=person&bid=2&vid=495&entity=495&kid=495>

more:

<https://www.tbrc.org/#!rid=P8183>

<http://worldcat.org/identities/lccn-no2002064458/>

http://aibs.columbia.edu/databases/New/index.php?id=d9bb1fe1891d3879cdf337e6fe13c8bf&enc=tibetan_wylie_title&coll=tengyur

http://www.dharmawiki.ru/index.php/%27dul_ba/_%28ka_-_pa%29

Malcolm wrote:

He also translated the Buddhapalitavṛtī. His translation of Nāgārjuna's MMK is markedly superior to the later revision by Batshab Nyima Drag, which unfortunately became the standard.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 10:04 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Matt J said:

I don't see how substance dualism survives even conventionally. When you hear a science vs faith argument, the scientist is always eager to contrast monistic materialism with dualism because dualism collapses under its own paradox: that if things are separate, how do they interact, and if they interact, how are they separate? The poverty of dualism makes it an ideal punching bag for materialists.

In addition, things are never established even conventionally, so what is the basis for erecting different substances? There is none. And Vasubandhu made a lot with breaking down the atomistic dharmas of the old Buddhist schools. Plenty of modern Madhyamaka teachers use his analysis to refute particles, and QM upholds that refutation scientifically.

Also, one thing QM shows us is that binary options are not the only options. It is not that X is either a particle or a wave, but it manifests as both. X is something else entirely. So I don't agree that if we reject substance dualism we are left with Yogacara or materialism even conventionally, which is kind of the point of the paper. There may be a higher, simpler level in which matter and mind are united the way waves and particles are. Or they may be an explanation we simply don't know about.

Malcolm wrote:

The Buddhist perspective is that matter arises from consciousness, in fact. This is clearly stated by Vasubandhu in the Kośa.

Also, I did not say this, "Yogacara or materialism." My point was that Kenneth originally proclaimed that solution to QM was to overthrow substance dualism. He then retreated on this point when I pointed out to him that there really are only two choices if we choose substance monism: everything is either a mental event or a physical event.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 9:56 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

First of all, the charge that the Copenhagen interpretation rejects causality is not mine.

Second, dependent origination is strictly deterministic, "where this exists, that exists; from the arising of that, this arises."

... with respect to causality, Buddha is a determinist.

Kenneth Chan said:

This argument concerning the fact that quantum mechanics is not deterministic is extremely important and needs to be carefully addressed. Malcolm, it may surprise you to know that your argument, concerning how the indeterministic nature of quantum mechanics contrasts with the deterministic nature of causality in Buddhism, actually supports the argument that the application of Madhyamika philosophy solves the mystery of quantum mechanics. Let me elaborate.

The lack of determinism in quantum mechanics is a lack of determinism when only the materialistic factors are taken into account. It means that given all the information concerning materialistic things that it is possible to have, we cannot predict the exact behaviour of particles in the future.

Quantum mechanics can only take into account the materialistic information that experimental science can provide. Currently there is no scientific equipment that can detect or measure consciousness directly. And no such equipment means no actual data on mind and consciousness per se. And that, in turn, means that quantum mechanics does not take into account factors pertaining directly to the mind and consciousness.

Malcolm wrote:

So now you are a substance dualist? And further, your proof depends on something (mind) that cannot be measured.

Kenneth Chan said:

So when we say that quantum mechanics is not deterministic, we actually mean that, given all the information on only materialistic things, we cannot predict the future behaviour of materialistic particles. This is not a problem for Buddhism. In fact, the reverse would be a problem. If, in fact, quantum mechanics is deterministic, there would then be no room for karma, motivation, mental factors, and so on, to have a role to play.

Malcolm wrote:

So you now are retreating from your position regarding the nonduality of mind and

matter and are proposing instead substance dualism?

Kenneth Chan said:

If quantum mechanics is fully deterministic while being based only on materialistic considerations, we would be back to the classical idea of a clockwork universe, where mind and consciousness are totally insignificant and are to be considered only as “side-effects.”

So the fact that quantum mechanics is not deterministic actually supports the understanding that Madhyamika philosophy can actually explain the mystery of quantum physics. Also, the fact that the mind plays an important role in quantum mechanics actually suggests that the indeterminant nature of quantum physics may actually be due to the fact that quantum mechanics does not take into account factors pertaining to the mind itself.

Malcolm wrote:

That would depend on nama (mind) and rūpa (matter) being distinct substances (dravya), i.e., substance dualism.

Kenneth Chan said:

Malcolm, I believe it is time for you to seriously revise your position.

Malcolm wrote:

I don't have a position.

Kenneth Chan said:

Your arguments concerning both causality and the indeterminacy of quantum mechanics are invalid.

Malcolm wrote:

Mere assertion.

Kenneth Chan said:

There is also no reason why Madhyamika philosophy cannot be applied to solving the problem of quantum mechanics, regardless of whether or not the Madhyamaka masters actually focused on these kinds of issues. Also, I see no reason why I have to prove that the interpretation according to the Madhyamaka view must necessarily be incompatible with the Yogachara position. That's not really relevant.

Malcolm wrote:

I merely point out that everything you say can equally be explained from a half-eggist Yogacāra position, since they do not refute external objects.

Kenneth Chan said:

As far as I can see, the only thing that remains unresolved is the question of whether Lama Tsongkhapa's interpretation of Madhyamika philosophy represents the ultimate truth. That point cannot be resolved on the basis of the findings of quantum mechanics. Regardless of that, it still remains true that the findings of quantum mechanics provide strong scientific evidence that Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated is, in fact, correct.

Malcolm wrote:

We already know things are empty of inherent existence because the teaching dependent origination negates prime movers, i.e. unconditioned first causes. The point Nāgārjuna was making was that any explanation of dependent origination which involved inherency theories is incoherent (we don't need to bring Tsongkhapa into this since the idea that a given thing that is dependently originated lacks inherent existence is not Tsongkhapa's idea to begin with).

This already renders the speculations of physicists about the big bang and so on a priori invalid from a Buddhist point of view because they do not correspond to relative truth, rendering the world static and functionless. Of course, at this point, physicists are beginning to understand that the universe has no actual beginning, it is also based on causes. But they have no math to describe the cyclic universe of ancient Indian cosmology since their observations necessarily end at conventional beginning of this one.

So, the point is not that quantum mechanics validates the Buddha's insight into dependent origination, the point is that unconditioned entities beget nothing; only conditioned entities beget conditioned entities. The real problem at the heart of modern physics is the Aristotelian notion of prime movers which is deeply embedded in our concepts of God and the origin of the universe. In my view, physicists import such ideas into their modeling unconsciously, or quite consciously in the case of the Templeton Foundation and the intelligent design folks.

However I am quite sure, since dependent origination is the correct interpretation of conventional truth, that as science progresses, its view of reality will more closely match the ancient philosophical intuitions of the Buddha— on this much we can agree.

Kenneth Chan said:

I note that you complain that I keep making this statement. It is, however, an important statement, and is, in fact, the crux of the matter. So if you disagree with it, you have to refute it. However, up till now, I see no indication that you are able to do so. So the statement stands.

Malcolm wrote:

I have refuted it. You have not shown how quantum mechanics confirms Madhyamaka, nor have you shown that Madhyamaka resolves issues in quantum mechanics. All you have done is declare this as an article of faith. I expect more than declarations of faith on such issues.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 9:22 PM

Title: Re: Rebirth and karma

Content:

tomschwarz said:

...calling them a reality binds them to the relative truth.

Malcolm wrote:

They are relative truth.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 9:20 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Astus said:

Causal conditionality is completely mechanical, hence deterministic. But since newer factors influence older ones, there is the possibility of enhancing or diminishing the effects of previous causes.

Anders said:

Is it though? I would expect karma to be presented in a less open-ended fashion, if it were the case that all that we do is pre-ordained. Buddhism seems to operate on the assumption that choices are open-ended to a certain extent.

Malcolm wrote:

No, karma is described as unerringly, not probabilistic.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 9:19 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Anders said:

Is Buddhism really deterministic though? Is it a Buddhist tenet that all future events are already pre ordained?

Malcolm wrote:

Buddhist causality is deterministic in the sense that a cause must always produced a result, otherwise that cause will amount to a noncause.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 8:34 PM

Title: Re: Brass kapala

Content:

Grigoris said:

PS I reckon the next generation of Mahasiddhas are going to have a grand old time deconstructing the Brahmanic tendencies of "modern" Vajrayana.

Malcolm wrote:

Mahāsiddhas were the ones who set forth these protocols, like Padmasambhava.

Grigoris said:

Yup, and it will be up to the next Mahasiddhas to overturn their protocols, just like the 84 overturned the protocols of their forefathers...

Malcolm wrote:

You have strange ideas about mahasiddhas. They did no such thing.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 10:38 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

I do not see how quantum mechanics is reaffirming the basic insight that there is no inherent existence. For example, to take your line of thinking, one can make a argument that (half-eggist) Yogacara is affirmed by quantum mechanics because of the overwhelming emphasis in your theory on the role of the observer. For example, in the half-eggist theory, physical phenomena exist, but how they exist for us is determined by our perception of them, much like your collapse of the wave function.

Kenneth Chan said:

There is no “overwhelming emphasis on the role of the observer” in my paper. I have already said, many times, that Madhyamika philosophy avoids the extreme position of solipsism. So it is not at all like the Yogacara argument.

Malcolm wrote:

It is a total mischaracterization to state that any school of Yogacāra is in anyway solipsistic.

Kenneth Chan said:

There is no solipsism because it is the interaction of the mind and the “causes and conditions” of the external world that constitutes our primary reality (although even this is empty of inherent existence). This interaction (which I call an experiential event) involves both the mind and the “external world” in equal measure.

Malcolm wrote:

As in half-eggist Yogacāra.

Kenneth Chan said:

The quantum wave function, in quantum mechanics, would correspond to the “causes and conditions” of the “external world,” and the eigenstates and their corresponding eigenvalues would correspond to the experiential events that manifest upon the act of observation by the mind. So both mind and “external world” have the same ontological status.

Malcolm wrote:

As in half-eggist Yogacāra.

Kenneth Chan said:

The quantum wave function is not something that only occurs in the mind; it is present in the "external world" although it is empty of inherent existence because what the quantum wave function does is merely to provide a probability distribution of possible measurement results if and only if there is an actual act of measurement by the observer. So, because the very meaning of the quantum wave function depends on the mind of the observer, it is empty of inherent existence. Nonetheless, it is definitely not totally nonexistent. The presence of the quantum wave function in the "external world" means that we do not have a case of solipsism.

Malcolm wrote:

So far you have failed to remove the objection that what you say would not equally be the case for half-eggist Yogacāra.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 9:13 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

There is no deflection here. It is simply a case of accepting that there is such a thing as conventional truth. Malcolm, you really need to see things in the correct context. I have already repeated this many times. The problem is that the philosophical framework of an inherently existing mind-matter dualism led physicists to the extremes of either solipsism or materialism. That is the problem. And Madhyamika philosophy solves this problem. Please see things in the correct context.

Malcolm wrote:

You have stated this as an assertion, but you certainly have provided no proof that physicists are committed to either position ideologically.

Kenneth Chan said:

Just because "Madhyamikas do not spend time erecting theories about conventions" does not mean that Madhyamika philosophy cannot be applied to solve the problem of

interpreting quantum mechanics. To claim that Madhyamika philosophy cannot be applied as a solution to a problem would be illogical. Again, please see things in the correct context.

Malcolm wrote:

Madhyamaka cannot be applied as solution to this problem because Madhyamaka merely provides a rule set for falsifying ultimate truth claims. It does not set out any ultimate truth claims of its own. Ultimate truths are the objects of veridical cognitions derived from the analysis of entities. This is why for example, Candrakīrti says any given entity bears two natures, one relative, one ultimate.

Kenneth Chan said:

Please see things in the correct context. The problem of having to fit quantum mechanics into the framework of an inherently existing mind-matter dualism led physicists to the extremes of either solipsism or materialism. Since solipsism is unacceptable to physicists, they turned to materialism, but it is simply not possible to interpret quantum mechanics properly with materialism.

Malcolm wrote:

Of course it is. You yourself have admitted it to be so. However, there is one problem here. You have never defined what for you materialism means. As I understand it, materialism— by which I understand you to mean physicalism— is the claim that a "mind" is merely a convention for physical events which occur in a brain which give us the illusion of self, and so on.

Kenneth Chan said:

That is the problem in interpreting quantum mechanics, and Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated solves that problem.

Malcolm wrote:

I don't see how, given all that I have said. As far as I can tell, you are just making the same claim over and over again regardless of anything which shows that your claim is irrelevant to the problem you claim exists.

Kenneth Chan said:

Malcolm, how many times do I have to say this? We are dealing with the problem physicists have in interpreting quantum mechanics, and physicists are generally not interested in philosophy per se. I know physicists; most of them, in fact, claim that philosophy is "a lot of hot air"! So if you ask them about Hume or Dennett, they will probably tell you that they are not interested in what they say. So whether or not Hume has addressed the problem of inherency is irrelevant here. Physicists, in general, insist on materialism and that is the problem.

Malcolm wrote:

I think the problem here is that you are not defining your terms well. Physicist in general

tend to be physicalists, that is, they reject the idea that there is some kind of mind which exists separate from materials processes, if they even accept that mind exists at all. Hence they tend to be substance monists. You keep claiming they are dualists, in general, and I do not see how you can make this generalization. Your claim is something like the "all true scotsman" fallacy.

However, whether or not all physicists, some physicists or none of them are substance dualists or physicalists, this has no bearing at all on whether or not they agree in principle that observation affects the outcomes of experiments in quantum mechanics. Einstein rejected this idea, but his rejection of this, his insistence that there had to be an actual physical event which correlates to an observation, has been dismissed for 80 years.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 8:59 AM

Title: Re: Namkhair Norbu and Vegetarianism

Content:

theanarchist said:

Okay, next time I need a car, I buy one from a dealer in stolen goods, because, you know once the car is stolen from it's previous owner, it's inert.

When I buy it I automatically ask for it to be killed. The price of the meat includes the wage of the professional butcher doing it. I pay him with the money I pay for the meat.

Malcolm wrote:

Now, you are simply making irrational arguments. A car is inert from the start.

You only pay a butcher if you ask him to kill an animal for you. This is clearly forbidden. Otherwise, when you buy meat in a modern market, the consciousness of that animal is long dead, well on its way to yet another rebirth. There is no connection between meat that I buy, and the suffering of said animal. It already happened and is finished, for that life.

Karma is volition, and the secondary acts of body and voice that proceed from that. In order for killing to be part of my karma, I must request some being be killed or do it myself. Otherwise, there is no karma involved.

ThoroughlyCutting said:

In that case, how is the animal benefited by the Dzogchen practitioner? If the meat is inert and there is no connection between it and the animal killed for it, how is this connection possible?

Malcolm wrote:

The connection comes through one's mindfulness of that animal and its samsaric pain and suffering.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 7:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

The fact that Madhyamaka texts do not reject substance dualism in toto is a clear indication that the conventional truth is important in Madhyamika philosophy. There is no misunderstanding of Buddhism. This is just another case involving conventional truth and ultimate truth.

Malcolm wrote:

Kenneth, you have spend many pages proclaiming that the reason issues in quantum mechanics is resolved by Madhyamaka is that in Madhyamaka there is no substance dualism.

The minute that I point out that Madhyamaka does not reject the classical substance dualism which pervades Sūtrayāna Buddhism, you then deflect.

Madhyamakas do not spend time erecting theories about conventions. A conventional truth is something which is functional, designated on the basis of relative appearance to healthy sense organs. The minute something which was previously thought functional is shown to be conventionally false, Madhyamakas also reject that. As long as everyone accepts it is true, Madhyamakas will waste no time tilting windmills. for example, if physicalism proves to be true, Mādhyamikas would be bound to accept it, since it would be conventionally established. And as there are no ultimate phenomena, there would no refuge for Madhyamakas there.

Kenneth Chan said:

Please see things in the correct context. The problem of having to fit quantum mechanics into the framework of an inherently existing mind-matter dualism led physicists to the extremes of either solipsism or materialism. Since solipsism is unacceptable to physicists, they turned to materialism, but it is simply not possible to interpret quantum mechanics properly with materialism. That is the problem in interpreting quantum mechanics, and Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated solves that problem.

Malcolm wrote:

And as I pointed out, the problem of inherency is not an issue in the modern philosophy of science and hasn't been since Hume.

One can be a total physicalist ala Dennet, and the idea that states are determined also by the observation is no less true. Madhyamaka does not solve that issue. Madhyamaka is the extraneous to that.

When you collapse mind/matter dualism, you have two choices, all events are mental

events (Yogacāra) or all events are physical events (Dennet, etc.). This still does not prevent the observation of phenomena.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 5:57 AM

Title: Re: Brass kapala

Content:

Grigoris said:

PS I reckon the next generation of Mahasiddhas are going to have a grand old time deconstructing the Brahmanic tendencies of "modern" Vajrayana.

Malcolm wrote:

Mahāsiddhas were the ones who set forth these protocols, like Padmasambhava.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 4:07 AM

Title: Re: Brass kapala

Content:

Grigoris said:

If you do not have transmission for these practices...

Malcolm wrote:

...you cannot and should not do them, including making their offerings. Stick to the outer offerings.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 4:05 AM

Title: Re: Inherent déjà vu all over again

Content:

Malcolm wrote:

What the Gelugpas seem to describe in ontological terms, the Sakyapas and others described in phenomenological terms.

Bakmoon said:

Well, Gelug Madhyamaka presents things primarily from the perspective of ordinary beings, so to an extent that's to be expected. The question of which approach is better is largely one of pedagogical concern with respect to that set of issues I think. Personally I find issue that Gelug Madhyamaka not propounding freedom from all views with regards to the ultimate to be a much more significant issue. Primarily because that issue doesn't seem to be primarily an issue of terminology.

Malcolm wrote:

Pramana is not really for distinguishing bad argumentation from good argumentation, it is really for understanding how we perceive things.

Bakmoon said:

Either way, Madhyamikas of all stripes in Tibet use aspects of pramana conventionally and find it to be useful, and conventionally make distinctions between things that are accepted conventionally, and things that are not accepted conventionally, and many find it convenient to use some variation of the word 'exist' on the level of convention rather than a much longer technical term.

Malcolm wrote:

I think a major difference is that Sakyas and those who follow Sapan, as well as Nyingmapas, reject the idea that Buddhist epistemology (pramāṇa) has any soteriological value; whereas the Gelugpas and some Kagyus, such as Drigung, think it has soteriological value.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 3:35 AM

Title: Re: Demonetisation

Content:

DGA said:

Frankly, I think we may be in the midst of a reset that none of us asked for. For example, the alliance of the coming Trump administration with Putin against China reorganizes more or less everything in global trade.

Malcolm wrote:

It is about oil (exploiting the Arctic, in which China has no foothold) vs. cheap consumer goods.

Thus the full fledged and cynical attack against climate science.

DGA said:

yes. the alliance with Russia sets up Canada and Norway as the only real opposition. Canada and Norway. Maybe Denmark (via Greenland)?

the attack on climate science is only partly attributable to this, however. Trump used it to good effect in appealing to coal country voters. This made a significant difference in Pennsylvania and Ohio. Also to the "earth is only 500 years old" Jesus rode a dinosaur to Temple set.

Malcolm wrote:

In my opinion, this is the outcome of a decades old strategy.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 3:22 AM

Title: Re: Demonetisation

Content:

DGA said:

Frankly, I think we may be in the midst of a reset that none of us asked for. For example, the alliance of the coming Trump administration with Putin against China reorganizes more or less everything in global trade.

Malcolm wrote:

It is about oil (exploiting the Arctic, in which China has no foothold) vs. cheap consumer goods.

Thus the full fledged and cynical attack against climate science.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 3:11 AM

Title: Re: Demonetisation

Content:

treehuggingoctopus said:

Sometimes I think that nothing short of a truly dramatic calamity could really change such things. Nothing short of resetting the system and starting anew. I would love to be proved wrong.

Malcolm wrote:

This is pretty nihilistic. Things may suck, but things will suck much worse with a reset:

```
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: Tuesday, December 13th, 2016 at 2:17 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

No, actually we don't. Direct perceptions are not imputations. Conventional designations are subsequent to appearances. Appearances do not arise from conventional designations, conventional designations are made on the basis of appearances. Relative truths are not determined by conventional designations. Relative truths are appearances to a non-analytical mundane mind which is not influenced by adventitious delusions.

Bakmoon said:

Agreed, but my point is that when you have to start talking about things in the conventional world and describe them as illusory, mere appearance, mere designation, or anything like that, if that is to assert an ontological concept, then it seems like asserting ontology is totally unavoidable, so why pick on the Gelugpas?

Malcolm wrote:

What the Gelugpas seem to describe in ontological terms, the Sakyapas and others described in phenomenological terms.

Your last sentence just means you have to cripple yourself.

Bakmoon said:

That kind of an issue is something that everyone who wants to make use of any pramana has to deal with, not just Gelugpas. The way I see it, the Munchausen Trilemma is a form of ultimate analysis that refutes pramana, but conventionally we can still accept the helpful aspects of pramana so we can distinguish bad argumentation from good argumentation. I don't see how other systems of logic can dodge this issue either to be honest.

Malcolm wrote:

pramana is not really for distinguishing bad argumentation from good argumentation, it is really for understanding how we perceive things.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 1:48 AM

Title: Re: Dr. Nida Chenagtsang

Content:

Grigoris said:

In the case of Dzogchen practitioners, and by this I mean people who actually understand Dzogchen teachings, 100 percent.

Understand or realise (or both)?

Malcolm wrote:

Understand.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 1:47 AM

Title: Re: Inherent deja vu all over again

Content:

Malcolm wrote:

Asserting things are mere imputations is an ontological concept.

Bakmoon said:

And yet all Madhyamikas do this when they have to address the issue of accepting conventionalities.

Malcolm wrote:

No, actually we don't. Direct perceptions are not imputations. Conventional designations are subsequent to appearances. Appearances do not arise from conventional designations, conventional designations are made on the basis of appearances. Relative truths are not determined by conventional designations. Relative truths are appearances to an non-analytical mundane mind which is not influenced by adventitious delusions.

Unicorns are imputations. Horse are imputations. Now you have to define the difference between a false one and a true one. And that is where you start making ontological assertions. A true imputation involves a correspondence theory between what you perceive and what is out there. Now, we already know that a correspondence theory is invoked by Candrakīrti on the basis of the distinction between two modes of false cognitions: 1) false cognitions about natures 2) false cognitions about common appearances, i.e., seeing one moon as opposed to two.

However, this does not bear up to analysis either since in the experience of a yogi, he or she may see a given space as the pure land of Avalokiteśvara, Potala, where we all see a midden heap filled with trash. In this case then, is the experiential appearances of a yogi deluded, like the drunk's perception of two moons? A madmen too may see his region as the Potala buddhafiield. A madman too may believe he is Avalokiteśvara.

Bakmoon said:

Can't you make a distinction though based on the mind of the perceiver though? A Yogi has a valid yogic direct perception, whereas the madman has impaired faculties.

In any case, I'm not surprised that you can easily get into trouble when you start looking at these issues in pramana. It's like the old chicken and egg problem with perception relying on inference and inference relying on perception. Under analysis, pramana falls apart just like everything else, so if you are trying to work things out conventionally, you have to accept that pramana is able to function and remember to steer clear of the issues that lead you to analyze too deeply.

Malcolm wrote:

A common person cannot make a distinction between the mind of a madman or a yogi. He or she can only make a distinction on the basis of their conduct. Even this not certain, since most people will regard a yogi engaged vratacarya, or the conduct of strict discipline to be lunatics. The point is that in the Gelug persentation, conventional truth is put forth from the perspective of Sautrantikas following reason, which is essentially a pramana based perspective. Why do you think other schools give Gelugpas such a hard time. No only are the contradictions in Tsongkhapa's teachings with respect to what Nāgārjuna fathers and sons have said, but there are problems with his resorting to the conventional truth perspective of pramana.

Your last sentence just means you have to cripple yourself.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 1:31 AM

Title: Re: Dr. Nida Chenagtsang

Content:

Grigoris said:

When you say common, what do you mean? 60-70%?

Malcolm wrote:

In the case of Dzogchen practitioners, and by this I mean people who actually understand Dzogchen teachings, 100 percent.

Grigoris said:

And how do you know a dead person's mindstream has been liberated?

Malcolm wrote:

There is a tantra devoted to discussing this issue called the sku gdung 'bar ba. It also has a 150 folio long commentary. I'll get to it in a couple of years. In brief however it discusses the kinds of signs one has at the time of death and in the bardo, and how others can know from these one's realization. It also discusses signs from past lives which are discernible in this lifetime and so on.

It is all really a question of whether you trust what the Buddha has said in Dzogchen tantras and teachings. If you don't trust this, and approach this issue from the point of view of the eight lower vehicles, then it probably means Dzogchen is not an appropriate teaching for you yet. But there is always hope. Even hearing the word "Dzogchen" means that you will eventually attain liberation through Dzogchen teachings.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 1:09 AM

Title: Re: Dr. Nida Chenagtsang

Content:

Minobu said:

i just posted this in what could hijack another thread , i think it is appropriate here for this is where i got sparked to think about what i just deleted.

Malcolm and others, i am not a Dzogchen initiate, but am fascinated with it.

I once asked a Rinpoche, in a group setting, who i was practicing under diligently.

I asked what are the chances of a Tantra practitioner who is a householder ,attain enlightenment in this life.

He said out right. "very slim to none."

What about Dzogchen, which I am thinking about embarking on.

Also 10 years ago I wanted to embark on this path but it was like you really needed to be close for awhile to a Guru / Teacher before receiving the empowerments.

In other words , really be close to one.

Now it seems that it's easy to find someone , even online in a webcast to receive this empowerment.

Back in the day only a select few monks could receive any sort of empowerment , then it became like me....walk in off the street and for a few bucks you too can be Vajrayogini .

really hope this received well and in the light of just what the words say with no agenda here..

i need honesty and compassion to comfort a part of my being at this juncture.

Malcolm wrote:

It is rare anyone achieves Buddhahood in this lifetime. It is very common however for Vajrayāna practitioners to attain buddhahood at the point of death, or even in the bardo. It is even more common for Dzogchen practitioners to achieve buddhahood at the time of the death or in the bardo, and in the case of Dzogchen practitioners, provided they understand the teachings and practice in a precise way, it is certain they will never return to samsara again.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 1:01 AM

Title: Re: Inherent deja vu all over again

Content:

Bakmoon said:

Fair enough, but as I understand it, conventional existence isn't meant to be an ontological concept. Gelug Madhyamaka accepts that conventional existence is, like everything else, a mere imputation.

Malcolm wrote:

Asserting things are mere imputations is an ontological concept.

Bakmoon said:

If I say that horses exist and unicorns don't, I don't think that is an ontological statement about the nature of reality. I think that is just a distinction between things that are rejected on the level of worldly convention and things that are accepted on the level of worldly convention.

Malcolm wrote:

Unicorns are imputations. Horse are imputations. Now you have to define the difference between a false one and a true one. And that is where you start making ontological

assertions. A true imputation involves a correspondence theory between what you perceive and what is out there. Now, we already know that a correspondence theory is invoked by Candrakīrti on the basis of the distinction between two modes of false cognitions: 1) false cognitions about natures 2) false cognitions about common appearances, i.e., seeing one moon as opposed to two.

However, this does not bear up to analysis either since in the experience of a yogi, he or she may see a given space as the pure land of Avalokiteśvara, Potala, where we all see a midden heap filled with trash. In this case then, is the experiential appearances of a yogi deluded, like the drunk's perception of two moons? A madman too may see his region as the Potala buddhafiield. A madman too may believe he is Avalokiteśvara.

Author: Malcolm

Date: Tuesday, December 13th, 2016 at 12:23 AM

Title: Re: Inherent deja vu all over again

Content:

Bakmoon said:

I guess my main summary of the whole issue is that everyone (both Gelug and non-Gelug Madhyamikas) agree that mere appearances are not refuted, but the Gelug tradition puts qualifiers into all the negations to make this clear up-front, and non-Gelug Madhyamikas generally leave the qualifiers out and don't feel the need to make all of the technical terms fit together into a detailed and comprehensive philosophical system.

Malcolm wrote:

Appearances are the object of analysis, but they are not the object of negation. For example, when we have a moon in the water, we do not say, that moon in the water does not exist. We do however subject it to analysis to understand that it is not the real moon. Also the appearance of the moon in the sky is an object of analysis. However, since conventional appearances are not able to bear ultimate analysis, any concept regarding their existence or nonexistence has to be abandoned. It is the only way the creation stage works. For example, the third Dōcupchen asks Gelugpas, "If for you appearances are conventionally established in the perception of ordinary people, does this not render the creation stage a mere imputation and a false appearance?"

In reality, when practicing Vajrayāna, Gelugpas use a species of Yogacara Madhyamaka just like everyone else.

Author: Malcolm

Date: Monday, December 12th, 2016 at 11:41 PM

Title: Re: Inherent deja vu all over again

Content:

Jeff H said:

In the thread concerning Kenneth Chan's essay on <https://www.dharmawheel.net/viewtopic.php?f=102&t=24265#p367191>, there was a familiar sub-topic critiquing Tsongkhapa's use of "inherent existence". The sub-topic started around <https://www.dharmawheel.net/viewtopic.php?f=102&t=24265&start=80#p367976>, and reached a pinnacle for me <https://www.dharmawheel.net/viewtopic.php?f=102&t=24265&start=160#p368353>, with my summation and the replies from Malcolm and Bakmoon that followed, concluding with this from Bakmoon: Thank you both, Malcolm and Bakmoon! These direct responses are particularly good grist for my still churning mill. I'm struggling to formulate a coherent question about all this to put to a couple of my teachers.

Bakmoon said:

Would you like to talk over some of these issues in a new thread? I know from experience that these subtle issues are really opaque if you haven't studied the subject fairly closely already, so I can definitely sympathize with the confusion.

Jeff H said:

I'd like to take Bakmoon up on his suggestion of a thread to explore the critique of Tsongkhapa. I'm putting this in the Gelug forum because my purpose is to compose a question for my Gelug teachers, and I'd like some assistance.

On DW it seems like a foregone conclusion that Tsongkhapa's teachings on the topic of inherency as the object of negation have been overturned. Tsongkhapafan always takes up the banner, but it appears that most of the rest of us who follow Gelug teachings aren't really up to entering the debate.

How should I present this question to my teacher? Here's my starting place:

"Some say Tsongkhapa's qualification of 'inherent existence' is unnecessary. Worse than unnecessary, as one person put it, 'The main criticism of Tsongkhapa's view is that it supposes that a nonexistence (the absence of inherent existence) is ultimate. This makes Tsongkhapa's point of view subtly nihilistic.'

"They point to references from Nagarjuna and Chandrakirti that indicate the object of negation is simply existence and, by extension, non-existence. They say there's no reason to belabor conventional appearance as an instance of what might be called 'false existence', and that to do so leaves an impression of true existence in the student's mind.

"I revere the Tsongkhapa-based teachings I have received, but I do not know how to respond to these criticisms."

Malcolm wrote:

The actual problem is that the Gelug view promotes relative realism (not nonexistent in the relative) and ultimate nihilism (not existent in the ultimate).

Your teachers will probably tell you to stop listening to Sakyapas and Nyingmapas. But the truth is that the Gelugpas have never amounted an effective rebuttal to Gorampa or Mipham. The scholar who has the most balanced view about all of this in the modern epoch is HHDL. He is committed to Tsongkhapa's view, but has the largeness of heart to try and understand the critiques against Tsongkhapa's view and to try and see where there is commonality among them.

The normal trope is that Tsongkhapa explains the view from the perspective of an ordinary person; the Sakyapas explain the view from the perspective of the path; and the Nyingmapas explain the view from the perspective of the result. It is a gross generalization, but there is some truth in it.

Author: Malcolm

Date: Monday, December 12th, 2016 at 11:11 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

So the central mystery of quantum physics is simply the fact that no consistent interpretation can be found for the formulation of quantum mechanics. That basically means that the mystery is why quantum physics cannot be explained.

Malcolm wrote:

Sure, because the data is not complete, there are therefore inconsistencies.

Kenneth Chan said:

We know now that the actual reason for this mystery is that physicists had been required to fit any possible interpretation into the prevailing philosophical framework of an inherently existing mind-matter duality.

So isn't it true that Madhyamika philosophy solves the mystery of quantum physics?

Malcolm wrote:

No, since Sūtrayāna Buddhadharma conventionally asserts a classical substance dualism. Madhyamaka texts do not reject this.

Your thesis is predicated on a misunderstanding of Buddhism— i.e. that Buddhism in toto rejects substance dualism, but it does not.

Author: Malcolm

Date: Monday, December 12th, 2016 at 11:00 PM

Title: Re: Differences between Chöd wang and TroNak wang?

Content:

Karma Jinpa said:

Also, does anyone happen to know the lineage history of the Chöd wang that both Lho Ontul Rinpoche and Lamchen Gyalpo Rinpoche typically give? It's given for empowering the practice of the lüjin composed by Lho Nuden Dorje (after a Karma Kagyupa had requested it), and also for the extensive sadhana compiled by Gyalpo Rinpoche himself. It doesn't come from the Yangzab terma cycle, since there's no Chöd practice there, and it seems there isn't a Troma wang in the Fivefold Mahamudra lineage of Drikung either, from what i can tell, so I'm at a loss...

ratna said:

I don't know what empowerment Lamchen Gyalpo Rinpoche gives, but the wang for the Rainbow Body Chod that Lho Ontul Rinpoche often gives comes from the terma of Lho Nuden Dorje.

R

Malcolm wrote:

It is the same.

Author: Malcolm

Date: Monday, December 12th, 2016 at 10:59 PM

Title: Re: Dzogchen Sadhana Practice

Content:

Malcolm wrote:

I think the more accurate position to take (based for example, on Mañjuśrīmitra's Meditation of Bodhicitta) is that buddhahood could also be accomplished indirectly as well, through mantra practice, as he says:

Further, because 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 three symbolic mudras, generate the mind as the great dharmamudra and meditate the recitation of the essence [mantra].

Mipham, summarizing Mañjuśrīmitra's autocommentary, adds:

If it is asked, "What is the method of realizing the definitive meaning through the indirect method?," since nonactivity is illustrated with the activity of fabricated efforts, like pointing to the moon with the 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.

M

RikudouSennin said:

This is similar to what Dudjom Lingpa says in Vajra Essence 182-184

"For the direct identification within your own being, you first establish all phenomenon included in samsara and nirvana as emptiness. Once you have ascertained them as the displays of the space of ultimate reality, you identify this state as the great revelation and apprehend your own nature. As a result, you naturally settle in ground pristine awareness as the great freedom from extremes. This is the swift path, the yana of the great perfection.

In reliance upon the relative, effortful path--as a means for leading beings to ultimate, effortless absolute space-- the kayas and facets of primordial consciousness of the ground sugatagarbha are generated as signs. And many sadhanas involving visualisations and recitations are taught in accordance with the many accounts of the names and meanings of deities to be revealed, buddhafi elds, palaces, teachers and retinues

All accounts asserting that by striving in meditative practice you will reach some vast region somewhere else, called a buddhafi eld, are called paths of expedient means."

Malcolm wrote:

Yes.

Author: Malcolm

Date: Monday, December 12th, 2016 at 10:51 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Because the Copenhagen interpretation is the dominate interpretation, and it explicitly rejects causality, contra Einstein, etc.

Anders said:

That is too simplistic, and only considers Bohr.

The Copenhagen interpretation rejects determinism. Not causality per se. As can be seen from this quote from Bohr:

"In physics, causal description, originally adapted to the problems of mechanics, rests on the assumption that the knowledge of the state of a material system at a given time permits the prediction of its state at any subsequent time."

Moreover, as a strict instrumentalist, Bohr did not reject causality as a physical law (of which he was noncommittal), but as a useful mode of description and measurement concerning certain properties at the quantum level, of which he claimed their causal (deterministic) properties could not be known at the quantum level.

Heisenberg, in contrast, did not equate causality with determinism and understood quantum physics to be very much causal, albeit probabilistic causality.

Kenneth Chan said:

The Copenhagen interpretation is one of the interpretations I discussed in detail in my paper. And Anders is absolutely correct. It does not reject causality. What the Copenhagen interpretation actually rejects is determinism, not causality.

The Copenhagen interpretation, and, in fact, quantum mechanics in general, is not deterministic because we cannot determine the exact future behaviour of a particle, even if we have all the information it is possible to have concerning a particle. This is because the quantum wave function of the particle only provides us with a probability distribution of possible measurement results if and only if we make a measurement. With only knowledge of a probability distribution of possible measurement results, it means that we cannot predict the exact result of a future measurement on a particle.

But that hardly means that it rejects causality. There is still cause and effect, only the exact effect cannot be predicted beforehand from the information we can have about a physical particle. Einstein's unhappiness about this probabilistic nature of quantum mechanics was what prompted him to declare: "God does not play dice."

There is, nonetheless, still cause and effect. The clearest example of this in quantum mechanics would be that it is the act of measurement by an observer that causes the collapse of the wave function ... only we cannot predict beforehand exactly how the quantum wave function would collapse. That surely does not mean that there is no cause and effect.

In fact, it is exactly this cause and effect that constitutes the process of dependent origination. In the collapse of the wave function, the physical particle, in Heisenberg's words, makes the transition from the "possible" to the "actual" and manifests as a particle, in dependence upon the mind of the observer that apprehends it. And since the particle is only dependently originated, it is empty of inherent existence.

How then does this not provide scientific evidence for Lama Tsongkhapa's view that all things are empty of inherent existence because they are dependently originated?

Malcolm wrote:

First of all, the charge that the Copenhagen interpretation rejects causality is not mine.

Second, dependent origination is strictly deterministic, "where this exists, that exists; from the arising of that, this arises."

Further, I do not see how quantum mechanics is reaffirming the basic insight that there is no inherent existence. For example, to take your line of thinking, one can make an argument that (half-eggist) Yogacara is affirmed by quantum mechanics because of the overwhelming emphasis in your theory on the role of the observer. For example, in the half-eggist theory, physical phenomena exist, but how they exist for us is determined by our perception of them, much like your collapse of the wave function.

But in fact, with respect to causality, Buddha is a determinist.

Author: Malcolm

Date: Monday, December 12th, 2016 at 10:49 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, exactly how did you come to the conclusion that "quantum mechanics rejects causality"?

Malcolm wrote:

Because the Copenhagen interpretation is the dominate interpretation, and it explicitly rejects causality, contra Einstein, etc.

Anders said:

That is too simplistic, and only considers Bohr.

The Copenhagen interpretation rejects determinism. Not causality per se. As can be seen from this quote from Bohr:

"In physics, causal description, originally adapted to the problems of mechanics, rests on the assumption that the knowledge of the state of a material system at a given time permits the prediction of its state at any subsequent time."

Moreover, as a strict instrumentalist, Bohr did not reject causality as a physical law (of which he was noncommittal), but as a useful mode of description and measurement concerning certain properties at the quantum level, of which he claimed their causal (deterministic) properties could not be known at the quantum level.

Heisenberg, in contrast, did not equate causality with determinism and understood quantum physics to be very much causal, albeit probabilistic causality.

Malcolm wrote:

Which throws the Buddha's dictum, "where this exists, that exists; from the arising of that, this arises" into question, necessitating a reframing, "where this probably exists (but not definitely), that probably exists (but not definitely; from the probable arising of that (but not definite), this probably arises (but not definitely)."

All this goes to show that Buddha's teaching of dependent origination was not intended originally to be applied to external phenomena, but rather, the processes of living beings only.

Author: Malcolm

Date: Monday, December 12th, 2016 at 12:00 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Malcolm, exactly how did you come to the conclusion that "quantum mechanics rejects causality"?

Malcolm wrote:

Because the Copenhagen interpretation is the dominate interpretation, and it explicitly rejects causality, contra Einstein, etc.

Author: Malcolm

Date: Monday, December 12th, 2016 at 8:06 AM

Title: Re: Tertön

Content:

Grigoris said:

Basically we are saying the same thing. What Malcolm is outlining is the correct effort I am referring to.

DGA said:

I'm not so sure. You're saying that with the right kind of effort, anyone could become a tertön. (unless you are saying something else, in which case please correct me).

Malcolm is saying that the right kind of effort for someone today would have to involve getting in a time machine to create the correct causal relations to Guru Rinpoche in a past life. (unless I understand Malcolm incorrectly, &c).

Malcolm wrote:

What I was saying is that in order to be tertön one must be a reincarnation of one of the twenty five disciples.

Of course, this a very specific Tibetan socio-historical phenomena. Becoming realized person is the basic qualification for revealing any sort of new teaching of the Buddhas into the world.

Author: Malcolm

Date: Monday, December 12th, 2016 at 8:03 AM

Title: Re: Rebirth and karma

Content:

rachmiel said:

"However, when Ferdinand (the bull) is led into the ring, he is delighted by the flowers in the ladies' hair and lies down in the middle of the ring to enjoy them, upsetting and disappointing everyone. Ferdinand is then sent back to his pasture, where to this day, he is still smelling flowers."

One must imagine Ferdinand happy.

Malcolm wrote:

Yes, I remember the tale fondly. It was one of my favorites.

Author: Malcolm

Date: Monday, December 12th, 2016 at 7:46 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Please tell how exactly am I encouraging this “fault”? All I am saying is that quantum mechanics shows that it is true that all things are empty of inherent existence because they are dependently originated. Whether or not this is to be considered the “ultimate reality” and whether or not this is actually “a negation” are actually different issues altogether.

Malcolm wrote:

You are going to have to demonstrate to me, in a simple way, why this is correct. Just how does quantum mechanics confirm that "all things are empty of inherent existence because they are dependently originated?"

How so, when for example the standard interpretation of quantum mechanics rejects causality?

I am sure you are more familiar than I with the intellectual history of quantum mechanics, but how, for example, can you show that causality is necessary, when quantum mechanics theory for the last century 80 years has in general rejected it?

In order to show that quantum mechanics confirms dependent origination, you would have to show that quantum mechanics confirms causality.

The Buddha's proposition is a simple one, all conditioned entities arise from a cause, and all causes are themselves effects.

This is entirely separate from the notion of the presence or absence of inherent existence, introduced into Buddhism in order to explain causality by śrāvakas later on.

Author: Malcolm

Date: Monday, December 12th, 2016 at 6:51 AM

Title: Re: Rebirth and karma

Content:

rachmiel said:

So many flowers!

Malcolm wrote:

You ought to change your name to Ferdinand.

Author: Malcolm

Date: Monday, December 12th, 2016 at 5:13 AM

Title: Re: Rebirth and karma

Content:

rachmiel said:

Sound about right?

Malcolm wrote:

You are getting old. You will die in a relatively short amount of time, even if you are lucky enough to live another fifty years. At this point, you resemble a hamster on a spiritual wheel. Lots of effort, going nowhere fast.

You need to start with the four common foundations.

This may sound like harsh advice, but it isn't.

M

Author: Malcolm

Date: Monday, December 12th, 2016 at 4:55 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

boda said:

So what, if anything, does it mean for a quantum event to fail your dependent origination test?

Malcolm wrote:

It means a scientist has not properly analyzed the event in question.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 11:36 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

I learn a lot every time this topic, about how wrong Tsongkhapa was, comes up. I do not reject attacks on his position about the object of negation, but neither am I ready to renounce it, or all the masters who have propagated his teaching, including my teachers. Cone may be right that today Tsongkhapa's is a minority teaching -- and it certainly

appears to be so on DW. But in my personal, lineage-oriented world it is highly respected. And I think valid.

Malcolm wrote:

The sectarianism concerning this was started by Keydrup Jey who violently attacked people who disagreed with Tsongkhapa. You can read the tenor of his polemics in A Thousand Doses of Emptiness translated by Jose Cabazon. Keydrup Jey too was the one who began the earnest canonization of Lama Tsongkhapa. There is a recent book <http://www.wisdompubs.org/book/authorized-lives> which explores this. It is very interesting and worthwhile reading.

Dudjom Rinpoche wisely quips that if one were to take seriously all of the polemics in the history of Tibet, no one's teachings could be regarded as valid.

Jeff H said:

It seems to me that in the end the negation of inherent existence and inherent non-existence comes to the same place as the negation of existence and non-existence. Neither side is saying that anything exists independently.

Malcolm wrote:

There is no term in Sanskrit *niḥniḥsvabhāva*. This is only *svabhāva* and *niḥsvabhāva*, inherent existence and the absence of inherent existence.

It is an argument which mainly concerns 1) pedagogy 2) Tsongkhapa's novel attempt to create a system out of what he called "Prasangika" which would be largely unrecognizable to any Indian Madhyamaka scholar. A great deal of the debate turns on how definitive Nāgārjuna's own writings are. For those who consider Nāgārjuna definitive and straightforward, many Gelug attempts at subtlety and nuance seem off-base. Gelugs respond that Nāgārjuna needs interpretation, which is tantamount to saying that Nāgārjuna's own writings are not definitive.

Jeff H said:

Tsongkhapa is saying that what we experience is a relative existence in the minds of people like me. I start from a place of not recognizing that I actually perceive phenomena as independent "ping pong" balls (to use Berzin's expression). Tsongkhapa provides me with a stepping stone of conceptualizing inherent existence first.

Malcolm wrote:

Be honest— did you have any idea of "inherent existence: prior to reading any Madhyamaka?

Jeff H said:

But the Tsongkhapa lineage always teaches not to confuse the experience that is left after negating inherent existence for any kind of concrete reality. The principle is that we simply can't deny our experience — experience simply is.

Malcolm wrote:

The main criticism of Tsongkhapa's view is that it supposes that a nonexistence (the absence of inherent existence) is ultimate. This makes Tsongkhapa's point of view subtly nihilistic.

Jeff H said:

I still think that Kenneth is using the Madhyamaka-Prasangika method correctly to negate the view of materialism among physicists, and without affirming another view in its place.

Malcolm wrote:

Instead he is encouraging another fault— regarding ultimate reality as a negation.

Jeff H said:

He's simply using the particular version of an ancient teaching, which he was taught, to show them that when faced with conventional evidence contradicting materiality as they know it, they should accept that evidence rather than trying to stuff it into a materialistic box. That would be a great lesson, but not a view.

Malcolm wrote:

As far as I can tell, he is trying to convince himself that Madhyamaka confirms quantum mechanics. But it does not.

M

Author: Malcolm

Date: Sunday, December 11th, 2016 at 11:20 PM

Title: Re: Tertön

Content:

paël said:

Were Virupa tertön? Who was his guru? He found Hevajra tantra, right? Can anyone find new tantra?

Malcolm wrote:

Not just anyone, paël. Only people who are one the bodhisattva stages who also have the correct dependent origination accumulate through past lives.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 11:05 PM

Title: Re: Dr. Nida Chenagtsang

Content:

amanitamusc said:

Did he have a falling out with Namkhai Norbu Rinpoche?

Malcolm wrote:

When Nida started teaching Mantra Healing though Shang Shung Institute (SSI), Norbu Rinpoche felt this was outside the scope of SSI's mission, and so Nida, after fulfilling his obligations to SSI, parted with SSI and struck out on his own. It was not a sudden thing, but a gradual disengagement. Nida's departure seems to have been precipitated by a Sache project Nida had initiated at Mergigar in 2003. Nida, at some cost, had five boulders placed in a meadow (below the Yellow House) at Merigar and painted the colors of the five elements. Norbu Rinpoche really did not like this at all and immediately had some Dzogchen community people who had helped Nida paint the boulders scrub the paint off with wire brushes. FYI, I was there at the time and witnessed everything first hand. After this point, Nida and SSI began to slowly disengage.

So I think it is fair to say that there was some substantive disagreements over the direction Nida was taking at SSI, and so in order to be more free to follow his own dictates, Nida moved on, since he was not a student of Norbu Rinpoche. I would not characterize this as a falling out, but rather, a parting of ways after a largely successful collaboration seemed to have run its course. The Italian SSI still teaches Kunye in Nida's style, rather than Dr. Phunstok Wangmo's style. Actually, I think it is good Nida moved on. Diversity is good in education, and hopefully Nida's various projects with respect to Tibetan Medicine will bear fruit.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 10:02 PM

Title: Re: Dr. Nida Chenagtsang

Content:

adividya said:

Regarding his qualifications, I am new to this forum, and question how appropriate it is to list details of anyone's Vajrayana lineage masters or accomplishments in this way.

Malcolm wrote:

Perfectly appropriate, as the Union of the Sun and Moon Tantra shows:

If the history is not explained,

there will be the fault of lack of confidence

This means the history of the lineage — how can there be confidence in a lineage if someone does not know from whom this or that master received this or that transmission, permission, what retreats they have done, where, how long, etc? It is therefore a perfectly reasonable question.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 9:57 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

When I used the term "dependent origination" in the passage above, I was not actually referring to the 12 causal links...

Malcolm wrote:

The general theory of dependent origination (Where this exists, that exist; with the arising of that, this arose) was taught so that monks would stop bugging the Buddha about their past lives.

Tsongkhapa said:

That's a ridiculous statement. Buddha taught dependent origination to show how samsara arises and how to cut its root - he taught it so that people would develop wisdom. Buddha can't be 'bugged' by anything.

Malcolm wrote:

The Buddha was trying to forestall a lot of stupid questions (bugging) by monks with regards to their past lives. In response, he taught the general theory of dependent origination. Please see the Abhidharmakośabhaṣyaṃ at 2:25cd.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 10:28 AM

Title: Re: Tertön

Content:

RikudouSennin said:

How to become tertön?

dzogchungpa said:

I think Naropa has a degree program for that now.

Malcolm wrote:

A weekend certificate course, so I hear.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 10:16 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

When I used the term "dependent origination" in the passage above, I was not actually referring to the 12 causal links...

Malcolm wrote:

The general theory of dependent origination (Where this exists, that exist; with the arising of that, this arose) was taught so that monks would stop bugging the Buddha about their past lives.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 8:04 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is so crucial, in fact, that should the lineage of transmission be broken, the lineage is considered lost even though the texts of the lineage are still available.

Malcolm wrote:

There are in fact ways of restoring an interrupted lineage.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 6:04 AM

Title: Re: Tertön

Content:

RikudouSennin said:

Pardon my ignorance. What is the difference between pure vision and a terma?

If I understood Alan Wallaces introduction correctly Dudjom Lingpas 5 Dzogchen texts (The Sharp Vajra of Conscious Awareness Tantra, The Foolish Dharma of an Idiot Clothed in Mud and Feathers , The Enlightened View of Samantabhadra, Buddhahood Without Meditation, The Vajra Essence) are from pure visions.

Malcolm wrote:

Right, which means they are a product of Dudjom Lingpa's experiential realization, rather than a text predicted by Guru Padmasambhava and concealed by him or one of the 25 disciples.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 5:31 AM

Title: Re: Tertön

Content:

RikudouSennin said:

There is a saying, that siddhas have siddha gurus.

Is this true for Tertons, do they usually have a guru who was a terton?

Who can become terton?

And now for the grand question.

How to become terton?

Malcolm wrote:

1) Yes, generally tertons learn how to be tertons from other tertons, but not always.

2) Anyone who has A) been blessed by Guru Rinpoche b) is an advanced Dzogchen practitioner.

3) Refer to 2.

Boomerang said:

How advanced do you have to be?

Malcolm wrote:

You have to have reached the third so called "vision."

The requirement for pure visions are not so stringent.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 5:03 AM

Title: Re: Tertön

Content:

RikudouSennin said:

There is a saying, that siddhas have siddha gurus.

Is this true for Tertons, do they usually have a guru who was a terton?

Who can become terton?

And now for the grand question.

How to become terton?

Malcolm wrote:

1) Yes, generally tertons learn how to be tertons from other tertons, but not always.

2) Anyone who has A) been blessed by Guru Rinpoche b) is an advanced Dzogchen practitioner.

3) Refer to 2.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 4:36 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

boda said:

Interestingly, quantum events like decay occur without a cause.

Malcolm wrote:

Perishing does not have a cause, perishing occurs due to absence of a cause. I.e. when that does not exist, this does not exist, with the perishing of this, that ceases."

boda said:

What does that mean in regard to karma, or for ignorance being the first cause?

Malcolm wrote:

Anyone who told you that ignorance was a first cause, told you wrong. There are no first causes in dependent origination. If there were, we could not describe origination as dependent.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 2:14 AM

Title: Re: Buddhahood in This Life

Content:

Lukeinaz said:

Malcom,

Can you recommend this book as a starting point for those who have received transmission yet are new to Dzogchen teachings and have not read any other material?

If not can you recommend a starting point so one can work towards this material?

Thanks!

Malcolm wrote:

There are parts in this book suited to beginners, specifically topic 8, in the sections on semzins and rushan. The first seven topics mainly cover theory and yogic anatomy. Of course the latter is very important, and one should understand them well.

Otherwise, get the Precious Vase and work through it. Or get both.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 2:12 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

Yes it makes perfect sense and it is the expression of a view. Through the negation of inherent existence we come to realise that things are dependently-arisen appearances and on this level, they exist. This is an assertion and therefore a view. The Madhyamaka is therefore not 'no view' or merely the negation of others' views.

Malcolm wrote:

On the contrary, Nāgārjuna states:

Emptiness was taught by the victor for the renunciation of views; they say someone who has a view of emptiness is incurable.

Tsongkhapa said:

That really isn't what I'm saying. Emptiness is the mere absence of all the things we normally see. That's a view but that mere absence is not a 'thing'. This is the mistake that Nagarjuna is referring to, the reifying of emptiness, feeling that it is a separate reality existing behind conventional appearances when it is actually the real nature of those appearances.

Again, Nagarjuna's words require interpretation. 'renunciation of views' means 'renunciation of views of inherent existence' not renunciation of views per se - that's going too far.

Malcolm wrote:

You, my friend, have a view of emptiness, precisely as Nāgārjuna described it, " the reifying of emptiness, feeling that it is a separate reality existing behind conventional appearances when it is actually the real nature of those appearances."

You think, by making a distinction between separate reality on the one hand and a real nature on the other that you are avoiding this problem, but it is not so. This exactly the mistake to which Nāgārjuna refers.

Emptiness is the recognition that the things we perceive are not real. It is not their absence. If you claim emptiness is the absence of things, you are reifying that absence, similar with the one who reifies the mistaken thought of a fairy castle. Thus you are dragged underwater by the crocodile of the view.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 1:32 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Bakmoon said:

It is an affirmation of the key principle of Prasangika Madhyamaka: All things are empty of inherent existence because they are dependently arisen. This has to be how Chandrakirti, Shantideva and Lama Tsongkhapa interpreted the meaning of Nagarjuna to arrive at this conclusion. And it makes sense.

Tsongkhapa said:

Yes it makes perfect sense and it is the expression of a view. Through the negation of inherent existence we come to realise that things are dependently-arisen appearances and on this level, they exist. This is an assertion and therefore a view. The Madhyamaka is therefore not 'no view' or merely the negation of others' views.

Malcolm wrote:

On the contrary, Nāgārjuna states:

Emptiness was taught by the victor for the renunciation of views;
they say someone who has a view of emptiness is incurable.

In his commentary to this line, Buddhapalita states:

For example, someone with a confused mind sees a fairy castle and the thought arises in his mind "fairy castle," but when he is free from that confusion and sees it as it truly is, there is no entity called "mistaken thought of a fairy castle" in the mistaken thought of a fairy castle and he only then becomes free from a concept about a nonexistent. In the same way, when seeing how it truly is, that mistaken emptiness (which arises from the crocodile of the view [of emptiness as an] entity) is not [in fact] an entity called "emptiness." Apart from the mere expression, "emptiness," those that view emptiness as an entity have their eye of wisdom obscured by the darkness of ignorance and thus the great doctors, the victors, able to discern for whom a treatment will succeed or not, have said [the treatment] will not succeed [for them]. Thus emptiness is merely a therapy for wrong views, and cannot be construed as a view itself. To construe emptiness itself as a view is to render oneself incurable.

Author: Malcolm

Date: Sunday, December 11th, 2016 at 1:01 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

It is not the literal translation of individual words that count. Words have to be taken in context. Otherwise why do we ever need commentaries to any text? Also, you realise that both translators do not agree with you. The same word can have a different meaning if the context is different. Anyway, let's just agree to disagree. You can read it your way, and I'll read it my way.

Malcolm wrote:

It is fruitless to claim appeal to commentarial authority when you have produced nothing to back up your claims by way of such commentaries.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 10:13 AM

Title: Re: Theodicy in Buddhadharma

Content:

Grigoris said:

How is this theodicy?

Bakmoon said:

I think Malcolm's key point is that to say that makes it sound like a Buddha on their own can just enlighten someone if they wanted to. The problem of course is that the Buddhas in their infinite and perfect compassion already want to do this for every single sentient being, so if this were possible, they would have already done it by now and Samsara would be over.

Malcolm wrote:

Exactly. Nirvanadol...

Author: Malcolm

Date: Saturday, December 10th, 2016 at 10:12 AM

Title: Re: Theodicy in Buddhadharma

Content:

tomamundsen said:

Wouldn't the Great Perfection be a kind of Buddhodicy as well? (e.g., five elements/five lights)

Malcolm wrote:

Nope, since no one can make you recognize a thing.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 10:12 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapafan said:

...your position is nihilistic.

Malcolm wrote:

No, since I have not proposed something which exists. In order for someone to have a annihilationist perspective they have to advocate the nonexistence of something. I have never advocated the nonexistence of anything.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 6:27 AM

Title: Re: Theodicy in Buddhadharma

Content:

dzogchungpa said:

Shouldn't it be, like, 'Buddhodicy' or something?

Malcolm wrote:

I thought about it, but then declined to coin this term.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 6:26 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

conebeckham said:

It [i.e. Madhyamaka] is not nihilistic because saying that no assertion can be made about existence is not equivalent to any assertion about nonexistence.

Madhyamaka serves to point out the impossibility of making any assertion about

ontological status of conditioned phenomena. Just because no assertion can be made about the existence of things, it is not logical to conclude that a "nonexistence" is ontological truth.

Wayfarer said:

I agree with that interpretation, but it is quite different to:

Malcolm wrote:

Annihilationism, in Buddhadharma, is the assertion that something which exists now, such as a person, will be utterly destroyed later and cease to exist. But this kind of statement is only possible if someone first claims something exists.

As Buddhapalita says, and as I have stated many times:

It is not that we [Mādhyamikas] claim nonexistence, we merely remove claims for existing existents.

Wayfarer said:

Saying that 'nothing ceases because it never really existed in the first place' is completely different to saying that 'no assertion can be made about existence.' The first is ontological (concerning what exists), the second epistemological (concerning what we know).

Malcolm wrote:

Nāgarjuna's famous maṅgalam states:

Not ceasing, not arising,
not impermanent, not permanent,
not going, not coming,
not different, not identical...

Author: Malcolm

Date: Saturday, December 10th, 2016 at 6:21 AM

Title: Re: Theodicy in Buddhadharma

Content:

Grigoris said:

Theodicy tries to reconcile the fact that this world is imperfect and full of evil and yet is created by an perfect, omniscient and compassionate God. So I still fail to see how Queeqeg's statement is theodicy.

Malcolm wrote:

The Buddha's world is perfect, and yet while able to reveal this merely by pointing his toe, he fails to do so.

It's a version of Theodicy.

Author: Malcolm
Date: Saturday, December 10th, 2016 at 6:02 AM
Title: Re: Theodicy in Buddhadharma
Content:
Grigoris said:
How is this theodicy?

Malcolm wrote:
Read Queequeg's statement again carefully.

Author: Malcolm
Date: Saturday, December 10th, 2016 at 6:01 AM
Title: Re: Theodicy in Buddhadharma
Content:
Malcolm wrote:
Our moderator Queequeg
<https://www.dharmawheel.net/viewtopic.php?f=59&t=24301#p368010>:
If the Buddha wanted to reveal the real aspect to beings, he can, by simply pointing his toe.

<https://www.google.com/search?client=safari&rls=en&q=theodicy&ie=UTF-8&oe=UTF-8> in Buddhadharma, how novel and how equally indefensible. If a buddha could do such a thing, a compassionate buddha would have no choice, since they cannot bear to let sentient beings suffer in misery.

Coëmgenu said:
Surely the Buddha is always "simply pointing his toe" in the interest of revealing the real aspect to beings, since that is just what a compassionate Buddha would do. That doesn't mean we are more able to see it than if the Buddha didn't. We still have a need to purify ourselves and engage in practice of some sort.

Malcolm wrote:
Queequeg's statement states that the Buddha is not doing so, but if he wanted, he could, and then we would see it.

Author: Malcolm
Date: Saturday, December 10th, 2016 at 5:33 AM
Title: Theodicy in Buddhadharma
Content:
Malcolm wrote:
Our moderator Queequeg
<https://www.dharmawheel.net/viewtopic.php?f=59&t=24301#p368010>:
If the Buddha wanted to reveal the real aspect to beings, he can, by simply pointing his toe.

<https://www.google.com/search?client=safari&rls=en&q=theodicy&ie=UTF-8&oe=UTF-8> in Buddhadharmā, how novel and how equally indefensible. If a buddha could do such a thing, a compassionate buddha would have no choice, since they cannot bear to let sentient beings suffer in misery.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 5:17 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Bakmoon said:

I'm having some trouble tracking down this passage. Can anyone here tell me what the chapter and verse in the MMK these are?

Malcolm wrote:

Chapter 15, verse 6, I think, or thereabouts.

Bakmoon said:

Thank you very much.

Chandrakīrti commenting on this verse says:

Such are those who delude themselves that they are faithfully expounding the teaching of the perfectly realized one when they explain the self-existent and essential nature of things, saying that solidity is the self-existent and essential nature of earth, that experience of the object is the self-existent and essential nature of feeling and that being reflected as an object is the self-existent and essential nature of consciousness. And they explain existence-as-otherness (parabhāva) saying that consciousness is other than object and that feeling is other than both. They explain that consciousness and the other factors of personal existence, when in the present, exist, and when they are in the past do not exist. They do not explain the supremely profound truth of dependent origination. So self-existence and existence-as-other are, as we have shown, contrary to reason (upapattiviruddha).

Chandrakīrti doesn't put in any qualifiers in interpreting the passage, so presumably he takes Nāgārjuna's statement at face value, as a logical dichotomy.

Malcolm wrote:

Buddhapālita states:

If there is something existent, it is counted as something self-existent (svabhāva) or dependently existent (parabhāva). Because of that, if there is self existence and dependent existence, existents will be established. Also when there is no self existence,

at that time there is also no dependent existence; there is no description of an existence not included in self existence and dependent existence, where will that existence alone, without becoming self or dependently [existent]?

The reason that I translate parabhāva as "dependent existence" is that Buddhapalita comments on it that it is conceived as an existence which is "assisted" by another, similar in meaning to paratantra.

He continues a little later:

Someone like that, who [has a] view of self existence, dependent existence, existence or nonexistence does not see the truth in the profound as the supreme teaching of the Buddha. Because we, in the correct way, see the nonexistence of the self existence of things which appear because the sun of dependent origination arose, because of that, because we see the truth, liberation is can be accepted only for us.

Recall, existence is only valid if and only if inherent existence is valid. Dependent origination is not possible in the face of inherent existence, and for Nāgārjuna, etc., there is no existence apart from inherent existence.

Nāgārjuna closes the chapter by stating:

‘Is’ is holding to permanence,

‘Is not’ is an annihilationist view.

Because of that, is and is not

are not made into a basis by the wise.

Because something is self existent,
it is permanent because [it is] never non-existent;
‘produced earlier, presently non-existent’,
therefor, the consequence is annihilation.
TKF's mere existence is refuted here.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 4:42 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Wayfarer said:

All the discussions I read on madhyamika seem to culminate with Malcolm saying that Nāgārjuna says that nothing really exists, yet that somehow this is not nihilistic. I have long since given up on ever trying to understand that.

Malcolm wrote:

Annihilationism, in Buddhadharma, is the assertion that something which exists now, such as a person, will be utterly destroyed later and cease to exist. But this kind of statement is only possible if someone first claims something exists.

As Buddhapalita says, and as I have stated many times:

It is not that we [Mādhyamikas] claim nonexistence, we merely remove claims for existing existents.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 4:39 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Malcolm wrote:

Where is there an existence not included in inherent existence and dependent existence?
If inherent existence and dependent existence are established, existence will be established.

Bakmoon said:

I'm having some trouble tracking down this passage. Can anyone here tell me what the chapter and verse in the MMK these are?

Malcolm wrote:

Chapter 15, verse 6, I think, or thereabouts.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 4:17 AM

Title: Re: Difference between Black Hayagrīva and Red Hayagrīva

Content:

paël said:

Is tinnitus karmic disease? From loud noise.

Malcolm wrote:

No, not generally.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 4:13 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

I'm not clear on the meaning of those quotes from Naagarjuna.

Malcolm wrote:

I am, since I have examined in detail the commentaries of Buddhapaṇita and Candrakīrti with respect to them. What they mean is that anyone who holds at all any view of existence has a wrong view.

The purpose of Madhyamaka is the elimination of all views, its purpose is not to privilege something called "Madhyamaka view" over other views.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 2:09 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

Madhyamaka does propose a view of reality, it's the middle way. Things exist as mere appearances, being one nature with their emptiness. The truth is between non-existence and inherent existence. It's also certainly not indifferent to conventional truth since Nagarjuna's view is the union of the two truths.

Malcolm wrote:

No, this is really incorrect. If this were so, why does Nāgārjuna say:

Where is there an existence not included in inherent existence and dependent existence?

If inherent existence and dependent existence are established, existence will be established.

Jeff H said:

This is very interesting to me. Certainly Je Tsongkhapa was familiar with this quote from Nagarjuna. Are you saying that Nagarjuna's term "inherent" here and Tsongkhapa's term are the same?

Malcolm wrote:

Identical, rang bzhin, svabhāva.

...

Further the Buddha states in the Ārya-kāśyapa-parivarta-nāma-mahāyāna-sūtra: Kāśyapa, existence is the first extreme; nonexistence is the second extreme; whatever is between those two extremes cannot be discerned, cannot shown, is not a support, does not appear, cannot be known, and is not present. Kāśyapa, this is how the middle way correctly discerns phenomena.

I know this is a stretch, but this statement reminds me of what Kenneth explains about the interval between conventional measurements in quantum observation (I think it was Heisenberg's point). It is impossible to say anything about an observed electron between observations, not even whether it exists or not. It's like, conventionally we see this phenomenon and that phenomenon, then we try to fill in a continuity (like quantum mechanics predicts probability parameters), but in fact there is nothing that can be discerned and nothing is present.

Am I completely off-base with this?

What the Buddha is saying here is that in the Middle Way, phenomena are inexpressible. All expressions are a deviation.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 1:40 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Tsongkhapa said:

Madhyamaka does propose a view of reality, it's the middle way. Things exist as mere appearances, being one nature with their emptiness. The truth is between non-existence and inherent existence. It's also certainly not indifferent to conventional truth since Nagarjuna's view is the union of the two truths.

Malcolm wrote:

No, this is really incorrect. If this were so, why does Nāgārjuna say:
Where is there an existence not included in inherent existence and dependent existence?
If inherent existence and dependent existence are established, existence will be established.

He then goes on to say:

Whoever has a view of inherent existence, dependent existence, existence, and non-existence has not seen the Buddha's teachings.
Thus when you claim that "the truth is between non-existence and inherent existence," you clearly have not seen the Buddha's teaching.

Further the Buddha states in the Ārya-kāśyapa-parivarta-nāma-mahāyāna-sūtra:
Kāśyapa, existence is the first extreme; nonexistence is the second extreme; whatever is between those two extremes cannot be discerned, cannot be shown, is not a support, does not appear, cannot be known, and is not present. Kāśyapa, this is how the middle way correctly discerns phenomena.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 1:15 AM

Title: Re: Difference between Black Hayagrīva and Red Hayagrīva

Content:

paël said:

Does these deities help genetic diseases?

Malcolm wrote:

Genetic diseases are karmic diseases. So whether or not someone with such a disease can be helped by medicine or ritual depends largely on whether the disease is one hundred percent karmic, in which nothing can be done for it in this lifetime; or whether it is only partially karmic, in which something can be done.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 12:33 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

This paper doesn't ignore the western contributions to denying inherent existence; it addresses, more specifically, the long line of physicists who are insisting on maintaining strict materialism against a growing body of evidence.

Malcolm wrote:

It is entirely appropriate that experimental science confines itself to what is observable. This made indeed lead some to take a materialist position, but quite frankly, that is preferable, in my opinion, to the intelligent design folks, whose intelligent designer is rather like the ether than Kenneth mentions in his paper above.

Author: Malcolm

Date: Saturday, December 10th, 2016 at 12:00 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

Quantum mechanics has shown, experimentally, how "conventional truths are dissonant with how phenomena actually exist by nature". Kenneth is saying that since these results correspond with what Buddhists have said for centuries, western science should take note and move forward with fresh eyes instead of stomping their feet and insisting on inherency.

Malcolm wrote:

Inherency has been long abandoned in Western Philosophy, for example, Hume refuted necessary connection, self, and so on in his Inquiry into Human Understanding.

Further, Heisenberg's uncertainty principle, which is fundamentally what our friend Kenneth is talking about, is old news.

What I object to, as well as some others, is the reification of Madhyamaka as if it actually proposes how conventional things are supposed to function. There are a variety of theories about this even with Buddhism, which all have their usefulness in different contexts.

The Buddha as well as Nāgārjuna, are entirely silent on the question of external, dependently originated phenomena. Cosmology is the domain of Abhidharma, and that presentation is now necessarily deprecated.

The idea of the absence of inherent existence may be a great discovery for Kenneth personally, but he is not the first person to make such a link between this idea and physics. This is why I recommended that Kenneth check out the work of <https://www.amazon.com/Choosing-Reality-Buddhist-View-Physics/dp/1559391995>. Wallace not only has an undergraduate degree in physics, but he is quite expert in Madhyamaka studies. He even offers what he calls "a centrist view of physical science."

He offers, usefully, "Physics offers us bodies of experimental evidence which can be consistently interpreted in a variety of ways." He then goes on to explore differences in the ways in which this body of evidence may be understood in different cultures, leading to different conventional formulations of its import.

Author: Malcolm

Date: Friday, December 9th, 2016 at 10:48 PM

Title: Re: Difference between Black Hayagrīva and Red Hayagrīva

Content:

Karma Jinpa said:

Are any other deities said to specifically help with depression? I had been lead to believe that this was a foreign concept to Tibetans, who don't have a direct word for it.

Malcolm wrote:

They do in fact. Tibetan Medicine identifies three different kinds of depression, based on the three humors. There are also some provocation illnesses whose expression resembles chronic depression.

cloudburst said:

Do you recommend any books on Tibetan medicine? I would like to find out more. I know there is the Tibetan Classics one...is that any good?

Malcolm wrote:

That one is a classical history book. This is the best book out there right now: Essentials of Tibetan Traditional Medicine by Gyato and Hakim

Author: Malcolm

Date: Friday, December 9th, 2016 at 9:18 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Let me state here categorically that that is NOT my claim. Context, context, context. What I am showing is that, at the conventional truth level, interpreting the mathematical formulation of quantum mechanics in terms of the Madhyamaka view of reality...

Malcolm wrote:

Madhyamaka does not propose a view of reality, that's the point.

Kenneth Chan said:

in terms of the Madhyamaka view...

Malcolm wrote:

Madhyamaka also does not propose a view. It eliminates views. Take for example Buddhapalita (the actual founder of so called "Prasangika"):

It is not the we [Mādhyamikas] propose nonexistence, we merely remove claims for existing existents.

Some people insist that one needs to append "inherent" to the above formulation, but it is not necessary, in fact.

That is why I keep saying Madhyamaka is indifferent to conventional truth presentations, since they are all inherently flawed cognitions. Conventional truths are dissonant with how phenomena actually exist by nature.

Author: Malcolm

Date: Friday, December 9th, 2016 at 11:43 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Let me state here categorically that that is NOT my claim. Context, context, context.

What I am showing is that, at the conventional truth level, interpreting the mathematical formulation of quantum mechanics in terms of the Madhyamaka view of reality...

Malcolm wrote:

Madhyamaka does not propose a view of reality, that's the point.

Author: Malcolm

Date: Friday, December 9th, 2016 at 10:56 AM

Title: Re: Buddhahood in This Life

Content:

bfaus said:

Thank you Malcom for your work and continuous efforts! I would too be interested in receiving the Lung.

Malcolm wrote:

I have just received word from the Lama I had in mind that he would be willing to do this, and the way it will work is that he will give a section of the text, which I will then read in english, and so it might take a couple of days.

When the detail are worked out, I will let you know.

M

Adamantine said:

May we ask who the Lama is? Would it be open to participation in meat space too?

Malcolm wrote:

The Lama, who will remain nameless for now, is top notch. And I am not sure yet about the venue, but watch this space, and I will keep you all in the loop when we have finalized details of dates and venue.

Thanks,

M

Author: Malcolm

Date: Friday, December 9th, 2016 at 10:52 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Yes, but I am not saying that this is not the case. The purpose of my paper, however, is to show that there is a more appropriate model compared to another model which has inconsistencies even at the conventional truth level of analysis. And this argument is presented in terms of the conventional truth. Is there a problem with this?

Malcolm wrote:

The problem is the claim that Madhyamaka validates any conventional truth presentation, which is the essence of your claim.

Kenneth Chan said:

I am not saying that this is not so. Please recognise the context. I am trying to show that, at the conventional truth level, interpreting the mathematical formulation of quantum mechanics in terms of the Madhyamaka view of reality resolves the inconsistencies, while doing so in terms of an inherently existing mind-matter duality would end up with all sorts of inconsistencies. Again, is there a problem with this?

Malcolm wrote:

I understand you think the anti-essentialism of Madhyamaka is helpful in clarifying some problems in physics. But this is no more true than saying the anti-essentialism of Hume would help in just the same way.

Author: Malcolm

Date: Friday, December 9th, 2016 at 8:12 AM

Title: Re: Difference between Black Hayagrīva and Red Hayagrīva

Content:

Karma Jinpa said:

Are any other deities said to specifically help with depression? I had been lead to believe that this was a foreign concept to Tibetans, who don't have a direct word for it.

Malcolm wrote:

They do in fact. Tibetan Medicine identifies three different kinds of depression, based on the three humors. There are also some provocation illnesses whose expression resembles chronic depression.

Karma Jinpa said:

I guess Khenchen Lodrö Thaye Rinpoche's translator is simply unaware of the terminology, or else not well-versed enough in Tibetan medicine to have known.

Malcolm, could you please elaborate? I meant primarily chronic depression, a.k.a. major depressive disorder, when asking that question. What is the Tibetan term for this, and where can I find resources on its treatment in Tibetan medicine? I daresay this genetic mental illness is the main obstacle to my practice, and it would be quite helpful if I could discuss it with my lamas.

Much appreciated.

Malcolm wrote:

Chronic depression results from either a deficiency of what is known as satisfying phelgm in the brain, or what is known as accomplishing bile in the heart.

You would need to see a Tibetan doctor to find out for sure.

Author: Malcolm

Date: Friday, December 9th, 2016 at 7:57 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Thank you for the chance to clarify things. The way I am talking about the model being functional is not in terms of the ultimate truth. It is in terms of the conventional truth. When I say that a model explains how things really are in terms of functioning, I am referring to the fact that it is the appropriate model compared to another model which has inconsistencies even at the conventional truth level of analysis.

Malcolm wrote:

All conventional truths have inconsistencies, this is why none of them bear up to ultimate analysis.

Kenneth Chan said:

The presentation in the paper is, however, given mainly in terms of the conventional truth. Otherwise it would be impossible to even compare the difference between the two different philosophical frameworks, i.e. the framework of a mind-matter duality compared with Madhyamaka.

Malcolm wrote:

Madhyamaka, including Tsongkhapa's presentation of Prasanga, actually accepts the conventional duality between mind and matter. Why? Because conventionally, mind and matter are different substances (dravya).

Author: Malcolm

Date: Friday, December 9th, 2016 at 5:07 AM

Title: Re: Difference between Black Hayagrīva and Red Hayagrīva

Content:

dzogchungpa said:

Extremely Wrathful Black Hayagriva has special power to affect beings' minds and benefit those who are depressed, dysfunctional, or crazy, as well as to cure disease.

Karma Jinpa said:

Are any other deities said to specifically help with depression? I had been lead to believe that this was a foreign concept to Tibetans, who don't have a direct word for it.

Malcolm wrote:

They do in fact. Tibetan Medicine identifies three different kinds of depression, based on the three humors. There are also some provocation illnesses whose expression resembles chronic depression.

Author: Malcolm

Date: Friday, December 9th, 2016 at 3:12 AM

Title: Re: Buddhahood in This Life

Content:

bfaus said:

Thank you Malcom for your work and continuous efforts! I would too be interested in receiving the Lung.

Malcolm wrote:

I have just received word from the Lama I had in mind that he would be willing to do this, and the way it will work is that he will give a section of the text, which I will then read in english, and so it might take a couple of days.

When the detail are worked out, I will let you know.

M

Author: Malcolm

Date: Friday, December 9th, 2016 at 2:22 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Jeff H said:

I'm puzzled by this outpouring of resistance to Kenneth's position.

Perhaps I'm misinterpreting it, but it sounds to me like the main point is not to impose Madhyamaka as a scientific model. Rather it is to show that, with quantum, western science could be aligning more closely with an ancient Buddhist understanding of reality.

Malcolm wrote:

The resistance comes from the fact that Madhyamakas are impartial with respect to presentations of relative truth. Their only interest in with respect to presentations of relative truth is when those presentations make claims which contradict the principles of dependent origination.

This is the reason for example that followers of Bhavavivkeā and Candrakīrti largely follow the Sautrantika presentation of relative truth, apart from Sautrantika tenets like partless particles and so on that that conflict with reason and are found to be irrational assertions upon analysis.

Author: Malcolm

Date: Friday, December 9th, 2016 at 12:41 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Matt J said:

So here's a question: how do we go from stating that I cannot find x, which is an epistemological statement, to there is no x, which is an ontological one? Why isn't it possible for to exist in a way we don't know?

Malcolm wrote:

The only mode of existence that is possible is a conditioned mode of existence.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 11:47 PM

Title: Re: Looking/feeling for "I"

Content:

Malcolm wrote:

If you want the flavor of Malcolm, you will want to listen to my Wisdom podcast, not sure when it is to be published.

rachmiel said:

I'm definitely interested, please keep us informed.

In the meantime, the "I" is a barrier to experiencing things as they are— nonarising and unceasing.

The "I" feeling *is* "things as they are" for the feeler ... it might be an illusion, but this illusion *exists* -- similarly to how a dream exists (subjectively, for the dreamer). If this is understood, feeling the "I" is not a barrier, rather a way in. Or so I see it on this brisk December morning in the year of our Lord 2016.

Malcolm wrote:

"I" is what prevents one from seeing things as they actually are. It is the root delusion which spawns all other delusions.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 11:44 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

In Madhyamika philosophy, particles do not inherently exist on their own right. Particles arise only in dependence upon causes and conditions, in dependence upon their parts, and in dependence upon the mind that apprehends them.

Malcolm wrote:

This is only conventionally true. When particles or their arising is sought, neither particles nor their arising can be found. For example, in the refutation of motion, Nāgarajuna states:

Apart from having moved or not having moved, [at present] there is no moving.
Arising particles cannot bear this analysis. In other words, to address your statement "Apart from having arisen or not having arisen, [at present] there is no arising."

Kenneth Chan said:

This would correspond very well with the mathematical formulation of quantum mechanics. The quantum wave function of a particle would correspond to the "causes and conditions" aspect, and the eigenstate and its corresponding eigenvalue would correspond to the experiential event of the mind experiencing the particle. Neither the separate inherently-existing particle, nor the separate inherently-existing mind appears in the mathematical formulation. What does appear is the experiential event, where the conscious experience and the particle appear as a combined reality. These experiential events are what actually make up our reality.

Malcolm wrote:

The same applies to experience:

Apart from having been experienced or not having been experienced, [at present] there is no experiencing.

Kenneth Chan said:

And since, these arbitrary concepts lead to problems in interpreting quantum mechanics—problems that still remain unresolved to this day—it is probably wise that we remove them from our direct experiential interpretation of quantum mechanics.

Malcolm wrote:

Perhaps, but this is still all conventional proliferation.

In the end, what is salient to your thesis is the statement by Nāgārjuna:

For those whom emptiness is possible, everything is possible;
for those whom emptiness is impossible, nothing is possible.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 10:21 PM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

The example with the car reminds me a lot of my big Aha! from HHtDL where he talked about a flower not really existing as anything but the sum of its parts, all of which were like the flower (not existing except for the sum of **their** parts, etc., all the way down down down baybey).

But, respectfully, for me your responses in this thread are right views and come off a bit clinical. I don't see the passion, wonder, or Malcolm-ness in them. Are you ever simply awe-struck by the miraculous messy unfathomable richness of ... **this** ... ? Does your worldview have soul? Does life still get you all hot and bothered?

Malcolm wrote:

If you want the flavor of Malcolm, you will want to listen to my Wisdom podcast, not sure when it is to be published.

In the meantime, the "I" is a barrier to experiencing things as they are— nonarising and unceasing.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 10:10 PM

Title: Re: Buddhahood in This Life

Content:

pael said:

Is World Wide Guru Yoga Transmission of Namkhai Norbu enough?

Do I receive lung, if I sleep during it? Or do I need to stay awake? I don't understand Tibet.

It is 1:30AM here during webcast.

Malcolm wrote:

You do not receive a lung if you sleep through. In any case, pael, this is all merely speculation at this point. Nothing has been confirmed.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 9:50 PM

Title: Re: Buddhahood in This Life

Content:

pael said:

Is this book practical? Is it useful? Can you read it without lung? Can you use it without

lung? How long lungs webcast is? When it comes here is night.

Malcolm wrote:

This book is a systematic overview of the teachings found in the 17 Dzogchen Tantras. If you have Dzogchen transmission, you can use the information in the book.

The lung would take some time, probably two hours.

M

Author: Malcolm

Date: Thursday, December 8th, 2016 at 9:48 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

People have to wake up and understand that human beings have only one planet on which we live. They also have to understand that we all come from a very small population of humans that survived a global cataclysm 75,000 years ago.

binocular said:

Can you explicate your reasoning as to why people _should_ understand those things?

Malcolm wrote:

Species preservation, human and otherwise.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 10:51 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Hi Astus, Malcolm, and Conebeckham. Please allow me to address all your questions together.

The situation with quantum physics is really quite unique. What the physicists have discovered is a mathematical procedure, called quantum mechanics, that enables them to calculate very accurately the probability distribution of possible results of measurements made on a particle. The big problem is that we have no idea at all why this mathematical procedure works. Sounds amazing but it is true. No one knows why it works. That is why Richard Feynman openly admits that no one understands quantum mechanics.

Malcolm wrote:

If it works, it is conventionally true. It will still not hold up to ultimate analysis.

Kenneth Chan said:

But the problem does not end there. What this mathematical procedure, called quantum mechanics, tells us is that whenever an observer makes an actual measurement, our external reality changes. This process is called the collapse of the wave function. What it means is this: If the observer does not make a measurement, the external reality behaves in a certain way. If the observer does make a measurement, the external reality will behave in a completely different way!

Malcolm wrote:

Yes. Meaning that entities are conditioned by our perception of them.

[/quote]

I think it is worthwhile for Buddhists to look closely at quantum physics, and I believe that is also why His Holiness, the Dalai Lama, presided over the recent conference on Madhyamika philosophy and quantum physics. Take a look at the title of this article on the conference: "Dalai Lama: Religion Without Quantum Physics Is an Incomplete Picture of Reality" (<http://motherboard.vice.com/read/dalai-lama-religion-without-quantum-physics-is-an-incomplete-picture-of-reality>). So I believe His Holiness, the Dalai Lama, would encourage Buddhists to look more closely at quantum physics, since quantum physics is telling us what our reality is really like.

What my paper shows is that there is something even better than just parallels or intersections between Madhyamika philosophy and quantum physics. Madhyamika philosophy can actually solve the mystery of quantum physics—by interpreting the actual formulation of quantum mechanics explicitly in terms of the Madhyamaka view of reality. Looking at it the other way around, it means that there is now concrete scientific evidence that Madhyamika philosophy is correct. I have deliberately written the paper in such a way that Buddhists, who may not know any mathematics or physics, can also understand it—with a bit of effort, of course. (The paper can be found at <http://kenneth-chan.com/physics/direct-experiential-interpretation-of-quantum-mechanics/>. I would, of course, be happy to clarify things further on this forum if required.)[/quote]

You might want to look at Alan Wallances work.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 9:33 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

If enough people demonstrated interest, I might be able to arrange for a lama to give the lung of the original Tibetan text.

Losal Samten said:
Webcasted?

Malcolm wrote:
Yes, somehow, it is possible.

Author: Malcolm
Date: Thursday, December 8th, 2016 at 9:23 AM
Title: Re: Buddhahood in This Life
Content:
Marc said:
Dear Malcolm,

I've just purchased your book and have already gone, with care and much appreciation, through your very enlightening introduction !

Thank you for your work

A question that may (or may not) sound odd:

For those of us who have already received initiations and instructions in Trekchö & Thögal, have you contemplated the idea of giving the reading transmission of the Great Commentary via webcast ?

This, I am sure, would be a wonderful opportunity for many of us

Malcolm wrote:
If enough people demonstrated interest, I might be able to arrange for a lama to give the lung of the original Tibetan text.

Author: Malcolm
Date: Thursday, December 8th, 2016 at 4:32 AM
Title: Re: Do you think Trump will recognize Taiwan as a state?
Content:
Minobu said:
in any case Malcolm , nice try...what you are trying to do is well below the standards i used to have for you...

Malcolm wrote:
Your standards, you own them, not I.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 1:20 AM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

Hi Malcolm. The point here is that there is no current interpretation of quantum mechanics that is actually fully functional. All the current interpretations have conceptual problems and inconsistencies.

Malcolm wrote:

Then from a Madhyamaka point of view they fail the functionality test, and this means they are not valid. However, as long as some of the predictions made by quantum models are functional, then we can accept those as conventionally true. Conventional truth does not need to be completely true, otherwise, it would stand up to ultimate analysis.

Kenneth Chan said:

However, if we interpret the formulation of quantum mechanics in terms of the Madhyamaka view of reality—i.e. that all things are empty of inherent existence because they are dependently arisen—we can now actually obtain an interpretation that is free of inconsistencies and free of the need to add on further ad hoc conditions to the basic formulation of quantum mechanics. That is what I am talking about.

Malcolm wrote:

These quantum models can only be accepted as conventional if they make predictions that turn out to be valid. Otherwise, from a Madhyamaka point of view, if it is not functional, it is part of false relative truth, like the difference between one moon seen in the sky by a sober person and two moons seen in the sky by a drunk.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 12:40 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Minobu said:

A stronger America financially.

I think he will be a success in this endeavour.

the concept his policies are going to throw the country into recession is laughable.

Malcolm wrote:

Don't let the facts hit you in the butt <http://www.politifact.com/truth-o-meter/statements/2015/sep/22/hillary-clinton/hillary-clinton-recessions-more-frequent-under-rep/>

Minobu said:

Since 1947, there have been 11 official recessions, totaling 49 recessionary quarters. Of those 49 quarters, just eight occurred under Democratic presidents, compared to 41 under Republicans. So, over the past 65 years, quarters in recession were about five times more common under a Republican president than under a Democratic president.

Author: Malcolm

Date: Thursday, December 8th, 2016 at 12:09 AM

Title: Re: Kagyu refuge tree

Content:

Author: Malcolm

Date: Thursday, December 8th, 2016 at 12:07 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

BuddhaFollower said:

The only reason why we stick to Geneva conventions is so that our soldiers are treated well.

But it's not a legally binding thing like liberals think.

Malcolm wrote:

Our agreements with the WTO etc., are very binding. For example, there was a law in Massachusetts that barred trade with Myanmar over human rights violations . It was challenged by the WTO and Massachusetts lost,

http://www.citizen.org/trade/article_redirect.cfm?ID=11103:

Massachusetts officials were flummoxed to learn they were required to comply with WTO procurement rules that they had never approved. They later learned that a previous governor had sent a letter to the USTR during the Uruguay Round without legislative consultation, much less approval which was the basis for the claim that the state was bound to the WTO procurement rules.

However, the EU and Japan suspended the WTO case pending the outcome of a federal lawsuit filed against that state by the NFTC in U.S. District Court. The NFTC argued that the Massachusetts law “unconstitutionally infringed on the federal foreign affairs power, violated the Foreign Commerce Clause, and was preempted by the federal Act.”[ix] The District Court permanently enjoined enforcement of the state law, ruling that it “unconstitutionally impinge[d] on the federal government’s exclusive authority to regulate foreign affairs.”[x] Massachusetts appealed, but the U.S. Court of Appeals for the First Circuit affirmed the District Court’s decision.

Massachusetts appealed to the Supreme Court. Seventy-eight Members of Congress, 38 state and local governments, all eight major state and local government associations, and 66 non-profit organizations filed *amicus curiae* (“friend of the court”) briefs supporting the Massachusetts law.[xi] Nonetheless, the Supreme Court affirmed the lower courts’ decisions, although on narrower grounds, holding that a state or local selective purchasing law sanctioning a nation is preempted only when Congress has passed a corresponding law sanctioning that nation – as Congress had done in the case of Burma – and only when the two laws differ. This leaves the door open for state and local governments to pass several other types of laws.

For example, state and local governments could enact general laws to avoid purchasing goods and services from companies that violate human rights or labor standards as long as the laws do not apply specifically to companies doing business in a country where Congress has adopted different sanctions.[xii] Thus, states and cities could divest their holdings in companies that do business in Burma or could require companies to disclose whether they do business in Burma as a condition for selling goods or services to the government because these actions do not conflict with the federal Burma law. Under the Supreme Court ruling, state and local governments also could use preferential purchasing policies regarding countries about which Congress has not passed conflicting legislation. Thus, the Supreme Court decision, in contrast to WTO Agreement on Government Procurement (AGP) rules, does not rob state and local governments of all their options.

The U.S. Supreme Court ruling is more permissive of human rights links to procurement decisions than the relevant WTO rules. The WTO AGP forbids consideration of any non-commercial factors in governments’, even sub-federal governments’, procurement decisions.

Here is a clear case where international laws of trade superseded local policy decisions.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 11:56 PM

Title: Re: what does emotional detachment mean?

Content:

White Lotus said:

when one has become emotionally detached from people and things what does it mean?

Malcolm wrote:

Its meaning depends on whether you have compassion or not.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 11:45 PM

Title: Re: How Madhyamika Philosophy Solves the Mystery of Quantum Physics

Content:

Kenneth Chan said:

the Madhyamaka view of reality.

Malcolm wrote:

The Madhyamaka view of reality is that whatever ordinary people with healthy sense organs (including minds) hold to be true is true as long as it a) functional b) is not subject to ultimate analysis.

For example, the Madhyamaka refutations of prime movers stem from this principle.

Therefore, Meru Cosmology, Newtonian Physics, Logical Positivism, Quantum Mechanics, String Theory, etc. can all be considered valid from a Madhyamaka point of view as long as they work and are not subjected to ultimate analysis.

Now then, this does not mean that Madhyamaka precludes cosmologies and scientific theories from being deprecated and replaced with new ones. But Madhyamaka will never hold up any conventional model of the world as being definitive. I think this is the point you are missing.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 11:27 PM

Title: Re: Kagyu refuge tree

Content:

lisasimmarco said:

Anyone can point me to a online detailed description of the Kagyu refuge tree?

Starting Ngondro. It's going to take a while, chronic health problems.

Also, anyone here performed Ngondro yet? Any experiences they would like to share?

Thank you!

Lisa

Malcolm wrote:

Which Kagyu lineage?

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 11:26 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

DGA said:

1. what propaganda are you referring to?

BuddhaFollower said:

One liberal propaganda is "international law".

International law = nonsense.

Coëmgenu said:

Not the most relevant to the post but who wants to stick on topic these day?

Malcolm wrote:

That never happens.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 11:26 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

DGA said:

1. what propaganda are you referring to?

BuddhaFollower said:

One liberal propaganda is "international law".

International law = nonsense.

Malcolm wrote:

They are not, actually. For example, when the US Government signs an agreement with another country, all the legal provisions in that agreement become part of US Law.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 10:27 PM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

Look for "I" ... and there is no-thing there.

And yet ... going about my daily life, "I" reveals itself in so many ways: thoughts, actions, fears, hopes.

What kind of a "thing" is this ... disappears on observation, yet drives the organism?

Malcolm wrote:

A habit of imputing a nonexistent permanent identity onto an impermanent set of aggregates.

For example, we use the identity "car" in order to drive one, but when examined no car can be found either together with its parts, separate from its parts, or within one part.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 10:03 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

It's an order that castrates people and takes away the meaning of life for many, if not most of them.

Malcolm wrote:

Well, in your opinion, not in mine. People have to wake up and understand that human beings have only one planet on which we live. They also have to understand that we all come from a very small population of humans that survived a global cataclysm 75,000 years ago.

The concept of races and nations is increasingly anachronistic. The various creeds in the world need to get along through recognition of a common ethical foundation, as HH Dalai Lama says:

Today, however, any religion-based answer to the problem of our neglect of inner values can never be universal, and so will be inadequate. What we need today is an approach to ethics which makes no recourse to religion and can be equally acceptable to those with faith and those without: a secular ethics.

Dalai Lama, H.H. (2011-12-06). Beyond Religion: Ethics for a Whole World . Mariner Books. Kindle Edition.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 9:51 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Rakz said:

That's too bad. Do you want a safe space?

Have you been to the rustbelt? The area used to be prosperous with many decent paying jobs and strong middle class. You go there now and is full of crime, drugs, and poverty. We don't need to declare war to see what hell looks like, we already have it here. The people living there used to carry themselves with self respect by working hard and supporting their families with their hard earned wealth. Now they live from government handout to handout. Barely making it. That is like a dog's existence.

Malcolm wrote:

Sure, but this is a result of the failure of American companies to meet the efficiencies found in other countries. In short, these manufacturing jobs are never going to come back to the rust belt, just as textile jobs are never coming back to New England. You should go take a look at Lawrence, Lowell, and Holyoke, MA, and Manchester, NH if you want to see another, older version of an American industry that feel on hard times because it was not nimble enough to adapt to changing world economic conditions. The same thing happened to the British Midlands.

The most expensive part of manufacturing is the price of human labor. The comparative advantage of labor costs on other countries, compared to the US, is too high for corporations to ignore. At the same time, we are giving corporations massive tax incentives (aka corporate welfare), shifting the burdens of their cost on the taxpayers. Corporate welfare in this country exceeds the social welfare you mention above by hundreds of billions of dollars in tax deferments, write-offs, and so on. And Trump, in his ineffable wisdom, wants to slash corporate tax rates from 35% to 15%. This might help small mom and pop businesses a little (well, until the recession hits us that Trump's policies will inevitably cause), but it will mean billions of dollars in less revenue to run the government and pay for roads, bridges, police, fire departments, schools, and so on.

Your economic nationalism will do nothing but impoverish everyone further, tipping us over into Hunger Games territory in the long run. Your economic nationalism, which will privatize all services, etc., will just in the long run create huge blocks controlled by corporations, rather than governments, as in like Rollerball.

Frankly, the anger you feel is you not recognizing how you've been manipulated; but deep down underneath, your anger is an expression of your underlying anxiety that old boss is the same as the new boss.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 12:13 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Coëmgenu said:

Large corporations are the #1 welfare queens.

Malcolm wrote:

Yup, and Trump is their new sugar daddy.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 12:12 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

The Cicada said:

Americans possess a deep-seated quality for whining and complaining that is mostly absent from the Mexican disposition. That disposition is the keystone of our democracy. Thus, the people of Mexico have tolerated the abuses that their upper-class has heaped upon them for quite some time and will likely continue to do so until they find their own solution to their problems.

Malcolm wrote:

You really have no idea about Mexico at all. You should visit Mexico. You might learn something.

M

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 10:04 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Coëmgenu said:

To be fair, he reportedly played a large role in stopping the Carrier corporation from outsourcing out of America.

Malcolm wrote:

Um, no...check into it. Only 700 jobs are staying here, at the cost of 7 million dollars in tax breaks...

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 10:03 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

DGA said:

Behold, ladies and gentlemen: the Trump team "draining the swamp"

Malcolm wrote:

I wonder how long it will take Rakz to experience Trumpgret.

Rakz said:

NEVER. I reject all liberal propaganda. He will not let the American working man down.

Malcolm wrote:

Oh, he already has. For example, the Carrier deal was based on a 7 million dollar tax break that Indiana taxpayers have to swallow...

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 10:01 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Malcolm wrote:

Another point is that American workers are incredibly lazy compared to Mexicans and so on.

The Cicada said:
Reverse racism...

Malcolm wrote:

Apparently you have never been to Mexico, http://www.businessinsider.com/united-tech-ceo-says-trump-deal-will-lead-to-more-automation-fewer-jobs-2016-12?utm_content=buffer5c68f&utm_medium=social&utm_source=facebook.com&utm_campaign=buffer:

JIM CRAMER: What's good about Mexico? What's good about going there? And obviously what's good about staying here?

GREG HAYES: So what's good about Mexico? We have a very talented workforce in Mexico. Wages are obviously significantly lower. About 80% lower on average. But absenteeism runs about 1%. Turnover runs about 2%. Very, very dedicated workforce.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 7:05 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

dreambow said:

Islam definitely contributed to the destruction of Buddhism after Nalanda they continued plundering.

Widespread and almost industrial scale destruction of temples, places of worship. The word 'butshikan' gets coined meaning destroyer of Buts (or Buddhas)

Widespread looting and excessive taxation - Entrenchment of local zamindars, imposition of jizya (tax on non-Muslim subjects). Religion inspired violence, mass forced conversions. They also played a big part in the slave trade. Also an introduction of Persian as the official language. I have to mention Aurangzeb who was a religious zealot and the 'sword of Islam', one of the cruellest emperors out of an assortment of ruthless leaders.

Malcolm wrote:

And Muslims are responsible for introducing Europeans to the Upanishads, etc. Muslim regimes in general tended to be more tolerant than Christian ones, etc.

If you try to paint Islam with a single brush as you have done here, how can anyone assume you are free of bias?

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 3:24 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Queequeg said:

Economic nationalism in the US will be good for the US...

Malcolm wrote:

No, it won't, which is why we abandoned the American system (mercantilism) for the British system (international capitalism) in the late 19th century.

To put it plainly, manufacturing jobs are never coming back to the US.

Another point is that American workers are incredibly lazy compared to Mexicans and so on.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 3:14 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

DGA said:

Behold, ladies and gentlemen: the Trump team "draining the swamp"

Malcolm wrote:

I wonder how long it will take Rakz to experience Trumpgret.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 2:52 AM

Title: Re: "Tshogs kyi mchog"

Content:

Temicco said:

In the refuge recitation, why is "supreme assembly" written "tshogs kyi mchog"?

Given how adjectives are ordered, wouldn't it be either "tshogs mchog" or "mchog kyi tshogs"?

I've also seen the whole phrase written "tshogs kyi mchog dge 'dun" which makes more sense if the 'brel sgra is marking apposition rather than connecting an adjective. But most versions I've seen don't include the "dge 'dun".

Thoughts?

Malcolm wrote:

It is literally, "Supreme among assemblies, the Sangha." So yes, it is appositional. 'brel sgra have varied uses, not always strictly conforming to our notion of the genitive.

Temicco said:

Good to know; my textbook's examples of its use aren't very varied.

I think I get it now. It seems ultimately unimportant here whether "mchog" is acting as a noun or an adjective; the meaning is the same and it is syntactically trivial here. The phrase could seemingly also be translated as a superlative, although that would be unnecessary given that the closer English translation is natural and grammatical. Is all that true?

Malcolm wrote:

Your textbook does not give idiomatic usages.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 2:28 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Queequeg said:

Economic nationalism in the US will be good for the US...

Malcolm wrote:

No, it won't, which is why we abandoned the American system (mercantilism) for the British system (international capitalism) in the late 19th century.

To put it plainly, manufacturing jobs are never coming back to the US.

Queequeg said:

Well, if we do have real economic nationalism implemented, we will see soon enough.

Malcolm wrote:

It will never happen, the house has already stated it to be so. Trump and his cabinet may be throwbacks, but our government remains firmly committed to neoliberalism. Why? Because that is what corporations want.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 2:21 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Queequeg said:

Economic nationalism in the US will be good for the US...

Malcolm wrote:

No, it won't, which is why we abandoned the American system (mercantilism) for the

British system (international capitalism) in the late 19th century.

To put it plainly, manufacturing jobs are never coming back to the US.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 2:09 AM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

So feelings -- gut feelings, intuition, heart, innate knowing -- are, for you, nothing more than cosmetically enhanced concepts?

Malcolm wrote:

Feelings are a mental factor, all mental factors are concepts.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 2:08 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Queequeg said:

I am sure they were counting on another passive US administration with regard to Asia policy. Asian allies are probably nervous but hopeful that the US will flex its muscle in Asia. As an Asia-watcher, it is long over due.

Malcolm wrote:

We have never had a passive policy with respect to China. Our people wanted cheap shit, so we made a deal with China for them to manufacture all the crap people buy at Walmart. Messing with China hurts our economy more than theirs.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 12:44 AM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

Ach Du liebes Madhyamakakarika!

Malcolm wrote:

No, being honest. When looking for something with the conceptual mind, you will never find anything but concepts. Since there is no other mind with which to investigate, well, draw your own conclusion.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 12:17 AM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

So even when you *feel* for an I ... all that arises is: concept?

What about in the midst of a strong emotion? Let's say one of your patients walked up to you and spat hatefully in your face. Would there be no sense of "How dare they do this to ME?!" in your reaction?

Malcolm wrote:

Which is just a concept.

Author: Malcolm

Date: Wednesday, December 7th, 2016 at 12:08 AM

Title: Re: Looking/feeling for "I"

Content:

rachmiel said:

When I look for "I" there is no-thing there. It's like looking at "solid" matter: the deeper you look the more the solidity goes away and you're left with ... no-thing (except, perhaps, energy).

It's different if I *feel* for my self/I. It takes a while, but I usually end up feeling a sense of ground, home, rightness.

What do you see when you look and feel for "I" ... ?

Malcolm wrote:

A concept.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 9:15 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

dreambow said:

No jihad wasn't on the agenda, just pointing out some info.

Malcolm wrote:

Your info about Islam is incorrect. Try reading Buddhism and Islam on the Silk Road by Johan Elverskog.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 9:10 PM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Coëmgenu said:

I'll be honest here. I am 90% sure that Trump accepting Taiwan's call was an ridiculous blunder on his part. I don't think he had any idea that what he was doing would be even slightly controversial.

But it seems like he is doubling down on it.

I am not a Trump fan, but if one good thing comes out of this mess, increased recognition of Taiwan's sovereignty could be that.

Malcolm wrote:

Sure, war with China is always a great idea...

Rakz said:

Nobody is going war with China. This is just more liberal fear mongering, but a war with the communist hellhole would be brilliant. Bomb their factories and decimate their economy like they have decimated ours. After they are brought down to their knees, replace their communist dictatorship with a democracy that respects basic human rights. That way the Tibetans can also reclaim their sovereignty which you probably support.

Malcolm wrote:

Buddhist advocating for war are an abomination.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 10:22 AM

Title: Re: Best Wrathful Deity to use against malicious spirits?

Content:

MiphamFan said:

In translations of Hindu tantra, I've seen "fierce" used more often than wrathful and IIRC there was a Buddhist translator of Tibetan who also thinks "fierce" is more appropriate.

Malcolm wrote:

krodha: 1 krodha m. anger , wrath , passion VS. xxx , 14 AV. S3Br. &c. ; (ifc. f. %A) Amar. ; Anger (personified as a child of Lobha and Nikr2iti ; or of Death ; or of Brahma1) VP. ; N. of a Da1nava MBh. i , 2543 Hariv. ; of the mystic syllable %hum} or %hrUM} , Ra1mat Up. ; (%A) f. N. of one of the thirteen daughters of Daksha and wife of Kas3yapa MBh. i , 2520 Hariv. ; (%I) f. (in music) N. of a S3ruti ; (%am) n. N. of the fifty-ninth year of the sixty years "" Br2ihaspati cycle VarBr2S.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 9:17 AM

Title: Re: Do you think Trump will recognize Taiwan as a state?

Content:

Coëmgenu said:

I'll be honest here. I am 90% sure that Trump accepting Taiwan's call was an ridiculous blunder on his part. I don't think he had any idea that what he was doing would be even slightly controversial.

But it seems like he is doubling down on it.

I am not a Trump fan, but if one good thing comes out of this mess, increased recognition of Taiwan's sovereignty could be that.

Malcolm wrote:

Sure, war with China is always a great idea...

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 9:01 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Inherent existence does not exist at all, but it appears to mind.

Malcolm wrote:

Um no. Common people do not have concept "Inherent existence." It is a philosophical idea, not a common idea. The idea that common people have is "this [entity] exists." Inherent existence is not an appearance to the mind. Even Tsongkhapa admits this.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 8:38 AM

Title: Re: Best Wrathful Deity to use against malicious spirits?

Content:

crazy-man said:

Avalokiteśvara, spyen ras gzigs.

only the bodhisattva who embodies the compassion of all Buddhas can ultimately do this

In this world Hate never yet dispelled hate. Only love dispels hate. This is the law, Ancient and inexhaustible.

Buddha, Dhammapada

Malcolm wrote:

The wrathful form of Avalokiteśvara is the wrathful deity Hāyagriva.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 5:27 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

dreambow said:

"at the same time preserving a harmonious balance in different regions of the world that respect their culture and diversity." Greed, Christianity and Islam have done more to destroy diversity in India, Africa and South America, brow beating, proselytising, and its still a work in progress. I forgot to mention Papua New Guinea where every second male is now named Pious or Mathew.

Malcolm wrote:

Right, so lets get all hot under the collar and wage a jihad against all those evil christians and muslims. Sure, that will really bring peace into the world. Have you even read HH Dalai Lama's point of view about these things?

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 3:17 AM

Title: Re: "Tshogs kyi mchog"

Content:

Temicco said:

In the refuge recitation, why is "supreme assembly" written "tshogs kyi mchog"?

Given how adjectives are ordered, wouldn't it be either "tshogs mchog" or "mchog kyi tshogs"?

I've also seen the whole phrase written "tshogs kyi mchog dge 'dun" which makes more sense if the 'brel sgra is marking apposition rather than connecting an adjective. But most versions I've seen don't include the "dge 'dun".

Thoughts?

Malcolm wrote:

It is literally, "Supreme among assemblies, the Sangha." So yes, it is appositional. 'brel sgra have varied uses, not always strictly conforming to our notion of the genitive.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 2:22 AM

Title: Re: Original teachings of Padmasambhava and their reception in Tibet

Content:

AlexanderS said:

I believe guru rinpoche transcends any mundane reality.

BuddhaFollower said:

This is my position.

Malcolm wrote:

Having a position means you are primordially screwed.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 2:21 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Hence the necessity of grounding social ethics in secular rather than religious values...

binocular said:

It's not clear how this can be done without such secular ethics being that very same materialistic value system that lead to the current problems of poverty, pollution etc. to begin with.

Malcolm wrote:

It would be a mistaken to equate secular ethics with capitalism. The point is that religions, including Buddhism, themselves do not address the total needs of the global population. The needs of our planet require us to go beyond the constraints of nations, religions, and borders, while at the same time preserving a harmonious balance in different regions of the world that respect their culture and diversity. A tall order, hopefully we will someday get there.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 1:46 AM

Title: Re: Emptiness

Content:

Lukeinaz said:

Another seeming contradiction I find within this system is that emptiness is dependent on the thing it is empty of.

For instance, if I am analyzing the table and get a sense of this object of negation, the inherent existence of this table, I am then able to realize that the table exists in no such way.

So how can emptiness depend on inherent existence if inherent existence does not exist at all?

Malcolm wrote:

This all just points to the limitations of words and intellectual analysis. The reason why common Mahāyāna is a slow path is that it largely depends on words and analysis.

Author: Malcolm

Date: Tuesday, December 6th, 2016 at 1:12 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

It's not clear whether you can help people without also pushing them toward Buddhism -- which they could experience as an infringement on their religious freedom.

Malcolm wrote:

Hence the necessity of grounding social ethics in secular rather than religious values...

Author: Malcolm

Date: Monday, December 5th, 2016 at 10:21 PM

Title: Re: Buddhahood in This Life

Content:

CapNCrunch said:

Just ordered my copy! What an accomplishment through merit, something worthy of praise and support! I feel so fortunate to have access to the texts of the transmission lineage in my mother tongue through the work of gifted translators. May you live long and have many more occasions to bless & inspire through your work, Malcolm!!!

Malcolm wrote:

Thanks again all.

Author: Malcolm

Date: Monday, December 5th, 2016 at 10:20 PM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

dreambow said:

Don't put so much emphasis on statistics as they can be changed, modified, manipulated. When it comes to figures like in accountancy, its often called 'creative accounting'.

Malcolm wrote:

Another poisoning of the well. The new normal in a post-fact world.

Author: Malcolm

Date: Monday, December 5th, 2016 at 9:53 AM

Title: Re: Qualifications for giving empowerments

Content:

Lhasa said:

What is a major yidam retreat?

Malcolm wrote:

Hevajra, Kalacakra, Vajrayogini, Magyud, etc.

Author: Malcolm

Date: Monday, December 5th, 2016 at 6:01 AM

Title: Re: Best Wrathful Deity to use against malicious spirits?

Content:

Tirisilex said:

What is the best Wrathful Deity to use against wrathful spirits that are bothering someone?

Malcolm wrote:

The one you have practiced the most.

Author: Malcolm

Date: Monday, December 5th, 2016 at 5:24 AM

Title: Re: Qualifications for giving empowerments

Content:

Dharmaswede said:

Wonderful, thank you for your prompt reply.

"a yidam" or "the yidam" (specific to the practice)?

Best,

Jens

Malcolm wrote:

A major Yidam. Sometimes Lamas give large collections of empowerments. There is no chance they have done the approach and accomplishment for every deity in that collection. In general, if you have done a major retreat, you can then give the transmission for any empowerment you have received.

Author: Malcolm

Date: Monday, December 5th, 2016 at 5:08 AM

Title: Re: Qualifications for giving empowerments

Content:

Dharmaswede said:

This is admittedly a vague, ignorant, and broad question:

What are the qualifications for a teacher to give tantric empowerments in the Tibetan tradition?

(Apologies if this topic already has been sliced and diced in another thread, kindly provide a link if that is the case.)

Malcolm wrote:

In general, they must have received the empowerment they are going to give, as well as the instructions on how to do the practice. They must have accomplished at least a major yidam retreat or failing that, have received permission from their own guru to bestow that empowerment.

Author: Malcolm

Date: Monday, December 5th, 2016 at 12:34 AM

Title: Re: Hello

Content:

TheNonduality said:

Hello!

My name is TheNonduality. I'm a Soto Zen monk on medical leave, and I'm super excited that I found this board! It's really hard to spend most of my year cloistered at a remote monastery and then be in the middle of a big city. So it's really nice to find a community of fellow practitioners to chat with about Buddhism.

As I said, I've been a Soto Zen Monk, but I've also spent time as a Rinzai Monk, and a Theravadan monk. That being said, I really love studying all forms of Buddhism. I've also spent a brief time training in Tendai and recently Hua Yen. I'm excited to get to know people here and engage in deep and meaningful discussions.

Malcolm wrote:

That only leave Sakya, Kagyu, Nyingma, Gelug, and Bon to go!

Author: Malcolm

Date: Sunday, December 4th, 2016 at 10:58 PM

Title: Re: Incenses and power substances

Content:

PadmaDorje said:

I am studying a red deity Khyentse sadhana and it says at some point to burn power substances as incense.

Would anyone be so kind as to give me examples of what "powerful substances" are in

this case?

Malcolm wrote:

Red sandalwood, for example.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 10:57 PM

Title: Re: Original teachings of Padmasambhava and their reception in Tibet

Content:

heart said:

Yes, you are right, nutritional science is a joke. The history of Anthropology and Comparative Religion is pretty scary actually.

Malcolm wrote:

We can learn interesting things from text critical scholarship, but we should never mistake text criticism for history.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 10:55 PM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Coëmgenu said:

So did the Buddha ever address individuals who thought others to be less deserving of proper treatment on account of perceived negative past karma? Or is that misunderstanding a strictly modern departure from the dharma?

Malcolm wrote:

No and yes.

Coëmgenu said:

"No and yes" to if the Buddha ever addressed discrimination based on perceived karma or "no and yes" to if this misreading of the purpose and function of karma is a distinctly modern departure from the dharma?

Malcolm wrote:

You asked two questions: no to the first, yes to the second.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 10:53 PM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

I find it sickening you won't even acknowledge the fact that divorce courts are in favor of women and instead blame it all on karma. Just because someone has made a poor choice doesn't give any court the right to unfairly treat that individual due to his or her gender. That's called sexism.

Malcolm wrote:

Of course they are in favor of women with children. Women typically experience a 73% loss in income after a divorce, well men typically experience a 43% boost in income. 40 percent of the households in the US headed by women live in poverty and more than half of impoverished children live with their mothers and not their fathers. For every dollar a man makes, a white women make 77 cents, a black women 63.5 cents, and hispanic woman makes 54 cents.

Thus, I contest your contention that the courts treat men unfairly in divorces. In fact, men, after a divorce, have far more advantages than their former spouses and children as we can see above. Moreover, only 61% of court-orderd child support is ever paid.

These are the facts.

M

Author: Malcolm

Date: Sunday, December 4th, 2016 at 9:58 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Coëmgenu said:

So did the Buddha ever address individuals who thought others to be less deserving of proper treatment on account of perceived negative past karma? Or is that misunderstanding a strictly modern departure from the dharma?

Malcolm wrote:

No and yes.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 8:30 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

You know better than they do? Do you have firsthand experience of what it is like to go through a divorce in the west as they have?

Malcolm wrote:

Yup, was taken to the cleaners too. But I am a man, not a child. So you know what? I don't complain because I am old school, not like these modern whiny man-babies of today.

Rakz said:

So you've supposedly been "taken to the cleaners" by your ex wife and you have not one negative thing to say about it? That's strange.

Malcolm wrote:

No, it is not strange. It's called being a grown up. No one married her but me. My mistake, my karma. It's called "accepting to consequences of one's actions." It is also called being a man. But these days, there are simpering fools who think they can just appropriate the language of the oppressed because they're feelings have been hurt when they themselves should take responsibility in their own poor choices of partners.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 6:41 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

You know better than they do? Do you have firsthand experience of what it is like to go through a divorce in the west as they have?

Malcolm wrote:

Yup, was taken to the cleaners too. But I am a man, not a child. So you know what? I don't complain because I am old school, not like these modern whiny man-babies of today.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 6:21 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

You have a narrow minded view when it comes to the men's movement. I recommend this documentary for you.

Malcolm wrote:

Sorry, I think these guys are a bunch of [insert favorite Bill Maher insult here]. I have zero sympathy for them.

Rakz said:

Why shouldn't they be worthy of any sympathy?

Malcolm wrote:

If they were actually suffering from some real oppression, then I would have sympathy for them. But since they are behaving like hysterical children who are complaining of monsters they imagine to be under their bed...well, they are not children...so...

Author: Malcolm

Date: Sunday, December 4th, 2016 at 6:05 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

You have a narrow minded view when it comes to the men's movement. I recommend this documentary for you.

Malcolm wrote:

Sorry, I think these guys are a bunch of [insert favorite Bill Maher insult here]. I have zero sympathy for them.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 5:50 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Gyurme Kundrol said:

Even though white privilege is a thing, its not all its cracked up to be. Theres draw backs to being a white man...

For example in the eyes of society you have 0 excuse for not being successful and wealthy. Oh youre white? If your not wealthy/have a car/have a home then you are somehow a frak up and someone to avoid. People easily forgive anyone else for not having these things because of their disadvantages, but a white man without these? Worthless. Pathetic. A loser.

If you need help there are not organizations who will really help you. There is no support group. If you are gay you can easily find groups that will take you in, help you, take care of you. If you are a straight white male? Good luck! Same goes with other minorities who have groups focused solely on helping them. As a white man Ive never been able to get help from anyone except immediate friends or family. The government could care less if I fall through the cracks, and there are no real groups that help white men that are easily accessible. You are basically laughed at and ignored if you need help as a white guy.

If you end up homeless as a white man? Well good luck with that! Theres plenty of groups helping women, gays, youths and others but a white man? Again it goes back to this expectation that white = intelligent and competent and if you dont have it all youve done something terribly wrong.

So theres upsides and downsides, but its not all its cracked up to be. My main experience of being white is being held to an impossible standard that in my entire life Ive never been able to live up to.

Malcolm wrote:

No different than being a black man or a latino man. Men have zero access to social services apart from food stamps. It is not a white man thing, it is a man thing. Also if you are a women, it is the same, unless you have young kids. Of course, the amount of money spent on social services such as welfare are a tiny percentage of the budget, but no one ever notices this when they bitch about lack of access to social services they imagine "other" people have access to. In other words, your post is basically racist since you imagine you are being held up to a standard that people of color are not being held up to.

maybay said:

Another defiant use of the incendiary term "racist" where "prejudice" would suffice, and is clearly more representative of his post. Moreover, you've isolated the point about social services, the part government plays, which is only part of his grievance, and made a sharp edge of it.

Malcolm wrote:

When racist language is used, it is appropriate to term it racist. For example, there is a so called "men's movement" where men complain about how they are disadvantaged by their gender because of the success of the women's movement; but in reality they are basically upset that they cannot with impunity behave like sexist pigs anymore. When such complaints are lodged by such men, it is appropriate to call those complaints sexist. When an advantaged person complains that their advantage is a disadvantage by either ethnicity or gender, that complaint is wither racist or sexist because it involves pointing out something undesirable about another race or a gender.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 5:25 AM

Title: Re: Measurements of Mandala set

Content:

Sherab Dorje said:

Personally, I have never seen a wooden mandala set being used.

Malcolm wrote:

It was quite common in Tibet, which is why it is mentioned frequently in the literature. But it needs to be large, to compensate for the mandala being made of inferior material.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 5:21 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

It is a serious question, not a claim. I am trying to ascertain (in terms of cause/condition) how far down it is all reduced.

Malcolm wrote:

Caittas and cittas are always conditioned. Negative cittas are conditioned by negative caittas, which in turn are conditioned by afflicted caittas; positive cittas are conditioned by positive caittas, which are conditioned by positive caittas. Neutral cittas are conditioned by the ten neutral caittas, in absence of either positive or afflicted caittas. The minimum number of caittas a sentient being in desire realm can possess is twelve — the ten neutral caittas that accompany all minds or cittas in the desire realm, including coarse attention and sustained attention. That number decreases in the form and formless realm.

That said, even positive and neutral cittas and caittas are contaminated if they are not connected with the path dharma of the 37 adjuncts of awakening.

Sherab Dorje said:

Would it be true to say that ignorance is the ultimate cause of all afflicted relative mental states, positive or negative?

If Mahamudra/Dzogchen is unconditioned then it would not be associated with positive mental factors either. Right?

Malcolm wrote:

In order to arrive at the realization of either, one must have first given rise to five faculties (faith, diligence, mindfulness, samadhi and wisdom), the first set within the 37 factors of awakening. These five faculties are found with neutral (mindfulness, samadhi and wisdom) and positive mental factors (faith and diligence), and when combined with the right path, lead to eventual buddhahood.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 3:00 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Malcolm wrote:

That is a nonsequitur.

Sherab Dorje said:

It is a serious question, not a claim. I am trying to ascertain (in terms of cause/condition) how far down it is all reduced.

Malcolm wrote:

Caittas and cittas are always conditioned. Negative cittas are conditioned by negative caittas, which in turn are conditioned by afflicted caittas; positive cittas are conditioned by positive caittas, which are conditioned by positive caittas. Neutral cittas are conditioned by the ten neutral caittas, in absence of either positive or afflicted caittas. The minimum number of caittas a sentient being in desire realm can possess is twelve — the ten neutral caittas that accompany all minds or cittas in the desire realm, including coarse attention and sustained attention. That number decreases in the form and formless realm.

That said, even positive and neutral cittas and caittas are contaminated if they are not connected with the path dharmas of the 37 adjuncts of awakening.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 2:50 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

You said there are positive, negative and neutral volitions. You didn't say there is volition, and it can be conditioned by mental factors.

Malcolm wrote:

In fact I did say this

<https://www.dharmawheel.net/viewtopic.php?f=36&t=24243#p366715>:

Sherab Dorje said:

Oooops... sorry, didn't remember this one!

So now mental factors are the unconditioned dharmas?

Malcolm wrote:

That is a nonsequitur.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 2:35 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

This illustrates my point nicely.

Astus said:

It does illustrate the role of concepts in experience, but it also shows the presence of experience without conceptualisation.

Malcolm wrote:

No, experience is always conceptual. One has to be conceptually aware of something for to to be one's experience. It is fundamental fact of the meaning of the word in <https://en.oxforddictionaries.com/definition/experience>.

It is also the meaning of the word in Sanskrit, anubhū: "to notice , perceive , understand ; to experience , to attempt."

There is no such thing as an actual nonconceptual experience. A so called nonconceptual experience is one that is attended by a very subtle level of conceptuality, not entirely absent of conceptuality, just as formless means "very subtle matter" but not actually immaterial in fact.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 2:12 AM

Title: Re: Measurements of Mandala set

Content:

Dharmaswede said:

Thank you.

By chance, do you happen to know of a source of wooden mandala sets?

Best,

Jens

Could someone kind send the measurements of a mandala set, i.e. the diameter and height of the base and the rings.

Thank you.

Best Regards,

Jens

Malcolm wrote:

If it is wood or clay, or some other base material, the width should be about a cubit.

It is made of copper it should measure the width between the tip of your outstretched thumb and the tip of the pinky.

A precious metal mandala can be very small.

M

You would have to make one yourself. The rings are optional and not practical when counting. Also you need a shrine mandala, generally, this one has the rings.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 2:06 AM

Title: Re: Original teachings of Padmasambhava and their reception in Tibet

Content:

MiphamFan said:

Pelliot 44 is a fragment of a text on Vajrakila from Dunhuang, which already links

Padmasambhava to Vajrakila as well as Yeshe Tsogyal IIRC, as the later Vajrakila tradition says. Robert Mayer has written about it.

heart said:

So Padmasambhava is an existing person now? He was just a myth a few hours ago.
(pelliot 44 is dated 800-900 A.D.)

/magnus

Malcolm wrote:

It is kind if like butter. Butter for a long while was regarded as being the worst thing for your health ever. Then it was touted as the best thing ever. Now there is a swing back to saying it is the worst thing ever. Sentient beings are never satisfied.

Author: Malcolm

Date: Sunday, December 4th, 2016 at 2:01 AM

Title: Re: Measurements of Mandala set

Content:

Dharmaswede said:

Could someone kind send the measurements of a mandala set, i.e. the diameter and height of the base and the rings.

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A precious metal mandala can be very small.

M

Author: Malcolm

Date: Sunday, December 4th, 2016 at 1:52 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

You said there are positive, negative and neutral volitions. You didn't say there is volition, and it can be conditioned by mental factors.

Malcolm wrote:

In fact I did say this

<https://www.dharmawheel.net/viewtopic.php?f=36&t=24243#p366715>:

Author: Malcolm

Date: Saturday, December 3rd, 2016 at 11:03 PM

Title: Re: Namkhai Norbu and Vegetarianism

Content:

climb-up said:

Curious to hear thoughts on this.

Does that make me either a heretic or someone who should not be following the DC teachings?

Malcolm wrote:

We all work with all kinds of limitations all of the time. Some we impose on ourselves, like moral beliefs about diets, others are imposed upon us, such as lifespan, health and so on.

Being a Dzogchen practitioners means in part to recognize one's limitations and work with them.

There are no heretics.

Author: Malcolm

Date: Saturday, December 3rd, 2016 at 11:53 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Astus said:

Or when for instance one is unexpectedly talked to, and when the words were spoken they were not comprehended, but when they're recalled right after that they become understandable.

Malcolm wrote:

This illustrates my point nicely.

Author: Malcolm

Date: Saturday, December 3rd, 2016 at 3:43 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

Some folks who believe in bs like "white privilege" would also agree that those who are born white have much better karma than those born with a darker skin pigmentation. It is kind of like the Hindu caste system which the Buddha completely rejected.

Gyurme Kundrol said:

Even though white privilege is a thing, its not all its cracked up to be. Theres draw backs to being a white man...

For example in the eyes of society you have 0 excuse for not being successful and wealthy. Oh youre white? If your not wealthy/have a car/have a home then you are somehow a frak up and someone to avoid. People easily forgive anyone else for not having these things because of their disadvantages, but a white man without these? Worthless. Pathetic. A loser.

If you need help there are not organizations who will really help you. There is no support group. If you are gay you can easily find groups that will take you in, help you, take care of you. If you are a straight white male? Good luck! Same goes with other minorities who have groups focused solely on helping them. As a white man Ive never been able to get help from anyone except immediate friends or family. The government could care less if I fall through the cracks, and there are no real groups that help white men that are easily accessible. You are basically laughed at and ignored if you need help as a white guy.

If you end up homeless as a white man? Well good luck with that! Theres plenty of groups helping women, gays, youths and others but a white man? Again it goes back to this expectation that white = intelligent and competent and if you dont have it all youve done something terribly wrong.

So theres upsides and downsides, but its not all its cracked up to be. My main experience of being white is being held to an impossible standard that in my entire life Ive never been able to live up to.

Malcolm wrote:

No different than being a black man or a latino man. Men have zero access to social services apart from food stamps. It is not a white man thing, it is a man thing. Also if you are a women, it is the same, unless you have young kids. Of course, the amount of money spent on social services such as welfare are a tiny percentage of the budget, but no one ever notices this when they bitch about lack of access to social services they imagine "other" people have access to. In other words, your post is basically racist since you imagine you are being held up to a standard that people of color are not being held up to.

Author: Malcolm

Date: Saturday, December 3rd, 2016 at 2:33 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

Where do these unconditioned "volitions" abide then?

Malcolm wrote:

Who said volitions were unconditioned? I already explained clearly that in general volitions were included in among the neutral mental factors, and were colored by their association with positive minds (composed of the ten positive mental factors) or negative minds (composed of the six afflicted mental factors and of negative mental factors).

In any case, anyone who wishes to understand karma and vipaka clearly is directed to read the Abhidharmakośa and its commentary.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 10:47 PM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

As mentioned before, I will be introducing the book over Facebook here, on Dec 14th, 6:30 P.M. EST:

<https://www.facebook.com/zangthal/>

Author: Malcolm

Date: Friday, December 2nd, 2016 at 10:19 PM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

Secondly, direct perceptions are by definition nonconceptual, and are only experienced when they are coordinated through second order conceptual identification such as "this is blue," "this is red," and so on. We have many direct perceptions everyday which we never experience because we never notice them.

Astus said:

Do you say that one cannot be aware of one's environment without taking note of each element? That would make life quite difficult.

Malcolm wrote:

Awareness of our environment is a conceptual picture built up through familiarization. No one lives in the moment, apart from babies, who have not yet developed the conceptual framework to start organizing their direct perceptions into conceptual patterns and frames of reference. This is why a great deal of secular mindfulness

literature and "live in the moment" slogans are total bunk.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 10:15 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Are you suggesting that money should be based on something like gold? The gold standard is a <http://www.theatlantic.com/business/archive/2012/08/why-the-gold-standard-is-the-worlds-worst-economic-idea-in-2-charts/261552/>:

Why would anyone want to go back to the bad old days? The gold standard limited central banks from printing money when economies needed central banks to print money, and limited governments from running deficits when economies needed governments to run deficits. It was a devilish device for turning recessions into depressions. The answer is that some people aren't worried about depressions. Some people are worried about inflation. Even when none exists. To them, these fetters are the feature, not a bug.

Gyurme Kundrol said:

Yes that is what I was suggesting. My understanding is that the economy is basically a bunch of fake money- not really backed by anything anymore. Its just...digits. Those digits have more value in some places on earth than others. They are backed maybe by labor, but thats a very ephemeral thing.

So I guess my question is... what is our money even based on anymore? It used to be based on gold and silver... now its just paper. Or so it seems!

Malcolm wrote:

I think you need to study some economic history. For example, the economic history of money, and the instability which is inevitable when the value of currency is pinned to a precious metal such as gold or silver, for example. So called commodity money is at the mercy of commodity prices, as history shows, when the Spaniards flooded the world markets with silver from Mexico:

For hundreds of years, China produced silk, porcelain, and tea to acquire a commodity, silver, which was needed to replace the paper notes that the government had made valueless. It was as if to buy a newspaper for a dollar one first had to make and sell something else to get the dollar banknote. Actually, it was worse: the silver stocks had to be constantly replenished, incurring further costs, because the metal was constantly worn away as it passed from hand to hand. (Paper money wears out, too, but costs next to nothing to replace.) Given the circumstances, acquiring the silver was entirely rational— it provided monetary stability. But it was also extremely costly. “Rather than pull silver out of their own ground (had China contained rich silver deposits, which it did not), the Chinese produced exports to buy silver that was pulled out of the ground somewhere else,” Flynn wrote in an e-mail to me. “Even scholars tend to impute mystical qualities to commodity monies like silver and gold, but we must recognize

them as physical products that involve massive production costs. A significant hunk of the GDP of China— then the world's biggest economy— was surrendered in order to secure a white metal that was produced mostly in Spanish America and Japan. Some people made enormous profits from doing this, but think about what else those resources could have been used for.”

Mann, Charles C. (2011-08-09). 1493: Uncovering the New World Columbus Created (pp. 162-163). Random House, Inc.. Kindle Edition.

Also, the cost of our exports was too high, and thus was the main reason we got off the gold standard...

Author: Malcolm

Date: Friday, December 2nd, 2016 at 9:58 PM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

So you have become a substance dualist? Amazing.

Astus said:

I am merely curious how you synchronise your idea of all experiences being conceptual with the teachings, where for instance the teachings on the dhatus do not seem to agree with that.

Malcolm wrote:

For example, when we talk about a nonconceptual experience, we are actually talking about an experience that has very little concept attached to, but it is still a subtle conceptual experience, which why it is can be a deviation if the conceptuality is not recognized.

Secondly, direct perceptions are by definition nonconceptual, and are only experienced when they are coordinated through second order conceptual identification such as "this is blue," "this is red," and so on. We have many direct perceptions everyday which we never experience because we never notice them.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 9:52 PM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Rakz said:

Some folks who believe in bs like "white privilege" would also agree that those who are born white have much better karma than those born with a darker skin pigmentation. It is kind of like the Hindu caste system which the Buddha completely rejected.

Malcolm wrote:

The Buddha did not reject the idea that people were born into higher and lower social

classes as <http://www.accesstoinight.org/tipitaka/mn/mn.135.nymo.html>:

"Beings are owners of karmas, student, 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: Friday, December 2nd, 2016 at 8:50 PM

Title: Re: Invocation for dakas and dakinis

Content:

cck123 said:

Hi friends,

do you know an invocation for dakinis like these for the dharmapalas? As i know dharmapalas as well as dakas/dakinis help on our way.

Dharmapalappractice is very usual, the dakinis i know are only yidam practice and not for beginners like me. Is there a reason for this?

Thanks for your answers!

Chris

Malcolm wrote:

There is such a thing as the general tormas offering of Ḍākinīs, very common in Sakya, Gelug and Kagyu.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 11:27 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Malcolm wrote:

You just answered your own question. In the first case, you are taking the five precepts out of deceit. This means that you have severed the root of the positive results from the start because your motivation is negative and therefore your action is negative. In the second, case, you have a positive motivation which leads you do something positive for others. Thus the rule still applies.

You might want to brush up on the karma chapter of the Kosha.

Sherab Dorje said:

In which case there are no essentially/intrinsically positive or negative actions. They are conditioned by various factors. Motivation is one of the four recognized factors which condition the outcome of an action. That's all I have been saying the whole time.

Malcolm wrote:

Karma is volition. Those volitions can be positive, negative or neutral, and they will result in acts that are positive, negative, or neutral, with results that are correspondingly positive, negative or neutral.

Therefor, it is novel to claim that actions are niether positive or negative by nature since volition itself is action, and all volitions are positive, negative or neutral by nature.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 5:10 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Malcolm wrote:

Since derived actions of body and speech arise on the basis of positive or negative intentions which are themselves karma by definition, it is novel to claim that actions cannot be essentially positive or negative. For example, taking the five precepts is an essentially positive action whose ripening is essentially positive. Breaking the five precepts is an essentially negative action whose ripening is essentially negative.

Sherab Dorje said:

So if I keep the five precepts because I want to curry favor and deceitfully nab a swag of cash (for example) I am doing something essentially good. And if I break one of the five precepts in order to selflessly benefit sentient beings, I am doing something essentially bad.

Seriously?

I don't think so...

Malcolm wrote:

You just answered your own question. In the first case, you are taking the five precepts out of deceit. This means that you have severed the root of the positive results from the start because your motivation is negative and therefore your action is negative. In the second, case, you have a positive motivation which leads you do something positive for others. Thus the rule still applies.

You might want to brush up on the karma chapter of the Kosha.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 3:42 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Coëmgenu said:

I feel like, conventionally, there will always be negative karma as long as there are deluded mindsets. That's a fair enough statement I think.

Given that it is believed to be delusion that brings rise to the mindset that is susceptible to "negative and positive" conceptualizations, as long as delusion exist so will there exist positive and negative karma, right?

Because delusion brings rise to the negative, and by bringing rise to the negative, so too is positive created. Basic Dàodéjīng right?

I don't really know if this is in line with the Buddhavacana though.

Malcolm wrote:

It is fairly straight forward, actually. Cetana by itself is a neutral mental factor. But it is colored, positively or negatively, by whether it is accompanied by positive mental factors or negative mental factors. Thus cetanas accompanied by positive mental factors are positive, cetanas accompanied by negative mental factors are negative. It's not hard to understand.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 2:42 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Malcolm wrote:

The nature of actions is determined by the motivation that drives them. Actions motivated by hatred, greed or ignorance are essentially negative and have negative results, measured by the relative amount of suffering the result of each entails.

Sherab Dorje said:

In which case there is no such thing as an ESSENTIALLY positive or negative action since the outcome of any action is conditioned by motivation (and other factors). So, if you are agreeing with me, why do you find the position novel?

Malcolm wrote:

The Buddha, Nāgārjuna and Vasubandhu all say, "Action (karma) is volition (cetana) and what proceeds from volition."

Since derived actions of body and speech arise on the basis of positive or negative intentions which are themselves karma by definition, it is novel to claim that actions cannot be essentially positive or negative. For example, taking the five precepts is an essentially positive action whose ripening is essentially positive. Breaking the five precepts is an essentially negative action whose ripening is essentially negative.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 2:16 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

Essentially there is no such thing as negative and positive karma...

Malcolm wrote:

Really? That is a novel position.

Sherab Dorje said:

Really? So you believe there are actions that are ESSENTIALLY (the word I used in the above quote) positive or negative? Seems like a novel position to me.

Malcolm wrote:

The nature of actions is determined by the motivation that drives them. Actions motivated by hatred, greed or ignorance are essential negative and have negative results, measured by the relative amount of suffering the result of each entails.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 2:13 AM

Title: Re: Emptiness

Content:

Tsongkhapa said:

Not all appearances are the same. You cannot say that the object of a wrong awareness that cannot perform the function that it appears to possess is the same as an object to a valid mind that does. I cannot drink the water of a mirage but I can put my cup on a table. Mirage water does not exist, tables do. From the point of view of the things that we normally see, all appearances are deceptive but we must distinguish between functioning appearance and that which doesn't exist at all.

Malcolm wrote:

One day Candrakīrti was walking through the halls of Nalanda and distracted by a book he was reading, bumped his head on a pillar. A student noticed this and said "Ha, that pillar is not empty, is it!"

Candra, having regained his composure, said "Sure it is," and passed his hand right through it.

One time, a geshe went to see Milarepa. Thinking that he could defeat Mila in debate, he asked Mila whether space was conditioned or unconditioned. Mila replied, "Certainly space is conditioned."

The geshe, now thinking that Mila was a great fool, began to refute him with citations and reasonings, while Mila sat quietly until the geshe was finished. Mila then picked up a stick from the ground, and began beating out a rhythm on space, which made a tremendous sound.

If I were you, I would not place so much confidence in so called "functional appearances."

Tsongkhapa said:

These are great stories, thank you. Chandrakirti also drew milk from a picture of a cow on a wall.

What does this prove? There is no inherent existence; someone with control of their mind can determine their appearances. However, for ordinary beings, there are still perceptions informed by ignorance and perceptions informed by wisdom and there is therefore a clear difference: there are wrong and correct perceptions.

Malcolm wrote:

The point of these stories is conventional perception is not reliable.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 2:00 AM

Title: Re: Buddhism, Social Equity, and odd interpretations of karma

Content:

Sherab Dorje said:

Essentially there is no such thing as negative and positive karma...

Malcolm wrote:

Really? That is a novel position.

Author: Malcolm

Date: Friday, December 2nd, 2016 at 1:48 AM

Title: Re: Resources on Dharma Protectors

Content:

tingdzin said:

You know, Nebesky_Wojkowitz is supposed to have died prematurely after he wrote "Oracles and Demons". Maybe there's a reason people don't write a lot on this stuff.

Karinos said:

so did Losang Tsering (David Gonzalez) ...

but then seeing this as a punishment from Dharma protectors is silly unless you are engaged in some sort of demon cult (which I cannot name here)

I personally see these cases as examples of accumulating merit enough to liberate themselves from human existence and possibly cycling existence.

Malcolm wrote:

Or unless you break samayas feeling no shame.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 11:38 PM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Hallucinations are completely deceptive because their objects do not exist at all. Objects in dreams do not actually exist because they are mere appearances but they function. The water of a mirage, however, cannot function. There is this subtle distinction.

The objects of hallucinations are not mere appearances because they are non-existents.

Malcolm wrote:

They exist as appearances, no different from any other appearance. You are heading into the rough when you start distinguishing appearances on the basis of correspondence to external objects which exist.

Tsongkhapafan said:

Not all appearances are the same. You cannot say that the object of a wrong awareness that cannot perform the function that it appears to possess is the same as an object to a valid mind that does. I cannot drink the water of a mirage but I can put my cup on a table. Mirage water does not exist, tables do. From the point of view of the things that we normally see, all appearances are deceptive but we must distinguish between functioning appearance and that which doesn't exist at all.

Malcolm wrote:

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If I were you, I would not place so much confidence in so called "functional

appearances."

Author: Malcolm

Date: Thursday, December 1st, 2016 at 11:29 PM

Title: Re: Calexit?

Content:

Crazywisdom said:

We have Tesla. We can have a death ray.

Coëmgenu said:

I am highly unexposed to American culture. What do you mean by this? Tesla's death ray was never designed. It never existed. It is impossible to exist by the metrics that Tesla set forth for its building. Or did you mean "death ray" metaphorically?

Malcolm wrote:

I am pretty sure CW is referring to the company, not Nikolai Tesla...

Author: Malcolm

Date: Thursday, December 1st, 2016 at 10:34 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Tenpa Rinpoche wrote a blog post about how he thought he could engage with anger constructively, and turn it around to his enlightened will.

Malcolm wrote:

I don't think Bill Cassidy is really someone you want to cite as an example of enlightened will.

Interesting blog? Sometimes. Awakened tulku? That depends on whether are you a rube or not. You are obviously a rube.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 10:32 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Whether you do nothing or everything, ultimately it doesn't make the slightest difference, and when you recognise that - you have found contentment.

Malcolm wrote:

Thus nihilism...

Author: Malcolm

Date: Thursday, December 1st, 2016 at 10:07 PM

Title: Re: Innovative ways of mantra counting

Content:

Malcolm wrote:

If you are not using a proper mala, in secret, it does not matter how mantras you count. They don't count. Only mantras counted in formal sessions count. But hey, we know that people are very fond of criticizing others for following traditions that have no basis in the teachings, while embracing novel traditions they make up on the spot.

aparajita said:

That's because some of the distinctions seem distinctly scholastic and/or like they were made up by people who need perfectly precise answers to questions when "Maybe, maybe not. Depends on the circumstances." is the only reasonable answer that can be supplied. All of those things are entirely secondary and making them the standard of whether a recitation counts or not almost literally puts the cart before the horse by making the supporting factors more important than the thing they're supposed to support.

Malcolm wrote:

No, they are not entirely secondary. If they were, imperatives such as not displaying images and paintings, and samaya articles such as the vajra, bell, mālā and so on, would not have been proclaimed by masters in the past. We may live in the time of the five degenerations, but that does not mean we have to be degenerates with respect to how to properly observe samayas.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:14 PM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

As mere appearance to mind, like in a dream. Dream things appear and function, which is different to things that do not exist at all and do not function, such as the water of a mirage.

Malcolm wrote:

Hallucinations are also mere appearances to a mind, like a dream; during a hallucination, things seem to function.

Tsongkhapafan said:

Hallucinations are completely deceptive because their objects do not exist at all. Objects in dreams do not actually exist because they are mere appearances but they function. The water of a mirage, however, cannot function. There is this subtle distinction.

The objects of hallucinations are not mere appearances because they are non-existents.

Malcolm wrote:

They exist as appearances, no different from any other appearance. You are heading into the rough when you start distinguishing appearances on the basis of correspondence to external objects which exist.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:37 AM

Title: Re: When does counting mantras count?

Content:

dreambow said:

If you deeply believe in tra la la it'll take you there. My point being that somewhere along the way when the time is right/ripe you may drop it. Its spontaneous not something thought through.

Malcolm wrote:

This might have currency in some new age circles, but it has nothing to do with how mantra is understood in Vajrayāna.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:25 AM

Title: Re: taking samaya pills

Content:

Jangchup Donden said:

So I'm curious as to the best method for taking samaya pills. Should you let it dissolve your mouth, chew, or swallow immediately? Or does it not matter?

Malcolm wrote:

samaya pills? You mean pills for purifying samaya? If so, you just scrape of a little.

Jangchup Donden said:

Probably using the wrong terminology. Maybe medicine pills? The little things given away at the end of some blessing ceremonies/empowerments.

Malcolm wrote:

You mean bdud rtsi sman sgrub. It depends on lineage. Some are for use in the inner offering, others are liberation through taste. You need to ask.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:24 AM

Title: Re: taking samaya pills

Content:

Karma Jinpa said:

Garchen Rinpoche says to swallow blessing pills whole, while visualizing the seed-syllable of the deity inside them.

The pouches Rinpoche gives at his empowerments are supposed to last one year if you swallow one pill each day. They can be taken with water and one's other medicines, according to him.

Malcolm wrote:

Those are myong grol, liberation through taste.

There are all kinds of pills. You need to find out which one this person is actually asking about.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:23 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

That consciousness is nonconceptual is not even slightly debatable. Conceptuality, and hence, experience, is the function of the caittas. Cittas are nonconceptual.

Astus said:

The physical senses and their objects are neither mind nor mental phenomena. In other words, 10 of the 18 realms are not even mental, and the 5 sensory consciousnesses are not mental phenomena, consequently the 15 dhatus related to the form aggregate cannot be conceptual. If you say that the five matter related functions of mind do not occur on their own, then you assume there are two instances of consciousness at the same time.

Malcolm wrote:

So you have become a substance dualist? Amazing.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:19 AM

Title: Re: Calexit?

Content:

Crazywisdom said:

California supported Reagan and Nixon. CA as a blue state is a new deal. It has a deeply conservative SoCal and farmland contingent. It wouldn't necessarily change anything. But as far as CA has no say in who becomes president despite our gigantic size, tells me, the USA doesn't need or want us. So frak the USA. We can arm as quickly as Japan. We have all the best engineers and all the resources we need. We have Tesla. We can have a death ray. We have smarter people. California could be a superpower.

Malcolm wrote:

Like everywhere else in the US, most of the smarter people are immigrants.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:15 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Crazywisdom said:

These idiots have no idea what they're doing.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:12 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

Neither can be established as existing from their own side, but they do exist.

Malcolm wrote:

In what way?

Tsongkhapafan said:

As mere appearance to mind, like in a dream. Dream things appear and function, which is different to things that do not exist at all and do not function, such as the water of a mirage.

Malcolm wrote:

Hallucinations are also mere appearances to a mind, like a dream; during a hallucination, things seem to function.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 9:10 AM

Title: Re: When does counting mantras count?

Content:

dreambow said:

Mantra is beneficial and a tool used to subdue the chattering mind.

Malcolm wrote:

If that is all you think it is, you might as well plug your ears and recite
lalalalalalalalalalalalala...

Author: Malcolm

Date: Thursday, December 1st, 2016 at 6:01 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

If you cannot establish conditioned phenomena or unconditioned phenomena...

Malcolm wrote:

Nāgarjuna proves neither can be established:

Since arising, abiding and perishing cannot be established, the conditioned cannot be established.

Since the condition can never be established, how can the unconditioned ever be established?

Tsongkhapafan said:

Neither can be established as existing from their own side, but they do exist.

Malcolm wrote:

In what way?

Author: Malcolm

Date: Thursday, December 1st, 2016 at 5:48 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

In order for something to be experienced, it has to be noticed by the mind.

Astus said:

Then you're saying that the sensory consciousnesses do not exist, so there is only one sensory area, in which case it makes no sense to list six. But then, you should not have written that the sensory consciousnesses are non-conceptual. Furthermore, then what is the difference between visual perception and thoughts? Even Yogacara accepts the five sensory phenomena as distinct from thoughts.

Malcolm wrote:

In reality there aren't six. There is only one. The different names for sense consciousness do not describe six different consciousness, they describe one functioning through six different sense organs, for example, like a monkey in a house with six or eight windows.

That consciousness is nonconceptual is not even slightly debatable. Conceptuality, and hence, experience, is the function of the caittas. Cittas are nonconceptual.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 5:44 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

You don't need to read Tibetan or meet a nomad personally to know about their culture.

Malcolm wrote:

Yeah, actually you do. Otherwise, you are just an armchair bore waffling on about things of which you have no experience.

maybay said:

Appeal to consequence fallacy.

Malcolm wrote:

It's like wine. Unless you have tasted, you cannot speak about it.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 5:37 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

boda said:

You are apparently arguing that disadvantaged people in society should accept their situation.

maybay said:

A lot of disadvantaged people have, for the most part, accepted their situation.

Malcolm wrote:

So let's just leave them that way. It is so much f@%king easier than assuring they have good educations, healthcare, job protection, equitable housing, and a clean environment.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 4:43 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

The Buddha used metaphors in his teachings according to who he was speaking to, not according to the class he was born into.

Malcolm wrote:

And you are confident of this for what reason that is hidden to ordinary mortals?

maybay said:

Because I read the sutras. Its common knowledge to anyone who does the same.

Through his deep meditative attainments and his enlightened wisdom, the Buddha had the special ability to discover the precise way to teach the people who came to him for guidance. He could read deep into the hidden recesses of a person's heart, perceive that person's aptitudes and interests, and frame his teaching in the exact way needed to transform that person and lead him or her on to the path of freedom. Bhikkhu Bodhi

Malcolm wrote:

This does not preclude the Buddha from speaking about things according to the class to which he was born.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 4:41 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Disingenuous correlation. You just want to shout down the idea by painting me as an anachronistic snob. Well its not my idea.

Malcolm wrote:

No, I am just pointing out that you are talking out of your ass since you don't read Tibetan and have never met an actual Tibetan nomad.

maybay said:

You don't need to read Tibetan or meet a nomad personally to know about their culture.

Malcolm wrote:

Yeah, actually you do. Otherwise, you are just an armchair bore waffling on about things of which you have no experience.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 4:36 AM

Title: Re: Emptiness

Content:

Tirisilex said:

Svātantrika and Prasaṅgika

Malcolm wrote:

Are a Tibetan category, applied with considerable inaccuracy to Indian Madhyamaka.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 4:36 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

If you cannot establish conditioned phenomena or unconditioned phenomena...

Malcolm wrote:

Nāgarjuna proves neither can be established:

Since arising, abiding and perishing cannot be established, the conditioned cannot be established.

Since the condition can never be established, how can the unconditioned ever be established?

Author: Malcolm

Date: Thursday, December 1st, 2016 at 4:33 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Crazywisdom said:

I'll tell ya what whiteness is. The ability to set up the entire population in a huge scam. Mnuchin tapped for Treasury. REITs fall. Why? He is central to the housing crash of 2008. Trump is setting up for the biggest pump and dump scam EVER! The biggest insider trade EVER! Those who will end up with the losses are betting against the inevitable and hold to hope they will be in the winners' camp. Even when they know they are the losers, they will act like they are winners. And they will trash everyone else. That's whiteness in America.

Gyurme Kundrol said:

Yeah its coming. Its over due really. People have no clue about how the economy works. I dont really either, but my general idea is this: Print a bunch of fake monopoly money, use it for awhile. Then orchestrate a crisis so all the fake money disappears and nobody notices its monopoly money. Then rinse and repeat...

Malcolm wrote:

Are you suggesting that money should be based on something like gold? The gold standard is a <http://www.theatlantic.com/business/archive/2012/08/why-the-gold-standard-is-the-worlds-worst-economic-idea-in-2-charts/261552/>:

Why would anyone want to go back to the bad old days? The gold standard limited central banks from printing money when economies needed central banks to print money, and limited governments from running deficits when economies needed governments to run deficits. It was a devilish device for turning recessions into depressions. The answer is that some people aren't worried about depressions. Some people are worried about inflation. Even when none exists. To them, these fetters are the feature, not a bug.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 3:08 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

...it must be hard dealing with the inarticulate and other rabble like me who inflict this sort of punishment upon your person..

Malcolm wrote:

I don't type particularly fast, and rather poorly at that.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 3:07 AM

Title: Re: taking samaya pills

Content:

Jangchup Donden said:

So I'm curious as to the best method for taking samaya pills. Should you let it dissolve your mouth, chew, or swallow immediately? Or does it not matter?

Malcolm wrote:

samaya pills? You mean pills for purifying samaya? If so, you just scrape of a little.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 2:06 AM

Title: Re: When does counting mantras count?

Content:

treehuggingoctopus said:

Also, I wonder what is the point of suggesting that what Sherab Dorje's teachers have told him about these things is wrong?

Malcolm wrote:

This discussion is not about what Greg does, nor whatever he has been told by his teachers.

Author: Malcolm

Date: Thursday, December 1st, 2016 at 1:56 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

Yeah well without a higher state , the secular could be just another muggle waving a placard.

Malcolm wrote:

Not that interested in higher states. Definitely interested in preserving as much life on

the planet as possible.

Minobu said:

higher states of mind and body ,for me , is the goal of practicing any form of Buddhism.

Malcolm wrote:

I don't think there are higher and lower states. I think there are afflictive and nonafflictive states. Whether one is afflicted or not, helping other sentient beings is more important than one's own goals.

Minobu said:

you might disagree and i would welcome that, for your one liners in answer to me just sort of fall in the category of "Classic Nirvana Fallacy" , and it creates a sort of slumming for my use of the word Nirvana.

Malcolm wrote:

My time constraints require brevity.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 11:04 PM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

@ Kim a great blog post by one of my favorite authors. Nevertheless militancy is part of the language of resistance. Without it don't we become doormats? And I don't want to be a doormat. Ghandhi and Martin Luther King were "warriors" of "ahimsa". Paradoxical but true. If the word is in our language I say we use it for the sake of dharma, like Trungpa.

Malcolm wrote:

The language of Buddhadharma is kitted out in all kinds of martial metaphors. The Buddha, in this dispensation, was after all a member of the warrior class.

maybay said:

The Buddha used metaphors in his teachings according to who he was speaking to, not according to the class he was born into.

Malcolm wrote:

And you are confident of this for what reason that is hidden to ordinary mortals?

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 11:03 PM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

The warrior features prominently in Tibetan nomadic culture where it is not defined by the appearance of violence, but by the quality of bravery.

Malcolm wrote:

You have apparently never met any Tibetan nomads. Thus you suffer from the noble savage bias.

maybay said:

Disingenuous correlation. You just want to shout down the idea by painting me as an anachronistic snob. Well its not my idea.

Malcolm wrote:

No, I am just pointing out that you are talking out of your ass since you don't read Tibetan and have never met an actual Tibetan nomad.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:58 PM

Title: Re: Emptiness

Content:

Jeff H said:

...some of us are on a lower path which we need to cultivate fully before we are ready for more advanced direction.

Malcolm wrote:

Anyone who properly enters Vajrayāna should have confidence that they will, at worst, attain buddhahood within sixteen lives.

The final chapter of all Lamrim texts exhort the practitioner to enter Vajrayāna teachings if they wish to wake up in one, three, seven or at most, sixteen lifetimes.

This life is short. Not entering Vajrayāna teachings if one has the chance is a waste of this precious human birth with its eighteen freedoms and endowments. It is unlikely this chance will come around again soon. Lack of confidence in one's own capacity is a māra.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:18 PM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

No, actually we don't experience the content of the five sense consciousness without conceptual layer. Experience is always conceptual.

Astus said:

What do you call then all the sensory phenomena that occur even while one is focused

on a single object, or while one is thinking about something? Are they not experiences? Or do you think that one thinks about them at the same time?

Malcolm wrote:

In order for something to be experienced, it has to be noticed by the mind.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:06 PM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

@ Kim a great blog post by one of my favorite authors. Nevertheless militancy is part of the language of resistance. Without it don't we become doormats? And I don't want to be a doormat. Ghandhi and Martin Luther King were "warriors" of "ahimsa". Paradoxical but true. If the word is in our language I say we use it for the sake of dharma, like Trungpa.

Malcolm wrote:

The language of Buddhadharma is kitted out in all kinds of martial metaphors. The Buddha, in this dispensation, was after all a member of the warrior class.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:04 PM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

The warrior features prominently in Tibetan nomadic culture where it is not defined by the appearance of violence, but by the quality of bravery.

Malcolm wrote:

You have apparently never met any Tibetan nomads. Thus you suffer from the noble savage bias.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:50 PM

Title: Re: When does counting mantras count?

Content:

drodul said:

What do we mean exactly when we say mantras "don't count?" Is it that we can't report back to our lamas that we have accumulated some number of mantras we are supposed to say? Or is it that the signs of accomplishment of the mantra won't arise unless we count them on the cushion and with a proper mala? Will healing mantras not have any healing effect, or magnetizing mantras not magnetize, if they are not recited in a formally correct session? Just wondering, since there's a lot of arguing, but I'm not

sure what the criteria are for knowing if a mantra has counted or not.

(And how come, when I try to emphasize a word by using what looks like the italics button above, the program wants to create a quote instead?)

Malcolm wrote:

Mantras recited in a state of distraction are as useful as trying to make a needle by rubbing an iron bar with wool. In order to be free from distraction, one must be alone. In order to maintain the siddhis, they must be done in secret. It is really that simple.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 11:49 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

"Sure, and recall that Fa Dao has been chief among those of us here hysterically decrying Muslims for being, well, Muslim" I may not agree with everything Fa Dao has to say but I don't find him hysterical anymore then I find you hysterical. Let people have their say!

Malcolm wrote:

Sure, you agree with him.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:25 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

boda said:

...it could be seen that you're simply trying to rationalize a desire to maintain your position in the status quo.

Malcolm wrote:

Indeed, all supremacist ideology is predicated on reserving privilege, aka, the status quo.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:23 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Malcolm wrote:

And in fact there is no experience beyond mind, given that the other five sense consciousness are totally nonconceptual, and thus not experiences per se.

Astus said:

One still experiences sights, sounds, etc. even without a conceptual layer, so I rather differentiate the two.

Malcolm wrote:

No, actually we don't experience the content of the five sense consciousness without conceptual layer. Experience is always conceptual.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 10:21 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

One would think even beginners in Buddhadharma could understand that it is wrong to condemn the religion of an entire group of people.

Fortyeightvows said:

condemning a religion is not the same as condemning people. Another example is people whose religions practices involve hurting animals, we can condemn those practices and beliefs without being mean to the people.

Malcolm wrote:

Sure it is. When you condemn a religion you automatically condemn the people who have a faith commitment to that religion.

There are many religions which validate animal sacrifice, Islam among them. There are other religions, such as Christianity, which proclaim that the entire domain of nonhuman nature has been divinely mandated to be under the suzerainty of humans, men in particular. I don't happen to subscribe to those particular beliefs, but I see no reason to condemn the whole of a religion merely because I disagree with some of its parts. All religions recommend to their adherents love and compassion as the way of life they should follow.

His Holiness, the Dalai Lama states:

“All the world’s religions, with their emphasis on love, compassion, patience, tolerance and forgiveness, can and do promote inner values. But the reality of the world today is that grounding ethics in religion is no longer adequate. This is why I am increasingly convinced that the time has come to find a way of thinking about spirituality and ethics beyond religion altogether.”

This is, in large part, a statement which reinforces my commitment to the promulgation of humanist ethics as the bedrock upon which people of different faith commitments can find common ground.

M

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 6:40 AM

Title: Re: Enlightened individuals as impossible to pin down linguistically

Content:

Dgj said:

Could you elaborate on this idea from a Buddhist perspective? There is only body and mind? As in just the immediate body and mind one is experiencing, singular? Or that there are only bodies and minds in general, ie no things or other realities, just many minds and bodies interacting and trees, rocks, houses, etc. are not real?

Astus said:

All experiences fall within the six sensory areas: sight, sound, smell, taste, touch, thoughts. The first five are the physical and the sixth is the mental. There is no experience beyond these six.

Malcolm wrote:

And in fact there is no experience beyond mind, given that the other five sense consciousness are totally nonconceptual, and thus not experiences per se.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:46 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Erroneous thinking is the same wherever it comes from.

Malcolm wrote:

You can't do much about the erroneous thinking of others.

maybay said:

You can learn from it.

Malcolm wrote:

First you have to make sure your own thinking is not erroneous. Otherwise, you are blind person begin led by other blind people.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:41 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

In this forum i care about protecting from the hazards of erroneous thinking.

Malcolm wrote:

Maybe you should examine the hazards of your own erroneous thinking.

maybay said:

Erroneous thinking is the same wherever it comes from.

Malcolm wrote:

You can't do much about the erroneous thinking of others.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:29 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

In this forum i care about protecting from the hazards of erroneous thinking.

Malcolm wrote:

Maybe you should examine the hazards of your own erroneous thinking.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:25 AM

Title: Re: Emptiness

Content:

Tsongkhapafan said:

We are in the last five hundred years of Buddha Shakyamuni's teachings.

Malcolm wrote:

Don't be silly. We have been in the "last five hundred years" of the Buddha's teaching for over a thousand years. Sakya Pandita thought he was living in the last five hundred years, and so on. It is a trope, it needn't be taken literally.

Tsongkhapafan said:

I think it can. Buddha Shakyamuni's teachings were supposed to last five thousand years but due to the negative actions of people living in this world, that period has reduced and we are now down to the last five hundred years. We can see that interest and capacity for Dharma study and practice is decreasing. I have seen it change even in the past twenty years.

Malcolm wrote:

The length of the Buddha's teachings were actually supposed to cut off by the fact that the Buddha ordained women. In fact, there are different time spans for different yānas. But as is common, people mix up predictions for one with the other and so on.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:17 AM

Title: Re: Emptiness

Content:

Tsongkhapa said:

We are in the last five hundred years of Buddha Shakyamuni's teachings.

Malcolm wrote:

Don't be silly. We have been in the "last five hundred years" of the Buddha's teaching for over a thousand years. Sakya Pandita thought he was living in the last five hundred years, and so on. It is a trope, it needn't be taken literally.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:10 AM

Title: Re: Emptiness

Content:

Malcolm wrote:

As for this, this is a ridiculous sectarian fantasy.

Tsongkhapa said:

No, it's just a fact. Dharma degenerates over time as living beings capacities and wisdom degenerates.

Malcolm wrote:

I was responding to this:

this is one reason why Chandrakirti produced 'Guide to the Middle Way', to clarify the correct meaning of Nagarjuna's 'Fundamental Wisdom'.

Chandrakirti's book is nice, but there are lots of nice books on Madhyamaka out there.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 5:04 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

But why would I advocate contentment if I didn't recognize social upheaval and accuse you of inciting it? You too misrepresent my argument.

Malcolm wrote:

The point is that you clearly do not understand the causes of social upheaval, and so you misdiagnose the illness and suggest remedies which only make it worse, just like an incompetent physician who prescribes camphor for a cold disease.

maybay said:

For one thing, I know that social upheaval is almost never a simple matter. I'm not handing out panaceas. But you won't even admit contentment into the pharmacopoeia.

Malcolm wrote:

The point is that at every turn when presented the opportunity to encourage people of color's education, social and economic advancement, you reply with idle simpers about how much better everything would be if colonially disadvantaged people would simply be happy and content with their lot. Your sentiments remind me of foul statements like <http://www.dailystormer.com/blacks-loved-slavery-and-regretted-its-end-2/>:

Clearly, as slaves, they had things that they never would have had otherwise. For one, they had a stable family structure. They were treated like children – but children that were loved, a part of the family – and the masters made sure that they married and stayed together. They were also given order, and knowledge of the joys of a hard days work. The comfort that they had living in houses built by Whites was something they never would have had if they hadn't been slaves.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 4:53 AM

Title: Re: Emptiness

Content:

Malcolm wrote:

If you listen to some people, no one before Tsongkhapa understood Madhyamaka before him(including Candrakirti), so it makes you wonder how all those realized people became realized before he emanated to straighten everyone out.

Tsongkhapafan said:

That's incorrect.

Malcolm wrote:

Yes. Of course it is. There were myriad people who realized emptiness in India and Tibet before the time of Tsongkhapa, even before the time Atisha arrived in Tibet, and in Tibet even after Lang Dharma imposed a tax on monasteries which resulted in his assassination (He did not destroy the Dharma in Tibet, he just decided the Tibetan economy could not afford the free ride monasteries had enjoyed up to 840 CE). To reject this is to slander many thousands of realized people in Tibet.

Tsongkhapafan said:

Also, over time, the meaning of Dharma is lost and this is one reason why Chandrakirti produced 'Guide to the Middle Way', to clarify the correct meaning of Nagarjuna's 'Fundamental Wisdom'.

Malcolm wrote:

As for this, this is a ridiculous sectarian fantasy.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 4:43 AM

Title: Re: When does counting mantras count?

Content:

AlexanderS said:

I often use my mala when in public. I just try to conceal under a table, or in a way that does not capture attention while I recite mantra's silently. I never thought that I wasn't allowed to. Most religious traditions use rosary's. I don't see really what problem is besides most people in secular countries not being used to see anyone use one.

Malcolm wrote:

It is not a question of allowed, it is question of what you are aiming to accomplish.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 3:42 AM

Title: Re: Help with protection against malefic psycho-magical interferences

Content:

Malcolm wrote:

Hope and fear are suffering. Toss out hope. Abandon fear. When neither hope nor fear exist, one will be free of suffering.

— Guru Rinpoche

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 3:15 AM

Title: Re: When does counting mantras count?

Content:

dzogchungpa said:

I was thinking about this issue and I remembered this: Lama Pema Dorje Rinpoche will be guiding a multi-year program for people over fifty based on intensive practice of the Vajra Guru mantra. This program is suitable for people who have faith in Guru Rinpoche Padmasambhava and would like to recite his mantras ten million times over a three year period. For most people this would amount to a commitment of two or more hours a day of practice, which could be done during formal practice, or when walking, driving, sitting on public transit or similar activity. For those who have not completed the foundational practices—the ngondro—this would be an alternative gateway to becoming a Dzogchen student of Rinpoche's.

from here: <https://lotuscircle.wordpress.com>, underlining added.

Just sayin'.

Malcolm wrote:

Merit accumulation is just not the same thing as approach and accomplishment, just saying...

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 3:13 AM

Title: Re: Emptiness

Content:

Jeff H said:

This is my point exactly. It's helpful for me. And yet it seems we cannot have this discussion based in Tsongkhapa's terms on DW.

Malcolm wrote:

Sure you can. But even when you have them in the Gelug forum, there are also people who have strange ideas about them who claim to be Gelugpas, so what to do?

You should, at some point, just reconcile yourself to the notion that Tsongkhapa's ideas are at minimum controversial (it is why he is so famous). When someone comes along as raises an objection you don't want to deal with, ignore it, unless they are being too disruptive.

Frankly, it is precisely because Tibetans have so muddied the water with their own controversies and disputes, I generally tell folks they should study the original Indian texts first, Tibetan polemics later (if there is any need). If you listen to some people, no one before Tsongkhapa understood Madhyamaka before him(including Candrakīrti), so it makes you wonder how all those realized people became realized before he emanated to straighten everyone out.

Jeff H said:

Aha! You are certainly right here. Especially about "strange ideas" from people "who claim to be Gelugpas", myself included. I confess to wishfully thinking that there could be an in-depth discussion of Tsongkhapa's concepts here on DW that is both authoritative and sympathetic. What I haven't been reconciled to is the improbability of that.

Malcolm wrote:

I am afraid that is not possible.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 2:33 AM

Title: Re: Emptiness

Content:

Jeff H said:

This is my point exactly. It's helpful for me. And yet it seems we cannot have this discussion based in Tsongkhapa's terms on DW.

Malcolm wrote:

Sure you can. But even when you have them in the Gelug forum, there are also people who have strange ideas about them who claim to be Gelugpas, so what to do?

You should, at some point, just reconcile yourself to the notion that Tsongkhapa's ideas are at minimum controversial (it is why he is so famous). When someone comes along as raises an objection you don't want to deal with, ignore it, unless they are being too disruptive.

Frankly, it is precisely because Tibetans have so muddied the water with their own controversies and disputes, I generally tell folks they should study the original Indian texts first, Tibetan polemics later (if there is any need). If you listen to some people, no one before Tsongkhapa understood Madhyamaka before him(including Candrakīrti), so it makes you wonder how all those realized people became realized before he emanated to straighten everyone out.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 1:32 AM

Title: Re: Emptiness

Content:

Lukeinaz said:

Malcom, I am interested in your second point here. Can you give some examples?

Malcolm wrote:

I think I did so in my preceding post.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 1:26 AM

Title: Re: Emptiness

Content:

Jeff H said:

I do not consider the Gelug four tenet system teaching to be a matter of Buddhist intellectual history. Rather I think it is a useful structure to facilitate progressively refined ways of thinking about selflessness and emptiness, with Tsongkhapa's distinction between intrinsic existence and inherent existence being the subtlest conceptual distinction.

Malcolm wrote:

1) This thread is not in the Gelug Forum. It is in the General Dharma forum.

2) What bothers me about this conversation is that no discussion of Tsongkhapa's views can take apparently take place without slandering one of the great Mādhyamaka authors by name and without grossly distorting his views.

3) The fact that you are not properly distinguishing svalakṣaṇa, which here is incorrectly translated as "intrinsic existence," from svabhāva, here translated as "inherent existence," is just one of the myriad problems this conversation faces.

4) The four tenet system is indeed part of Buddhist intellectual history. It is not just a war game where one can try out intellectual strategies and tactics. The purpose of learning about the four tenet systems and so on is not to increase false concepts (which is what happens when one does not get things right), but rather to reduce one's false concepts altogether (thus necessitating getting things right). This cannot happen when one is cultivating false concepts about that object or that person being refuted.

Jeff H said:

I'm not renouncing my teacher or this tradition because I believe it is -- at the very least - a useful, provisional means which fits my karmic propensities at this time. Your input is, of course, valuable, but not relevant to my present situation. I will be grateful in the future. Meanwhile, I respectfully cede the discussion to you.

Malcolm wrote:

This is the basic problem in Buddhist intellectual history: to wit, when Nāgārjuna was writing, there was general hostility in Buddhist circles to what we now call "logic," (Pramāṇa), as it evidenced in Nāgārjuna's Vigrahavyāvartanī, as well as some controversy over the notion of what exactly an intrinsic characteristic (svalakṣaṇa) is. For pre-Pramāṇa Buddhism, the idea of svalakṣaṇa was identical to the idea of svabhāva, to give you an example, heat is both the svabhāva as well as the svalakṣaṇa of fire. Many Śrāvaka Buddhists regarded svalakṣaṇas as ultimate truths.

Enter the Prāmāṇikas such as Dignaga and Dharmakīrti. They used the term "svalakṣaṇa" in a way distinct from the usage that was attacked by Nāgārjuna. They used the term merely to describe the identifying characteristics of a given object such as the blueness of a blue vase, without imposing upon this svalakṣaṇa the idea it was somehow an ultimate truth or entity. Instead, for the Prāmāṇikas, a svalakṣaṇa is merely the simplest percept we can perceive, one that we perceive without concepts.

Bhavaviveka was a post-Pramāṇa author, and by his time, the conventions of Pramāṇa has become so widespread in scholarly Buddhist discourse, that he took Buddhapaṇita to task in one spot in his MMK commentary for ignoring those conventions (this is Bhavaviveka's real fault). In reply to this, Candrakīrti, also conversant in the conventions of Pramāṇa, decided that Bhavaviveka was being quite unfair, and defended Buddhapaṇita's original formulation. But this dispute between the two of them should not cause us to ignore Bhavaviveka's enduring and important contributions to the Madhyamaka tradition, and sadly, today it is the case that his contribution has been marginalized precisely because of an overall Tibetan lack of attention to the intellectual history of Indian Buddhism.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:56 AM

Title: Re: Emptiness

Content:

Jeff H said:

I do not consider the Gelug four tenet system teaching to be a matter of Buddhist intellectual history. Rather I think it is a useful structure to facilitate progressively refined ways of thinking about selflessness and emptiness, with Tsongkhapa's distinction between intrinsic existence and inherent existence being the subtlest conceptual distinction.

Malcolm wrote:

1) This thread is not in the Gelug Forum. It is in the General Dharma forum.

2) What bothers me about this conversation is that no discussion of Tsongkhapa's views can take apparently take place without slandering one of the great Mādhyamaka authors by name and without grossly distorting his views.

3) The fact that you are not properly distinguishing svalakṣana, which here is incorrectly translated as "intrinsic existence," from svabhāva, here translated as "inherent existence," is just one of the myriad problems this conversation faces.

4) The four tenet system is indeed part of Buddhist intellectual history. It is not just a war game where one can try out intellectual strategies and tactics. The purpose of learning about the four tenet systems and so on is not to increase false concepts (which is what happens when one does not get things right), but rather to reduce one's false concepts altogether (thus necessitating getting things right). This cannot happen when one is cultivating false concepts about that object or that person being refuted.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:45 AM

Title: Re: POTUS 2016, part 3

Content:

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:31 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

Yeah well without a higher state , the secular could be just another muggle waving a placard.

Malcolm wrote:

Not that interested in higher states. Definitely interested in preserving as much life on the planet as possible.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:30 AM

Title: Re: Emptiness

Content:

Malcolm wrote:

but cannot be found upon ultimate analysis. On Tsong-kha-pa's reading, Svatantrikas (like Bhavaviveka) are those Madhyamikas who accept that, at a conventional level, things actually do have intrinsic nature just as they are perceived.

No, this is not correct.

Bristollad said:

What is not correct? Are you saying that Tsong-kha-pa didn't teach that or that you think that what Tsong-kha-pa taught isn't correct?

Malcolm wrote:

The latter.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:17 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

the moment you learn to make stuff someone wants to profit in some way...hence the opinion that industrialized capitalism is inevitable...

Malcolm wrote:

Industrial capitalism is destroying nature. That means it is also destroying us.

Minobu said:

Your preaching to the choir here.

I agree 100%.

that being said , when dealing with the muggles this is what one gets, hence the advent of Buddhism.

Our only real chance for any reversal is to increase the education of the populace into what exactly they are.

Have them produce a higher state in them selves and then the enviroment will change.

I am speaking of the entire enviroment, in other words a sort of Shambahalla world in which to live.

I would love to have met you in person Malcolm, and actually share our ideas instead of argue semantics on the internet.

Malcolm wrote:

I would settle for a secular world based on ecological rationality.

Author: Malcolm

Date: Wednesday, November 30th, 2016 at 12:05 AM

Title: Re: Emptiness

Content:

Malcolm wrote:

[snark ignored]

To the point:

All Madhyamikas agree that intrinsic nature appears to our senses

No, not all Madhyamikas agree with this proposition. If they did there would be no dispute at all.

Jeff H said:

but cannot be found upon ultimate analysis. On Tsong-kha-pa's reading, Svatantrikas (like Bhavaviveka) are those Madhyamikas who accept that, at a conventional level, things actually do have intrinsic nature just as they are perceived.

Malcolm wrote:

No, this is not correct.

Jeff H said:

It is important to recognize that one does not find direct, unambiguous statements about this difference between Prasangika and Svatantrika in the Indian Madhyamaka texts.

Malcolm wrote:

Yes, there is no such thing as "Prasangika and Svatantrika" in Indian Madhyamaka. These categories were invented by Batshab Nyima Drag.

Jeff H said:

Moreover, the earlier Tibetan scholars who first classified Madhyamikas as Prasangikas and Svatantrikas did not notice any philosophical difference in their views of ultimate reality. This was something Tsong-kha-pa discovered, inferring it from his close reading of the Indian texts.

Malcolm wrote:

And as we know, this reading is hotly contested.

Jeff H said:

Tsong-kha-pa argues that Bhavaviveka's insistence on autonomous syllogisms is not just a difference in method but also evidences an underlying difference — a shortcoming — in his view of emptiness. The discussion of these points in the Great Treatise is famous as the most difficult portion of the text. Here, I simply offer a summary explanation of Tsong-kha-pa's conclusions.

In order to understand emptiness, you do not necessarily have to understand or agree with Tsong-kha-pa's argument about how Bhavaviveka betrays his belief in intrinsic nature. Nor do you have to be absolutely sure that Bhavaviveka really held the position Tsong-kha-pa claims to have discovered implicit in his arguments. Our purpose is to understand emptiness; it is not to debate the details of Buddhist intellectual history. For us, this controversy over how to reason about reality is an opportunity to become more familiar with Tsong-kha-pa's view of emptiness itself.

Malcolm wrote:

In fact, if you create a Madhyamaka strawman to knock down (or Yogacara strawmen for that matter), you will never come close to understanding the real differences between various Mādhyamaka authors, just as if you insist on abiding by strawmen Buddhists built for refuting in Hindu tenets, you will never come close to understanding what is actually a valid object of rebuttal within Hindu tenet systems. We resist stereotypes and inaccurate characterizations of social and racial groups, why should we be lazy in applying rigor to our investigation of our own and others' tenet systems?

Newland is making an appeal to be callous and indifferent.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 11:30 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Your advocacy of relentless social upheaval and strife is demagogic and irresponsible, and in the final analysis the extra layer of entirely unnecessary psychological pain is nothing short of cruel.

Your inability to recognize that there will continue to be social upheavals as long as there are social and environmental disparities based on race, class and gender is a sign that you have not absorbed the lessons to be learned from the outcomes of European colonialism.

maybay said:

But why would I advocate contentment if I didn't recognize social upheaval and accuse you of inciting it? You too misrepresent my argument.

Malcolm wrote:

The point is that you clearly do not understand the causes of social upheaval, and so you misdiagnose the illness and suggest remedies which only make it worse, just like an incompetent physician who prescribes camphor for a cold disease.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 11:05 PM

Title: Re: Emptiness

Content:

Lukeinaz said:

Chill out Jeff. I asked the question well aware of the answer specifically to spark the response of buddhafollower. I think these are important discussions.

Jeff H said:

Chilling...

In my febrile mind (with thanks and a hat-tip to Malcolm for my new vocabulary word) and because of the Prasangika distinction, I think of intrinsic as referring to defining qualities that exist within an object and inherent existence as referring to a fully independent object.

The difference is this:

From a Svatantrika perspective, an observing mind discovers an object's intrinsic qualities and then imputes the correct label on the basis of those pre-existing qualities.

From a Prasangika perspective, however, the very presence of any intrinsic quality would necessarily imply independent, concrete existence, and that is impossible. Therefore, Prasangikas say that the observing mind imputes an object's apparently intrinsic qualities, thus falsely imbuing it with inherent existence.

The important point is that inherent existence is an object of negation for both Svatantrika and Prasangika. Tsongkhapa postulated the distinction between inherent and intrinsic existence and strongly emphasized the necessity of identifying the object of negation in distinction from "mere existence", which he identifies as our actual experience of being.

Malcolm wrote:

But this is not the actual difference between Bhava and Buddhapalita, which hinges solely on a pedagogical distinction based on the former's criticism of the latter for not using a formal syllogism to refute the Saṃkhya position of arising from self in the latter's prolegomena in his commentary on the MMK.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 10:43 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

My advocacy of contentment is Buddhist.

Bristollad said:

No, your advocacy of contentment is a call to inaction.

maybay said:

You're putting words in my mouth and misrepresenting my argument.

Malcolm wrote:

Your words speak for themselves. No one needs to put words in your mouth, you are very good at thoughtlessly spewing them on your own.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 9:57 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

My advocacy of contentment is Buddhist.

Bristollad said:

No, your advocacy of contentment is a call to inaction. Inaction in the face of others' suffering is not Buddhist.

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 9:53 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

You live in a country where white people live in beautiful houses and most black people who work for them live in appalling slums close by with no indoor plumbing, colored people having it only slightly better. Your advocacy of "contentment" is both classist and racist. You seem to have learned nothing since the fall of apartheid.

maybay said:

My advocacy of contentment is Buddhist.

Malcolm wrote:

No, it isn't. It is cruel and unnecessary.

maybay said:

If liberals like you could appreciate that people can be content with less wealth and opportunity so long as their goodness and purpose is acknowledged, then it wouldn't be an issue. When people know their place they can get on despite all the sufferings. Your advocacy of relentless social upheaval and strife is demagogic and irresponsible,

and in the final analysis the extra layer of entirely unnecessary psychological pain is nothing short of cruel.

Malcolm wrote:

Your inability to recognize that there will continue to be social upheavals as long as there are social and environmental disparities based on race, class and gender is a sign that you have not absorbed the lessons to be learned from the outcomes of European colonialism. I have been to South Africa, prayed with (genuine) Sangomas, and seen for myself the cruelty that century after century of European economic domination has had on the indigenous peoples in your land. For you to advocate "contentment" in the face of the brutal conditions under which Africans still live in their own country, post-apartheid, is nothing less than a sick joke. On the other hand, there is a sign of hope, since I have also met white South Africans who understand the problems which face South Africa and certainly do not broadcast the callous classist and racial privilege you spew here. For you to preach contentment, where in your country raw sewage runs in the streets of many black communities right next door to tidy, neatly kept, white communities (maintained by those very same Africans) is nothing short of appalling. Shame on you.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 9:35 PM

Title: Re: Emptiness

Content:

Bristollad said:

For svatantrika, inherent existence is untrue but intrinsic (established by way of their own character as the referent of a conceptual consciousness) is true.

Malcolm wrote:

Only in the febrile imagination of the followers of Lama Tsongkhapa.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 9:33 PM

Title: Re: Emptiness

Content:

Tirisilex said:

First off the book I'm reading "Emptiness: The Foundation of Buddhist Thought, Volume 5" uses the words Inherent Existence and Intrinsic Existence. I do not know what these 2 things mean.. What is Inherent existence? What is Intrinsic existence? I have looked them both up on online dictionaries but i still dont know what they really mean. I know the Intrinsic means Belonging Naturally and the Inherent means existing in something as a permanent, essential, or characteristic attribute. But what you put these together with existence and speak that this is reality I'm at a loss. I know I shouldnt be but I am. The book says that Intrinsic and Inherent existence is empty. But I dont understand that.

I was looking at my lamp and then my computer and I said to myself that I value the

computer Intrinsicly but I do not value the lamp intrisicly. Then I compared the 2.. But I found that I'm really just looking at value and not intrinsic. I saw how my value is an Illusory expeience but How do I Intrinisclly see it? Is it Inrinsicly real? I'm at a loss with this.

BuddhaFollower said:

You do realize these are Gelug-only positions right?

Lukeinaz said:

Inherent existence is a Gelug only position?

Malcolm wrote:

The idea that inherent existence is the sole object of negation is a key feature of Tsongkhapa's thinking. This is his interpretation of a key feature of Candrakīrti's thinking, i.e., that the negation of inherent existence was common to both Mahāyāna and Śrāvaka tenet systems. What Tsongkhapa neglected was that the uncommon Mahāyāna formulation of emptiness however is the systematic negation of the four extremes. This is not found in Śrāvaka tenet systems at all. As a consequence, the followers of Tsongkhapa deride the profound Mahāyāna emptiness of freedom extremes as promulgated in Tibet by Batshab Nyima Drag (the translator of Candrakīrti's major works into Tibetan).

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 9:14 PM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

the moment you learn to make stuff someone wants to profit in some way...hence the opinion that industrialized capitolism is inevatable...

Malcolm wrote:

Industrial capitalism is destroying nature. That means it is also destroying us.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 8:33 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

If i remember correctly, all I have advocated for is contentment. I'm not a bigot.

Malcolm wrote:

You live in a country where white people live in beautiful houses and most black people who work for them live in appalling slums close by with no indoor plumbing, colored people having it only slightly better. Your advocacy of "contentment" is both classist and racist. You seem to have learned nothing since the fall of apartheid.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 4:57 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Bristollad said:

As you can see by his opening paragraph, he starts from a position " that Buddhism and Jainism were not movements for social reform directed against the caste system ", and interprets and picks quotes to show he's right

maybay said:

What would you have done?

Malcolm wrote:

The point is that you constantly advocate for class and race disparities, and try to erroneously justify with crappy scholarship, like most bigots.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 4:21 AM

Title: Re: When does counting mantras count?

Content:

maybay said:

Kei river

Malcolm wrote:

This explains a lot about you.

maybay said:

Nothing to see here folks. Keep it moving.

Malcolm wrote:

It explains your inability to see the white privilege you possess in a country where only 1 in 10 people are white.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 4:08 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Sherab Dorje said:

Some human societies are still hunter-gatherers. The "hogwash" was in reference to the fact that all societies MUST develop into industrial capitalist societies sooner or later.

Minobu said:

i've tried but i don't see where i wrote that either.

where did i write all societies must develop into this.

Malcolm wrote:

Here:

Minobu said:

I feel industrialization is just part of human development. As I said it is inevitable.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 3:53 AM

Title: Re: When does counting mantras count?

Content:

maybay said:

Kei river

Malcolm wrote:

This explains a lot about you.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 3:49 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Buddha didn't judge the caste system.

Malcolm wrote:

Of course he did, he completely refuted it.

<http://www.accesstoinight.org/tipitaka/mn/mn.093.than.html>:

"Now, Assalayana, when those seven brahman seers couldn't defend their own birth-statement when interrogated, pressed, & rebuked by the seer Devala the Dark, how can you now defend your own birth-statement when interrogated, pressed, & rebuked by me — you, their lineage holder, but not (the equal of) Punna, their ladle holder?"

maybay said:

You can read Buddhism and the Caste System by Y. Krishan.

Malcolm wrote:

I'd rather read the Buddha.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 1:15 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

What ever one poster said ,them being Canadian, we generally are not a racist society and try very hard to thwart those that are.

Malcolm wrote:

Tell that to the First Nations and the French Canadians.

Author: Malcolm

Date: Tuesday, November 29th, 2016 at 1:14 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Minobu said:

Industrialized capitolism

Malcolm wrote:

You need to read Regarding Nature: Industrialism and Deep Ecology by Andrew McLaughlin.

It is an eminently Buddhist project to stem the rise of industrialism. As McLaughlin writes, "Industrialism requires a strong commitment to managing society's relations with the rest of nature in order to satisfy desire."

Author: Malcolm

Date: Monday, November 28th, 2016 at 11:26 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Buddha didn't judge the caste system.

Malcolm wrote:

Of course he did, he completely refuted it.

<http://www.accesstoinight.org/tipitaka/mn/mn.093.than.html>:

"Now, Assalayana, when those seven brahman seers couldn't defend their own birth-statement when interrogated, pressed, & rebuked by the seer Devala the Dark, how can you now defend your own birth-statement when interrogated, pressed, & rebuked by me

— you, their lineage holder, but not (the equal of) Punna, their ladle holder?"

Author: Malcolm

Date: Monday, November 28th, 2016 at 11:26 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

the "self righteous moral indignation" button is SO easy to push in some people....although you would think it would be more difficult in an "advanced" practitioner, apparently it isnt....I will stop now and try to be good..apologies

Malcolm wrote:

One would think even beginners in Buddhadharma could understand that it is wrong to condemn the religion of an entire group of people.

Author: Malcolm

Date: Monday, November 28th, 2016 at 11:10 PM

Title: Re: When does counting mantras count?

Content:

saraswati said:

I've just come back from Nepal, and I saw so, so many Nepalese and Tibetans repeating and counting their mantras in public and displaying their malas.

Malcolm wrote:

I have heard many Tibetan teachers decry this Tibetan custom as being incorrect.

Author: Malcolm

Date: Monday, November 28th, 2016 at 9:10 AM

Title: Re: POTUS 2016, part 3

Content:

Johnny Dangerous said:

Really? How is mainstream liberalism "extreme", by supporting corporate interests, supporting gay marriage, what? If anything mainstream liberalism is mainly tepid.

Malcolm wrote:

Well, apparently in Fa Dao's view, Blacks Lives Matter, Greenpeace, the Southern Law Poverty Center, the ACLU, Amnesty International, the Sierra Club, Planned Parenthood, and NASA all qualify as extremist, whereas Brietbart has become reasonable.

Johnny Dangerous said:

It's that whole "it's biased to call out racism" argument, or something of the sort.

Malcolm wrote:

Sure, and recall that Fa Dao has been chief among those of us here hysterically decrying Muslims for being, well, Muslim.

Author: Malcolm

Date: Monday, November 28th, 2016 at 9:08 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

1984

Malcolm wrote:

Yes, by all means, we must allow tacit segregation, otherwise this might happen and the game would be up:

If he were allowed contact with foreigners he would discover that they are creatures similar to him and that most of what he has been told about them is lies. The sealed world in which he lives would be broken, and the fear, hatred, and self-righteousness on which his morale depends might evaporate.

— the Goldstein Manifesto, chapter III.

maybay said:

Rather, it is because you have not convinced me...

Malcolm wrote:

I am not interested in convincing you of anything. However,

[http://prospect.org/article/battle-royal-over-segregation-queen-city-0:](http://prospect.org/article/battle-royal-over-segregation-queen-city-0)

In addition to sobering statistics on school segregation in Charlotte-Mecklenburg, new research out of Harvard University and the University of California, Berkeley, found that Charlotte ranks dead last in the nation in terms of upward mobility, and that racial segregation and school quality are two main culprits behind this.

Author: Malcolm

Date: Monday, November 28th, 2016 at 5:59 AM

Title: Re: When does counting mantras count?

Content:

maybay said:

Its true, it just needs qualification.

Malcolm wrote:

No, it is not true, unless you only selectively choose to read things you have read in the books of groovy french intellectuals.

maybay said:

What have you got against groovy French intellectuals? Was there a woman involved?

Malcolm wrote:

Nothing, I like groovy french intellectuals— some of them, at any rate. The point is that your assertion viz privacy is just not true.

Author: Malcolm

Date: Monday, November 28th, 2016 at 5:46 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

You cannot police tacit segregation.

Malcolm wrote:

Sure you can.

maybay said:

1984

Malcolm wrote:

Yes, by all means, we must allow tacit segregation, otherwise this might happen and the game would be up:

If he were allowed contact with foreigners he would discover that they are creatures similar to him and that most of what he has been told about them is lies. The sealed world in which he lives would be broken, and the fear, hatred, and self-righteousness on which his morale depends might evaporate.

— the Goldstein Manifesto, chapter III.

The above of course is why laws favoring poor whites were instituted in the 18th century in order to turn them against their African compatriots which whom they had previously found common cause with and with whom they often revolted together to protest the conditions of oppression they both found themselves in:

Fearful that such measures might not be sufficient to protect their interests, the planter class took an additional precautionary step, a step that would later come to be known as a “racial bribe.” Deliberately and strategically, the planter class extended special privileges to poor whites in an effort to drive a wedge between them and black slaves. White settlers were allowed greater access to Native American lands, white servants were allowed to police slaves through slave patrols and militias, and barriers were created so that free labor would not be placed in competition with slave labor. These measures effectively eliminated the risk of future alliances between black slaves and poor whites. Poor whites suddenly had a direct, personal stake in the existence of a race-based system of slavery. Their own plight had not improved by much, but at least they were not slaves. Once the planter elite split the labor force, poor whites responded to the logic of their situation and sought ways to expand their racially privileged position. And of course, the reason why your objections are utterly racist:

During this period, conservatives gave lip service to the goal of racial equality but actively resisted desegregation, busing, and civil rights enforcement. They repeatedly raised the issue of welfare, subtly framing it as a contest between hardworking, blue-collar whites and poor blacks who refused to work. The not-so-subtle message to working-class whites was that their tax dollars were going to support special programs for blacks who most certainly did not deserve them.

And:

The Southern white elite, whether planters or industrialists, had successfully endeavored to make all whites think in racial rather than class terms, predictably leading whites to experience desegregation, as Derrick Bell put it, as a net “loss.”

— Alexander, Michelle (2012-01-16). *The New Jim Crow*

And as James Baldwin put it:

And if the word integration means anything, this is what it means: that we, with love, shall force our brothers to see themselves as they are, to cease fleeing from reality and begin to change it.

Author: Malcolm

Date: Monday, November 28th, 2016 at 5:32 AM

Title: Re: When does counting mantras count?

Content:

maybay said:

What did Foucault say about humanists, they want to change the ideologies while leaving the institutions intact.

Malcolm wrote:

Your assertion is simply false. Hiding behind french intellectuals is not going to make your fallacious assertion any more valid.

maybay said:

Its true, it just needs qualification.

Malcolm wrote:

No, it is not true, unless you only selectively choose to read things you have read in the books of groovy french intellectuals.

Author: Malcolm

Date: Monday, November 28th, 2016 at 5:31 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Malcolm wrote:

There is nothing positive about industrial capitalism.

Minobu said:

coming late, only found out what alt right meant a few days ago when it hit toronto.

as for capitalism, isn't it inevitable once we evolved from hunter gatherers?
also did not Buddha approve of business and making money?
I thought he looked at it as a cause from Karmic reward or something?

Communism doesn't seem to work on the planet, socialism is a must from where i sit.
It's the rich's duty in this system to care for those who just cannot care for themselves.
there is a limit to socialism ,in the sense it is not meant to be a free ride "Just Cause"

as for industrialization of the planet...done right it can be almost pollution free , as we
are finding ways to improve , and it can be a huge benefit to well being of the citizenry .
Left to the greedy at heart it did the planet no favours, but with enforcement it could be
a lot less of an impact and eventually possibly with the right science zero harm.
It's here to stay so...make lemonade!
You , malcolm seem to enjoy the fruits of it, case in point the internet.

If you did not take part in any of it you might be able to be a harsh critic of it, but as it
stands you take part in it.

Malcolm wrote:
Classic nirvana fallacy.

Author: Malcolm
Date: Monday, November 28th, 2016 at 5:05 AM
Title: Re: Innovative ways of mantra counting
Content:
maybay said:
Let's be clear on the terms here. The public/private paradigm is only a couple hundred
years old.

Malcolm wrote:
No, it isn't.

maybay said:
What did Foucault say about humanists, they want to change the ideologies while
leaving the institutions intact.

Malcolm wrote:
Your assertion is simply false. Hiding behind french intellectuals is not going to make
your fallacious assertion any more valid.

Author: Malcolm
Date: Monday, November 28th, 2016 at 5:01 AM
Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:
maybay said:
You cannot police tacit segregation.

Malcolm wrote:
Sure you can.

Author: Malcolm
Date: Monday, November 28th, 2016 at 4:59 AM
Title: Re: Alt-right coming out of their ugly closet.
Content:
maybay said:
Its how it works for people who insist on making everything black and white. It makes for terrible discussion.

Malcolm wrote:
There is nothing positive about industrial capitalism.

maybay said:
Case in point.

Malcolm wrote:
There is nothing to discuss. Industrial Capitalism is destroying the planet.

Author: Malcolm
Date: Monday, November 28th, 2016 at 4:39 AM
Title: Re: Innovative ways of mantra counting
Content:
heart said:
Counting mantras in public don't count. I am surprised that you would think it does.

maybay said:
Let's be clear on the terms here. The public/private paradigm is only a couple hundred years old.

Malcolm wrote:
No, it isn't.

Author: Malcolm
Date: Monday, November 28th, 2016 at 4:32 AM
Title: Re: Alt-right coming out of their ugly closet.
Content:
Malcolm wrote:
The export of jobs from the US is the fault of American consumers and no one else. We

wanted lots of cheap shit because we are cheap, and prefer variety over quality.

PuerAzelis said:

Or maybe that's how capitalism works.

maybay said:

Its how it works for people who insist on making everything black and white. It makes for terrible discussion.

Malcolm wrote:

There is nothing positive about industrial capitalism.

Author: Malcolm

Date: Monday, November 28th, 2016 at 4:31 AM

Title: Re: Innovative ways of mantra counting

Content:

Dharmaraj said:

Guys

What are some ways of counting mantra which will not attract unnecessary attention, besides rosary and tally counters ?

Any technique or method to count mantra anytime, anywhere easily without attracting unnecessary attention

With rosary and tally counters, it attracts too much attention

There is one way of counting on fingers but its complicated and cant be used as easily and readily as tally counters

heart said:

Counting mantras in public don't count. I am surprised that you would think it does.

/magnus

Author: Malcolm

Date: Monday, November 28th, 2016 at 4:27 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

You can't compel people to live together anymore than to live apart.

Sherab Dorje said:

Freedom of association is not about compelling people to live together, it is about allowing them the opportunity to live together if they wish.

maybay said:

Unless they don't, in which case you want to break apart their schools.

Malcolm wrote:

In fact, bussing forces people to get motivated to improve the schools their children are attending. It also eliminates racist funding patterns. But of course racists like you will have no sympathy with that.

Author: Malcolm

Date: Monday, November 28th, 2016 at 4:13 AM

Title: Re: Innovative ways of mantra counting

Content:

Sherab Dorje said:

My concern is for people that DON'T have the suitable (according to the book) external conditions and yet wish to practice.

Malcolm wrote:

They need to create them if they want their practice to succeed. It is called "arranging dependent origination."

Author: Malcolm

Date: Monday, November 28th, 2016 at 3:24 AM

Title: Re: Innovative ways of mantra counting

Content:

Sherab Dorje said:

So do you think it is compassionate to tell somebody: "No, f*ckin' way are you going to be able to properly accumulate mantra like that.

Malcolm wrote:

Yes. Definitely. Why? Because if they do not practice in a proper way, there will be no benefit whatsoever in their practice.

As for why one does not practice in the presence of those who do not have samaya or who have impure samya:

The Samayasarvaviti-anusarvasani-tantra vimalaraja-nama states:

Associating with a samaya breaker, or appeasing a samaya breaker, explaining the Dharma to samaya breakers and unsuitable vessels, and not shunning samaya breakers will cause one to be affected with the contamination of the broken samaya of those samaya breakers. I confess and reveal with shame and repentance the negative conditions of this life and the obscurations of the next.

Patrul Rinpoche states:

In particular, the Dharmas of Secret Mantra Vajrayāna say “Reciting the visualizations of the creations is a doorway of words.” Those critical points of the creation stage are just words of a visualization. Without even facing the meaning of the creation and completion stage which is the reason for the visualizations, they summon with many kinds of ritual words which are empty talk such as visualize this, meditate that, focus on this, chanting to drums and horns. When they come to the actual approach recitation, the essential meaning, [225/b] they relax. In the end, their posture which has been straight up to now is released. They smoke tobacco, the source of one hundred nonvirtues. They open the treasure of much gossip with irrelevant talk of news in the valleys. They pass the time by counting a thousand malas, like pulling intestines. When the evening comes, they look once at the sky, saying “Vajra puṣpe, dhupe...” and release a crescendo of cymbals. Since their ersatz rituals are worse than imitation rites, it is definitely better than that to recite the confession of downfalls or the Bhadracaryapranhīdhana with pure motivation.

Author: Malcolm

Date: Monday, November 28th, 2016 at 2:57 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

You call it desegregation, I call it forced association. You couldn't achieve a liberal utopia by provisioning rights so now you want the government to force it on citizens with heavy handed social engineering. Wishful thinking gasps its last dying breath.

Sherab Dorje said:

Whereas apartheid is not heavy handed social engineering?

maybay said:

Apartheid was worse than that. The situation in the states is not worth comparison.

Malcolm wrote:

Apartheid was justified on the basis of Jim Crow laws in the states.

Author: Malcolm

Date: Monday, November 28th, 2016 at 2:50 AM

Title: Re: Innovative ways of mantra counting

Content:

conebeckham said:

People like to think of the Mahasiddhas as "Working Joes," you know, and we think they obtained the fruit of the path while engaged in their "day jobs" or even as a result of their day jobs.....

Sherab Dorje said:

It is pretty clear in some of the accounts. Some of them were even sent to do menial tasks as part of their practice. but if you read their stories you do find they practiced the

Two Stages--some of the stories even mention their yidams, etc.

Nobody is denying that. --but the idea that the weaver, or the pimp, or the sesame seed pounder, didn't do formal sessions, but engaged in the Two Stages in the midst of their work is not supported.

Neither is the idea that they DIDN'T engage in the Two Stages in the midst of their work. There is not really enough evidence to support either view. And they kept their practice secret.

I don't think anybody here said that you should run around telling everybody your Yidam and the practice associated with it. But it doesn't mean that Vinapa used his lute playing as his method of obtaining realization.

In some of the stories they quite clearly use their daily life as a support for their practice.

Malcolm wrote:

These people were sent out to engage in these occupations once they had reached the stage of strong heat on the Mantra path of application. When one reaches the stage of strong heat, there are three things one should know: first, at this point the kind of vratyācarya (brtul shugs spyod pa) one before engaged in secretly should now be done in public. Secondly, at this point one cannot break one's samaya. Third, as a sign of one's practice, one's bell and vajra will float in space while one is practicing.

Prior to this, however, they did their practice in strict secrecy.

Author: Malcolm

Date: Monday, November 28th, 2016 at 12:14 AM

Title: Re: POTUS 2016, part 3

Content:

Coëmgenu said:

Milo is the "sassy gay friend" archetype to homophobes everywhere: making them feel comfortable and justified in their backward thinking regarding gays.

Malcolm wrote:

Not to mention his rendering gay people of color as sex objects for his own exploitation.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 11:46 PM

Title: Re: Innovative ways of mantra counting

Content:

fckw said:

It's a really fascinating thing. You practice a tantra that supposedly brings you to a level or realization beyond good and evil, holy and unholy, pure and impure, etc. However, it's extremely important that your mala actually is of the exact right substance, blessed by a master, nobody is allowed to see or touch it and so on. Otherwise, unfortunately, there is absolutely no way of success.

Reading the stories of the mahasiddhas, it's quite obvious that they used whatever circumstances were given to either teach or learn. If you could obtain a perfect mala and practice under the perfect circumstances, great. If not, still ok.

Malcolm wrote:

And if you read their stories, they kept secret things secret.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 9:20 PM

Title: Re: POTUS 2016, part 3

Content:

Quay said:

Alas the modern Republican party is neither conservative nor really republican (small r) in that it has been taken over by extremists of all flavors, ones that make the dreaded John Birchers of the past look like Boy Scout Headmasters.

Fa Dao said:

I dont entirely disagree with this...however the same thing has happened to the left as well...that's why I don't identify as being left/right, liberal/conservative any longer...

Johnny Dangerous said:

Really? How is mainstream liberalism "extreme", by supporting corporate interests, supporting gay marriage, what? If anything mainstream liberalism is mainly tepid.

Malcolm wrote:

Well, apparently in Fa Dao's view, Blacks Lives Matter, Greenpeace, the Southern Law Poverty Center, the ACLU, Amnesty International, the Sierra Club, Planned Parenthood, and NASA all qualify as extremist, whereas Brietbart has become reasonable.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 9:14 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

I dont entirely disagree with this...however the same thing has happened to the left as well...that's why I don't identify as being left/right, liberal/conservative any longer...

Malcolm wrote:

A beautiful essay on white privilege by

<http://www.nytimes.com/2016/11/26/opinion/sunday/why-i-left-white-nationalism.html?ref=opinion&r=0>, whose father started Stormfront:
Much has been made of the incoherence of Mr. Trump's proposals, but what really matters is who does — and doesn't — need to fear them. None of the ideas that Mr. Trump has put forward would endanger me, and I once enthusiastically advocated for most of what he says. No proposal to put more cops in black neighborhoods to stop and frisk residents would cause me to be harassed. A ban on Muslim immigration doesn't implicate all people who look like me in terrorism. Overturning Roe v. Wade will not force me to make a dangerous choice about my health, nor will a man who personifies sexual assault without penalty make me any less safe. When the most powerful demographic in the United States came together to assert that making America great again meant asserting their supremacy, they were asserting my supremacy.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 10:37 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Goodbye freedom of association.

Malcolm wrote:

Only you could equate the elimination of defacto apartheid in the US with a restriction on democracy.

maybay said:

With hyperboles like that no surprise media distrust then new president Trump.

What you propose is overextension of the system into the life world, which is precisely apartheid, denying people the choice of association.

Malcolm wrote:

Sorry Charlie, but Seperate but Equal was knocked down by SCOTUS in the 1950's, but I guess you will be welcomed by those nazis who read brietbart

Author: Malcolm

Date: Sunday, November 27th, 2016 at 10:36 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

maybay said:

Goodbye freedom of association.

Malcolm wrote:

Only you could equate the elimination of defacto apartheid in the US with a restriction on democracy.

maybay said:

With hyperboles like that no surprise media distrust then new president Trump.

What you propose is overextension of the system into the life world, which is precisely apartheid, denying people the choice of association.

Malcolm wrote:

Sorry Charlie, but Seperate but Equal was knocked down by SCOTUS in 1950's. I guess you are just another racist idiot.

Author: Malcolm

Date: Sunday, November 27th, 2016 at 10:30 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

And you did not refute ANY of the points he made...nice deflection. Besides I already know that more blacks are incarcerated than whites...he addressed that in the interview, and according to the facts and figures he cited it isn't due to "systemic racism"

Malcolm wrote:

Watch the movie, or better yet read the New Jim Crow, if you want "facts and figures": I reached the conclusions presented in this book reluctantly. Ten years ago, I would have argued strenuously against the central claim made here—namely, that something akin to a racial caste system currently exists in the United States.

-- Michelle Alexander

Fa Dao said:

And so far you still have not refuted any of the points he made...I am open to reading the book etc..I am open to differing viewpoints...are you?? I used to be far left until I noticed that the far left sounded an awful lot like the far right that I, at one time, would call "racist, misogynistic, homophobic, fascist, and lets not forget islamophobic". Then about a year ago I decided to open my mind a little...so instead of just reading Huffpo etc I started also reading Breitbart etc. to gain more than a one-sided viewpoint. If a person presents a view in a rational and fact based way I am open to listening..dont care if they are right/left, liberal/conservative. I refuse to buy into any narrative that is tried to be shoved down my throat by anyone. And I also look deeper with anyone that I am listening to, to find out what their agenda is...and EVERYONE has an agenda...even facts and figures can be skewed depending upon the persons personal agenda and the viewpoint they are trying to sell you. But I will say this...if a person starts their talk with "liberal america haters", "far right racist fascists" etc etc and liberally peppers their argument with name calling...I tend to tune them out....

Malcolm wrote:

I have no interest in convincing you of anything. But I am certain that Brietbart is a racist outlet for neonazis. That aside, a sober analysis of the facts, like the one presented by

Alexander, should
awaken any thoughtful person to the fact that racism remains systematically
embedded in our society, so much so, that we are blind to it.

Author: Malcolm
Date: Sunday, November 27th, 2016 at 8:59 AM
Title: Re: POTUS 2016, part 3
Content:

Fa Dao said:
Yes...looks like an interesting show but does not negate any of the points that Larry
Elder made. I admire the guy...takes a lot of courage to stand up against the current PC
narrative and say what he did

Malcolm wrote:
So you didn't watch it. Figures.

Fa Dao said:
And you did not refute ANY of the points he made...nice deflection. Besides I already
know that more blacks are incarcerated than whites...he addressed that in the interview,
and according to the facts and figures he cited it isn't due to "systemic racism"

Malcolm wrote:
Watch the movie, or better yet read the New Jim Crow, if you want "facts and figures":
I reached the conclusions presented in this book reluctantly. Ten years ago, I would
have argued strenuously against the central claim made here—namely, that something
akin to a racial caste system currently exists in the United States.

-- Michelle Alexander

Author: Malcolm
Date: Sunday, November 27th, 2016 at 7:49 AM
Title: Re: POTUS 2016, part 3
Content:

Fa Dao said:
Him or you? LOL Seriously though, sounds like he has a relatively healthy attitude...and
if you notice he's not saying that racism doesn't exist, just that it's not as prevalent and
systemic as the left puts forth in their narrative...not to mention that he puts forth some
interesting facts and figures on crime rates in the black community...I found this
interview quite thought provoking...

Malcolm wrote:

<https://www.netflix.com/title/80091741>

Fa Dao said:

Yes...looks like an interesting show but does not negate any of the points that Larry Elder made. I admire the guy...takes a lot of courage to stand up against the current PC narrative and say what he did

Malcolm wrote:

So you didn't watch it. Figures.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 11:49 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

So, again, I ask: What are your suggestions on how to change, reform racists? How to make them stop being racists?

Malcolm wrote:

Desegregating schools, eliminating charter schools, and generally enforcing laws which are designed to protect the civil rights of minorities.

maybay said:

Goodbye freedom of association.

Malcolm wrote:

Only you could equate the elimination of defacto apartheid in the US with a restriction on democracy.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 8:26 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

and how about the views of this guy?

Malcolm wrote:

Someone who is in deep denial.

Fa Dao said:

Him or you? LOL Seriously though, sounds like he has a relatively healthy attitude...and

if you notice he's not saying that racism doesn't exist, just that it's not as prevalent and systemic as the left puts forth in their narrative...not to mention that he puts forth some interesting facts and figures on crime rates in the black community...I found this interview quite thought provoking...

Malcolm wrote:

<https://www.netflix.com/title/80091741>

Author: Malcolm

Date: Saturday, November 26th, 2016 at 8:06 PM

Title: Re: Innovative ways of mantra counting

Content:

Malcolm wrote:

Not sentient beings, people, humans.

Sherab Dorje said:

And what is the "logic" behind the idea that it is naughty to do it in front of humans that don't have samaya, but okay to do it in front of other sentient beings that don't have samaya?

Malcolm wrote:

Greg, I think you need a refresher course in what it means to keep samaya.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 6:29 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

So, again, I ask: What are your suggestions on how to change, reform racists? How to make them stop being racists?

Malcolm wrote:

Desegregating schools, eliminating charter schools, and generally enforcing laws which are designed to protect the civil rights of minorities.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 5:45 AM

Title: Re: Innovative ways of mantra counting

Content:

Sherab Dorje said:

Great, so now we turn Dharma practice into yet another object of neurotic obsession...
Excellent!

And this idea of "secret", or of not doing mantra in the presence of those without

samaya... At any point in time we are surrounded by thousands of beings that are not perceivable by us. Some are non-corporeal, some are microscopic, etc... There is NEVER a time or place where you will practice mantra, without sentient being that has not taken samaya being present. NEVER.

Except, maybe, in some Pure Land. Maybe.

Malcolm wrote:

Not sentient beings, people, humans.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 1:57 AM

Title: Re: Innovative ways of mantra counting

Content:

Malcolm wrote:

If you want to practice the two stages there is a precise way followed by those who became mahasiddhas. Even Guru Rinpoche observed the principles of strict practice when it came to Phurba and so on.

If you wish to practice Dzogchen, there is also a precise way, but it does not involve counting mantras necessarily, even though it could. But in the latter case, one would follow the procedures of creation and completion very precisely.

Sherab Dorje said:

One has to work with their circumstances. Obviously if one can execute a practice "by-the-book" then one should. But the internal mechanisms of the practice, seem to me, to be more important than the external forms.

As far as I am concerned it would be stupid to say to somebody that they cannot achieve liberation if they practice in the presence of people not bound by samaya, if they only have the opportunity to practice in the presence of those without samaya. It would also fail to take into account that Dzogchen/Mahamudra is with us everywhere, and under all circumstances. Dzogchen/Mahamudra is not restricted to those holding malas in the left hand, while hiding them from those that are not bound by samaya, and only within the physical confines of a sanctified space. Dzogchen/Mahamudra is boundless, completely unrestricted by space and time. So, it seems to me, that to say that it can only be realized under specific physical conditions is a recipe for failure.

Malcolm wrote:

You are making a classic error. There are many kinds of Dzogchen practice that must be done in complete secrecy. Secret Mantra is called "secret" for a reason. There is a difference between working with circumstances and disregarding the proper way to do things. Dzogchen practitioners need to observe the same samayas as everyone else. Otherwise why observe your ngakpa commitments?

Author: Malcolm

Date: Saturday, November 26th, 2016 at 1:31 AM

Title: Re: When does counting mantras count?

Content:

Sherab Dorje said:

It's probably why the Mahasiddhas, that had to do their practice while engaged in their worldly tasks (or whose worldly tasks were their practice), never reached a significant level of realization.

Malcolm wrote:

I think you need to read their bios more carefully Greg.

Sherab Dorje said:

Sorry, I meant to write "some of the Mahasiddhas..."

Regardless... Somehow I do not believe the Mahasiddhas relied on anal-retentive-obsessive-compulsiveness to achieve their aims. Seems to me that that path would run contrary to the idea of just "letting go" and remaining in Mahamudra/Dzogchen.

Malcolm wrote:

If you want to practice the two stages there is a precise way followed by those who became mahasiddhas. Even Guru Rinpoche observed the principles of strict practice when it came to Phurba and so on.

If you wish to practice Dzogchen, there is also a precise way, but it does not involve counting mantras necessarily, even though it could. But in the latter case, one would follow the procedures of creation and completion very precisely.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 1:28 AM

Title: Re: Innovative ways of mantra counting

Content:

Nyedrag Yeshe said:

Yes, I'm quite aware and agree the importance of ritual objects and its proper use in vajrayana practice. But the question remains, can you count in a formal session, or asana using a device when for some reason you don't have a mala at hand? I've counted mantras using my hands in some sessions when I realized I left my mala somewhere before starting and was too late to break the seating and go after it.

Malcolm wrote:

If you are doing a formal practice of approach and accomplishment, you need your mala. If you are doing any kind of serious practice, you need your mala. However, if you are doing a short thun, for example, in ChNN's system, you don't need a mala because you are not counting the recitations. If you are counting, you need, if you are not counting, you don't. Still, it is better to use a mala when reciting mantras.

pael said:

Do you need to count sutric mantras? I have counted them in my head. I can't use mala. I can't use my hand.

Malcolm wrote:

No.

Author: Malcolm

Date: Saturday, November 26th, 2016 at 1:05 AM

Title: Re: When does counting mantras count?

Content:

Malcolm wrote:

Counting mantras where people who lack samaya can see you doesn't count.

Sherab Dorje said:

It's probably why the Mahasiddhas, that had to do their practice while engaged in their worldly tasks (or whose worldly tasks were their practice), never reached a significant level of realization.

Malcolm wrote:

I think you need to think more carefully Greg.

Author: Malcolm

Date: Friday, November 25th, 2016 at 11:11 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

and how about the views of this guy?

Malcolm wrote:

Someone who is in deep denial.

Author: Malcolm

Date: Friday, November 25th, 2016 at 11:07 PM

Title: Re: Innovative ways of mantra counting

Content:

Nyedrag Yeshe said:

How about using these non-orthodox devices in a formal session when a proper mala is not at hand ? It makes the recitation less or not valid at all?

Malcolm wrote:

It is the responsibility of the practitioner to obtain the proper items for a given practice. There are dependent originations at play when a correctly made mala is used, counted with the left hand, etc, that cannot be duplicated with a digital counter and so on.

Nyedrag Yeshe said:

Yes, I'm quite aware and agree the importance of ritual objects and its proper use in vajrayana practice. But the question remains, can you count in a formal session, or asana using a device when for some reason you don't have a mala at hand? I've counted mantras using my hands in some sessions when I realized I left my mala somewhere before starting and was too late to break the seating and go after it.

Malcolm wrote:

If you are doing a formal practice of approach and accomplishment, you need your mala. If you are doing any kind of serious practice, you need your mala. However, if you are doing a short thun, for example, in ChNN's system, you don't need a mala because you are not counting the recitations. If you are counting, you need, if you are not counting, you don't. Still, it is better to use a mala when reciting mantras.

Author: Malcolm

Date: Friday, November 25th, 2016 at 10:37 PM

Title: Re: When does counting mantras count?

Content:

Malcolm wrote:

If you are not using a proper mala, in secret, it does not matter how mantras you count. They don't count. Only mantras counted in formal sessions count. But hey, we know that people are very fond of criticizing others for following traditions that have no basis in the teachings, while embracing novel traditions they make up on the spot.

Nyedrag Yeshe said:

How about using these non-orthodox devices in a formal session when a proper mala is not at hand ? It makes the recitation less or not valid at all?

Malcolm wrote:

It is the responsibility of the practitioner to obtain the proper items for a given practice. There are dependent originations at play when a correctly made mala is used, counted with the left hand, etc, that cannot be duplicated with a digital counter and so on.

Author: Malcolm

Date: Friday, November 25th, 2016 at 10:15 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Because it is so much better to feign indifference and lack of concern when observing the rise of fascism...

binocular said:

Fighting them or feigning indifference toward them aren't the only options. Another option is that you could try to convert your opponents to your way of thinking and living -- but for that, you'd need to give up your doctrine of personal autonomy.

Malcolm wrote:

One could try, but it did not work very well in 1933.

Author: Malcolm

Date: Friday, November 25th, 2016 at 10:06 PM

Title: Re: Innovative ways of mantra counting

Content:

Malcolm wrote:

If you are not using a proper mala, in secret, it does not matter how mantras you count. They don't count. Only mantras counted in formal sessions count. But hey, we know that people are very fond of criticizing others for following traditions that have no basis in the teachings, while embracing novel traditions they make up on the spot.

Author: Malcolm

Date: Friday, November 25th, 2016 at 10:47 AM

Title: Re: Innovative ways of mantra counting

Content:

Dharmaraj said:

Guys

What are some ways of counting mantra which will not attract unnecessary attention, besides rosary and tally counters ?

Any technique or method to count mantra anytime, anywhere easily without attracting unnecessary attention

With rosary and tally counters, it attracts too much attention

There is one way of counting on fingers but its complicated and cant be used as easily and readily as tally counters

Nyedrag Yeshe said:

<https://western-hindu.org/2010/01/01/how-to-chant-a-mantra-108-times-without-mala-beads/>

Malcolm wrote:

Which has nothing to do with our tradition.

Author: Malcolm

Date: Friday, November 25th, 2016 at 7:27 AM

Title: When does counting mantras count?

Content:

Malcolm wrote:

Note of moderation: Topic split from here

<https://www.dharmawheel.net/viewtopic.php?f=39&t=24205#p365667>

Dharmaraj said:

Guys

What are some ways of counting mantra which will not attract unnecessary attention, besides rosary and tally counters ?

Any technique or method to count mantra anytime, anywhere easily without attracting unnecessary attention

With rosary and tally counters, it attracts too much attention

There is one way of counting on fingers but its complicated and cant be used as easily and readily as tally counters

Malcolm wrote:

Counting mantras where people who lack samaya can see you doesn't count.

Author: Malcolm

Date: Friday, November 25th, 2016 at 4:12 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Malcolm wrote:

The export of jobs from the US is the fault of American consumers and no one else. We wanted lots of cheap shit because we are cheap, and prefer variety over quality.

Author: Malcolm

Date: Friday, November 25th, 2016 at 4:05 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

Sometimes in evolution, species make nonadaptive choices. This would be one of those.

binocular said:

It's not clear how this is the case.

Look how much time, how much attention you give them. They've managed to get large amounts of your attention -- attention which you could have spent otherwise. They have psychologically conquered you, at least occasionally. Now that is evolutionary success!

To gain power over someone's mind, over their time, over their attention!
People generally don't seem to think all that highly of economical wellbeing, even if they say they do. What seems to matter the most in life is to be in a particular psychological state -- to feel powerful, regardless of one's material state.

Malcolm wrote:

Because it is so much better to feign indifference and lack of concern when observing the rise of fascism...

Author: Malcolm

Date: Thursday, November 24th, 2016 at 9:16 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

That does not make them Republicans, that just makes them suckers.

binocular said:

Or just an evolutionary success.

Malcolm wrote:

Sometimes in evolution, species make nonadaptive choices. This would be one of those. There isn't single American culture, there are roughly three, The culture of the coasts [The west coast largely settled by people from the Northeast], and the culture of fly-over country, and the culture of the South (which spread after the civil war into the western states in the eastern side of the Rockies).

Author: Malcolm

Date: Thursday, November 24th, 2016 at 9:13 PM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

That does not make them Republicans, that just makes them suckers.

binocular said:

Or just an evolutionary success.

Malcolm wrote:

Sometimes in evolution, species make nonadaptive choices. This would be one of those.

Author: Malcolm

Date: Thursday, November 24th, 2016 at 5:04 PM

Title: Re: Alt-right coming out of their ugly closet.

Content:

PuerAzelis said:

In July of 2016, BronyCon, the annual convention for infantilized adults who love all things related to the children's TV show My Little Pony, drew 7600 attendees to the Baltimore Convention Center. NPI's convention last week in DC drew 200 assholes plus Tila Tequila. Any "movement" that draws 38 times fewer people than one dedicated to "adults" who dress up like cartoon horses ain't shit.

<http://ace.mu.nu/archives/367002.php>

dzoki said:

Actually this was more like "press conference" not an actual annual convention. We have same problem here in the EU. Nazis are still hiding, though they are increasingly coming into open. You might think their numbers are extremely low, but if you looked into how many people have nazi stickers (such as confederate flag, or in case of my country, Slovakia, WWII. nazi state's double cross) on their cars, you would see that numbers of sympathizers and active members are much much higher.

Malcolm wrote:

More amazingly, this conference took place in a federal building.

Author: Malcolm

Date: Thursday, November 24th, 2016 at 9:02 AM

Title: Re: Living from ultimate truth

Content:

conebeckham said:

well-

I learned the three types of compassion as:

1. Compassion focused on beings being free from suffering.
2. Compassion focused on beings not recognizing the impermanent nature of conditioned phenomena.
3. Non-Referential compassion manifested by those with direct experience of the True Nature, or Emptiness/Awareness, etc.

Frankly, all three are "true compassion," but the third is the Buddha's compassion. Those on the path can experience the first two.

boda said:

So Malcolm was only referring to #2 for some reason, when there are in fact other ways in which compassion arises, including at least #1 from your list. Non-referential compassion does not sound like compassion but something else. If the Buddha felt no inclination to help others then why did he?

Malcolm wrote:

No, I was referring to something else entirely.

Author: Malcolm

Date: Thursday, November 24th, 2016 at 3:39 AM

Title: Re: Alt-right coming out of their ugly closet.

Content:

dzogchungpa said:

Damn, I must be really out of it. I didn't know that Tila Tequila was a Nazi.

Malcolm wrote:

Yup:

dzogchungpa said:

In a series of Facebook messages, Tequila told the story of Hitler, describing the brutal German dictator as a misunderstood dreamer who was "bullied" and simply wanted to show Jewish people "love."

Malcolm wrote:

<http://www.thehollywoodgossip.com/2013/12/tila-tequila-dresses-like-a-nazi-shows-love-for-hitler/>

Author: Malcolm

Date: Thursday, November 24th, 2016 at 3:30 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

It's racists hiding behind the masks of democracy and liberalism that make racism so persistent and resistant to any effort to undo it.

Malcolm wrote:

Yes, and such people are called Republicans.

PuerAzaelis said:

Good luck trying to switch the holodeck back on.

94% of the counties that voted for Obama either in 2008 or 2012 and 31% of the counties that voted for Obama *twice* - voted for Trump in 2016. That is, millions of Trump's votes came from people who voted for the black guy with the Muslim name.

Malcolm wrote:

That does not make them Republicans, that just makes them suckers.

Author: Malcolm

Date: Thursday, November 24th, 2016 at 2:03 AM

Title: Re: Historic Chod Conference July 12-16th

Content:

dzogchungpa said:

I kind of wish they had given it a cool name, like "Tromapalooza" or "Machig: The Gathering".

Malcolm wrote:

I will bring it up at the next meeting and specifically tell Lama Tsultrim you complained...

Lhasa said:

Maybe Lama Tsultrim might consider inviting her friend Ram Dass, not as a teacher, but to receive the healing benefits, they could have him sit in the center of the Chod practice circles. I'd love to have someone do Chod for me. Any way for remote participation...like putting names in the circle?

Malcolm wrote:

There will be an opportunity for remote healing.

Vasana said:

I hope they live-stream or record the conference.

Malcolm wrote:

At this point, there will not be live-streaming (but it may be possible), but the conference will be recorded/videoed.

M

Author: Malcolm

Date: Wednesday, November 23rd, 2016 at 9:36 PM

Title: Re: Alt-right coming out of their ugly closet.

Content:

Ayu said:

Many of those rightist-racists on twitter (and facebook?) are Bots only. (Does anybody have a good source for this claim? They told so in German TV.)

This gives the nazis the feeling of "We are many!" - they need that sentiment urgently and it attracts more people also, who before had no opinion at all.

Malcolm wrote:

They are more than you want to believe.

Author: Malcolm

Date: Wednesday, November 23rd, 2016 at 9:34 PM

Title: Re: Historic Chod Conference July 12-16th

Content:

dzogchungpa said:

I kind of wish they had given it a cool name, like "Tromapalooza" or "Machig: The Gathering".

Malcolm wrote:

I will bring it up at the next meeting and specifically tell Lama Tsultrim you complained...

Author: Malcolm

Date: Wednesday, November 23rd, 2016 at 4:46 AM

Title: Re: Historic Chod Conference July 12-16th

Content:

Vasana said:

I hope they live-stream or record the conference.

Malcolm wrote:

I intend to bring this up. I am not sure streaming is an option however due to the remoteness of Tara Mandala.

Vasana said:

Good stuff. I assume past webcasts and transmissions from Lama Tsultrim Allione weren't from Tara Mandala then.

Malcolm wrote:

I have no idea.

Author: Malcolm

Date: Wednesday, November 23rd, 2016 at 4:38 AM

Title: Re: Historic Chod Conference July 12-16th

Content:

Vasana said:

I hope they live-stream or record the conference.

Malcolm wrote:

I intend to bring this up. I am not sure streaming is an option however due to the remoteness of Tara Mandala.

Author: Malcolm

Date: Wednesday, November 23rd, 2016 at 4:28 AM

Title: Re: Historic Chod Conference July 12-16th

Content:

DGA said:
I will try to attend this.

What is the topic of your presentation, Malcolm?

Malcolm wrote:
At this time, it is on the connection between Chod and Dzogchen, I may instead do a presentation on provocations. It is not completely decided.

Author: Malcolm
Date: Wednesday, November 23rd, 2016 at 3:51 AM
Title: Re: POTUS 2016, part 3
Content:

Fa Dao said:
stumbled across it on youtube...watched it..found it interesting and thought I'd share it simply as an alternative narrative....sick to death of the far right AND the far left....both are about the same in my book...and both have the arrogant attitude that they know whats best for the majority of regular people in the middle...

Malcolm wrote:
All I know is that white men do not have their civil rights systematically violated, unlike Women, People of Color, Native Americans, and LGBT people.

Author: Malcolm
Date: Wednesday, November 23rd, 2016 at 3:48 AM
Title: Re: Historic Chod Conference July 12-16th
Content:
Malcolm wrote:
[161121_chod_conf_lo_res_cropped.jpg \(377.18 KiB\)](#) Viewed 29800 times

Author: Malcolm
Date: Wednesday, November 23rd, 2016 at 3:10 AM
Title: Re: Why do you All seek Enlightenment to avoid Suffering?
Content:

binocular said:
I suppose I believe in such a self altogether a few minutes tops in an average day. For the most part, I don't think about such things.

Malcolm wrote:
The self is a habit, not a belief.

boda said:
Does that mean no-self is a belief rather than a habit?

I believe neural science informs that a sense of self is rather hardwired. There are cells in the human brain which are dedicated to the function. So it would be just as erroneous to classify it as a habit as it would to class it as a belief, I believe.

Malcolm wrote:

Habits can't be hardwired?

Author: Malcolm

Date: Tuesday, November 22nd, 2016 at 9:23 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

I found this to be a thought provoking video in line with some of the discussions in this thread....please, no knee-jerk reactions from either side..

thoughts?

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

White privilege is not about income. It's about the fact that white Americans (excluding Jews) run virtually no risk of having their civil rights systematically violated.

Author: Malcolm

Date: Tuesday, November 22nd, 2016 at 6:02 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

sillyrabbit said:

Seperatism is not a solution, it's just more of the same.

Malcolm wrote:

Indeed, separatists are not thinking clearly, if at all.

Author: Malcolm

Date: Tuesday, November 22nd, 2016 at 3:40 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

binocular said:

In that case, your quest was poorly conceived, and bound to result in a negative.

Malcolm wrote:

Apart from some inexpressible, unknowable identity that cannot be discerned no matter how much one searches for it, and thereby is itself a mere imputation, there is no identity which can be found upon analysis.

binocular said:

You simply didn't clearly define the objective of your quest, hence it is no wonder you ended up empty-handed.

The same happens with any poorly defined quest, not just with the search for a self. If you set out to look for x, but you never define what x is, you're just not going to find it. That, however, doesn't yet mean that x doesn't exist.

Malcolm wrote:

Oh, the subject of investigation is very well defined: find an immutable essence which serves as one's identity, a.k.a, soul or atman.

If such an immutable essence exists, since it is necessarily unconditioned, it cannot be found through analysis and cannot be known by the mind. In this case, it is still an imputation.

Author: Malcolm

Date: Tuesday, November 22nd, 2016 at 1:00 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

binocular said:

It's racists hiding behind the masks of democracy and liberalism that make racism so persistent and resistant to any effort to undo it.

Malcolm wrote:

Yes, and such people are called Republicans.

Author: Malcolm

Date: Monday, November 21st, 2016 at 11:08 PM

Title: Re: Reincarnation as a prison and gratitude

Content:

hareaza said:

...to whom would a Buddhist be grateful to since Buddhism doesn't consider that there's an anthropomorphic God , or a God in the traditional religious sense?

Malcolm wrote:

The Buddha, for giving us teachings that allow us to find freedom from the suffering that is the endless wheel of samsara.

Author: Malcolm

Date: Monday, November 21st, 2016 at 8:42 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Rakz said:

...the whole place starts looking like the USSR.

Malcolm wrote:

Says that guy who admires Putin.

Rakz said:

USSR was dissolved in the early 90s. Putin came to power much later.

Putin was a KGB foreign intelligence officer for 16 years, rising to the rank of Lieutenant Colonel before retiring in 1991 to enter politics in Saint Petersburg.

Malcolm wrote:

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

As I said...

Author: Malcolm

Date: Monday, November 21st, 2016 at 4:38 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Malcolm wrote:

Well, Mussolini was also a National Socialist. Recall, he was the editor of Avanti, the Socialist newspaper out of Milan, for 15 years. But when the First World War broke out, a dispute arose among Italian Socialists over whether socialists should fight in the war or not. Mussolini felt.

Sherab Dorje said:

Yes, originally he was a socialist, but then he decided that courting Italian capital and the monarchy was more personally lucrative, so...

Malcolm wrote:

Yes, of course, but that was some years later once he gained a seat in the Italian Gvt. and realized his fortunes lay with monied landowners in rural Italy rather than workers in northern cities such as Milan. He even made a show of being a faithful Catholic...

Author: Malcolm

Date: Monday, November 21st, 2016 at 4:29 AM

Title: Re: Liberal fear mongering vs Reality

Content:

conebeckham said:

Did you even read the article? Not all Fascists were Hitler.

Sherab Dorje said:

Hitler was not a Fascist, he was a National Socialist.

Malcolm wrote:

Well, Mussolini was also a National Socialist. Recall, he was the editor of Avanti, the Socialist newspaper out of Milan, for 15 years. But when the First World War broke out, a dispute arose among Italian Socialists over whether socialists should fight in the war or not. Mussolini felt they should for nationalist reasons. The difference with the Italian Fascists (whom Hitler initially admired) hinged on the question of anti-semitism. Fascism was nationalist, and its racist tendencies were primarily pragmatic, not ideological, much like Mr. Trump's. But naturally, the latter's pragmatic racism appeals to ideological racists like that fellow Vidyaraja.

Author: Malcolm

Date: Monday, November 21st, 2016 at 4:17 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Coëmgenu said:

I don't think "racist" or "fascist" are particularly confusing or ambiguous.

Sherab Dorje said:

It is actually fashionable amongst the fascists here in Greece to accuse anybody that opposes them, of acting like fascists.

Malcolm wrote:

Yes, you see the same charge by the right here in the US, so called "Liberal Fascism." Of course it is absolutely ridiculous, but whatever.

Author: Malcolm

Date: Monday, November 21st, 2016 at 4:08 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

Malcolm wrote:

An identity of persons and things that was something other than a conventional attribution.

binocular said:

In that case, your quest was poorly conceived, and bound to result in a negative.

Malcolm wrote:

Apart from some inexpressible, unknowable identity that cannot be discerned no matter how much one searches for it, and thereby is itself a mere imputation, there is no identity which can be found upon analysis.

Author: Malcolm

Date: Monday, November 21st, 2016 at 3:56 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

Malcolm wrote:

If one looks for a self and does not find one, that is not a view.

binocular said:

What were you looking for, when you set out to look for the self?

Malcolm wrote:

An identity of persons and things that was something other than a conventional attribution.

Author: Malcolm

Date: Monday, November 21st, 2016 at 2:16 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

binocular said:

"Self" is a reflexive pronoun; as such, I do not know what it refers to.

Malcolm wrote:

Then how can you meaningfully construct a sentence?

binocular said:

Tentatively.

Which is a problem only for those who cling to self-views.

Malcolm wrote:

I see, you consider the assertion that "there is no autonomous self" to be a self-view.

If one maintains conceptually the idea "there is not self," this is a self-view. If one looks for a self and does not find one, that is not a view.

Author: Malcolm

Date: Monday, November 21st, 2016 at 2:05 AM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

binocular said:

"Self" is a reflexive pronoun; as such, I do not know what it refers to.

Malcolm wrote:

Then how can you meaningfully construct a sentence?

Author: Malcolm

Date: Monday, November 21st, 2016 at 1:50 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

PuerAzelis said:

Oh please. White people are not devils. They're nationalists (read Nazis). The cardinal sin is thinking that any nation that is not a minority is cool, especially if it's your own. Self hatred is the only acceptable perspective.

Malcolm wrote:

The United States was founded on three pillars: not capitalism, democracy and liberty, as many suppose, but rather, ethnic cleansing, genocide and human trafficking.

This needs to be honestly and openly addressed by our nation.

PuerAzelis said:

It has been addressed.

Malcolm wrote:

No, it really hasn't been. You are conflating a desire for white guilt and self-flagellation (which I don't have and think is pointless) for a process of truth and reconciliation (which I think is important), since many Americans still think we had and have a right to remove Native people from their lands, and import other people as chattel. And of course now we are looking at an AG who calls black people "boy."

Author: Malcolm

Date: Monday, November 21st, 2016 at 1:41 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Malcolm wrote:

In the other hand, Mr. Trump precisely matches Umberto Eco's

<http://www.nybooks.com/articles/1995/06/22/ur-fascism/> that make one a fascist:

PuerAzelis said:

LOL Christ right on cue the resident Godwin's law.

Malcolm wrote:

Interestingly, https://www.washingtonpost.com/posteverything/wp/2015/12/14/sure-call-trump-a-nazi-just-make-sure-you-know-what-youre-talking-about/?utm_term=.d1a05a07e900 said last year:

First, let me get this Donald Trump issue out of the way: If you're thoughtful about it and show some real awareness of history, go ahead and refer to Hitler or Nazis when you talk about Trump. Or any other politician.

Author: Malcolm

Date: Monday, November 21st, 2016 at 1:37 AM

Title: Re: I declined the AirBnB commitment

Content:

maybay said:

Make up your mind already. Did Trump win or did Clinton lose?

Malcolm wrote:

Neither. One got a job that the other should have had the good sense to avoid.

```
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: Monday, November 21st, 2016 at 12:57 AM

Title: Re: I declined the AirBnB commitment

Content:

rachmiel said:

maybay, howdy.

You might find this NY Times editorial interesting:

http://www.nytimes.com/2016/11/20/opinion/sunday/the-end-of-identity-liberalism.html?ref=opinion&_r=1&mtrref=undefined&gwh=748B62E21A471016468BC6B75A276C8A&gwt=pay&assetType=opinion

rachMiel

Malcolm wrote:

The author is quite wrong here:

Identity politics, by contrast, is largely expressive, not persuasive. Which is why it never wins elections — but can lose them.

Identity politics did win this election, they just happened to be white identity politics.

maybay said:

Make up your mind already. Did Trump win or did Clinton lose?

Malcolm wrote:

Neither. One got a job that the other should have had the good sense to avoid.

Author: Malcolm

Date: Monday, November 21st, 2016 at 12:08 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Coëmgenu said:

You have been disinclined to provide an actual concrete statement about what exactly you have been talking about, hence the suspicion that "socialist" for you just means "dummies I don't like or agree with".

Malcolm wrote:

In the other hand, Mr. Trump precisely matches Umberto Eco's

<http://www.nybooks.com/articles/1995/06/22/ur-fascism/> that make one a fascist:

1. The first feature of Ur-Fascism is the cult of tradition. Traditionalism is of course much older than fascism. Not only was it typical of counter-revolutionary Catholic thought after the French revolution, but it was born in the late Hellenistic era, as a reaction to classical Greek rationalism. In the Mediterranean basin, people of different religions (most of them indulgently accepted by the Roman Pantheon) started dreaming of a revelation received at the dawn of human history. This revelation, according to the traditionalist mystique, had remained for a long time concealed under the veil of forgotten languages—in Egyptian hieroglyphs, in the Celtic runes, in the scrolls of the little known religions of Asia.

This new culture had to be syncretistic. Syncretism is not only, as the dictionary says, “the combination of different forms of belief or practice”; such a combination must tolerate contradictions. Each of the original messages contains a silver of wisdom, and whenever they seem to say different or incompatible things it is only because all are alluding, allegorically, to the same primeval truth.

As a consequence, there can be no advancement of learning. Truth has been already spelled out once and for all, and we can only keep interpreting its obscure message.

One has only to look at the syllabus of every fascist movement to find the major traditionalist thinkers. The Nazi gnosis was nourished by traditionalist, syncretistic, occult elements. The most influential theoretical source of the theories of the new Italian right, Julius Evola, merged the Holy Grail with The Protocols of the Elders of Zion, alchemy with the Holy Roman and Germanic Empire. The very fact that the Italian right, in order to show its open-mindedness, recently broadened its syllabus to include works by De Maistre, Guenon, and Gramsci, is a blatant proof of syncretism.

If you browse in the shelves that, in American bookstores, are labeled as New Age, you can find there even Saint Augustine who, as far as I know, was not a fascist. But combining Saint Augustine and Stonehenge—that is a symptom of Ur-Fascism.

2. Traditionalism implies the rejection of modernism. Both Fascists and Nazis worshiped technology, while traditionalist thinkers usually reject it as a negation of traditional spiritual values. However, even though Nazism was proud of its industrial achievements, its praise of modernism was only the surface of an ideology based upon

Blood and Earth (Blut und Boden). The rejection of the modern world was disguised as a rebuttal of the capitalistic way of life, but it mainly concerned the rejection of the Spirit of 1789 (and of 1776, of course). The Enlightenment, the Age of Reason, is seen as the beginning of modern depravity. In this sense Ur-Fascism can be defined as irrationalism.

3. Irrationalism also depends on the cult of action for action's sake. Action being beautiful in itself, it must be taken before, or without, any previous reflection. Thinking is a form of emasculation. Therefore culture is suspect insofar as it is identified with critical attitudes. Distrust of the intellectual world has always been a symptom of Ur-Fascism, from Goering's alleged statement ("When I hear talk of culture I reach for my gun") to the frequent use of such expressions as "degenerate intellectuals," "eggheads," "effete snobs," "universities are a nest of reds." The official Fascist intellectuals were mainly engaged in attacking modern culture and the liberal intelligentsia for having betrayed traditional values.

4. No syncretistic faith can withstand analytical criticism. The critical spirit makes distinctions, and to distinguish is a sign of modernism. In modern culture the scientific community praises disagreement as a way to improve knowledge. For Ur-Fascism, disagreement is treason.

5. Besides, disagreement is a sign of diversity. Ur-Fascism grows up and seeks for consensus by exploiting and exacerbating the natural fear of difference. The first appeal of a fascist or prematurely fascist movement is an appeal against the intruders. Thus Ur-Fascism is racist by definition.

6. Ur-Fascism derives from individual or social frustration. That is why one of the most typical features of the historical fascism was the appeal to a frustrated middle class, a class suffering from an economic crisis or feelings of political humiliation, and frightened by the pressure of lower social groups. In our time, when the old "proletarians" are becoming petty bourgeois (and the lumpen are largely excluded from the political scene), the fascism of tomorrow will find its audience in this new majority.

7. To people who feel deprived of a clear social identity, Ur-Fascism says that their only privilege is the most common one, to be born in the same country. This is the origin of nationalism. Besides, the only ones who can provide an identity to the nation are its enemies. Thus at the root of the Ur-Fascist psychology there is the obsession with a plot, possibly an international one. The followers must feel besieged. The easiest way to solve the plot is the appeal to xenophobia. But the plot must also come from the inside: Jews are usually the best target because they have the advantage of being at the same time inside and outside. In the US, a prominent instance of the plot obsession is to be found in Pat Robertson's *The New World Order*, but, as we have recently seen, there are many others.

8. The followers must feel humiliated by the ostentatious wealth and force of their enemies. When I was a boy I was taught to think of Englishmen as the five-meal people. They ate more frequently than the poor but sober Italians. Jews are rich and help each other through a secret web of mutual assistance. However, the followers must be convinced that they can overwhelm the enemies. Thus, by a continuous shifting of

rhetorical focus, the enemies are at the same time too strong and too weak. Fascist governments are condemned to lose wars because they are constitutionally incapable of objectively evaluating the force of the enemy.

9. For Ur-Fascism there is no struggle for life but, rather, life is lived for struggle. Thus pacifism is trafficking with the enemy. It is bad because life is permanent warfare. This, however, brings about an Armageddon complex. Since enemies have to be defeated, there must be a final battle, after which the movement will have control of the world. But such a “final solution” implies a further era of peace, a Golden Age, which contradicts the principle of permanent war. No fascist leader has ever succeeded in solving this predicament.

10. Elitism is a typical aspect of any reactionary ideology, insofar as it is fundamentally aristocratic, and aristocratic and militaristic elitism cruelly implies contempt for the weak. Ur-Fascism can only advocate a popular elitism. Every citizen belongs to the best people of the world, the members of the party are the best among the citizens, every citizen can (or ought to) become a member of the party. But there cannot be patricians without plebeians. In fact, the Leader, knowing that his power was not delegated to him democratically but was conquered by force, also knows that his force is based upon the weakness of the masses; they are so weak as to need and deserve a ruler. Since the group is hierarchically organized (according to a military model), every subordinate leader despises his own underlings, and each of them despises his inferiors. This reinforces the sense of mass elitism.

11. In such a perspective everybody is educated to become a hero. In every mythology the hero is an exceptional being, but in Ur-Fascist ideology, heroism is the norm. This cult of heroism is strictly linked with the cult of death. It is not by chance that a motto of the Falangists was *Viva la Muerte* (in English it should be translated as “Long Live Death!”). In non-fascist societies, the lay public is told that death is unpleasant but must be faced with dignity; believers are told that it is the painful way to reach a supernatural happiness. By contrast, the Ur-Fascist hero craves heroic death, advertised as the best reward for a heroic life. The Ur-Fascist hero is impatient to die. In his impatience, he more frequently sends other people to death.

12. Since both permanent war and heroism are difficult games to play, the Ur-Fascist transfers his will to power to sexual matters. This is the origin of machismo (which implies both disdain for women and intolerance and condemnation of nonstandard sexual habits, from chastity to homosexuality). Since even sex is a difficult game to play, the Ur-Fascist hero tends to play with weapons—doing so becomes an ersatz phallic exercise.

13. Ur-Fascism is based upon a selective populism, a qualitative populism, one might say. In a democracy, the citizens have individual rights, but the citizens in their entirety have a political impact only from a quantitative point of view—one follows the decisions of the majority. For Ur-Fascism, however, individuals as individuals have no rights, and the People is conceived as a quality, a monolithic entity expressing the Common Will. Since no large quantity of human beings can have a common will, the Leader pretends

to be their interpreter. Having lost their power of delegation, citizens do not act; they are only called on to play the role of the People. Thus the People is only a theatrical fiction. To have a good instance of qualitative populism we no longer need the Piazza Venezia in Rome or the Nuremberg Stadium. There is in our future a TV or Internet populism, in which the emotional response of a selected group of citizens can be presented and accepted as the Voice of the People.

Because of its qualitative populism Ur-Fascism must be against “rotten” parliamentary governments. One of the first sentences uttered by Mussolini in the Italian parliament was “I could have transformed this deaf and gloomy place into a bivouac for my maniples”—“maniples” being a subdivision of the traditional Roman legion. As a matter of fact, he immediately found better housing for his maniples, but a little later he liquidated the parliament. Wherever a politician casts doubt on the legitimacy of a parliament because it no longer represents the Voice of the People, we can smell Ur-Fascism.

14. Ur-Fascism speaks Newspeak. Newspeak was invented by Orwell, in 1984, as the official language of Ingsoc, English Socialism. But elements of Ur-Fascism are common to different forms of dictatorship. All the Nazi or Fascist schoolbooks made use of an impoverished vocabulary, and an elementary syntax, in order to limit the instruments for complex and critical reasoning. But we must be ready to identify other kinds of Newspeak, even if they take the apparently innocent form of a popular talk show.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 10:40 PM

Title: Re: I declined the AirBnB commitment

Content:

rachmiel said:

maybay, howdy.

You might find this NY Times editorial interesting:

http://www.nytimes.com/2016/11/20/opinion/sunday/the-end-of-identity-liberalism.html?ref=opinion&_r=1&mtrref=undefined&gwh=748B62E21A471016468BC6B75A276C8A&gwt=pay&assetType=opinion

rachMiel

Malcolm wrote:

The author is quite wrong here:

Identity politics, by contrast, is largely expressive, not persuasive. Which is why it never wins elections — but can lose them.

Identity politics did win this election, they just happened to be white identity politics.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 10:10 PM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

PuerAzelis said:

It seems to be the default approach for a lot of people round here. I.e. "There exists nothing to negate". I just don't see how that's not sophistry or nihilism.

Malcolm wrote:

Upon investigation, no entities can be found to negate. Prior to investigation, there is something to negate.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 9:53 PM

Title: Re: Why do you All seek Enlightenment to avoid Suffering?

Content:

binocular said:

I suppose I believe in such a self altogether a few minutes tops in an average day. For the most part, I don't think about such things.

Malcolm wrote:

The self is a habit, not a belief.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 2:11 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Malcolm wrote:

This needs to be honestly and openly addressed by our nation.

Sherab Dorje said:

It was not addressed when you had a "black" man as president, you expect it to be addressed by the Trump administration?

Malcolm wrote:

Consciousness raising is a bitch.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 2:01 AM

Title: Re: Anadi on the Flawed Perfection of Dzogchen

Content:

BuddhaFollower said:

I am going to set myself up as a NeoAdvaita teacher.

Just write a long rambling book, with a lot of references to Jesus.

Malcolm wrote:

Don't forget Babaji. And you need some references to Rumi...and Nasruddin, if you want humor.

M

Author: Malcolm

Date: Sunday, November 20th, 2016 at 1:28 AM

Title: Re: Jobs or the Environment?

Content:

Malcolm wrote:

Returning to the gold standard is a very popular idea among Trumpistas.

DONALD TRUMP: Bringing back the gold standard would be very hard to do, but, boy, would it be wonderful. We'd have a standard on which to base our money.

<http://www.npr.org/2016/06/16/482279689/trump-favors-returning-to-the-gold-standard-few-economists-agree>

Sherab Dorje said:

I cannot believe they made this man president of the U\$...

Malcolm wrote:

The Dems did it to themselves by insisting on nominating HRC.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 1:18 AM

Title: Re: Jobs or the Environment?

Content:

Sherab Dorje said:

Economic nationalism? How does that work in an international market?

Malcolm wrote:

It is the return of the discredited 19th century American system:

1. High tariffs on imports
2. Massive infrastructure projects
3. Stringent central bank controls.

It won't work.

Sherab Dorje said:

With a major difference being we know have a global monetary system and there is no 1:1 ratio between currency and gold (or some other random internationally recognized physical object of trade).

Malcolm wrote:

Returning to the gold standard is a very popular idea among Trumpistas.

Sherab Dorje said:

DONALD TRUMP: Bringing back the gold standard would be very hard to do, but, boy, would it be wonderful. We'd have a standard on which to base our money.

Malcolm wrote:

<http://www.npr.org/2016/06/16/482279689/trump-favors-returning-to-the-gold-standard-few-economists-agree>

Author: Malcolm

Date: Sunday, November 20th, 2016 at 1:10 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Crazywisdom said:

The government decides...

The Cicada said:

And who runs the government? White devils.

PuerAzelis said:

Oh please. White people are not devils. They're nationalists (read Nazis). The cardinal sin is thinking that any nation that is not a minority is cool, especially if it's your own. Self hatred is the only acceptable perspective.

Malcolm wrote:

The United States was founded on three pillars: not capitalism, democracy and liberty, as many suppose, but rather, ethnic cleansing, genocide and human trafficking.

This needs to be honestly and openly addressed by our nation.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 1:06 AM

Title: Re: Jobs or the Environment?

Content:

Queequeg said:

Bannon also apparently confessed, he's an "economic nationalist"...

Sherab Dorje said:

Economic nationalism? How does that work in an international market?

Malcolm wrote:

It is the return of the discredited 19th century American system:

1. High tariffs on imports
2. Massive infrastructure projects
3. Stringent central bank controls.

It won't work.

Author: Malcolm

Date: Sunday, November 20th, 2016 at 12:54 AM

Title: Re: Anadi on the Flawed Perfection of Dzogchen

Content:

PuerAzaelis said:

Im not so sure. If compassion is simply the display, how compassionate can it really be?

Malcolm wrote:

Thugs rje, compassion, is the basis for the arising of the nirmanakāya. For example, the commentary on the Realms and Transformation of Sound Tantra states:

Thugs is the affection (brtse ba) in the heart for sentient beings. Rje is the arising of a special empathy (gdung sems) for them.

And:

When analyzed, there is the compassion that exists in the basis, the compassion that appears on the path, and the compassion of the perfected result.

Among those, since the compassion that exists on the path is undivided, it exists as the basis for the arising of the diversity. Since it is undisclosed, it has no activities.

There is the compassion that appears on the path. From among the three pristine consciousnesses of the basis, since the essence is intrinsically pure, [compassion] is not disclosed in any way. Since the nature self-appears, compassionate deeds are diverse. Since all beings are pervaded by compassion, compassion seems to appear as the one who tames those to be tamed.

The compassion of the perfected result intrinsically exists in the dharmakāya, comes from invocation and supplication to the sambhogakāya, and is produced when the nirmāṇakāya meets conditions and objects.

-- Buddhahood in This Life, ppg. 14 and 17 respectively.

Author: Malcolm

Date: Saturday, November 19th, 2016 at 10:31 AM

Title: Re: Shamanistic influence on Tibetan Buddhism

Content:

Kim O'Hara said:

This is reminding me of a lot of issues which came up in the Shinto and Buddhism thread - <http://dharmawheel.net/viewtopic.php?f=53&t=24013>.

More specifically, is it plausible that Bon and Shinto only began to define themselves as "a religion" after encountering "a religion" in the form of (imported) Buddhism? That practitioners only developed a systematic philosophical framework after encountering (and no doubt debating) Buddhism?

Kim

Johnny Dangerous said:

With Bon, from a perspective of historicity, there is some truth to this I think. AFAIK The Bonpo developed their own system of dialectics etc. in response to Buddhism. However, I -do- think that a part of their teaching is undeniably ancient, the part that is and the part that is not is a subject for debate..and that debate is more important to historians than to practitioners, I think.

I think if you're going to ask about the influence, you at least to consider that there is some kernel of truth to the Bonpo claim that their tradition is old, and has influenced Tibetan Buddhism, the first is harder to prove with modern methods, but the second is undeniable. There are all kinds of aspects of Vajrayana that come from Bon..and vice versa, but practitioners on both sides seem to find it a thorny area.

Anyway, the main point is that Bon is as "complete" as Vajrayana, just viewing it as "shamanism" hasn't been true for near 1000 years, by the most conservative estimate, and it's influence on TB extends beyond Shamanism too.

Malcolm wrote:

We simply have very little idea what religion looked like in Tibet prior to the arrival of Buddhism. We have some guesses and attempts at reconstruction, but they are all very tentative.

Author: Malcolm

Date: Saturday, November 19th, 2016 at 6:58 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Johnny Dangerous said:

-What job killing socialist policies?

Malcolm wrote:

He means the ones that build roads, bridges and fund the military— those socialist programs.

Rakz said:

Nope. That has nothing to do with the cancer known as socialism.

Malcolm wrote:

Pray tell, define "Socialism" for us?, as well as those socialist policies that kill jobs?

Author: Malcolm

Date: Saturday, November 19th, 2016 at 6:51 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Johnny Dangerous said:

-What job killing socialist policies?

Malcolm wrote:

He means the ones that build roads, bridges and fund the military— those socialist programs.

Author: Malcolm

Date: Friday, November 18th, 2016 at 10:32 PM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

So I don't have to search for a teacher ... rather admit to myself that I already found one and act on it. Hopefully my inner teacher will learn what it needs from Anam to become a more effective and loving presence.

Malcolm wrote:

Compassion arises from observing that sentient don't know who they are.

Author: Malcolm

Date: Friday, November 18th, 2016 at 11:38 AM

Title: Re: Living from ultimate truth

Content:

Malcolm wrote:

The guru's job is to teach. Your job is to discover the meaning. It is not a situation where you have to meet with your teacher regularly on a private basis.

rachmiel said:

I accept that this is part of the tradition. But I don't like it. I like intense and regular one-

on-one meetings. I like to develop an actual intimate relationship with my teacher. It has to be personal for me. If not, I'd rather get the lessons from books.

Malcolm wrote:

You will never be able to have an experience of the direction perception of your real nature by reading a book. It will never happen.

Author: Malcolm

Date: Friday, November 18th, 2016 at 8:57 AM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

From what JD and Malcolm and a couple of others have said, my quest to awaken without an external guru sounds hopeless.

Which is, I think, an excellent starting point: absence of hope. I can work with that.

Johnny Dangerous said:

Might be a better starting point to ask why you are so adamant about not having one, or about not connecting to teachers.

rachmiel said:

Also a good place to dive in. Maybe I never met the right person, but of the dozen or so guru-ish figures I've had in my life -- teachers in school, college, therapists, shamans, "masters" from different spiritual traditions -- I ended up feeling NONE of them had much more of a clue than I did about what's really going on. They might have had their games down, believed deeply in their stories ... but I never met anyone I would trust to tell me how to "get it." With the possible exception of Anam Thubten, but I'll never know how that would have worked out because he doesn't offer the kind of personal relationship with regular private meetings that I want in a teacher.

I might give off the vibe that I've never bothered to try the guru/pupil thing ... but I have, several times, and it doesn't seem to work for me, for whatever reasons. The only "wisdom" I've ever acquired that's stuck is that which I've run into on my own, often painfully, head on, BOOM! I will only accept that which I discover myself.

Malcolm wrote:

The guru's job is to teach. Your job is to discover the meaning. It is not a situation where you have to meet with your teacher regularly on a private basis.

Author: Malcolm

Date: Friday, November 18th, 2016 at 8:18 AM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

From what JD and Malcolm and a couple of others have said, my quest to awaken without an external guru sounds hopeless.

Which is, I think, an excellent starting point: absence of hope. I can work with that.

Malcolm wrote:

None of us managed to learn anything in this life without a teacher, whether it was tying one's shoes or learning how to read and write. Why does anyone think that Dharma is any different? Following a teacher is not a commitment to indentured servitude. It is a commitment to one's own liberation.

Author: Malcolm

Date: Friday, November 18th, 2016 at 7:07 AM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

Gotcha. Thanks for sharing your take, I can see the good sense in it.

Malcolm wrote:

Pandita Vimalamitra states in his commentary on the Secret Tantra Without Syllables: Even if vidyā could be found through the imputation and scrutiny of intellectual analysis, it cannot be stabilized by necessary cultivation because it cannot be known whether one has indeed found vidyā or not. Therefore, in the beginning, a pure guru is very important. Afterwards, one's own cultivation and familiarity is very important.

Author: Malcolm

Date: Friday, November 18th, 2016 at 6:21 AM

Title: Re: Liberal fear mongering vs Reality

Content:

Rakz said:

The fact is that the people have chosen Trump to be their next President.

Malcolm wrote:

Well no, some people have chosen Trump to be their next president. Most of the people did not.

And of course, had the electoral college gone the other way, Trumpistas would have been out there screaming bloody murder about election "rigging."

Author: Malcolm

Date: Friday, November 18th, 2016 at 2:34 AM

Title: Historic Chod Conference July 12-16th

Content:

Malcolm wrote:

<http://taramandala.org/chodconf/> at Tara Mandala, July 12-16th

Unknown said:

This historic First International Chöd-Zhije Conference will draw together leading scholars and practitioners researching and teaching this unique lineage in its various manifestations. Keynotes, panel discussions, and small group sessions will be held. They will explore the teachings of 11th century Tibetan yogini Machig Labdrön and her teacher, the renowned Indian yogi Padampa Sangye, the developments of the lineage over the last millennium, the role of women, as well as the application of these teachings to our modern world. Dharma teachings and performances of Chöd songs and dances will foster a rich and engaged experience. Follow-up retreats will offer the opportunity to learn some of the different Chöd practices.

Malcolm wrote:

I will continue to post more details to this thread as they become available.

Author: Malcolm

Date: Friday, November 18th, 2016 at 12:43 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Crazywisdom said:

East Coast white Protestant culture.

Malcolm wrote:

Southern Protestants, not East Coast. East Coast is the belt from New England to DC that is by and large very liberal and very diverse.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 9:37 PM

Title: Re: Liberal fear mongering vs Reality

Content:

Unknown said:

My sites were picked up by Trump supporters all the time. I think Trump is in the White House because of me. His followers don't fact-check anything — they'll post everything, believe anything. His campaign manager posted my story about a protester getting paid \$3,500 as fact. Like, I made that up. I posted a fake ad on Craigslist.

Malcolm wrote:

<https://www.washingtonpost.com/news/the-intersect/wp/2016/11/17/facebook-fake-news-writer-i-think-donald-trump-is-in-the-white-house-because-of-me/>

Author: Malcolm
Date: Thursday, November 17th, 2016 at 8:40 PM
Title: Re: Liberal fear mongering vs Reality
Content:
Rakz said:
...funded by George Soros...

Malcolm wrote:
...must be a shadowy international conspiracy.

Funded by the Mercers and the Kochs? Just honest Americans funding American causes for freedom and democracy (sure).

Author: Malcolm
Date: Thursday, November 17th, 2016 at 8:35 AM
Title: Re: POTUS 2016, part 3
Content:
PuerAzelis said:
So the man bleeding by the side of the road should have known better after all.

Malcolm wrote:
A man bleeding out by the side of the road is a man bleeding out by the side of road.
Someone either happens along and gives him aid, or not.

Author: Malcolm
Date: Thursday, November 17th, 2016 at 6:11 AM
Title: Re: POTUS 2016, part 3
Content:
PuerAzelis said:
Yes well some people indeed have the emotional or mental intelligence of children. I suppose they're as morally autonomous as the guy lying bleeding by the side of the road. Perhaps we should immediately teach him about emptiness after all. Or about eating cake.

It's odd that things are so interdependent, yet an individual's moral autonomy so absolute.

Malcolm wrote:
Personal moral authority is absolute because karma is unerring. If karma were erring, if it were possible for someone to be removed from the result of acting out their own intentions. However, they are not.

Author: Malcolm
Date: Thursday, November 17th, 2016 at 5:42 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

Speech without agency is impotent, and is therefore neither right nor wrong. Like any other action, when I speak I have created something in the world that was not there before. To the extent that speech, like any other object, affects the listener, beyond the listener's capacity to investigate, to that extent speech has agency over the listener, and the listener has no autonomy.

Malcolm wrote:

The listener has a moral obligation to himself to evaluate all that he or she hears and judge whether it is valid or not. No one can make those determinations for anyone but themselves. A person can certainly hand over their agency by willingly choosing to believe everything a given person says, but they are never stripped of their moral autonomy with respect to making decisions about things that are right and wrong. Thus, if someone hears from Donald Trump that most Mexicans are rapists and drug dealers, and then proceeds to go out and beat and harass Mexicans, getting arrested for it, Donald Trump is not responsible for their actions to the extent that he cannot be found liable for incitement. Of course, if it is found that he is guilty of incitement, this in no way mitigates all those people who were incited to act criminally. Those people turned over their agency to another, but this does not remove their autonomous moral authority, unless they are children.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 5:00 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

... Eichmann was not able to deflect blame for his crimes.

PuerAzelis said:

And if you do not speak up against Eichmann, you are likewise not responsible for those he is deceiving? Others just have to "investigate"?

And if you do speak up, that has not increased or affected in any way the moral responsibility of those who listen to "investigate"?

If speech has meaning, it has a moral power to affect circumstances just like any other object of perception, and those who use it are responsible for it.

If I refuse to have a conversation with some "deplorable", can I really blame that person if they take some action which I might not appreciate?

If I see someone with a knife in his hand and refuse to tell him how to remove it, can I really blame that person if they do something in some passion which harms them and others even more?

Your absolute view of moral autonomy is merciless and inapplicable to the circumstances of the relative world. The consequence of your view is to create some "safe space" which really is some isolated cave up on a hill.

Malcolm wrote:

We are talking at cross purposes.

One is one's own authority. One cannot rely on another for authority. Eichman sought to excuse his actions by claiming his responsibility was deferred because he was following orders. The point is that he was passing the buck.

People following Trump are responsible for their own decision. I am not responsible for their decision. It is no failing of mine personally that Trump was elected. I did not vote for him.

People are autonomous authorities. They can choose to relinquish that authority, but that choice also autonomous. A person's agency can be stripped away from them, but never their authority.

You are confusing agency with authority. As an agent in the world, I have responsibility for actions of mine that harm others. But agency and authority are different. When we make moral arguments, we can only do so by respecting the fact that people are morally autonomous. For example, if we have a conversation with someone who voted for Trump, we have to respect their moral autonomy in making that decision. We have to respect Eichmann's moral autonomy too. Indeed, the whole premise upon which convicting him of genocide, etc., rests, is that he was morally autonomous and made criminal choices which arose from his autonomy. He was not a minor, for example, whose moral autonomy is limited and therefore, his crimes might be ascribed to his parents, or in Eichmann's case, his superiors. The recognition of the moral autonomy of the individual is the basis for all distinctions of right and wrong in an individual's conduct.

With respect to your knife example: you have no agency to interfere with that person unless the knife they are holding is illegal, or they appear to be actively harming someone. People have the moral autonomy to make bad choices.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 4:24 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

The minute one abrogates one's own discrimination and investigations of things, it is at that moment when one becomes a slave of blind ignorance.

PuerAzelis said:

That is a merciless, existential view of moral autonomy which exists only in utopia. In the relative world, existence does not precede essence. I am morally responsible for my right speech not because it affects me alone, but because it has the power to deceive others who may not have the capacity to "investigate".

Malcolm wrote:

In fact, you are not responsible for the effects of your speech in this sense: when a person has jaundice, they will see everything as yellow. No matter how much you may want to correct them, you cannot.

Your speech has not power to deceive another. You cannot lie in a language you do not know. If you can speak in a language however, even if you are lying, it is the responsibility of others to ascertain this. For example, Eichmann was not able to deflect blame for his crimes. This is why it is up to the student to check a teacher's qualities out beforehand.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 4:09 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

but those who speak, have "actual authority" or "actual responsibility" for the faith placed in such generalizations by society.

Malcolm wrote:

No, they don't. The responsibility lies upon oneself to ascertain what is true or false. If one gives over one's confidence to others to ascertain for oneself what is true or false, one is no better than the blind person in your thought experiment.

Consensus does not arise because we are told what it is we are supposed to agree upon; consensus arises individuals investigate things and agree upon common findings. The minute one abrogates one's own discrimination and investigations of things, it is at that moment when one becomes a slave of blind ignorance.

Thus, when someone shouts fire in a theater, I am going to find out if there is a fire before getting up in a panic, because it is my responsibility to do so.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 3:12 AM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

So can you choose to live from ultimate truth, "the transcendent state of the tathāgatas," like you might choose to live as a responsible mature adult instead of a narcissistic selfish adolescent?

Or does "the transcendent state" choose you once you have eightfold-path-ishly prepared the soil?

I ask because I am not interested in adopting a moral code or following a prescriptive path (grew up Catholic, been there done that, done *with* that) ... but I AM interested and drawn to living from emptiness.

Malcolm wrote:

When you understand what vidyā is, and you cultivate that, eventually, while performing virtuous acts (with respect to cultivating a path) becomes unnecessary, equally one has no impetus to engage in nonvirtuous acts.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:50 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

If you think the point of conversation is to "make others responsible for my own views", that says a lot. If I am not responsible for the hope and faith of other people, then I am indeed living in a cave. To speak at all is to be responsible.

Malcolm wrote:

Nope. The only true authority is oneself. One hopes that authority is not misled through lack of investigation and so on.

PuerAzelis said:

If the only true authority is oneself, how could it ever be "mislead"?

Malcolm wrote:

"True" meaning actual, not "true" meaning undeceived.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:44 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

If I am not responsible for the hope and faith of other people, then I am indeed living in a cave. To speak at all is to be responsible.

Malcolm wrote:

There are two issues here being conflated:

The only true authority is oneself. One hopes that authority is not misled through lack of investigation and so on. Thus, in matters of faith and so on, one must take

responsibility for what one believes.

As to the second issue:

In a society based on freedom of discourse, we are responsible for our speech only to the extent that it does not incite riots and cause harm. But for example, Bernie Sanders is not responsible for the Democrats that did not believe he was a better candidate than Clinton.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:37 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

The faith that others may or may not have is not my responsibility.

PuerAzelis said:

That, in a nutshell, is why the blinders will never come off those living inside the "safe spaces". Of course you're responsible, we all are.

Malcolm wrote:

Nope. In matters of faith, you are your own authority. You cannot make others responsible for your own views.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:30 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

There are a lot more white people out there who are not racist and therefore do not like being called racist or being berated about how their country is racist. They also sense that the "everything is about race" crowd is using race as a cudgel to silence critics and have their way.

Malcolm wrote:

While not all "white" people are racists, unfortunately for us all America is a place where racism is systematic. We have not yet dealt with this reality as a country.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:08 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

It was the context of the thread. A previous poster castigated me for causing people to lose their faith. You then replied you have lost your faith, the normal implication being you were holding me at fault. So I wanted to know how. Simple.

binocular said:

We're talking about people losing faith in the Buddhadharma. Losing faith in the Buddhadharma.

If the Buddhadharma as you teach is true, then loss of faith in it is tremendous. Such loss should not be taken lightly.

Malcolm wrote:

The faith that others may or may not have is not my responsibility.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 2:01 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

DGA said:

people who correspond to the category "white" come from diverse backgrounds, and which backgrounds count as white has changed dramatically over time. Jews of European descent didn't used to be regarded as white; now they are. Arabs--white or not?

Depends who and when you ask.

binocular said:

Many people are not philosophers, and they think and speak like Humpty Dumpty, making words mean whatever they want them to mean. And they are so much better off for that!

Malcolm wrote:

Humpty Dumpty sat on a wall,
Humpty Dumpty had a great fall.
All the king's horses and all the king's men
Couldn't put Humpty together again.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 12:46 AM

Title: Re: Living from ultimate truth

Content:

rachmiel said:

Is it possible to live from ultimate truth?

I.e. to grok ultimate truth and let the grokking inform all aspects of your life?

Since there is finally no difference between ultimate and conventional truth, is living from ultimate truth simply ... living?

Malcolm wrote:

In Dzogchen this is called "the transcendent state of the tathāgatas," which is defined as being in a continuous one pointed state of mind on the meaning.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 12:06 AM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

Violence changes society, but never for the good.

Sherab Dorje said:

Nonsense. Violent resistance to Nazi occupation (for example) did society a world of good.

Malcolm wrote:

It was necessary, but it was never good, and it led to the invention of nuclear weapons. There is never anything good about war, ever.

Author: Malcolm

Date: Thursday, November 17th, 2016 at 12:05 AM

Title: Re: what is whiteness? what is it to be "white" in the USA?

Content:

Sentient Light said:

But you're correct that white consciousness must also mean conscious of the privilege that it affords, because if there is no honesty about that, then how can we (the confederation of "Other" cultures) possibly interact and engage with white American culture? There's room for all of us here if we could just talk to each other and be honest with one another and, somehow, drop away the fear we have that the other's viewpoint is a threat to our own existence.

Malcolm wrote:

The problem with the normalization of a "white ethnic consciousness" is that it is not a true consciousness, it is a false consciousness, a dangerous one.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 11:30 PM

Title: Re: POTUS 2016, part 3

Content:
binocular said:
And you let me down at the first opportunity.

Malcolm wrote:
How?

binocular said:
I said I lost my faith in the Buddhadharma, and the first thing you reply is suggesting that I blame you for that loss.

Malcolm wrote:
It was the context of the thread. A previous poster castigated me for causing people to lose their faith. You then replied you have lost your faith, the normal implication being you were holding me at fault. So I wanted to know how. Simple.

Author: Malcolm
Date: Wednesday, November 16th, 2016 at 11:26 PM
Title: Re: what is whiteness? what is it to be "white" in the USA?
Content:
Malcolm wrote:
Interview with
http://www.salon.com/2010/03/23/history_of_white_people_nell_irvin_painter/, author of The History of White People:
As you write in the book, there were four great expansions of what America considers whiteness. What were they?

The first three are expansions of whiteness, because the assumption was that to be American you first had to be white. The first occurred in the Jacksonian era, in the first half of the 19th century, when citizenship criteria were changed from wealth to race. That's when adult males of any income were allowed to vote, as long as they were considered white. Things changed in the 20th century, when different groups came in as immigrants and people of Irish background were incorporated into the notion of American whiteness. The third great enlargement took place in the mid-20th century, starting with the New Deal in the 1930s and WWII. Politics and the mobilization of Americans to fight the Great Depression and to fight the Second World War opened up American-ness to people who had been considered alien races and their children and grandchildren.

We're currently in the midst of the fourth great expansion, which is an expansion of the idea of the American — that an American doesn't necessarily need to be white to be considered American. "American" now includes Hispanics, for example, and people who identify themselves as multiracial. Because of this sort of great enlargement, we can no longer sum up the American as one person or the white man as one person.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 11:11 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

I just want to note that this place is kinda a "safe space" -- I know plenty of Buddhists who don't have leftist proclivities, both lamas and students. Most Tibetans I've met are not exactly sanguine about Islam for example.

Malcolm wrote:

Yes. Many Tibetans are also quite racist when it comes to black people. And I have heard some pretty outrageous lies about Muslims that Tibetans tell each other to keep the hate going.

MiphamFan said:

On the other hand it is rather silly for someone to be a white nationalist and a Buddhist at the same time.

Malcolm wrote:

The era of Buddhist alignment with national interests is nearly at an end. Those nations where Buddhism is most aligned with national interests — Bhutan, Burma, Thailand, and Shri Lanka— have serious issues with discrimination against minorities.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 11:25 AM

Title: Re: POTUS 2016, part 3

Content:

BuddhaFollower said:

Attitudes like yours is why Trump won.

conebeckham said:

Wrong again.

Trump won because Democratic voter turnout was pathetically low. 3rd party voting didn't have much effect, overall.

<https://www.pastemagazine.com/articles/2016/11/the-10-most-common-post-election-narratives-and-wh.html>

<http://blogs.wsj.com/washwire/2016/11/14/how-third-party-voters-influenced-election-2016/>

BuddhaFollower said:

Jill Stein constantly attacked Clinton right up to the election.

You don't think that might have depressed turnout?

Malcolm wrote:

The amazing thing about that is that she recycled memes about Clinton which originated in the batshit crazy far right. For that reason Stein has forever lost my respect.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 11:21 AM

Title: Re: POTUS 2016, part 3

Content:

Admin_PC said:

Mod note:

Locking thread for clean up. White nationalists & those sympathetic to the white nationalist cause have no business posting on DharmaWheel as their behavior explicitly violates the Terms of Service.

Malcolm wrote:

Thank you.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 8:25 AM

Title: Re: Buddhahood in This Life

Content:

WuMing said:

Haven't been able to watch the stream, unfortunately! Was this event recorded? Can it be watched somewhere?

Malcolm wrote:

It has not happened yet.

M

WuMing said:

that's too bad!maybe it will appear sometime somewhere ...

Malcolm wrote:

Yes, it will appear next month, on December 14th, 2016.

Author: Malcolm

Date: Wednesday, November 16th, 2016 at 1:28 AM

Title: Re: POTUS 2016, part 3

Content:

BuddhaFollower said:

Unless the antiTrump people here voted for Clinton, they have no credibility.

Malcolm wrote:

Voted for Clinton.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 11:43 PM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

Ok, so you accept that guns and violence are necessary to effect social change. I don't. Therefore, I don't accept your notion of revolution.

Sherab Dorje said:

"Can be" necessary, not "are" necessary. History tends to lean towards the "are", that is why I am not willing to write them off as tools for social change.

Malcolm wrote:

Violence changes society, but never for the good.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 11:02 PM

Title: Re: Edward Henning (kalacakra.org) passed away

Content:

Karinos said:

via Chime Rinpoche (UK) post on Facebook:

Edward Henning passed away today at Barnet Hospital just before 7pm. at his bedside was Lama Chime Rinpoche, Edward's wife, his step daughter and John Howard. We pray for Edward to be reborn in the pure land Dewachen, We will miss him greatly

Edward was great scholar on Kalachakra and Tibetan Astrology, close disciple on Bokar Rinpoche, Tenga Rinpoche and Chime Rinpoche UK. He shared some of his expertise knowledge on this page <http://kalacakra.org>. Please join in prayers.

Malcolm wrote:

Truly a loss.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 9:35 PM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

Providing your concept of revolution does not involved guns and violence, fine.

Sherab Dorje said:

Of course it is not going to involve guns and violence. I mean Trump and Clinton and the various neo-Nazis and tin-pot dictators of this world are all going to say: "You know what Malcolm? We are convinced by the veracity of your logical and intelligent argumentation. Here, take all our power and privilege and divide it up amongst the weak and needy, so that they no longer suffer oppression or want for anything."

And then harp playing angels (ghandarva) will descend from the heavens and everything will be light and fluffy and a pale pink color...

That's the way change will come about. Definitely.

Malcolm wrote:

Ok, so you accept that guns and violence are necessary to effect social change. I don't. Therefore, I don't accept your notion of revolution.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 9:23 PM

Title: Re: a true flame? a true jewel?

Content:

DGA said:

Did Leonard Cohen know about the abuse, or no?

asking for a friend.

Malcolm wrote:

Of course he knew. I have friends who travelled there to do sesshin years before any of Sasaki's Roshi's actions were well known to the general public, and they found out right away (and were very upset by it). <http://sweepingzen.com/anka-rick-spencer-on-joshu-sasaki/>

DGA said:

More than once I heard ordained members of the Rinzai-ji sangha say, "If you have a problem with roshi's behaviour, it's your problem." The implication was that Sasaki had no problems. If you thought he did, that just proved your own lack of understanding.

This was "old news" in the 1980's. It's very sad.

Anka Rick Spencer

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 8:53 PM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Dear Friends:

We at Zangthal Editions are pleased to announce a book release

<https://www.facebook.com/events/347201122292286/> on December 14th, 2016, 6:00 PM EST, which will be streamed live on Facebook for the benefit of those of you who reside far away from Vermont (most of you.)

WuMing said:

Haven't been able to watch the stream, unfortunately! Was this event recorded? Can it be watched somewhere?

Malcolm wrote:

It has not happened yet.

M

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 11:49 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

It's not working.

Malcolm wrote:

The justice system is not working because racism is embedded in it systematically. Therefore, racists and bigots need to be called out for their actions.

Quay said:

Calling out the racists and bigots is working. It will take some time, though, to translate that into election actions. Many interesting statistics happening recently such as a huge surge in memberships in the ACLU and the Southern Poverty Law Center, plus the actions of countless protesters nationwide.

Things are just really getting started.

And as I think Malcolm rightly points out, progressive change will take a while since racism is baked-in to the justice system and many other parts of the federal and state governments. Meanwhile, people who engage in racist behavior should be held

accountable in every peaceful way possible. This begins with speaking truth to power as plainly and loudly as can be done.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 11:25 AM

Title: Re: Buddhahood in This Life

Content:

gzodzilpa said:

Thanks Malcolm for your efforts, the book is great! The translation is clear, the forward is insightful, and the text is very well organized.

Malcolm wrote:

Glad you are enjoying it.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 11:07 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

It's not working.

Malcolm wrote:

The justice system is not working because racism is embedded in it systematically. Therefore, racists and bigots need to be called out for their actions.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 3:21 AM

Title: Re: POTUS 2016, part 3

Content:

conebeckham said:

Yes, but he is apparently learning. Maybe not quickly, and maybe not well enough....but I think we've seen a few signs that he's either learned a few things, or been told to back-pedal on some issues, in his first few days as Prez-Elect.

Malcolm wrote:

You mean like finding out that he has to hire a staff all at once, and not piecemeal?

Nemo said:

You put an orange real estate agent in control of the world's last remaining super power with the world's most complex economy.

This will make for some great TV.

Malcolm wrote:

Don't blame me, I voted for Bernie.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 3:12 AM

Title: Re: POTUS 2020, part 1

Content:

Rakz said:

I think he will rock it in his first term.

DGA said:

For the sake of our country and the world, I hope Trump succeeds at the following (in no particular order):

1. addressing climate change

Malcolm wrote:

Dream on.

DGA said:

2. addressing income inequality

Malcolm wrote:

As above.

DGA said:

3. addressing the racial and ethnic animus that got him elected

Malcolm wrote:

Betray his base? No chance.

DGA said:

4. creating jobs...

Malcolm wrote:

The prison-industrial complex will thrive on all the undocumented immigrants he plans to incarcerate.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 3:03 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

But then he knows nothing of governance or law.

conebeckham said:

Yes, but he is apparently learning. Maybe not quickly, and maybe not well enough....but I think we've seen a few signs that he's either learned a few things, or been told to back-pedal on some issues, in his first few days as Prez-Elect.

Malcolm wrote:

You mean like finding out that he has to hire a staff all at once, and not piecemeal?

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 2:32 AM

Title: Re: anti-intellectualism

Content:

Sherab Dorje said:

Revolution or evolution. Depending on how one defines either term.

Malcolm wrote:

How are you defining revolution?

Sherab Dorje said:

A complete and radical (as in root) change of attitude.

Malcolm wrote:

Providing your concept of revolution does not involved guns and violence, fine.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:44 AM

Title: Re: POTUS 2016, part 3

Content:

BuddhaFollower said:

If you don't understand there are various regulations for H1B visas, greencards etc., you are beyond help.

Malcolm wrote:

These issues are governed by the Immigration Act of 1990.

BuddhaFollower said:

According to justsit, this act violates the Constitution.

Malcolm wrote:

I suspect what justsit is getting at is that is not considered legal to bar someone admission to the united states solely on the basis of their race, political creed (unless one is a member of the Communist or National Socialist Parties), or gender preference or religion. For this purpose we have set up a quota system governing how many people

can emigrate here yearly in a country by country basis. The idea that Trump floated—barring people admission to the US because they are Muslims — is illegal. But then he knows nothing of governance or law.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:37 AM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

The alternative being?

Sherab Dorje said:

Revolution or evolution. Depending on how one defines either term.

Malcolm wrote:

How are you defining revolution?

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:08 AM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

One can gear-up movements, and I am all for that, but eventually, those movements have to effect change in government and policy, and in a republic, in the end it means the ballot box.

Sherab Dorje said:

Sure, if you want to stay within the bounds of reformism...

Malcolm wrote:

The alternative being?

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:07 AM

Title: Re: anti-intellectualism

Content:

Sherab Dorje said:

Seems that you benefitted from left-wing intellectuals demanding universal access to education though.

Malcolm wrote:

I am not so sure. Being able to read and write does not guarantee that one has received

an adequate education. But it's a start.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:03 AM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

You mean like voting for the candidates of conspiracy-theory laden political parties? Hmmmm, that leaves, sadly, only the Democratic Party. The other three parties, the GOP, the Green Party and the Libertarians are lead by lunatics who subscribe to many of the same conspiracy theories. For example, the idea that Clinton was bent on starting a nuclear war with Russia.

Sherab Dorje said:

Who said anything about voting for parties? Not me, that's for sure.

Malcolm wrote:

One can gear-up movements, and I am all for that, but eventually, those movements have to effect change in government and policy, and in a republic, in the end it means the ballot box.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 1:00 AM

Title: Re: anti-intellectualism

Content:

The Cicada said:

But isn't obvious, from current events, that you all have failed us?

Malcolm wrote:

You've failed yourselves.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 12:55 AM

Title: Re: POTUS 2016, part 3

Content:

justsit said:

DGA - Thanks, you beat me to it. He obviously didn't do his homework.

BuddhaFollower said:

If you don't understand there are various regulations for H1B visas, greencards etc., you are beyond help.

Malcolm wrote:

These issues are governed by the Immigration Act of 1990.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 12:45 AM

Title: Re: anti-intellectualism

Content:

Sherab Dorje said:

The sooner you realise that, the sooner you will start to make semi-intelligent political choices.

Malcolm wrote:

You mean like voting for the candidates of conspiracy-theory laden political parties? Hmmmm, that leaves, sadly, only the Democratic Party. The other three parties, the GOP, the Green Party and the Libertarians are lead by lunatics who subscribe to many of the same conspiracy theories. For example, the idea that Clinton was bent on starting a nuclear war with Russia.

Author: Malcolm

Date: Tuesday, November 15th, 2016 at 12:39 AM

Title: Re: POTUS 2016, part 3

Content:

binocular said:

And you let me down at the first opportunity.

Malcolm wrote:

How?

Author: Malcolm

Date: Monday, November 14th, 2016 at 11:53 PM

Title: Re: anti-intellectualism

Content:

Rakz said:

Maybe it has nothing to do with envy, but more to do with a distrust for crooks?

Sherab Dorje said:

Nah, that's not it. If it was a distrust for crooks they wouldn't have voted for Trump, coz he is currently under investigation for thievery too...

Rakz said:

Most of it are BS allegations. Hillary on the other hand is pure slime. I will be very upset with Donald if he doesn't go through with his promise in getting her prosecuted and throwing her crooked a\$\$ in jail for a long time.

Malcolm wrote:

You mean prosecuted for things for which she has already been exonerated? Honestly, you GOP people have an irrational hardon for Clinton.

Author: Malcolm

Date: Monday, November 14th, 2016 at 10:15 PM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

The moment you accuse someone of racism you distance them, you objectify them, and you'll never get that distance back.

Malcolm wrote:

When one person violates or denies the civil rights of another through word or deed, that person's act is racist or bigoted. A person who acts in a racist or bigoted manner has already set the distance between themselves and the person they have objectified. They will never get that distance back until they engage the truth of their actions and begin the process of reconciliation with the objects of their hatred.

Calling out someone such as Donald Trump for their acts of racism and bigotry (which include hiring racist antisemites such as Steve Bannon, and bigots such as Mike Pence) is the only way to impress upon all racists and bigots that they are acting in a wrong and harmful manner to society.

Author: Malcolm

Date: Monday, November 14th, 2016 at 10:02 PM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

Liberal fear mongering at its best. You talk as though we are still living in the Jim Crow era where blacks are getting lynched left and right.

Malcolm wrote:

Black people are disproportionally victims of extrajudicial killings by the police. This is a statistical fact.

Rakz said:

We are nowhere close to some sort of post-racial society but it is much better than before.

Malcolm wrote:

No, it isn't. African Americans account for 13.5 percent of the population, but they represent 40% of incarcerated males, or 2,306 people per 100,000 people who are incarcerated. In other words, for every 100,000 people there are five times as many African American prisoners than white prisoners, a 5:1 ratio. In 1980 there were 319,598 people in prison, 182,288 in jail, 220,438 on parole, and 1,118,097 on probation. That number in 2013 is 1,574,700 in prison, 731,200 in jail, 853,200 on parole, and 3,910,600 on probation. That stats simply do not bear out the GOP fantasy that "it is much better than it was before."

Rakz said:

And if you really cared about minorities you would be in full support of the second amendment so that they may be able to defend themselves against acts of extreme violence.

Malcolm wrote:

Against the police? Black men are being shot because the police fear they have guns. How is spreading more guns going to help people in the black community?

Author: Malcolm

Date: Monday, November 14th, 2016 at 11:43 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Speaking from an economic growth point of view, right now we are already in a phase of sluggish trade, etc. Going all isolationist ala Herr Trump will destroy the recovery from 2008.

Political discontent is almost always divorced from economic reality.

Karma Dorje said:

There was no recovery from 2008. Quantitative easing has delayed any real recovery. ZIRP has been bleeding people on fixed income dry. The only jobs that have been created are at the low end of the market, everything else has been either hollowed out, shipped out or filled by foreigners on H1Bs. This is exactly why Trump's message resonated with enough people to win.

Economic "reality" is totally divorced from actual reality. Witness how a bad jobs report or CPI read leads to the stock market climbing on anticipation of further easing. Conversely a good jobs report bleeds points off the stock market as investors fear the QE party will end and/or interest rates will climb. The incentives are entirely perverse and not at all what Keynes intended to stimulate the economy during a bust.

If Obama had actually locked up the Blankfein's and Geitner's and Summers of the world for their role in the crash, the Democrats might have some credibility. The fact of

the matter is, right now they are the Vampire Squid Party. You can't run an economy on financial "engineering". You need to actually make stuff. There will be a day of reckoning for us either way. The pendulum has swung far too far towards globalism. It's time for it to swing back, and yes it won't be fun for a lot of people, particularly with the fascists controlling all three branches of government.

Malcolm wrote:

The stock market is not an indicator of how the economy is doing, either.

You missed an important point— I was making the observation that there is discontinuity between how people think they are doing, and how they are actually doing. <https://www.pewresearch.org/fact-tank/2015/07/09/how-americans-compare-with-the-global-middle-class/> occupy the high income bracket when considering wealth on a global scale:

Nonetheless, the majority of Americans are part of the global high-income population that resides almost exclusively in Europe and North America. These two regions accounted for 87% of the global high-income population in 2011 – only slightly less than in 2001, when their share stood at 91%. The rest of the world has a lot of catching up to do.

Author: Malcolm

Date: Monday, November 14th, 2016 at 11:28 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

The neoliberal solution of making sure everyone has cellphones and flatscreen tvs is not working. Ergo, we need to revive the civil rights movement, the women's movement, the labor movement, and most importantly of all, the environmental movement.

PuerAzelis said:

Why would something which is already an anachronism return to the anachronism which it replaced?

Malcolm wrote:

These four movements are not anachronisms, they were never brought to their conclusion.

Author: Malcolm

Date: Monday, November 14th, 2016 at 6:31 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

The shifting around of great swathes of people, millions around the globe has to be addressed; this has resulted in cheap labour flourishing around the world undermining and undercutting wages and living conditions. In addition Chinese money buying up

housing in Canada, Australia and the rest of the western world, often not living there but going back to China and Hong Kong, leaving empty investment properties, this has driven up the rental market so the locals can ill afford to buy or even find property to rent. I know its a global phenomenon but this needs a serious look in. Brexit and the newly elected Trump are the long suffering echo of the people's discontent.

Malcolm wrote:

I think you need to study some economic history. You ever hear of the https://en.wikipedia.org/wiki/Smoot%E2%80%93Hawley_Tariff_Act?

dreambow said:

At first, the tariff seemed to be a success. According to historian Robert Sobel, "Factory payrolls, construction contracts, and industrial production all increased sharply." However, larger economic problems loomed in the guise of weak banks. When the Creditanstalt of Austria failed in 1931, the global deficiencies of the Smoot-Hawley Tariff became apparent.[17]

U.S. imports decreased 66% from \$4.4 billion (1929) to \$1.5 billion (1933), and exports decreased 61% from \$5.4 billion to \$2.1 billion. GNP fell from \$103.1 billion in 1929 to \$75.8 billion in 1931 and bottomed out at \$55.6 billion in 1933.[21] Imports from Europe decreased from a 1929 high of \$1.3 billion to just \$390 million during 1932, while U.S. exports to Europe decreased from \$2.3 billion in 1929 to \$784 million in 1932. Overall, world trade decreased by some 66% between 1929 and 1934

Malcolm wrote:

Speaking from an economic growth point of view, right now we are already in a phase of sluggish trade, etc. Going all isolationist ala Herr Trump will destroy the recovery from 2008.

Political discontent is almost always divorced from economic reality.

Author: Malcolm

Date: Monday, November 14th, 2016 at 5:14 AM

Title: Re: anti-intellectualism

Content:

Sherab Dorje said:

Really? Is there a poll that shows that "most Americans" think this way?

Malcolm wrote:

Yes, for example <http://www.nbcnews.com/storyline/iraq-turmoil/not-worth-it-huge-majority-regret-iraq-war-exclusive-poll-n139686>: Seventy-one percent of Americans now say that the war in Iraq "wasn't worth it," a new NBC News/Wall Street Journal/Annenberg poll shows, with skepticism about the lengthy war effort up substantially even in the last 18 months.

Author: Malcolm

Date: Monday, November 14th, 2016 at 4:24 AM

Title: Re: anti-intellectualism

Content:

Sherab Dorje said:

Are you insane? 1. Why the frak would they give U\$ troops immunity? 2. ISIS are funded and armed by the Saudis, who happen to be the U\$'s major buddy in the Middle East and who are currently invading a sovereign nation (Yemen), committing all sorts of atrocities in the process, with the U\$ not even batting an eyelid.

Vietnam taught the U\$ the value of private mercenary troops to do their dirty work. Afghanistan and Iraq has taught them the value of proxy military forces.

Malcolm wrote:

We knew all these lessons already.

As a condition for any "peacetime" deployment, the US always insists on immunity, meaning that only the US can charge and try US soldiers.

Author: Malcolm

Date: Monday, November 14th, 2016 at 3:29 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Dear Friends:

We at Zangthal Editions are pleased to announce a book release

<https://www.facebook.com/events/347201122292286/> on December 14th, 2016, 6:00 PM EST, which will be streamed live on Facebook for the benefit of those of you who reside far away from Vermont (most of you.)

Jeff H said:

Cool beans, man!! Northern Daughters Art Gallery is two blocks from my house. Hope to meet you!

Malcolm wrote:

I am sure we will meet then.

Author: Malcolm

Date: Monday, November 14th, 2016 at 2:51 AM

Title: Re: POTUS 2016, part 3

Content:

BuddhaFollower said:

Breitbart

Malcolm wrote:

Get your head out of the gutter, man! It will rot your mind.

Author: Malcolm

Date: Monday, November 14th, 2016 at 2:07 AM

Title: Re: anti-intellectualism

Content:

Malcolm wrote:

We have to make sure we do not become

<http://www.urbandictionary.com/define.php?term=Good%20German>

Sherab Dorje said:

I think most modern U\$ citizens are already "good Germans" and have been for quite some time, especially when they turned a blind-eye to the excesses of the U\$ military in Asia, the Middle East and to their governments support of murderous dictatorships in Central and South America.

And let us not forget the treatment of their own citizens in U\$ jail facilities.

I reckon (if one was not to take into account the methodical genocide of Native Americans, which is why I am referring to MODERN U\$ citizens), that U\$ citizens have been "good Germans" since the mass murder of 230,000 civilians in Nagasaki and Hiroshima.

Malcolm wrote:

I can understand why you see it that way. I think it is bit more complicated than that, however.

During the Cold War, most Americans thought that our governments actions were totally justified in the face of the spread of communism. It was not the case that Americans sought to deflect blame, they actually supported our actions overseas and abroad (including the bombing of Hiroshima and Nagasaki).

Now, most Americans, once they woke up from the fog of 9/11, realize that the Iraq War was deeply wrong, even those who voted for Trump. Many Americans understand that the destruction of Libya was wrong. And Syria is not on us, that's on Assad and Putin, despite our blunders with respect to the the Syrian opposition. The Iraqis would not give US troops immunity, so we pulled them all out in 2011, hence ISIS.

M

Author: Malcolm

Date: Monday, November 14th, 2016 at 1:19 AM

Title: Re: Buddhahood in This Life

Content:

Malcolm wrote:

Dear Friends:

We at Zangthal Editions are pleased to announce a book release

<https://www.facebook.com/events/347201122292286/> on December 14th, 2016, 6:00 PM EST, which will be streamed live on Facebook for the benefit of those of you who reside far away from Vermont (most of you.)

Author: Malcolm

Date: Monday, November 14th, 2016 at 1:09 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

I go here to discuss things from a Buddhist perspective.

Malcolm wrote:

And I go here to discuss things from a Buddhist's perspective.

Minobu said:

cherry picking is fun.

Malcolm wrote:

When we have conversations with each other, we do not respond point by point, word by word, to what was said to us. It is only in online communication where people have the idea that if you respond only to one thing that they have said, that you are not responding to the whole of their communication. This is a false idea. And of course, in online communication it does help matters if one frames one's ideas clearly, in complete, well-formatted sentences.

Author: Malcolm

Date: Monday, November 14th, 2016 at 12:43 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

I go here to discuss things from a Buddhist perspective.

Malcolm wrote:

And I go here to discuss things from a Buddhist's perspective.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 11:47 PM

Title: Re: anti-intellectualism

Content:

Jeff H said:

Instead of focusing on the malcontent extremists Trump used to get elected, find common ground with the legitimately discontented majority.

Malcolm wrote:

Good question. Is their discontent legitimate? After all, the average Trump voter makes \$75,000 a year.

MiphamFan said:

Trump has a larger share of <https://www.washingtonpost.com/news/the-fix/wp/2016/11/10/there-probably-is-no-new-donald-trump-voting-coalition/> than Clinton.

The low income vote, regardless of race, dropped from Obama to Clinton for the Democrat side.

Malcolm wrote:

In actuality, what happened was that Obama revived the ideals of the civil rights movement, the labor movement, the women's movement and the environmental movement...then there was a gaping silence...and everyone started to stay home.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 10:51 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Minobu likes living in a bubble. Canada is a post racial socialist paradise in his mind. I replied to him about my daughter's experiences of extreme racism but got no reply. Hateful graffiti at the elementary school just down the street now. http://ottawa.ctvnews.ca/hateful-message-spray-painted-on-ottawa-elementary-school-1.3149695#_gus&_gucid=&_gup=Facebook&_gsc=S94INAL

Malcolm wrote:

Day before the US Election. Chilling.

Nemo said:

Voting is not how you get anything done politically.

Malcolm wrote:

In their pursuit of unfettered global trade, which they imagined was going to create a consumer paradise (instead it created a Walmart Nation of cheap shit that breaks easily and unhealthy food), the Democrats ceded the civil rights movement (we should include the LGBT movement here), the labor movement, the women's movement, and the environmental movement. To whom? To no one. They just dropped it.

Meanwhile, the religious right got their shit together. They 1) created a movement to oppose a woman's right to reproductive health, 2) manufactured the myth that America was post-racial and that civil rights for all people were in fact guaranteed (it isn't and they are not), 3) manufactured the myth that climate change is debatable science (it isn't), and 4) seeing an opportunity with Trump to hijack areas where in the United States the labor movement used to be powerful, they won this time.

You need real movements in order to generate electoral results. The neoliberal solution of making sure everyone has cellphones and flatscreen tvs is not working. Ergo, we need to revive the civil rights movement, the women's movement, the labor movement, and most importantly of all, the environmental movement.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 10:30 PM

Title: Re: anti-intellectualism

Content:

Jeff H said:

The important thing now is to accept what has happened and find ways to generate a counter balancing force. That will not happen by labeling all Trump supporters as evil and heaping insults on them.

Malcolm wrote:

We have to make sure we do not become

<http://www.urbandictionary.com/define.php?term=Good%20German>

Jeff H said:

A citizen of Nazi Germany who participated in or overlooked atrocities while denying personal moral responsibility by appeal to his submission to supposedly legitimate authority.

Malcolm wrote:

Tolerating the forcible removal of 11 million people, for example, would make one a "good German."

Author: Malcolm

Date: Sunday, November 13th, 2016 at 9:42 PM

Title: Re: anti-intellectualism

Content:

Jeff H said:

Instead of focusing on the malcontent extremists Trump used to get elected, find common ground with the legitimately discontented majority.

Malcolm wrote:

Good question. Is their discontent legitimate? After all, the average Trump voter makes \$75,000 a year.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 9:23 PM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

same point I've been making for days.

this is a Buddhist site with Buddhist ideals and philosophy.

Malcolm wrote:

And you are the arbiter of those ideals and philosophy?

Minobu said:

All this other stuff is just there to show you what you do not want to be part of.

Malcolm wrote:

Then follow your own advice and cease participating in political discussions. This is the kind of lack of discipline to which I was referring before. You have spent several days now engaging trenchant criticisms of those of us who choose to be engaged in the political process, even recognizing that you've been, in your words, "sucked in again." But you are not in fact an unwilling participant. Rather than trying to cover the world with leather, I suggest you put on some damn shoes.

M

Author: Malcolm

Date: Sunday, November 13th, 2016 at 8:34 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

and this is my fault because?

binocular said:

There you go. I never said it was your fault that I have lost faith in the Buddhadharma.

But you're certainly not helping to build that faith.

In the end, you are every bit the proponent of rugged individualism as Trump.

Malcolm wrote:

Bait and switch. Got it.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 10:30 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

So you are saying that you are now bereft of faith in Buddhадharma in toto?

Yes.

and this is my fault because?

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:35 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzaelis said:

You seem to me to be going in circles which happens I think when people argue for the sake of arguing.

Malcolm wrote:

Indeed, I have often thought that maybay's avatar should be this:

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:31 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

What did Obama do in the eight years he was president to thwart real climate change. Nothing.

Malcolm wrote:

Actually, he did quite a bit. It is not obvious because he was forced to do things through executive orders since the GOP position is that science is not science.

As for the rest of your post, it merely shows a lack of discipline in thought.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:28 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

This is getting personal. Ok, you hold them accountable. I don't think anyone is suggesting you wouldn't. Time to hold each other accountable then. This will be force. Not something we can discuss. Better to watch your mind and act decisively.

Malcolm wrote:

The only force I need to use is the force of bearing witness.

maybay said:

If you believe in effective justice and not just some ideal of justice then you will need a police force.

Malcolm wrote:

I have no problem with peace officers, as the police were once known.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:25 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Umm...guys I'm saying "The entire point of dharma is that any degree of violence at all is unacceptable" is blatantly untrue.

Malcolm wrote:

What degree of violence is acceptable to you?

maybay said:

Definition: As a defence against the illegitimate use of force when rational negotiation proves impossible.

Example: Noble Peace Prize winner Nelson Mandela's paramilitary group

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

Malcolm wrote:

I hope it does not come to that.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:15 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

I want to understand them. You seem to want to damn them.

Malcolm wrote:

No, I am simply going to hold them accountable for their harmful words and actions.

I already understand them. They are my relatives and neighbors.

maybay said:

This is getting personal. Ok, you hold them accountable. I don't think anyone is suggesting you wouldn't. Time to hold each other accountable then. This will be force. Not something we can discuss. Better to watch your mind and act decisively.

Malcolm wrote:

The only force I need to use is the force of bearing witness.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:12 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Umm...guys I'm saying "The entire point of dharma is that any degree of violence at all is unacceptable" is blatantly untrue.

Malcolm wrote:

What degree of violence is acceptable to you?

Author: Malcolm

Date: Sunday, November 13th, 2016 at 2:08 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

I want to understand them. You seem to want to damn them.

Malcolm wrote:

No, I am simply going to hold them accountable for their harmful words and actions.

I already understand them. They are my relatives and neighbors.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:59 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

Violence is the use of force against the person or property of a nonconsenting other adult. By this definition, we have indeed seen many acts of violence in these past days, on the level of the body. The entire point of dharma is that any degree of violence at all is

unacceptable for our greater happiness, and that we can apply the remedy to it.

maybay said:

I suppose you think they called Padmasambhava in to Tibet for his masonry skills or something

Malcolm wrote:

Skills in irrigation planning and implementation, actually, according to the very earliest records we have on him.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:57 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

I guess what you all don't understand is that I was raised in the protest culture of the 1960's— my momma was a dedicated civil rights activist, and later, a dedicated feminist activist. A desire for social, economic and environmental justice is in my blood. YMMV.

maybay said:

Well then, now we know who we're really to.

Malcolm wrote:

This sentence is incoherent— but apart from that, I have never made any secret of the above.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:56 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

i don't think you actually want to hear what i have to say...

Malcolm wrote:

I think you don't have a real grasp of the situation. If you did, you would not be advocating passivity [just the climate change ramifications of the Trump Administration are really terrible].

As for hate, I have no wish to harm anyone. Therefore, your accusation of hate is unfounded. You should apologize.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:53 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

The entire point of dharma is that any degree of violence at all is unacceptable for our greater happiness, and that we can apply the remedy to it.

Malcolm wrote:

And "harming" includes not intervening when sentient beings are being harmed.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:52 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

In fact it is all hidden to most of them. They understand neither the science nor the technology, and they are excluded from most of the media.

Malcolm wrote:

Sorry, but this statement is truly idiotic and elitist.

maybay said:

Idiotic in the sense of politically ignorant? Elitism is a fact Malcolm. You of all people should know this.

Malcolm wrote:

Idiotic in the sense of falling into the All True Scotsman fallacy.

maybay said:

But I wouldn't say this to anyone in the video. And I'm not criticising them for being racist. And I'm not excusing them. And not having an understanding of science and technology, or a stake in the media, is not the same as being mentally inferior.

Malcolm wrote:

See above.

maybay said:

I agree they know what they are doing and saying, but obviously that is not the issue. I was highlighting their ignorance as a contributing factor of their fear and anger.

Malcolm wrote:

You highlighted the wrong ignorance.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:36 AM

Title: Re: Ultimate Truth

Content:

BuddhaFollower said:

Brahman is not pristine consciousness?

Malcolm wrote:

Nope. Pristine consciousness (ye shes, jñāna) is not transpersonal.

BuddhaFollower said:

Okay, then this is the same as the Upanishads.

Remember there is a difference between the Upanishads and Advaita Vedanta formulated by Adi Shankara etc.

Malcolm wrote:

It is not the same as the Upanishads, since jñāna in the Upanishads is not empty.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:33 AM

Title: Re: POTUS 2016, part 3

Content:

Mkoll said:

Again, no excuse for any for it. Perhaps the Trump people are more to blame for violent acts, perhaps not. What I know for sure is that there is a lot of hate on both sides. And when there is only demonization of the other side without acknowledging the demons on one's own, there is little chance for positive change.

Malcolm wrote:

I am not going to patronize racists the way maybay does, and I am not demonizing anyone. I am pointing out the real consequences of the Trump election. If you can't handle it, just go ahead, be passive, and close your eyes. My momma raised me better than that.

I guess what you all don't understand is that I was raised in the protest culture of the 1960's— my momma was a dedicated civil rights activist, and later, a dedicated feminist activist. A desire for social, economic and environmental justice is in my blood. YMMV.

BuddhaFollower said:

You don't understand that minorities have ALWAYS experienced racism.

I've had shit yelled at me as gas stations or walking on a sidewalk ALWAYS.

Malcolm wrote:

Yes, I do know this. I have intervened every time I have personally been witness to it. The way to deal with this is to continue to share your experience with people who care.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:30 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

Do you have a specific course of action in mind, sign me up.

Malcolm wrote:

Keep posting, do not let this memory fade. Hit the streets when necessary.

PuerAzelis said:

You're not saying that dharma is not the best way to do those three things, are you?

Malcolm wrote:

There are two kinds of Dharma: secular Dharma (mi chos) and higher Dharma (lha chos). Right now, the appropriate Dharma is mi chos. But some people where have not been properly taught, so they do not know that there is a right time and right place for everything.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:27 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

I am sorry, my friend, but we have had over

<https://www.splcenter.org/hatewatch/2016/11/11/over-200-incidents-hateful-harassment-and-intimidation-election-day> incidents of racial attacks etc., in the past four days.

Incidents such as the one you picture were exceedingly rare during the campaign. The Trump campaign owns the vast majority of violent incidents. And now, since the election, it has gotten a great deal worse.

Mkoll said:

Again, no excuse for any for it. Perhaps the Trump people are more to blame for violent acts, perhaps not. What I know for sure is that there is a lot of hate on both sides. And when there is only demonization of the other side without acknowledging the demons on one's own, there is little chance for positive change.

Malcolm wrote:

I am not going to patronize racists the way maybay does, and I am not demonizing anyone. I am pointing out the real consequences of the Trump election. If you can't handle it, just go ahead, be passive, and close your eyes. My momma raised me better than that.

I guess what you all don't understand is that I was raised in the protest culture of the 1960's— my momma was a dedicated civil rights activist, and later, a dedicated feminist activist. A desire for social, economic and environmental justice is in my blood. YMMV.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:22 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

In fact it is all hidden to most of them. They understand neither the science nor the technology, and they are excluded from most of the media.

Malcolm wrote:

Sorry, but this statement is truly idiotic and elitist.

maybay said:

I'm presenting my understanding of their sociological context. And you are predictably returning to the legal bureaucratic talk which they feel is an illegitimate basis for common understanding.

Malcolm wrote:

If you ever said this to any one of the people in that video, they would beat the shit out of you because it is so patronizing. Feel free to criticize them for being racist, but don't excuse it on the basis that they are somehow mentally inferior and too stupid to know better. They know exactly what they are doing and saying.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:19 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

you made your point months ago.

Malcolm wrote:

Obviously not, since you continue to make excuses for racist violence in the guise of "We can't do anything about it anyway."

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:17 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Excuses, anyone?

```
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]
```

Mkoll said:

The fact is that there is deplorable speech and action on both sides. One can't single out just Trump supporters for being hateful, as the video below evidences.

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

I am sorry, my friend, but we have had over

<https://www.splcenter.org/hatewatch/2016/11/11/over-200-incidents-hateful-harassment-and-intimidation-election-day> incidents of racial attacks etc., in the past four days.

Incidents such as the one you picture were exceedingly rare during the campaign. The Trump campaign owns the vast majority of violent incidents. And now, since the election, it has gotten a great deal worse.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:12 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

No I do care.

There will always be hate in this world. Some Americans are white supremacist and some are tree huggers and some are etc.

Malcolm wrote:

Pathetic rationalization.

Minobu said:

Trump did not create American Nazis , he just wanted their vote. It is proven now that so called ,racist white people by the droves came out to vote , mostly for the first time.

Malcolm wrote:

Actually, this is false. It is not born out by voter registration records. It is a myth.

Minobu said:

It's the way of the world Malcolm , that there is this sort of thing in it.

Malcolm wrote:

The old, "You can't fix samsara" is getting rather old. Of course you cannot fix samsara. But you can help sentient beings.

Minobu said:

My point is politicians for the most part are con men and women and will do and say anything to the great unwashed to get in power.

To get caught up in it to the point where it becomes an obsession is not healthy.

The only way to change it is from within. the more you try to do exactly what you are doing is only creating people without your view to get angrier, and it's all so moot anyway and a waste of energy.

Malcolm wrote:

This is a rational for passivity in the face of the suffering of others. What happened to your bodhisattva commitments? There are certain kinds of views that are pernicious in society and they need to be shut down when they spill over into violence and harm. Of course some idiot is going to come back with a quip about liberal intolerance, it is to be expected from people who do not think clearly and are solely interested in justifying racism.

Minobu said:

The only way to change it is the change from within the individual . Every time you connect to the Primordial Buddha by focusing with the Dharma that brings you to that state within ,you actually affect the entire universe in a positive way only a Buddha can fathom.

This is what we are taught.

Malcolm wrote:

Your theory contradicts what you stated above.

Minobu said:

all this stuff you are doing , seriously, makes you look like as much a hate monger as what you are hating.

Malcolm wrote:

Sure, protesting against racist violence and environmental disaster makes one a hate

monger.

Minobu said:

in any case i am trying to help.

Malcolm wrote:

I don't need your help. But thanks anyway.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 1:00 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

They find the whole idea of someone creeping around with hidden technology to catch people saying swear words utterly spineless, miserable, underhanded and completely lacking in self respect.

Malcolm wrote:

Those were cell phone videos and video cameras. No secret technology needed. That is what people like Project Veritas do, creep about with hidden cameras. You are basically defending the right of some people to violate the civil rights of others with impunity. Shame on you.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 12:58 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

They fear for their way of life. They feel ignored, ganged up on by an elite bureaucracy.

Malcolm wrote:

This is no excuse. This same excuse was used to explain why whites in the South reacted to the Civil Rights Movement.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 12:53 AM

Title: Re: POTUS 2016, part 3

Content:

PuerAzelis said:

Iso As someone said before however the hardest thing to do is not to pray for the victims, but the murderers, racists, terrorists, fascists.

Malcolm wrote:

One has to bear witness and not shut one's eyes. We have not seen such a surge in racism and bigotry in the USA since the Civil Rights Movement. When you combine this with the fact that there have been 832 extrajudicial killings this year by the police as of today, how can anyone in their right mind not speak out? How can anyone excuse this? Please, explain it to me. I am all ears.

When you excuse the hatred, violence and bigotry in these videos, and pictures, you are excusing the oppression of human beings.

People who float the "This is samsara, what do you expect" argument are betraying their bodhisattva commitments.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 12:44 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

I mean really now if you listen to what some people post in this thread you wonder how much they are conning themselves and are wrapped up in the delusion.

Malcolm wrote:

You need to take a look at <https://medium.com/@seanokane/day-1-in-trumps-america-9e4d58381001#.uzo8r6knv> and <https://www.splcenter.org/hatewatch/2016/11/11/over-200-incidents-hateful-harassment-and-intimidation-election-day>.

This is about bearing witness to the bigotry, racism and xenophobia unleashed by Trump in the American Electorate. If you don't care, don't comment.

Author: Malcolm

Date: Sunday, November 13th, 2016 at 12:11 AM

Title: Re: Electoral College

Content:

DGA said:

... arugula munching ...

PuerAzelis said:

As a spokesperson for the rights and responsibilities of arugula I take exception to this characterization. Redneck racists munch arugula as well as Euro commie pinkos, Muslim terrorists and Canadians. It's time for this great country to heal by coming together over the arugula. We all belong to one salad bowl. Let's seize this opportunity to munch the arugula as a team, and avoid the soup.

Malcolm wrote:
Make Arugula Great Again.

Author: Malcolm
Date: Saturday, November 12th, 2016 at 11:55 PM
Title: Re: Electoral College
Content:
Sherab Dorje said:
When was the last time a President was impeached?

Malcolm wrote:
Clinton, 1998-1999. He was acquitted. Nixon resigned rather than face impeachment.

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

Author: Malcolm
Date: Saturday, November 12th, 2016 at 11:31 PM
Title: Re: POTUS 2016, part 3
Content:
Malcolm wrote:
Excuses, anyone?

```
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: Saturday, November 12th, 2016 at 8:54 PM
Title: Re: Ultimate Truth
Content:

BuddhaFollower said:
Why did you translate the bolded part like that?

Sounds like Advaita Vedanta.

Malcolm wrote:
then you have not studied well enough.

BuddhaFollower said:

Brahman is not pristine consciousness?

Malcolm wrote:

Nope. Pristine consciousness (ye shes, jñāna) is not transpersonal.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 11:44 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

FINALLY!! a voice of reason...wisdom AND compassion!

Malcolm wrote:

Compassion for racist clowns is a given, compassion for their racism, no chance.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 11:38 AM

Title: Re: Ultimate Truth

Content:

BuddhaFollower said:

Why did you translate the bolded part like that?

Sounds like Advaita Vedanta.

Malcolm wrote:

then you have not studied well enough.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 5:42 AM

Title: Re: POTUS 2016, part 3

Content:

dzogchungpa said:

Well, as ChNN says in The Supreme Source, "the state of consciousness of each individual is the center of the universe."

.

Malcolm wrote:

Pretty much eliminates the possibility for a transpersonal interpretation of Dzogchen

now, doesn't it.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 5:41 AM

Title: Re: POTUS 2016, part 3

Content:

Vasana said:

But i suppose this isn't the time for that when so many people are pissed and fearful of their future.

Malcolm wrote:

My future is not an issue. It is the future of others that has me concerned.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 5:28 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

how many more Kalpas is Malcolm going to produce this ...

Malcolm wrote:

None. After this life, no more rebirth in samsara for me. But your concern is noted and appreciated.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 3:51 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Also, it is useful to understand how insignificant we are at the same time, and how vast the universe is. It is also useful to understand that the universe is of course naturally pure. There is no buddhahood anywhere else.

Vasana said:

I never buy the remark that we're insignificant based on the sole fact that the universal existence of a sentience that can formulate a scale-of-significance in the first place is in it's self, pretty significant for that very reason. Then there's the profound but overlooked significance of 'being' anything at all.

Malcolm wrote:

Ok, well, glory in your significance then.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 3:23 AM

Title: Re: When Karma gets produced

Content:

Malcolm wrote:

Though I am not really convinced about the Arhat thing. Why? Arhats have no clinging to life.

maybay said:

What's to be convinced about. It's specifically mentioned.

Hsuan-tsang: 'There is killing even when there is doubt: a person, with respect to the object that he desires to kill, is in doubt: Is this a living being or not? And, if it is living, is it such a one or another?' then he makes the decision: 'Whether this is one or the other, I shall kill him': by reason of this parityaga thought, if he kills a living being, he commits the action." Paramartha: "... by reason of these three factors, there is the action (above, note 312). If this is the case, then a person can be in doubt and kill (=commit the transgression of murder): 'Is this a living being or not? Is this such a one or not?' This person, with respect to the object to be killed, is determined to kill: 'Whether this be one or the other, I shall kill him.' There is thus production of a parityaga thought. If he kills, he obtains the transgression of killing."

Malcolm wrote:

No, you misunderstand. Greg was saying:

Sherab Dorje said:

Or it will be different if you kill one Arhat as opposed to 100 ants.

Malcolm wrote:

I was expressing some doubt about this.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 2:23 AM

Title: Re: When Karma gets produced

Content:

Malcolm wrote:

Yes, these are the details. Though I am not really convinced about the Arhat thing. Why? Arhats have no clinging to life.

Sherab Dorje said:

I think it has more to do with the positive influence that an Arhat exercises on an environment and their rarity, that makes killing them a greater "offence".

Malcolm wrote:

Yes, this is the rational, still not convinced.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 2:03 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

also you have sparked a deep question me , Malcolm.

you refer to Mahayanist view. You also talked of this in another thread.

Malcolm wrote:

You don't get it. We live inside of the body of Mahavairocana. There are no budhafiels not included in Mahavairocana's body. We live in a world system which is contained in the palm of his hand, Kusumatalagarbha-alamkara. From that point of view, the goings on in our own little Sahaloka are but trifles.

Minobu said:

This has gnawed at me and i need to know what you know....

have you discussed this in this forum...is there a thread where i can learn more about it and this Mahayanist view you hold. I think i might be skewed a tad...lol...and you might be helpful...

so if you have the time...it won't be ill spent.

i retain stuff for life...and i think my view needs a tad tweaking for my paradigm might be off...

also i won't be such a delicate flower when it comes to my ego with you any more...Sorry for being so samsaricly frail to your posts at times.

Malcolm wrote:

Being neglectful of others' suffering is the antithesis of Mahāyāna motivation. We may not be physically able to do much for others, but we should always been aware and sympathetic for the sufferings of others, event the suffering of fascist shitheads who out

of ignorance seek their own happiness through inflicting misery on others.

Also, it is useful to understand how insignificant we are at the same time, and how vast the universe is. It is also useful to understand that the universe is of course naturally pure. There is no buddhahood anywhere else.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 1:57 AM

Title: Re: When Karma gets produced

Content:

Sherab Dorje said:

My completely baseless opinion on the matter is that the intention to commit an action is the defining/determining factor, but the action itself (according to Jigten Sumgon), the extent of the action, the object of the action and whether one takes delight or feels remorse about the action, affect the final overall outcome.

Malcolm wrote:

The Buddha, Nāgārjuna and Vasubandhu have declared with one voice: "Karma is volition and that which proceeds from volition." Thus volitions are primary actions and the deeds of body and voice are derived action.

Thus, there are three kinds of volition, positive, negative and neutral. Positive thoughts are positive karma, a.k.a., merit. Etc.

Sherab Dorje said:

I don't disagree, but there is no doubt, for example, that if you have the intention to kill then the karma accrued will be different if you kill one being than if you kill 100. Or it will be different if you kill one Arhat as opposed to 100 ants. Or that the effect on the mindstream will differ depending on whether you feel joy regarding the killing, or regret.

Malcolm wrote:

Yes, these are the details. Though I am not really convinced about the Arhat thing. Why? Arhats have no clinging to life.

Author: Malcolm

Date: Saturday, November 12th, 2016 at 1:44 AM

Title: Re: When Karma gets produced

Content:

Sherab Dorje said:

My completely baseless opinion on the matter is that the intention to commit an action is the defining/determining factor, but the action itself (according to Jigten Sumgon), the extent of the action, the object of the action and whether one takes delight or feels remorse about the action, affect the final overall outcome.

Malcolm wrote:

The Buddha, Nāgārjuna and Vasubandhu have declared with one voice: "Karma is volition and that which proceeds from volition." Thus volitions are primary actions and the deeds of body and voice are derived action.

Thus, there are three kinds of volition, positive, negative and neutral. Positive thoughts are positive karma, a.k.a., merit. Etc.

Author: Malcolm

Date: Friday, November 11th, 2016 at 11:37 PM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

How exactly to "we" – especially those like me, who've been politically asleep for years – fight this? I don't know where to turn.

Malcolm wrote:

Educate yourself.

Author: Malcolm

Date: Friday, November 11th, 2016 at 7:21 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

In Trumpland today:

<http://www.nydailynews.com/news/politics/n-kkk-group-hold-victory-parade-donald-trump-article-1.2868491>

Author: Malcolm

Date: Friday, November 11th, 2016 at 11:13 AM

Title: Re: Electoral College

Content:

Coëmgenu said:

The electoral college should not be abolished.

The popular vote should be abolished. It is a useless and pointless circus designed to make American feel like they are actually in control of something.

Abolish the popular vote and let Americans get properly angry about the state of their democracy, and the foolishness of electing a member of the 1% to "stick it to" the 1%.

Clinton was in the 1%'s pocket.

Trump is not in the 1%'s pocket.

Why?

That's his pocket.

Malcolm wrote:

Very poor reasoning, my friend.

Author: Malcolm

Date: Friday, November 11th, 2016 at 11:02 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Just go look at the racist, misogynist Id of the <http://www.dailystormer.com>

PuerAzelis said:

Agree 100%, but something else occurs to me. If "racist" has been used since the 60s as a brush to tar every GOP candidate, it's like the boy who cried wolf. Finally the power and significance of the word - which should be a word of disgrace and shame and terror - is lost. I mean I remember some people talking about Mitt Romney like he was Genghis Khan for Christ's sake, I mean Mitt f*ckin Romney - that crash test dummy wasn't important enough to be denounced as any goddam thing. But now, finally, we really do have a wolf, a real wolf, who has a genuinely dangerous fringe supporting his base. But everyone's become so desensitized to the word, it's become meaningless. If everybody's "racist", no-one is.

Rakz said:

I agree. racist is a worthless word thrown around these days. Thank the white liberals for making it meaningless.

Malcolm wrote:

That's strange. It has a been a GOP narrative since Regan that racism is over. But you are probably to young to remember this.

Author: Malcolm

Date: Friday, November 11th, 2016 at 11:01 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

RikudouSennin said:

Hmmm, so there are errors in the translations, bummer.

My copy of the Golden Garland seemed okay but then again I don't know the original language, so finding out about errors in the translation...glad my other order was refunded.

Malcolm wrote:

Translators are works in progress.

RikudouSennin said:

True. I don't mean to sound like I don't appreciate translators hard works. Was just worried about potential errors in the text. Also the text come with the Tibetan script so that's cool as well.

As a side note Eric is sending my order even after refunding me, so I thought that was pretty cool of him.

Malcolm wrote:

Yes, that was understood.

Author: Malcolm

Date: Friday, November 11th, 2016 at 8:09 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

'The cave is out back, up on the hill' As I see it you can meditate in an apartment in London if you want. Why are you so fascinated by your thoughts?

Malcolm wrote:

The real question is, why are you are so fascinated by my thoughts?

Author: Malcolm

Date: Friday, November 11th, 2016 at 5:05 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

Ultimately if you can stop the tyranny of the chattering mind....you know its the truth!

Malcolm wrote:

The cave is out back, up on the hill.

Author: Malcolm

Date: Friday, November 11th, 2016 at 4:44 AM

Title: Re: Electoral College

Content:

Malcolm wrote:

However:

Trump can still be stopped. The Founding Fathers foresaw just this catastrophe, and built a fail-safe into the Constitution. It's called the Electoral College. Alexander Hamilton was explicit: this mechanism was designed to ensure that "the office of

president will never fall to the lot of any man who is not in an eminent degree endowed with the requisite qualifications.” In short, it was designed to prevent just this situation: the rise of an unqualified demagogue like Donald Trump.

http://www.huffingtonpost.com/douglas-anthony-cooper/the-electoral-college-was_b_12897066.html

Sherab Dorje said:

Didn't stop GB Jr, Ronald Reagan and a number of other demagogues. Ain't gonna stop this one.

Malcolm wrote:

If a sitting president is convicted of a felony, even a civil one, this is firm grounds for impeachment. If he is found guilty of fraud in the Trump U case, this could upend him. He has to appear in court in Dec.

Author: Malcolm

Date: Friday, November 11th, 2016 at 4:39 AM

Title: Re: Electoral College

Content:

DGA said:

electors at the electoral college are obligated to carry out the will of the state's voters... most days.

Malcolm wrote:

Not really, see post above.

Author: Malcolm

Date: Friday, November 11th, 2016 at 4:38 AM

Title: Re: Electoral College

Content:

Malcolm wrote:

However:

Trump can still be stopped. The Founding Fathers foresaw just this catastrophe, and built a fail-safe into the Constitution. It's called the Electoral College. Alexander Hamilton was explicit: this mechanism was designed to ensure that "the office of president will never fall to the lot of any man who is not in an eminent degree endowed with the requisite qualifications." In short, it was designed to prevent just this situation: the rise of an unqualified demagogue like Donald Trump.

http://www.huffingtonpost.com/douglas-anthony-cooper/the-electoral-college-was_b_12897066.html

Author: Malcolm

Date: Friday, November 11th, 2016 at 4:29 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Kalacakra Tantra is Buddha's vision. It makes no difference that there is/was a temporal equivalent. Myth/vision is timeless.

Ok, so how do you propose to make the world one happy Vajra family? It did not even work in Tibet, let alone India.

Indeed, they practised it in India and in Tibet.

Malcolm wrote:

The Kalacakra Tantra, according even the traditional histories, did not exist in India until the middle of the 9th century. It circulated among a very small group and it was brought to Tibet in 1027 (the date the 60 year cycle starts in). In Tibet, it spread in small circles again, since everything but Nyingma was small at that point. By 1200, Indian Buddhism was more or less finished and there was never a chance in India for the Kalacakra social vision to spread far, if at all, because people were mainly interested in its yogic novelties, and astrology system.

M

Author: Malcolm

Date: Friday, November 11th, 2016 at 3:24 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Just go look at the racist, misogynist Id of the <http://www.dailystormer.com>

PuerAzelis said:

Agree 100%, but something else occurs to me. If "racist" has been used since the 60s as a brush to tar every GOP candidate, it's like the boy who cried wolf.

Malcolm wrote:

Or, every GOP candidate who has run since Nixon has tried to stir up white racism since the latter's Southern Strategy. The difference now is the speed with which people can share ideas and create virtual communities.

Author: Malcolm

Date: Friday, November 11th, 2016 at 2:58 AM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Kalacakra Tantra is Buddha's vision. It makes no difference that there is/was a temporal equivalent. Myth/vision is timeless.

Ok, so how do you propose to make the world one happy Vajra family? It did not even work in Tibet, let alone India.

Author: Malcolm

Date: Friday, November 11th, 2016 at 2:15 AM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

I think it matters how you fight. I strongly disagree with Moore's third point:

Trump has rocked the system and the system needed rocking. Now is the time to distinguish between changes to the system that benefit as opposed to those that harm both society and our system of government itself. Obstructionism lacks discernment. Obstruct what is wrong; empower what is right.

Malcolm wrote:

With all due respect, the Dems need to be as obstructionist as they can. It is necessary for the sake of the environment. #nodapl

Jeff H said:

From Sean Wilentz' The Rise of American Democracy it sounds like the country has been divided very much the way it is now right from the beginning, including the fact that both sides think the other side is deluded and dangerous. The issues and the players change, but the divisions remain pretty similar.

The Republicans have demonstrated obstructionism-for-its-own-sake, like <https://www.dharmawheel.net/viewtopic.php?f=47&t=23179&hilit=obstruction&start=760#p363209>. I just think that can only result in a non-functioning government. That may be your point, but I think someone has to be willing to look for that which is somewhat beneficial from the opposition.

Malcolm wrote:

Not to be rude, but "It's the environment, stupid," among many other things.

We have a President Elect who does not believe climate change is real, who has promised to re-certify Keystone, who has pledged to auction off federal land for drilling, and whose followers have begun to terrorize muslims, blacks, latinos, etc. within hours of the election.

Author: Malcolm

Date: Friday, November 11th, 2016 at 1:59 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

Lord Sakyamuni walked away from the system He was born into and never looked back.

Malcolm wrote:

The example above was for Hinayāna practitioners, not Mahāyānis.

Author: Malcolm

Date: Friday, November 11th, 2016 at 1:35 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

Your concerning yourself with a red neck polulace Malcolm. along with all other Buddhists in this thread ... you are supposed to be above the circus of red neck ville.

PuerAzelis said:

This sentiment is vile, and, again, is a microcosm of the entire election. I suppose "all other Buddhists in this thread" are meant to adopt some kind of gnostic elitism? I don't recall that Lord Buddha used the phrase "basket of deplorables" in any sutta, in fact my recollection is that he said some things that were quite in the opposite train of thought.

Malcolm wrote:

Well, he did have some pretty harsh words for some brahmins who he thought were crooks playing on people's fear. And you have to admit, the alt-right is pretty damn deplorable.

Author: Malcolm

Date: Friday, November 11th, 2016 at 1:02 AM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

I think it matters how you fight. I strongly disagree with Moore's third point:

Moore said:

3. Any Democratic member of Congress who didn't wake up this morning ready to fight, resist and obstruct in the way Republicans did against President Obama every day for eight full years must step out of the way and let those of us who know the score lead the way in stopping the meanness and the madness that's about to begin.

Jeff H said:

Trump has rocked the system and the system needed rocking. Now is the time to distinguish between changes to the system that benefit as opposed to those that harm both society and our system of government itself. Obstructionism lacks discernment. Obstruct what is wrong; empower what is right.

Malcolm wrote:

With all due respect, the Dems need to be as obstructionist as they can. It is necessary for the sake of the environment. #nodapl

Author: Malcolm

Date: Friday, November 11th, 2016 at 12:54 AM

Title: Re: POTUS 2016, part 3

Content:

Minobu said:

Your vote and your impetus in an election has no effect on the sentient's liberation.

Malcolm wrote:

I quite disagree.

Author: Malcolm

Date: Friday, November 11th, 2016 at 12:45 AM

Title: Re: Constitutional Amendment

Content:

DGA said:

I like the direct election of senators rather than the election of senators by state legislators, so I say keep 17. I don't think the federal income tax has anything to do with federal elections, so there's no reason to consider nixing 16.

That leaves us with 12, which establishes the electoral college. I'm totally on board with drowning that baby if a reasonable alternative is proposed.

AlexMcLeod said:

17 makes the Senate up for direct purchase.

As a Jeffersonian Liberal, of course I want 16 gone.

12 doesn't establish the Electoral College. It forces the party that won into both President and VP. Before, the runner up got VP. I think that more accurately represents the electorate.

Malcolm wrote:

!6 was voted in because the US Government abandoned the practice of collecting revenue based on import tariffs. Returning to a tariff system is, quite frankly, stupid.

As for the idea that reverting to the old system where the loser became VP, this never worked in practice and was a result of much discord.

I am ok with 17.

Author: Malcolm

Date: Friday, November 11th, 2016 at 12:26 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

The Dems have no one to blame but themselves. It was turnout, in the end, that did them in. As Sanders pointed out, again and again, in low turnout elections like this one, the GOP wins it. In high voter turn out elections, the Dems win it. Were the DNC buffoons and idiots? Yes, and this is all Podesta's emails show. Did the Dems become apathetic overall and willingly permit this to happen? Yes. And we Bernistas saw it coming.

Minobu said:

To be honest..I view the entire political systems of the world as folly . it's all a con from top to bottom form sideways to bothways..

they are all schooled in the art of the dodge and deception.

If you view my posts in this thread sarcasm and a total flippant personage appears.

that being said ..

Bernie would do worse than Hilary did. The american people obviously are not ready for anyone of intellect and would dismiss the guy as some tree hugging flake. which is not my opinion of him.

Your concerning yourself with a red neck polulace Malcolm. along with all other Buddhists in this thread.

your lost in something that will have only ill effects on your path . It's all moot.it's the greatest of all delusions to get sucked into.

you are supposed to be above the circus of red neck ville.

Malcolm wrote:

I disagree. I think Mahāyāna Buddhists have an ethical obligation to be active in civil and social life.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 11:38 PM

Title: Re: POTUS 2016, part 3

Content:

justsit said:

I'm curious to see exactly how Mr. Trump plans to fulfill his campaign promise to provide 25 million jobs.

25 million. Really?

PuerAzaelis said:

He's been talking about 4-5% GDP growth per annum which is fantasy, it hasn't happened since WW2.

Malcolm wrote:

Not to mention, that kind of growth is ecologically irrational; in fact any growth in the world economy is ecologically irrational.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 11:15 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

... there was a depressed turnout in this election compared with 2008 and 2012 ...

PuerAzaelis said:

If that's true, that's extraordinary given Sanders' plea to his own base. I guess after the nomination and the DNC revelations they really did all just go home. Even knowing they had an unusual populist opponent. That's really amazing. Sanders knew.

You know I read this article somewhere a couple of months ago (I can't remember where) that the author had polled a lot of Sanders' supporters and a lot of them had told him that if Sanders didn't get nominated they were voting Trump. The writer was like, I know this is hard to believe, but this is a thing. I disregarded it at the time. I underestimated the extent to which the Dems, too, are now split.

Queequeg said:

I've been saying this all along. Bernie supporters and Trump supporters are largely from the same socio-economic class. As Bill said, 'it's the economy, stupid.' this was primarily about an economy that has been broken for a lot of former middle class people. They are pissed and want it fixed. Identity politics don't mean much when you're worried about paying the mortgage.

Malcolm wrote:

Oh for lords sake, low voter turn out cost the Dems the election, as Bernie warned, allowing racist and sexist white people to dominate the election. It's that simple.

Just go look at the racist, misogynist Id of the <http://www.dailystormer.com>

Author: Malcolm

Date: Thursday, November 10th, 2016 at 11:06 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

... there was a depressed turnout in this election compared with 2008 and 2012 ...

PuerAzelis said:

If that's true,

Malcolm wrote:

It is a fact. Not even a speculation. The hard numbers prove it.

PuerAzelis said:

...that's extraordinary given Sanders' plea to his own base. I guess after the nomination and the DNC revelations they really did all just go home. Even knowing they had an unusual populist opponent. That's really amazing. Sanders knew.

Malcolm wrote:

Sanders own base, those of us who wandered off into Libertarian and Green Lalaland, should have known better. The Libertarian vote may have actually swayed the Florida election. It is hard to say how many people who voted for "Allepo" Johnson might have voted for Sanders, and certainly, many of the 64K Green party voters would have voted for Sanders. One thing is certain. In 2012, only 44,726 people voted Libertarian; and only 8,947 voted Green (16651 votes went to other fringe parties of Fla.), compared with 2016 where there were 206,007 Libertarian votes, 64,019 Green votes and 25,464 votes for fringe candidates, for a total of 9,318,789. By contrast, in 2012, only 8,474,179 total votes were counted.

PuerAzelis said:

You know I read this article somewhere a couple of months ago (I can't remember where) that the author had polled a lot of Sanders' supporters and a lot of them had told him that if Sanders didn't get nominated they were voting Trump. The writer was like, I know this is hard to believe, but this is a thing. I disregarded it at the time. I underestimated the extent to which the Dems, too, are now split.

Malcolm wrote:

Yes, hatred of HRC runs deep in many white men.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:44 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

I know is tempting to pin all the blame on CNN, MSNBC, the Times and so on. But the reality of it is that POC and young people did not turn out because they just didn't care. "An old white guy? An old white women? Meh. Who cares."

Queequeg said:

Yes.

That is a great point. It was disappointing to see that Bernie never got traction with POC. The exception was young POC who were and are still on the Bernie wavelength. In places like NY, older POC stuck with HRC because she was perceived to be their best friend through the decades.

Tulsi Gabbert?

Malcolm wrote:

I was actually talking about Trump, but I can see how you went to Bernie.

Tulsi Gabbard is a congressperson, she does not have the clout yet to make a run. Let her win a governorship in Hawaii, then she would have a more solid chance. However, her religion may not go down well with main stream America.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:31 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

RikudouSennin said:

Hmmm, so there are errors in the translations, bummer.

My copy of the Golden Garland seemed okay but then again I don't know the original language, so finding out about errors in the translation...glad my other order was refunded.

Malcolm wrote:

Translators are works in progress.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:29 PM

Title: Re: Quitting cigarettes

Content:

Coëmgenu said:

I've been addicted to cigarettes for about a year.

If you have managed to quit smoking, how did you do it?

Malcolm wrote:

I decided to stop. Then I did stop (in 1989, after smoking for 13 years).

Coëmgenu said:

Fair enough. Did any practical methods help you though? Did you use nicorette gum?
Was it effective?

Malcolm wrote:

I just stopped. As a support, I drank a lot of water, avoided coffee and alcohol for a few weeks, and other people who smoked.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:27 PM

Title: Re: POTUS 2016, part 3

Content:

maybay said:

Close on 60 million people voted for Trump.

Malcolm wrote:

Less than the number who voted for McCain and Romney (more than 60 million in both cases).

maybay said:

Shambhala

Malcolm wrote:

Shambhala was not Buddha's vision; according to Chogyal Namkhai Norbu, it was a real country which no longer exists at present.

maybay said:

Because everyone involved is basically good.

Malcolm wrote:

If someone does not recognize their own basic goodness, their basic goodness is like a gem concealed under the lintel of a pauper's home.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:16 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Bernie is just the latest Henry Wallace. The Democrats created super delegates so that another FDR could NEVER take over the party again. If you think you can get a real candidate in charge of the Dems you are naive. .

Malcolm wrote:

Um, not they created superdelegates so that another Eugene McCarthy would not be nominated.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 8:19 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

He is spot on.

Malcolm wrote:

It was voter turnout. All this bullshit about a forgotten America who turned out in droves is bullshit. 10 million less voters turned out in this election than in 2008. The same number +/- of GOP voters turned out in all three.

Queequeg said:

That too. They're the same crowd that wanted HRC and only begrudgingly covered Bernie, casting him as the 'bro' candidate because these people run in the same circles as the DNC establishment.

Voter turnout was down because HRC never gave us something to be inspired about; she just waited for Trump to implode. Hate the game, but that's how it's played. You need charisma by the truck load to be president. Charisma comes in many forms. Young people and POC never felt her message outside of the habitual voters.

Malcolm wrote:

I know it's tempting to pin all the blame on CNN, MSNBC, the Times and so on. But the reality of it is that POC and young people did not turn out because they just didn't care. "An old white guy? An old white woman? Meh. Who cares."

Author: Malcolm

Date: Thursday, November 10th, 2016 at 8:03 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

muni said:

Furthermore H H Dalai Lama said when such as these dividing actions cannot stop,

there is the need to find a solution beyond religion.

Malcolm wrote:

Yes, that solution is called "Secular Humanism."

Author: Malcolm

Date: Thursday, November 10th, 2016 at 8:01 PM

Title: Re: POTUS 2016, part 3

Content:

mossy said:

so, who will be the new leader/face of the DNC?

Queequeg said:

Us. The people marching last night. Everyone who feels like we really lost something with such an oaf elected POTUS.

We've got a fight on our hands because all those vampires and sycophants who joined the Democrats out of fancy schools looking for consultant jobs and to otherwise ride the coattails of the inevitable choice are still going to try and make a career out of politics and those ass holes cannot be trusted.

Malcolm wrote:

The Dems have no one to blame but themselves. It was turnout, in the end, that did them in. As Sanders pointed out, again and again, in low turnout elections like this one, the GOP wins it. In high voter turn out elections, the Dems win it. Were the DNC buffoons and idiots? Yes, and this is all Podesta's emails show. Did the Dems become apathetic overall and willingly permit this to happen? Yes. And we Bernistas saw it coming.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 7:55 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

He is spot on.

Malcolm wrote:

It was voter turnout. All this bullshit about a forgotten America who turned out in droves is bullshit. 10 million less voters turned out in this election than in 2008. The same number +- of GOP voters turned out in all three.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 7:53 PM

Title: Re: POTUS 2016, part 3

Content:

PuerAzaelis said:

It's also curious no-one has remarked on Julian Assange after this result. He had a personal vendetta against Clinton, and intended to destroy her - and he did. He may have been the single most influential person in this whole election.

Malcolm wrote:

The story is, according to turn out, a not surge from a forgotten America — there was a depressed turnout in this election compared with 2008 and 2012, which showed a precipitous decline in Democratic voters between 2008 and 2016.

2008: 69.5 million for Obama; 60 million for MacCain

2012: 66 million for Obama; 61 million for Romney

2016 59.8 million votes for Clinton, 59.6 million votes for Trump.

Trump lost, but given how the electoral college works, he won. In a nutshell, Clinton failed to energize voters in the right places. (The gutting of the Voting Rights Act sure did not help her either).

Author: Malcolm

Date: Thursday, November 10th, 2016 at 11:24 AM

Title: Re: Quitting cigarettes

Content:

Coëmgenu said:

I've been addicted to cigarettes for about a year.

If you have managed to quit smoking, how did you do it?

Malcolm wrote:

I decided to stop. Then I did stop (in 1989, after smoking for 13 years).

Author: Malcolm

Date: Thursday, November 10th, 2016 at 10:52 AM

Title: Re: POTUS 2016, part 3

Content:

Johnny Dangerous said:

Bernie in a Trump cabinet? Really? (*&^ an aye, use your brain.

Queequeg said:

Bernie is the head of the opposition.

He's going to get the megaphone from the media. We gotta come through when he calls.

“To the degree that Mr. Trump is serious about pursuing policies that improve the lives of working families in this country, I and other progressives are prepared to work with him,” Sanders said. “To the degree that he pursues racist, sexist, xenophobic and anti-environment policies, we will vigorously oppose him.”

Author: Malcolm

Date: Thursday, November 10th, 2016 at 5:34 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

to all of you doomsayers who are to say the least not happy with the election results...be honest...if the situation were reversed all of you would be saying "sour grapes"... "get over it"....and "accept it, we all have to pull together now under OUR new president".

Malcolm wrote:

Not at all. I would be saying, "Now it is time to sharpen the knives to make sure Clinton keeps her promises to Sanders."

#StillSanders

The thing is, at least Clinton accepts that anthropogenic climate change is a problem we have to face up. Now, we have to deal with thin-skinned narcissist who wants to role back Roe V Wade; change the first Amendment; frack on federal lands; impose trade tariffs, etc.

Essentially, he wants to (without understanding any of the history) dismantle the Federal Government and put us back on the so-called

https://en.wikipedia.org/wiki/American_System_%28economic_plan%29 of the Whigs:

- *Support for a high tariff to protect American industries and generate revenue for the federal government

- *Maintenance of high public land prices to generate federal revenue

- *Preservation of the Bank of the United States to stabilize the currency and rein in risky state and local banks

- *Development of a system of internal improvements (such as roads and canals) which would knit the nation together and be financed by the tariff and land sales revenues.

In simpler terms, he wishes to implement

<https://en.wikipedia.org/wiki/Neomercantilism>.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 4:24 AM

Title: Re: POTUS 2016, part 3

Content:

drodul said:

"Somehow, I think Guru Rinpoche is not going to influence an election." - Malcolm

Thanks for the encouraging words, Malcolm, but the election is over in any case. I was thinking more of the election's horrific consequences. Guru Rinpoche was even said to have stopped wars, but I suppose he is really only a "method" rather than a great being, as I hear from wiser people than I, and thus unable to influence worldly events. Still, if you check back with your basic Vajrayana vows, you might find something about "uprooting the attitude of those who have faith."

Malcolm wrote:

So you are saying that you are now bereft of faith in Buddhadharma in toto?

Author: Malcolm

Date: Thursday, November 10th, 2016 at 3:27 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

BuddhaFollower said:

So what does one see?

Malcolm wrote:

Everything.

BuddhaFollower said:

So you see the five pure lights and conventional objects?

Malcolm wrote:

Since conventional objects are made of the five pure lights...

Author: Malcolm

Date: Thursday, November 10th, 2016 at 1:15 AM

Title: Re: POTUS 2016, part 3

Content:

drodul said:

This dark, nightmarish day is also Guru Rinpoche Day. As my lama once said in discussing the inevitability of the impending Kali Yuga, "Still, if we supplicate Guru Rinpoche, perhaps something can be done."

Malcolm wrote:

Somehow, I think Guru Rinpoche is not going to influence an election.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 1:04 AM

Title: Re: POTUS 2016, part 3

Content:

The Cicada said:

Exactly. But where are our pious academics who, full of great compassion and insight in their opposition of Trump,

Malcolm wrote:

Will be watching and waiting for him to fail again, as he failed to win this election without the voter suppression and district rigging that permitted his technical, but not actual, victory.

The GOP cannot win an election fairly.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 1:02 AM

Title: Re: Chomsky on Lesser Evil Voting

Content:

Malcolm wrote:

As Michael Moore warned some days ago, the pollsters did not know how to properly poll the rust belt.

However, Trump does not have a clear mandate. Clinton still won the popular vote.

Sherab Dorje said:

Mandates don't mean squat. It is the result that counts. It's not like the "popular voters" are going to rise up against Trump and bring down the political-economic system that sustains them (them being the US public).

Malcolm wrote:

Greg, what it means is that more than half of the country did not vote for Trump. His win is technical, based on voter suppression and district rigging.

Author: Malcolm

Date: Thursday, November 10th, 2016 at 12:13 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

BuddhaFollower said:

Y?

Malcolm wrote:

Because it is not correct, because it does not correspond to the meaning, because there is no locative particle before chos nyid— for many reasons.

Khyentse Wangpo explains that because all phenomena (dharmin) are exhausted, also their dharmatā is exhausted.

BuddhaFollower said:
So what does one see?

Malcolm wrote:
Everything.

Author: Malcolm
Date: Thursday, November 10th, 2016 at 12:04 AM
Title: Re: Chomsky on Lesser Evil Voting
Content:

Johnny Dangerous said:
Gah, Trump supporters can't even gloat without resort to conspiracy theories, Clinton just conceded.

You guys have it, all three branches soon, it's not anyone else's problem any more. So now, when the place goes even farther to shit, the liberal/elite/reptile/muslim/whatever conspiracy cannot be blamed.

WeiHan said:
How do you explain that all prior polls predicted a landslide clinton victory with 70-80% and even 100% probability as Malcolm stated while it turn out to the opposite?

Malcolm wrote:
As Michael Moore warned some days ago, the pollsters did not know how to properly poll the rust belt.

However, Trump does not have a clear mandate. Clinton still won the popular vote.

Author: Malcolm
Date: Wednesday, November 9th, 2016 at 11:45 PM
Title: Re: POTUS 2016, part 3
Content:
Nemo said:

The Democratic Party elite take full blame for this. They had a winning candidate in Bernie Sanders. Voting Democrat is not voting for change. It is a vote for inertia and neoliberal corporatism. Now you are in danger of losing many fundamental rights and know that the Democratic Party will betray you to their corporate overlords at every opportunity.

Join grassroots movements to stop the misogyny, racism, xenophobia and fascism that is growing in America. Get involved and know that voting Democrat every few years does absolutely nothing to support those changes. Get to work.

Malcolm wrote:

Agreed. #StillSanders.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 11:44 PM

Title: Re: Constitutional Amendment

Content:

AlexMcLeod said:

Now that the shitstorm is basically done, let's talk preventative measures.

First, I propose an Amendment to repeal Amendments 16, 17 and 12. These amendments made it easier for the system to be manipulated.

Next, an Amendment to prevent all of a state's electoral votes from going to the same candidate because of majority. Basically, outlawing first past the post. This would destroy the two party hold on the Presidency, and allow the people to choose actual best options when voting.

Finally, a term limit Amendment for Congress, and a number of years limit on SCOTUS Justices. This removes people from lifetime membership to federal ruling class, and prevents the nation from moving too far in one direction because of entrenched politicians.

Finally, amendment to eliminate non-elected regulatory bodies. All laws need to run through Congress, who, by this point should actually represent the people in the manner designed.

What do you all think?

Malcolm wrote:

Libertarian fantasy.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 1:48 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

I never trusted any of the polls after Brexit, but even then, I didn't expect Trump would win, and by a pretty big margin.

Malcolm wrote:
The Dems f#%king blew it.

Author: Malcolm
Date: Wednesday, November 9th, 2016 at 4:51 AM
Title: Re: New Longchenpa translations from Eric Fry-Miller
Content:
BuddhaFollower said:
How accurate is this:

This is the vision of being consumed into reality.

Malcolm wrote:
This is not correct.

BuddhaFollower said:
Y?

Malcolm wrote:
Because it is not correct, because it does not correspond to the meaning, because there is no locative particle before chos nyid— for many reasons.

Khyentse Wangpo explains that because all phenomena (dharmin) are exhausted, also their dharmatā is exhausted.

Author: Malcolm
Date: Wednesday, November 9th, 2016 at 4:51 AM
Title: Re: New Longchenpa translations from Eric Fry-Miller
Content:
Malcolm wrote:
Heart Bindu of the Dakinis...
Is an incorrect translation of ḍākkini citta, a.k.a, mkha' 'gro snying thig.

Temicco said:
Why does snying thig here correspond to citta?

Malcolm wrote:
Because the title of the cycle, given within the gter ma text itself is ḍākkini citta.

Author: Malcolm
Date: Wednesday, November 9th, 2016 at 4:35 AM
Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Lewis Decottes said:

Is an incorrect translation of dākkini citta , a.k.a, mkha' 'gro snying thig.

What would be a more accurate translation?

Malcolm wrote:

Literally speaking, snying thig means "the core [thig] of the center [snying]," like the heartwood of a tree. The term "bindu" is not justified in the Sanskrit title, neither is "drop" ([thigs pa])

The standard conventions, "heart essence" or "innermost heart" are perfectly fine since here citta simply means heart. The thig in this case is an intensifier.

M

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 4:29 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

BuddhaFollower said:

How accurate is this:

This is the vision of being consumed into reality.

Malcolm wrote:

This is not correct.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 12:22 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

I voted this morning. I live in a nominally swing state, Virginia, so my vote does count.

This summarizes why this election matters.

This is not a joke. This is one of the moments in history when the republic is at the brink.

<http://nymag.com/daily/intelligencer/2016/11/final-answer-trump-or-the-republic.html>

PuerAzelis said:

I think Virginia is leaning way Clinton now. I'm far more worried about his surge in Florida and NC yesterday. If he can get Florida and NC anything becomes possible. All he'd need then would be Nevada and NH. This could be much closer than anyone thought.

PS: What happens if they both only get 269 college votes?

Malcolm wrote:

She is ahead in florida by 210,000 votes right now. She is also narrowly ahead in NV.

Author: Malcolm

Date: Wednesday, November 9th, 2016 at 12:18 AM

Title: Re: POTUS 2016, part 3

Content:

Mkoll said:

Sadly, getting a new SCOTUS justice in a Clinton presidency is not a given. Hopefully they won't follow through on this further destabilization of our political system.

<http://www.pbs.org/newshour/rundown/clinton-wins-gop-say-no-9-supreme-court/>

kirtu said:

There is no way that the obstructing forces can continue this tactic. It is simply unconstitutional and President Obama should have been more forceful in countering them.

Kirt

DGA said:

He has exhausted all options this side of the Pentagon to get them to do their Constitutionally-defined jobs. Should ask the army to ensure that the Senate does its work?

Malcolm wrote:

He can appoint garland during the congressional recess.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 10:50 PM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

Dharmatā means a number of thing, depending on context. In logic it refers to the predicate of an argument, for example, the dharmin, water, has the dharmatā, wetness.

When used in as it is being used here, it refers to one's own nature.

With respect to your question above, the emptiness of a subject is dharmatā; the emptiness of all things collectively is the dharmadhātu.

Tsongkhapafan said:

Thanks, just to clarify, when you say 'subject' do you mean mind? So are you therefore saying that dharmata is specifically the emptiness of the mind?

Malcolm wrote:

If we are talking dharmatā śūnyatā, it refers in general to the emptiness of a person. When used with respect to the mind it is called cittadharmatā.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 8:48 PM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

And your reasons for stating this are?

You obviously deny the existence of the Illusory Body of Highest Yoga Tantra which possesses limbs and appears in the aspect of the Deity. Looks like Father Tantra is a waste of time then according to you!

Malcolm wrote:

The Diamond Sūtra states, famously:

Anyone who sees me as form,
anyone who knows me as sound,
engage in mistaken effort.

Those people who do not see me,
see the dharmatā of the buddhas.

Since the dharmakāya of the guides
is not a knowable entity,
it cannot be known.

The creation stage is not necessary as many Indian scholars such as Śrī Simha and so on have argued. In the Śrīsarvaguhya vidhigarbhaṅkāra-nāma, Mañjuśrīkīrti records their position:

The teaching of the creation stage and its means of conduct are taught as methods for refuting annihilationists, for proponents of the dependently originated result, and for some worldly people who are terrified of the profound meaning. Utterly pure, perfect buddhahood itself is an inconceivable pristine consciousness. Since that cannot arise from a dissimilar cause, here, emptiness—which is not perceptible as a sign, inconceivable, and the eliminator proliferation—is the supreme result that possessed when the yogi relies on the absence of thoughts.

Of course he complains that these Dzogchen practitioners have an invalid point of view, but this is because he does not understand the meaning of "absence of thoughts," in this case, the absence of thoughts referred refers to the nonconceptual direct perception of dharmatā. The latter does not require the creation stage since dharmatā is innate.

Tsongkhapa said:

Thanks for your response. Of course the principal basis of imputation for a Buddha is the truth body, but Buddhas manifest as subtle and gross form to help sentient beings. The path body that is the principal cause of these is the illusory body developed through completion stage meditation.

Malcolm wrote:

Your objection is already noted in here: "The teaching of the creation stage and its means of conduct are taught as methods for refuting annihilationists, for proponents of the dependently originated result, and for some worldly people who are terrified of the profound meaning."

Tsongkhapa said:

I completely disagree that generation stage is not necessary and this is in contradiction with the views of the great Indian adepts such as Saraha and Nagarjuna. They are clear that generation stage is the cause of completion stage and completion stage is where we manifest and purify our very subtle mind and turn it into the pristine consciousness of a Buddha.

Malcolm wrote:

As above.

Tsongkhapa said:

Furthermore, an absence of thoughts does not lead to such a result because stones lack thought but they don't become Buddhas! A mere absence of conceptual thought is not a realization.

Malcolm wrote:

Are there thoughts in pristine consciousness? If not, then what makes one think that one can realize it based on the conceptuality of the creation stage? If there are thoughts in pristine consciousness, how is this different than ordinary dualistic consciousness?

[/quote]

I've heard the term dharmata before, can you explain what it is? I've read that it is the true nature of things, but the true nature of things is emptiness and in Tantra, the union of appearance and emptiness.[/quote]

Dharmatā means a number of things, depending on context. In logic it refers to the predicate of an argument, for example, the dharmin, water, has the dharmatā, wetness.

When used in as it is being used here, it refers to one's own nature.

With respect to your question above, the emptiness of a subject is dharmatā; the emptiness of all things collectively is the dharmadhātu.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 8:40 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

It's these people you need to convince, and you can't do that if you just tar them with the label of "racist", "redneck" etc.

Malcolm wrote:

But in fact a lot of these people are racists, and didn't know it until Obama was elected.

rory said:

Ah the intellect spraying everyone who isn't on the Clinton train with the terms: "racist", "misogynist".

Malcolm wrote:

On

http://www.slate.com/articles/news_and_politics/politics/2016/11/the_majority_of_trump_supporters_surveyed_described_black_people_as_less.html today:

These results are not limited to groups of whites that are often stereotyped as racially prejudiced. For instance, 33 percent of white Democrats and 34 percent of high-income whites rated black people as less evolved than white people, compared with 39 percent of white Republicans and 41 percent of low-income whites. Dehumanizing views are pervasive across white social groups.

That said, there is one group of whites that stands out in the degree to which it holds dehumanizing views of black people: Trump supporters. To measure evaluations of Trump, we asked our subjects to describe how warm they feel toward Trump on a 0-100 scale. Here we compare Trump's strongest opponents (defined here as those who rate Trump at a 25 or below) to Trump's strongest supporters (those who rate Trump higher than 75). Twenty-eight percent of white Trump opponents rate blacks as less evolved than they rate whites. In contrast, a majority of Trump supporters—52 percent—rate blacks as less evolved than whites.

rory said:

Marc Lamont Hill...The distinguished professor of African American studies at Morehouse college and New York Times best-selling author explained that making the short-term "political sacrifice" of four years of Donald Trump in the White House is a small price to pay to for the long-term goal of setting "the groundwork to imagine a new world, a new politics, and a new order

Malcolm wrote:

He is an intelligent idiot, like Jill Stein. There will be no chance of setting "the groundwork to imagine a new world, a new politics, and a new order" if we permit fascists to take power.

rory said:

It's being a true feminist to loathe HRC who aided and abetted her husband's vile sexual predatory behavior. Frankly I fear her warmongering and \$ from Saudi and the corporate interests that want constant war far more than I fear Trump. And so I voted for Gary Johnson.

Malcolm wrote:

You have no evidence that Clinton "aided and abetted" Bill's philandering. You have no evidence that Clinton is anything other than a Liberal Interventionist (Wilsonian), who is merely following the general foreign policy we have had in this country for nearly a century. That policy is, I agree, flawed, but nothing she did either in the Senate nor State is inconsistent with the general tenor of US foreign policy. Pragmatically speaking, dismantling the Pax Americana means permitting power vacuums to be occupied by China and Russia , and ensuring decades of unrest around the world. As far as the money from the Saudis go, the US Government has been accepting money from the Saudis for decades: for example, the Saudis transferred 100 Billion dollars to the US in the '70's and '80's for administration, construction, weapons. The pittance that the Clinton Foundation received is hardly grounds for alarm considering how much money the Saudis have invested in the US for the past 40 years.

The myth of perpetual war is saddening, because it is false. The war on drugs, now that has been a real perpetual war, and has gained no ground. It was lost before it began. The war on terror is similar, but these are not real wars. Right now we are in one of the most peaceful eras in world history. But people are made hysterical by the media, and when they are hysterical they tend to vote for fascists like Trump, fantasists like Stein, and irresponsible, ignorant stoners like Gary "Aleppo" Johnson (whose libertarian platform is an environmental nightmare). At least Clinton and Sanders are sane, unlike the other three candidates in the race.

If you are a real Sanders supporter, you are heading out to the polls to vote the way Bernie votes.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 10:19 AM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

It's these people you need to convince, and you can't do that if you just tar them with the label of "racist", "redneck" etc.

Malcolm wrote:

But in fact a lot of these people are racists, and didn't know it until Obama was elected.

Author: Malcolm
Date: Tuesday, November 8th, 2016 at 9:35 AM
Title: Re: Ultimate Truth
Content:

BuddhaFollower said:
This is the position of some, but not others.

Malcolm wrote:
It is the position of man ngag sde.

BuddhaFollower said:
Where in the 17 tantras?

Malcolm wrote:
Many places.

Author: Malcolm
Date: Tuesday, November 8th, 2016 at 9:34 AM
Title: Re: Ultimate Truth
Content:

BuddhaFollower said:
This is the position of some, but not others.

Malcolm wrote:
It is the position of man ngag sde.

conebeckham said:
Malcolm, just as an aside, have you read Ringu Tulku's comments regarding the Togal visions and correspondences between Sarma tantra, found in the "Ri-Me Philosophy" book? His comments stem from Shechen Gyaltsap Rinpoche. Has anyone refuted this position?

Malcolm wrote:
I asked him about this personally, he walked it back.

Author: Malcolm
Date: Tuesday, November 8th, 2016 at 6:37 AM
Title: Re: Ultimate Truth
Content:
Malcolm wrote:
If you want to see buddhas, you must receive a shritro empowerment, etc.

BuddhaFollower said:
This is the position of some, but not others.

Malcolm wrote:
It is the position of man ngag sde.

Author: Malcolm
Date: Tuesday, November 8th, 2016 at 6:36 AM
Title: Re: Ultimate Truth
Content:
Malcolm wrote:
If you want to see buddhas, you must receive a shitro empowerment, etc.

BuddhaFollower said:
This is the position of some, but not others.

And it seems to be wrong, when you read how the visions unfolded for a certain western couple.

Malcolm wrote:
Hahaha, dude, they were students of Chagdud Tulku — they received many empowerments and did tons of sadhana practice, I know people who know them.

Author: Malcolm
Date: Tuesday, November 8th, 2016 at 3:59 AM
Title: Re: Ultimate Truth
Content:

BuddhaFollower said:
You see Buddhas with topknots etc. in the visions of thogal.

Malcolm wrote:
Those buddha are inert appearances. They are like images projected onto a movie screen.

BuddhaFollower said:
I understand that actually.

But you made it sound like these images are artifacts of Indian culture, when they are actually primordial to the elemental vayus flowing through the heart.

Malcolm wrote:

No, they are artifacts. If you want to see buddhas, you must receive a shitro empowerment, etc. The idea that these shapes etc, exist in the body with faces and hands is a deviation of Mahāyoga.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 3:08 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

You better hope the people in power stay in power. The alternative is overt fascism.

Queequeg said:

And that is the line that will go down in history as the theme of this election.

Nothing to vote for. The only choice is to vote against the apocalypse.

That's a heads I win, tails you lose proposition if I ever saw one. And the reason I'm probably not wasting my time at the polls tomorrow. I got shit to do, man.

Malcolm wrote:

Yes, because the GOP have proven themselves, time and again, to be absolutely incompetent with respect to governing the country.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 3:06 AM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

Nor this:

Buddhas possess none of these forms.

M

BuddhaFollower said:

You see Buddhas with topknots etc. in the visions of thogal.

Malcolm wrote:

Those buddha are inert appearances. They are like images projected onto a movie screen.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 3:00 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

This liberal status quo is necessary so we have the social and economic stability needed to further transform our healthcare system, our educational system, and to address the climate crisis effectively.

Queequeg said:

Robert Reich:

I've known Hillary Clinton since she was 19 years old, and have nothing but respect for her. In my view, she's the most qualified candidate for president of the political system we now have.

But Bernie Sanders is the most qualified candidate to create the political system we should have, because he's leading a political movement for change.

The upcoming election isn't about detailed policy proposals. It's about power – whether those who have it will keep it, or whether average Americans will get some as well. If its Clinton, its the people in power keeping the power.

Malcolm wrote:

You better hope the people in power stay in power. The alternative is overt fascism.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 2:15 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

We see her voting record: a good New York Senator, adequately representing the social views of the of Upper East and West Sides, Park Slope, Westchester - "liberal" but not one to lead the way (she was OK with civil unions but not marriage, until marriage was declared the law by the judiciary - and that basic timidity on social issues is definitive). Supportive of the financial industry - she talks about regulation, but she will never do anything that might upset Jamie Dimon and Lloyd Blankfein, let alone try to put any of them in jail. If you're looking for the corruption, that's where it is - circulating at the top of the NYC food chain. She has enough empathy for working people to get the endorsement of the SEIU and Teacher's Union, but don't expect her to stick her neck out when it comes time to strike. She appeals to soccer moms. Don't expect her to excel at retail level politics, showing up to cut ribbons at newly opened youth centers the way Schumer does.

We see her decision making is uninspired and sometimes poor because she seems she stays safely within the parameters of "Conventional Wisdom". She has conservative instincts. She will not take a position unless its clear that the support is already there. She is not a leader in the sense that she leads. She is a leader in the sense that she can get things done in bureaucratic/administrative environments.

Malcolm wrote:

She is a strong believer in the Pax Americana, and every decision she has made points to this. Yes, she is not going to shake up the status quo, and as I explained to dreambow, we do not want the status quo shaken, since it will result in social, economic, and environmental calamity. we actually wish the Liberal status quo to continue. When the GOP and the far left complain about the status quo, they are complaining about the Liberal status quo. Anyone who is not a) a social conservative b) a bat shit crazy anarchist from the right or the left wants this liberal status quo. This liberal status quo is necessary so we have the social and economic stability needed to further transform our healthcare system, our educational system, and to address the climate crisis effectively.

Queequeg said:

Her decision making, though, is what leaves the most to be desired. And the people she is going to have in her inner circle are not going to help her overcome her limitations. Unless she surprises, its going to be the same crowd as Clinton I.

Malcolm wrote:

As above, she is a strong believer in the Pax Americana.

Queequeg said:

I suspect, she has promised significant concessions to Bernie, and he is going to get some major power in the Senate - head of finance committee? Maybe some of his people at the heads of some the agencies, maybe even a cabinet position or two?

Bernie's agitation is going to be critical. However, don't be surprised that after she fulfills whatever promises she made to him, that she will box him out. Bernie's power will depend on him being able to call on us when needed to turn the electoral pressure on.

Indeed, long life for Bernie.

Malcolm wrote:

Yup, but I still insist that she has gotten far more unfair criticism than fair criticism and it has clouded people's abilities to make a fair assessment of her as a person.

Author: Malcolm

Date: Tuesday, November 8th, 2016 at 1:56 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:
And your reasons for stating this are?

You obviously deny the existence of the Illusory Body of Highest Yoga Tantra which possesses limbs and appears in the aspect of the Deity. Looks like Father Tantra is a waste of time then according to you!

Malcolm wrote:
The Diamond Sūtra states, famously:
Anyone who sees me as form,
anyone who knows me as sound,
engage in mistaken effort.
Those people who do not see me,
see the dharmatā of the buddhas.
Since the dharmakāya of the guides
is not a knowable entity,
it cannot be known.

The creation stage is not necessary as many Indian scholars such as Śrī Simha and so on have argued. In the Śrīsarvaguhyaavidhigarbhaḥkāra-nāma, Mañjuśrīkīrti records their position:

The teaching of the creation stage and its means of conduct are taught as methods for refuting annihilationists, for proponents of the dependently originated result, and for some worldly people who are terrified of the profound meaning. Utterly pure, perfect buddhahood itself is an inconceivable pristine consciousness. Since that cannot arise from a dissimilar cause, here, emptiness—which is not perceptible as a sign, inconceivable, and the eliminator proliferation—is the supreme result that possessed when the yogi relies on the absence of thoughts.

Of course he complains that these Dzogchen practitioners have an invalid point of view, but this is because he does not understand the meaning of "absence of thoughts," in this case, the absence of thoughts referred refers to the nonconceptual direct perception of dharmatā. The latter does not require the creation stage since dharmatā is innate.

Author: Malcolm
Date: Tuesday, November 8th, 2016 at 12:00 AM
Title: Re: POTUS 2016, part 3
Content:
Malcolm wrote:

No, but the reason so many people dislike her is largely because of the misogynistic criticisms of her, originating from a GOP hardon, that she has endured for decades. My point is that people are buying into this uncritically. Bernie never did. Bernie always made it very clear that he thought most of the flack directed her way was completely unwarranted, and clouded the real differences between them over trade, foreign policy and so on.

Queequeg said:

The Clintons have been around a long time. Long enough for observers to know who they are.

.

Malcolm wrote:

Actually, it is the opposite. People really don't know who HRC is due to the fact that she has developed a very intense shell as a result of being subjected to years of attacks.

She has been repeatedly tried by the GOP in public, convicted and executed without anyone being able to show that she is actually corrupt or criminal.

Citizen's United pretty much closed the lid on the idea that taking money necessitated a quid pro quo arrangement, and as a consequence of Citizen's United, it is now very difficult to show quid pro quo arrangements without specific documents proving, for example, that HRC granted favors to people as a direct result of cash donations to the Clinton Foundation, etc.

In any case, she will at minimum be a competent executive, and if the Dems win the senate, which is a toss up right now, at least we will have liberal supreme court justices on the bench.

And we still have Bernie to keep her honest. And if the Dems win the senate, he is in line to become a very powerful senator indeed.

Author: Malcolm

Date: Monday, November 7th, 2016 at 11:37 PM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

Emptiness is permanent but not necessarily eternal because it depends on conventional truth.

Malcolm wrote:

Therefore, buddhahood too is merely a convention and does not exist apart from a designation. That's ok with me.

Author: Malcolm

Date: Monday, November 7th, 2016 at 11:34 PM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

AlexMcLeod said:

B. If you want to keep the innovation and incredibly high standard of care that exists here, it's a bad thing. All those countries with "better healthcare" than the U.S. send their rich leaders here when they require medical attention.

The way we did things before was kinda bad, but at least you would receive care a vast majority of the time if you needed it.

Malcolm wrote:

Ok, this is truly nonsensical. We do not have a higher standard of care here. Our standard of care is appalling when compared to other first world nations, we come in below Costa Rica, we are 37th on the list.

AlexMcLeod said:

Besides that, our government is notoriously bad at providing healthcare. Look at the VA.

Malcolm wrote:

No, our Government is isn't notoriously bad at providing healthcare, in fact it is quite good at it. Medicare and Medicaid are very successful programs which are hampered only Congress' unwillingness to extend the system to everyone.

The VA is run by the the Department of Veteran's affairs, and the problems it faces is due to chronic <https://www.bloomberg.com/view/articles/2014-05-23/the-graphic-reality-of-the-va-s-funding-woes> courtesy of who? You guessed, Congress.

I get that you lean conservative, but your opinions are not backed up by the investigation. As the American philosopher, <http://www.peirce.org/writings/p119.html> observes, The opinion which is fated to be ultimately agreed to by all who investigate, is what we mean by the truth, and the object represented in this opinion is the real.

Author: Malcolm

Date: Monday, November 7th, 2016 at 10:16 PM

Title: Re: POTUS 2016, part 3

Content:

AlexMcLeod said:

The problem with Wikileaks is that at least one document has been proven to have been tampered with. The sender was changed to look more damaging. The sender of the original email came out and provided it to the media.

Mkoll said:

Indeed, there are a lot of uncertainties with Wikileaks and organizations like it. It wouldn't be hard for them to edit documents themselves to push an agenda. Or even for an actor to allow themselves to be hacked only to provide doctored material. And as another poster implied, Assange might be getting blackmailed and forced to further someone else's agenda. Heck, Wikileaks may have been set up by a state actor.

And who is to stop those things from happening future Wikileaks-like organizations?

Malcolm wrote:

Right, who blows whistles on the whistleblowers? Any way Assange is a fool. A broken down hacker who lost any skillz he might have had decades ago, a narcissist who spends most of his time on the net obsessively looking for comments about himself. Even Snowden castigated him for being irresponsible.

Author: Malcolm

Date: Monday, November 7th, 2016 at 10:10 PM

Title: Re: Living near an old war zone. Bad spirits?

Content:

Ayu said:

And those obstacle-creating spiritits, that are brushed off before an empowerment - what kind of bad spirits are those?

Malcolm wrote:

Concepts.

Ayu said:

Thanks.

My question wasn't precise enough: In an empowerment there are so-called "inner" and "outer obstacles" being brushed off. Probably concepts are inner hindrances, right? I meant: what kind of fellows are those outer obstacles?

Malcolm wrote:

Outer obstacles are appearance generated by one's karma, which is in turn created by afflictive concepts. Inner obstacles are concepts themselves.

Author: Malcolm

Date: Monday, November 7th, 2016 at 9:56 PM

Title: Re: Living near an old war zone. Bad spirits?

Content:

Ayu said:

And those obstacle-creating spiritits, that are brushed off before an empowerment - what kind of bad spirits are those?

Malcolm wrote:

Concepts.

Author: Malcolm

Date: Monday, November 7th, 2016 at 9:33 PM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

Buddhahood is clearly created as before following a spiritual path there was no Buddhahood. In Tantra, sometimes generation stage is called 'creation stage'. It's the realisation of a creative yoga. Generation stage creates a blueprint for enlightenment in the form of the Deity body, mandala and so forth. Before this practice, there is no Deity, mandala, etc. The Illusory body is created by completion stage yogas so you cannot say that Buddhahood is not created.

Malcolm wrote:

If Buddhahood is created, it is conditioned, and if it is conditioned, it is impermanent. "All conditioned phenomena are impermanent."

Author: Malcolm

Date: Monday, November 7th, 2016 at 9:30 PM

Title: Re: POTUS 2016, part 3

Content:

treehuggingoctopus said:

If it were happening in the UK, the polls would mean Trump will be the new POTUS, albeit by a narrow margin. I am genuinely curious how different the American society is in this respect.

Malcolm wrote:

It is not 50/50. It is 65/35 according to https://projects.fivethirtyeight.com/2016-election-forecast/?ex_cid=2016-forecast. There is, at this point, only a very narrow pathway for Trump. He must win all the tossup states, like <http://www.latimes.com/nation/politics/trailguide/la-na-trailguide-updates-democrats-take-slender-early-voting-1478354705-htmlstory.html>, and turn at least one blue state red. It is unlikely this will happen. All HRC has to do is to win http://www.nytimes.com/interactive/2016/upshot/clinton-trump-paths-to-win-election.html?_r=0very%20narrow%20pathway anywhere and he is toast. Buh bye.

The <http://predictwise.com/politics/2016-president-winner> give him a 1:9 chance of winning, i.e. HRC has 9:1 chance of winning.

<http://election.princeton.edu/2016/11/06/is-99-a-reasonable-probability/#more-18522> gives HRC a 99% chance,

Author: Malcolm

Date: Monday, November 7th, 2016 at 9:26 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

I think at most he's a useful pawn.

Malcolm wrote:

A useful idiot, as Lenin put it, like Trump.

Author: Malcolm

Date: Monday, November 7th, 2016 at 9:25 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

I might be taking anti nausea medicine Tuesday. Not decided yet. I'm in a place where my vote makes no difference.

Malcolm wrote:

Sad to see you have been taken in by the blatant misogyny that has permeated this campaign from the outset.

Queequeg said:

Lol. Ok. Not actually liking HRC makes me a misogynist. Couldn't be any other reason!

Malcolm wrote:

No, but the reason so many people dislike her is largely because of the misogynistic criticisms of her, originating from a GOP hardon, that she has endured for decades. My point is that people are buying into this uncritically. Bernie never did. Bernie always made it very clear that he thought most of the flack directed her way was completely unwarranted, and clouded the real differences between them over trade, foreign policy and so on.

Author: Malcolm

Date: Monday, November 7th, 2016 at 6:09 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

Our aggregates are in reality the male and female Buddhas.

Malcolm wrote:

Oh, you mean they look like this?

vairocanayabyum.jpg

Come on cone, this is merely a symbol used in order to make sure that we do not reify

the yidam as a self. But our aggregates, etc., do not have faces and arms, nor do they wear medieval Indian costumes. At least mine don't. YMMV.

Tsongkhapa said:

So you deny that Buddhas appear as Enjoyment Bodies or Supreme Emanations Bodies in these aspects to disciples? How else are they to communicate with them? Disciples cannot communicate with the Dharmakaya.

Practitioners of the past have seen Manjushri and so forth in the forms that are represented in drawings and paintings and received teachings directly from them. I don't understand your problem with this unless you disbelieve these stories.

Malcolm wrote:

My friend, Buddhas do not possess these forms. More to the point, your aggregates, etc, do not have faces, arms, and ornaments. They not look like this:

Nor this:

Nor this:

Nor this:

Buddhas possess none of these forms.

M

Author: Malcolm

Date: Monday, November 7th, 2016 at 5:56 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

On a side note, I'm not interested in people's academic qualifications - there are many scholars who have an incorrect understanding of Dharma just as there are many Yogis who have not studied extensively but who have pure experiences of Sutra and Tantra because of their faith and pure view. I'm interested in the meanings that people convey. If they convey meanings that do not agree with my own understanding and experience of

Dharma, I will question that. If they cannot provide logical support for their position, again I will challenge that. Anyone can quote scripture just as a parrot can repeat human speech, what is important is the meaning of the scripture, not just the words. Also, actions speak louder than words. It doesn't give me much faith when someone who appears to have extensive learning denigrates others when they simply disagree with their views.

Malcolm wrote:

Great justification for continuing in a state of ignorance about the real meaning of Secret Mantra Vajrayāna.

BTW, TKF, you are not as lily-white as you try to come off. Just review some of your own replies to me, for example.

Author: Malcolm

Date: Monday, November 7th, 2016 at 5:38 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

Primordial purity is beyond the distinctions "pure" vs. "Impure" of convention.

Suffering is due to ignorance, not due to a change in purity or impurity with regard to reality. Ignorance of our nature, which is due to habits and other obscurations.

Tsongkhapafan said:

Erm, ignorance is impurity, thus our aggregates are not pure. Of course the purity or impurity of reality doesn't change.

conebeckham said:

Our aggregates are in reality the male and female Buddhas.

Malcolm wrote:

Oh, you mean they look like this?

vairocanayabyum.jpg (44.4 KiB) Viewed 4220 times

Come on cone, this is merely a symbol used in order to make sure that we do not reify the yidam as a self. But our aggregates, etc., do not have faces and arms, nor do they wear medieval Indian costumes. At least mine don't. YMMV.

Author: Malcolm

Date: Monday, November 7th, 2016 at 5:33 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

Hillary is a hawk; just look at the mess in Iraq, Libya and the Yemen.

Malcolm wrote:

Iraq, that is squarely on the GOP. They started the Iraq war, and even though Clinton voted for funding (unlike Sanders) W wanted, one cannot blame her for it. In terms of what happened in 2011, the Iraqi gvt. refused to pass a law granting legal protections to US Forces on the ground. You can't blame CLinton because the Iraqi's refused to provide legal protection to US troops fielded to protect their government.

Syria: Clinton advocated not permitted a vacuum in Syria. Mistakes in Syria rest mainly on Obama's shoulders.

Libya: started by NATO, with Clinton's support in response to the 2011 Libyan Civil War. Definitely a geopolitical error on the part of NATO.

Yemen: Every administration has been arming the Saudi's with the latest in high tech weapons. This is a problem wth US foreign policy in general, not Clinton specifically.

You forgot to mention Honduras— now here was twisted reasoning used by State: if they cut off Honduras because of the coup, they would have immediately had to end all humanitarian aid to the region by US law, so they sought to finesse the deal. Bad reasoning by my estimate, but there you have it.

The thing is, she gets no credit for the Iran deal, which is a good thing. A very good thing, despite the GOP hysteria is caused.

A impartial review of her tenure at State

https://www.washingtonpost.com/opinions/was-hillary-clinton-a-good-secretary-of-state/2014/05/30/16daf9c0-e5d4-11e3-a86b-362fd5443d19_story.html:

The verdict? Clinton brought a clear vision of U.S. interests and power to the job, and future presidents and secretaries of state will find many of her ideas essential. Yet she struggled to bring together the different elements of her vision into a coherent set of policies. The tension between America's role as a revolutionary power and its role as a status quo power predates Clinton; the struggle to reconcile those two opposed but equally indispensable aspects of American foreign policy has survived her tenure at the State Department.

dreambow said:

She has Wall Street backing her, the bankers and the corporations don't want any change in the status quo.

Malcolm wrote:

And neither do you. Do you really wish to go through the the global economic, political, and social disruption a sudden radical change in the "status quo" would entail? We enjoy certain advantages from the "Pax Americana." Surely you don't wish to throw these away? Nothing good comes from outright revolution. Right now in the world, the only place where there is outright war is in the Middle East and parts of Africa. The

Western Hemisphere is free of war, apart from social conflict in Venezuela and Central America. Asia is free of war. Europe is free of war. Changing the status quo, as you call it, will result in war over much of the planet. We need to have stable economies and governments so we can tackle the problems posed by climate change properly. If we do not tackle those problems, then we really will be facing a change of the status quo and not one for which anyone will be able to see a favorable outcome.

dreambow said:

Its obvious the main stream media is backing her to the hilt....just trot out a few more singers and celebrities...

Malcolm wrote:

Oh sure, as opposed to the egregious lies the far right and left "media" have united over in their impotence (thank goodness) to be of any real effect in changing things .

dreambow said:

anyway Assange has pointed this out already, I say the situation is going to get really murky!

Malcolm wrote:

Assange is a self-serving twit. He is distracted by the wrong problems. He is still views the world through the lens of 1980's style radicalism. He is an anachronism, like Trump.

Author: Malcolm

Date: Monday, November 7th, 2016 at 4:19 AM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

It's because of patriarchy that she's an evil dirtbag? What are you trying to say?

Malcolm wrote:

What I am saying is that she is not an evil dirtbag, and it there is blatant mysogyny in the GOP and its alt-right Id, represented by its nominee, who is in fact an evil bag of shit.

Rakz said:

So her war record and blatant corruption is just false propaganda in your mind?

Malcolm wrote:

I see no evidence of blatant corruption on her part. In other words, I don't see any proof that she accepted bribes from anyone for any reason.

As far as her diplomatic record is concerned, I think she made some errors, but the not the kind of errors that wold rule her out from being an effective President.

Trump, on the other hand, in addition to being a sexist, racist, piece of shit, is a terribly dishonest and unsuccessful businessman (four casinos of his went bankrupt? Come

on.), who lies merely for the sake of lying because his fan base eats it up.

In other words, the Clinton base are actually quite a bit more discerning about their candidate (virtually no-one is excited about HRC becoming president) than the Trump base, who seem to regard Trump as a political messiah who will magically restore the 1950's White America they erroneously remember via Happy Days and Leave it to Beaver.

In other words, rational people who actually read newspapers and who bother to understand the world as it really is, rather than favoring Fox News and Breitbart, think he is unfit. As even the Wall Street Journal points out:

The case for Donald Trump is political disruption. A broken Washington needs to be shaken up and refocused on the public good, and who better to do it than an outsider beholden to neither political party? If only that reform possibility didn't arrive as a flawed personality who has few convictions and knows little about the world.

<http://www.wsj.com/articles/the-gamble-of-trump-1478299393>

Trump is dangerous primarily because he is an ignorant fool, something he has proven time and again while campaigning. He is also dangerous because he is a deeply racist man, who indicates his racism with almost every speech he gives, especially when he goes off the message that has been carefully scripted for him by Conway et al (which is also filled with the most egregious lies). His racism has awoken a kind of xenophobia in the US, a xenophobia that was scripted by the alt-right and something he buys into uncritically. It is no mistake that he and his sons regularly retweet tweets from @WhiteGenocideTM, Jason Bergkamp, etc. Melania Trump, for example, claimed that Julie Ioffe provoked anti-semitic attacks against herself because Ioffe wrote an piece for <http://www.gq.com/story/melania-trump-gq-interview> that was not merely a puff-piece profile. Racism is a systematic problem in the Trump clan, despite Ivanka's having married into the tribe.

Quite frankly, when stacked up against Clinton, the only reason he has gotten as far as he has is because of the unreasonable hatred for Clinton which has been fueled by right wing mysogyny since the 1970's.

Author: Malcolm

Date: Monday, November 7th, 2016 at 3:30 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

I might be taking anti nausea medicine Tuesday. Not decided yet. I'm in a place where my vote makes no difference.

Malcolm wrote:

Sad to see you have been taken in by the blatant mysogyny that has permeated this

campaign from the outset.

Rakz said:

It's because of patriarchy that she's an evil dirtbag? What are you trying to say?

Malcolm wrote:

What I am saying is that she is not an evil dirtbag, and it there is blatant misogyny in the GOP and its alt-right Id, represented by its nominee, who is in fact an evil bag of shit.

Author: Malcolm

Date: Monday, November 7th, 2016 at 3:20 AM

Title: Re: Lam Rim Discussion: Part 1

Content:

Tsongkhapafan said:

I don't suppose you know that lamrim is both Sutra and Tantra because the presentation of lamrim contains all the Buddha's teachings?

Malcolm wrote:

You don't suppose you know that in the Gelug system, Sngags rim (stages of mantra) follows Lam rim (stages of the path), in the order of presentation? This thread concerns Lam Rim. While it true that in Lam Rim literature, there is always at the end a brief pitch for the necessity of practicing Vajrayāna for attaining the aims of Mahāyāna, the stages of mantra are not presented in any detail whatsoever in the 18 famous Lam Rim treatises, not even in the Lam Rim treatise of your beloved Pabhongkha.

Author: Malcolm

Date: Monday, November 7th, 2016 at 3:17 AM

Title: Re: POTUS 2016, part 3

Content:

amanitamusc said:

I hope Bernie's influence plays strong if she does get in.

I would feel much better with all of Bernie in there.

Malcolm wrote:

Bernie is not going anywhere. We should all be doing longevity practice for the Bern.

As for your latter sentiment, I agree of course. But since he is the one in whom I place my trust, and since he has strongly recommended we Berners line up behind HRC, any true Sanders supporter should follow his advice. Anyone who claims he sold out has never understood Sanders from the outset.

Queequeg said:

I might be taking anti nausea medicine Tuesday. Not decided yet. I'm in a place where my vote makes no difference.

Malcolm wrote:

Sad to see you have been taken in by the blatant misogyny that has permeated this campaign from the outset.

Author: Malcolm

Date: Monday, November 7th, 2016 at 2:42 AM

Title: Re: Lam Rim Discussion: Part 1

Content:

Jeff H said:

From the point of view of the vajrayana, our worst problem is self-denigration, the denigration of our aggregates, elements, and senses as impure. From the point of view of the sutras, in particular of the Vinaya and so forth — the common vehicle — these aggregates, elements, and sense are stated to be impure, troublesome, filthy, and so on. One attempts to cultivate disgust for them as a basis for the achievement of freedom. But in the vajrayana one does not cultivate disgust for the aggregates, elements, and senses.

[From a teaching on Essence of Wisdom: Stages of The Path, Part 3 by Lama Tashi Topgyal. Translated by Lama Yeshe Gyamtso. Full teaching available from the KPL bookstore as an MP3 download.]

Tsongkhapafan said:

I think this is incorrect. The reason for practising generation stage and completion stage of Tantra is the recognition that the ordinary appearances of our aggregates is impure. We want to practise generating new, pure appearances of the body, mind, enjoyments, environment and deeds of an enlightened being. Through this correct imagination, we will attain the supreme state of enlightenment.

Malcolm wrote:

Hahahah TKF imagines that his form aggregate looks like this in actuality:
[vairocanayabyum.jpg \(44.4 KiB\)](#) Viewed 24268 times

Anyway, TKF, the subject of the thread is LAM RIM not SNGAGS RIM.

Author: Malcolm

Date: Monday, November 7th, 2016 at 2:02 AM

Title: Re: Ngakpa tradition & magic

Content:

BuddhaFollower said:

How different is the Buddhist weather procedure from the Sakta procedure:

http://www.alexissanderson.com/uploads/6/2/7/6/6276908/garud%CC%A3ika_materials_in_jy.pdf

Malcolm wrote:

Very different and generally far more simple in execution.

Author: Malcolm

Date: Monday, November 7th, 2016 at 1:48 AM

Title: Re: Power of mantras

Content:

Malcolm wrote:

I examined several commentarial sources and these two asuras are never mentioned.

Sumbha means intensely brilliant, etc, and seems to have nothing at all with this legend,

Fortyeightvows said:

Thanks for doing that Malcolm. I guess I was wrong on this one. (About this particular mantra) Sure seems like quite a coincidence though.

For what it's worth the english book 'sublime path to kechara paradise' gives it as overpower.

Malcolm wrote:

The commentaries give it the meaning bjid, brilliance.

Author: Malcolm

Date: Monday, November 7th, 2016 at 1:45 AM

Title: Re: Ngakpa tradition & magic

Content:

Gyurme Kundrol said:

Im curious about the meaning of "Dakinis living in the hair". What is this about, and why is hair specifically an important residence for Dakinis? Is it meant that quite literally Dakinis will somehow reside in your hair, or is it more metaphorical like "Dakini energy" will somehow reside in the practitioner and become focused in ones hair? Also what is Dakini energy? What would it be called in Sanskrit? Is it one of the forms of Shakti? Is it Kundalini? Not sure if these are questions that can be answered publicly or not.

Does seeing/touching/tasting the hair of a "true ngakpa" therefore contain some special blessing due to it carrying this special energy?

Malcolm wrote:

When one receives a hair empowerment, one's hair is theoretically blessed as a mandala, thus you are not to cut it, much as when one takes general empowerments, one must not harm the five aggregates since they are blessed as the mandala of male and female buddhas.

Ngakpa Yeshe Dorje gave me some of his hair from his brush, and told me that if I faced serious obstacles, I could burn it and they would be removed.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 10:53 PM

Title: Re: POTUS 2016, part 3

Content:

amanitamusc said:

I hope Bernie's influence plays strong if she does get in.

I would feel much better with all of Bernie in there.

Malcolm wrote:

Bernie is not going anywhere. We should all be doing longevity practice for the Bern.

As for your latter sentiment, I agree of course. But since he is the one in whom I place my trust, and since he has strongly recommended we Berners line up behind HRC, any true Sanders supporter should follow his advice. Anyone who claims he sold out has never understood Sanders from the outset.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 10:51 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Hawley, MA

kirtu said:

Can this site be visited?

Kirt

Malcolm wrote:

Yes, it sure can.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 10:50 PM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

For example, my teacher, the famed late Ngakpa Yeshe Dorje (d. 1993], made it quite clear that not everyone could just become a weather controller. In order to become a weather controller, you have to have the ability in your bone lineage (father line).

Quay said:

Bone lineage. What an interesting phrase & not one I'd heard before in this context. I would very much like to know if that is that a translation and/or one of the qualities from the father's line or lineage in Tibetan culture/language. Thank you.

Malcolm wrote:

The mother line is called the khrag rgyud, the "blood line." The father line is called rus brgyud, the "bone line."

This is based on the fact that the father's elements contributes to the formation of bone tissue, nerves and so on; while the mother's elements contributes to the development of flesh, muscle, blood and so on.

For example, since Terdag Lingpa never had a son, but only a daughter, the Mindroling paternal line ceased, and only the maternal line continued via his daughter.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 10:45 PM

Title: Re: Ngakpa tradition & magic

Content:

DGA said:

We're talking about ngakpas such as Sherab Dorje who are living in Europe or North America and whose reputations are formed by a different set of traditional norms than those of the Tibetan cultural sphere.

Malcolm wrote:

In general in traditional Tibetan society, no one would dream of calling themselves a Ngakpa based on having received an empowerment, or even a hair empowerment.

Ngakpas are people who have shown some juice from their practice of mantra. When I see some practitioners who develop some real juice in their practice, then I will call them ngakpas. Until then, for me, they are just earnest practitioners with aspirations.

My teachers, Ngakpa Yeshe Dorje and Kunzang Dechen Lingpa (both "heart sons" of Dudjom Rinpoche who were with him in Tibet for many years) demonstrated the juice of their practice. The former did several years of retreat on Throma in remote caves in Kongpo, the latter did one week of Vajrakīlaya practice and achieved siddhi (the latter was recognized by Dudjom Rinpoche as the tulku of Terton Longsal Nyingpo).

Ordinations do not create Ngakpas, siddhis do. That is my main point here. Since I do

not have siddhis, I don't call myself a Ngakpa, even though I have all the requisite empowerments and so on.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 8:45 PM

Title: Re: POTUS 2016, part 3

Content:

amanitamusc said:

Trump is outrageous But

If Hill wins and appoints Joe Biden Sec of State we will be looking at increased carnage .

Whoever wins. The people lose.

Malcolm wrote:

Of course you are entitled to your opinion, but I do not think this is how it is going to go. Clinton's platform is 2/3rds of Sanders. She adopted 2/3rds! Bernie is still around to keep her in line.

The alternative will represent a decrease in freedom for everyone but white men.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 8:26 PM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

So you really think that a mantra that really just consists of two names (with hum phet added) isn't related to those two names? But other mantras with names or titles are? But not this one?

So saying the names of these two deities has nothing to do with those two deities? Even you would have to admit then, it's quite a coincidence !

Malcolm wrote:

I examined several commentarial sources and these two asuras are never mentioned. Sumbha means intensely brilliant, etc, and seems to have nothing at all with this legend,

Author: Malcolm

Date: Sunday, November 6th, 2016 at 9:23 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Unlike the Ngakpa lineages.

Malcolm wrote:

Good luck piercing the aristocratic foundation of the Ngakpa tradition. In Tibet, in terms of one's reputation, one's family comes first, then one's teacher, then one's personal qualities.

For example, I have seen doctors presented as good teachers (who were horrible actually) because their qualities were listed in that order. It really does not fit with the egalitarian model you have in your head, Greg, that "anyone" become a Ngakpa in the traditional Tibetan sense. For example, my teacher, the famed late Ngakpa Yeshe Dorje (d. 1993], made it quite clear that not everyone could just become a weather controller. In order to become a weather controller, you have to have the ability in your bone lineage (father line).

Author: Malcolm

Date: Sunday, November 6th, 2016 at 9:15 AM

Title: Re: Ngakpa tradition & magic

Content:

BuddhaFollower said:

I think you guys mean varna mobility.

Caste is a British invention, and recorded by the Government of India. It cannot be changed.

Sherab Dorje said:

It ain't shit, it's pooh. The British just simplified, renamed and ossified a pre-existing system, in order to fortify their "divide and rule" tactics.

BuddhaFollower said:

No they are literally different things.

Varna refers to Brahmin, Kshatriya, Vaishya and Shudra.

Caste refers to the various Patels, Kapus, Velamas etc.

Malcolm wrote:

Tibetans translate the term varna as rigs, which means caste, derived from Spanish and Portuguese "casta", 'lineage, race, breed.' But we can also say "color" if you insist, which just shows that Indian civilization is inherently racist, but we knew this already, right?

Author: Malcolm

Date: Sunday, November 6th, 2016 at 9:06 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

Awakened people don't get jaundice, but they may appear to from our point of view. By awakened I assume you mean enlightened, not just liberated.

Malcolm wrote:

Nirmanakāyas have physical bodies, which suffer from erosion, just like ours do. In the Mahaparinibbana sutta it is said:

But when the Blessed One had entered upon the rainy season, there arose in him a severe illness, and sharp and deadly pains came upon him. And the Blessed One endured them mindfully, clearly comprehending and unperturbed..."Now I am frail, Ananda, old, aged, far gone in years. This is my eightieth year, and my life is spent. Even as an old cart, Ananda, is held together with much difficulty, so the body of the Tathagata is kept going only with supports. 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." Now, I am sure you have some fantasy answer, but I think the Buddha's words are more reliable than yours.

Tsongkhapafan said:

These are ordinary appearances to ordinary minds; Buddha sees things differently. You'll be telling me that Buddha died next!

Malcolm wrote:

Uhuh, you should go on Fox News, your capacity of self-deception matches theirs.

Tsongkhapafan said:

You really should study Tantra. Buddha's Tantric teachings are very reliable.

Malcolm wrote:

You really have no clue.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 9:03 AM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

kirtu said:

There's a lot of false analysis in US media. The failure of Millenials to sign up for so-called Obamacare is likely to be one of these. One of the contributing factors is likely the multiplicity of implementations since Obamacare appears to be implemented at a state level rather than a federal level.

Malcolm wrote:

Massachusetts' system works quite well. You should think about moving north of the Mason/Dixon line.

Despite flaws in the ACA, these days the main factor undermining the program is the 32 states whose governors refuse to implement state exchanges, forcing their citizens onto federal exchanges the law was never designed manage.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 3:33 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

... 6 miles away from Jigme Lingpa's thumb relic and 4 miles away from Khandrol Ling...

kirtu said:

Where is Jigme Lingpa's thumb relic?

Kirt

AlexMcLeod said:

I'm going to make a wild guess based on the other information in his post and say somewhere in Buckland, Ma

Malcolm wrote:

Hawley, MA

Author: Malcolm

Date: Sunday, November 6th, 2016 at 3:32 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

Awakened people don't get jaundice, but they may appear to from our point of view. By awakened I assume you mean enlightened, not just liberated.

Malcolm wrote:

Nirmanakāyas have physical bodies, which suffer from erosion, just like ours do. In the Mahāparinibbana sutta it is said:

But when the Blessed One had entered upon the rainy season, there arose in him a severe illness, and sharp and deadly pains came upon him. And the Blessed One endured them mindfully, clearly comprehending and unperturbed..."Now I am frail, Ananda, old, aged, far gone in years. This is my eightieth year, and my life is spent. Even as an old cart, Ananda, is held together with much difficulty, so the body of the Tathagata is kept going only with supports. 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." Now, I am sure you have some fantasy answer, but I think the Buddha's words are more reliable than yours.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 3:21 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

If you care sufficiently, you can do some research and find out that what I said about brahmins is factual.

Sherab Dorje said:

If I didn't care I wouldn't ask you. I guessed that since you stated it so authoritatively, you would have some specific examples/sources in mind.

Malcolm wrote:

Yes, Greg. It is something I read in some book on India some years ago. It struck me because caste fluidity is not something that is discussed much. Here is a paper that discusses it:

http://shodhganga.inflibnet.ac.in/bitstream/10603/28091/6/06_chapter%203.pdf

Author: Malcolm

Date: Sunday, November 6th, 2016 at 2:53 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Do you have any examples?

Malcolm wrote:

If you care sufficiently, you can do some research and find out that what I said about brahmins is factual.

Sherab Dorje said:

But that is like saying that to receive an empowerment for and utilize a phurba (for example) you have to be proficient in it's methods of application.

Malcolm wrote:

To receive an empowerment for a kīla, no; to utilize a kīla, one should do the approach before wielding a kīla.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 2:42 AM

Title: Re: POTUS 2016, part 3

Content:

kirtu said:

No,

Malcolm wrote:

It must be terrible to live where you live. I hope you can move back to the pureland of Europe ASAP.

kirtu said:

It is terrible to live in the US and watch as the people throw away their great advantages and never (or almost never) try to improve their society.

I have to wait a few years until I can return to Europe and hopefully take dual citizenship and then help to build a democratic society. And even inch our way towards a Pure Land

Kirt

Malcolm wrote:

Hopefully trump won't win, and I will just stay here in my little hidden land in Western Ma, 6 miles away from Jigme Lingpa's thumb relic and 4 miles away from Khandro Ling...and even if he does, it is very, very liberal in my neck of the woods. But it is not like this everywhere in the US.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 2:32 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

Have you actually studied Tantra? Just asking. Are you saying that Pure Lands don't exist? If you are, then you are denying Buddha's teachings. What makes pure lands pure? The absence of impurity. This is not a dualistic concept any more than the absence of delusion is a dualistic concept. The six realms of samsara don't exist for Buddhas because they are creations of deluded mind and Buddhas are not deluded. Not only does shit not exist for them, any ordinary thing that is perceived by an impure human mind doesn't exist for them, otherwise you are saying that a person with clear sight sees the appearance of floating hairs, they just don't grasp at them! Hallucinations don't exist for people who are not hallucinating.

You do understand that appearances are relative and dependent on the mind, right?

Malcolm wrote:

If an awakened person has jaundice, they will see conches as yellow, just like anyone else.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 1:42 AM

Title: Re: POTUS 2016, part 3

Content:

kirtu said:

Which furthermore means that in the US, practically all politicians are egregious liars.

Malcolm wrote:

In every country, practically all politicians are egregious liars. Why? Because the populace is swayed by hope and fear. Thus, politicians tell lies to both instill fear of their opponents (though in Trump's case, everything negative said about him is true, while in her case, very little is) and to rouse hope in their promises (which often turn out if not to be outright false, impracticable and unachievable).

kirtu said:

No,

Malcolm wrote:

It must be terrible to live where you live. I hope you can move back to the pureland of Europe ASAP.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 12:18 AM

Title: Re: Ngakpa tradition & magic

Content:

heart said:

More or less what many westerners think as well, or will be thinking soon.

kirtu said:

We have an opportunity to turn this around,

Kirt

heart said:

Would be great, but I don't see that happening.

Malcolm wrote:

This kind of behavior is baked into patriarchal cultures.

Author: Malcolm

Date: Sunday, November 6th, 2016 at 12:17 AM

Title: Re: POTUS 2016, part 3

Content:

kirtu said:

Which furthermore means that in the US, practically all politicians are egregious liars.

Malcolm wrote:

In every country, practically all politicians are egregious liars. Why? Because the populace is swayed by hope and fear. Thus, politicians tell lies to both instill fear of their opponents (though in Trump's case, everything negative said about him is true, while in her case, very little is) and to rouse hope in their promises (which often turn out if not to be outright false, impracticable and unachievable).

On a side note, I can't wait for the GOP and their pathetic minions to start blaming Hillary for the outpouring of national misogyny that will follow her win, just as they are presently blaming Obama for white racism.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 11:12 PM

Title: Re: The importance of direct experience

Content:

LastLegend said:

How do you eat "emptiness is form?"

Malcolm wrote:

With both hands.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 11:01 PM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

So Buddhas have impure minds? This is a contradiction.

Malcolm wrote:

No, there is no contradiction. The problem is not appearances, the problem is clinging; so whether a buddha perceives shit or gold, they are regarded the same way — a buddha regards them without any accepting or rejecting. But it does not mean that a buddha perceives that all shit smells like roses. For a buddha, roses smell like roses and shit smells like shit.

Tsongkhapa said:

Impurity isn't related to Buddha's mind. Buddha's don't see shit, these are hallucinations for impure beings like ourselves. If even gods perceive fluids are nectar, it goes without saying that Buddhas do not perceive impure things.

Malcolm wrote:

Things are neither pure nor impure, "pure and impure" are the dualistic concepts of sentient beings. Buddhas see shit, they just don't relate to it as impure or something to avoid, nor to they relate to gold as something pure to acquire.

Since this is case, if you insist that Buddhas in the human realm do not see water (or do not see pus and blood in a preta realm), I think you are deluded and you do not understand the meaning of conventional truth.

If on the other hand you opine that buddhas do not perceive phenomena such as shit and gold in terms of purity or impurity, then I can go along with this. But to believe that buddhas live in a comic book world of pure lands is naive beyond belief, and it means, as far as I am concerned, you have not understood the real import of the generation stage nor the completion stage.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 10:39 PM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

There is one VERY significant difference though: One can only be born as a Brahmin, whereas anyone can become a Ngakpa.

Malcolm wrote:

No, this isn't true. Buddha explains to one brahmin boy that in the distant past, his family were slaves of the Buddha's clan and were not in fact brahmins. And we know that practically speaking, families do in fact move up and down through the caste system, it is not a fixed as many believe unless you belong to one of the so called "unscheduled castes."

And while it is true that anyone can take some vow and not cut their hair, that is not really what a ngakpa is. A real ngakpa is someone who actually has some realization, someone who has at least generated some heat through practicing Secret Mantra. It is for this reason I don't place very much importance on the so called "ngakpa ordination"

or necessarily have a lot of respect for all these people who want to take "ngakpa vows" and go about in religious gear. For example, at base, to really be a candidate for wearing the white lower robe, you must be proficient in tummo, and so on. To really be a candidate for not cutting your hair, you must have the great compassion necessary that ḍākinīs will take up residence in it, etc. Ḍākinīs are not going to inhabit your hair just because you took a vow not to cut it.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 10:30 PM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

But there is nothing in regular sūtra to suggest that a buddha perceives only pure appearances.

Tsongkhapafan said:

So Buddhas have impure minds? This is a contradiction.

Malcolm wrote:

No, there is no contradiction. The problem is not appearances, the problem is clinging; so whether a buddha perceives shit or gold, they are regarded them the same way — a buddha regards them without any accepting or rejecting. But it does not mean that a buddha perceives that all shit smells like roses. For a buddha, roses smell like roses and shit smells like shit.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 10:24 PM

Title: Re: The importance of direct experience

Content:

rachmiel said:

I remember having no problem understanding "Form is emptiness" but scratching my head over "Emptiness is form." Maybe I was overthinking it (as I tend to do), but form seems to unravel nicely into emptiness while emptiness is kinda sorta no-thing to begin with ... so how could it "ravel" into form?

Malcolm wrote:

It is an identity proposition: if the material skandha is empty [the rūpa referred to in the sūtra], then emptiness has to be the material skandha since the material skandha cannot be other than emptiness, and emptiness cannot be other than the material skandha. It is the same for the other four skandhas.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 10:20 PM

Title: Re: Ngakpa tradition & magic

Content:

Tongnyid Dorje said:

when Lopon Ogyan T.Rinpoche gave ngakpa ordination first time in my country, he was giving Vajrakilaya wang. after that he asked us to leave those who dont want this ordination and added short ritual with special visualisation for hair empowerment. recently i saw text for this among John Reynolds traslations of different Throma texts.

then there is this famous Throma Nagmo in Dudjom Tersar.it contains everything, including weapons, and so on, and full ngakpa garment. as i understood, its is conected with this upasaka tradition, but actually also with style how tantrikas used to dress in Oddiyana. Rinpoche explained to us, that you can still se there yogis dressing white (he believes that Oddiyana was in present day Orissa. i was lucky to make pilgrimage with him there).

also, when he gave as Simhamukha in Dudjom tersar, he said there is also everything for become a ngakpa.

im not wearing ngakpa robe all the time, of course. hovewer Rinpoche explained, that robe is something like armour for practicioner, cos when you are wearing a robe, you will not go to pub, and so on. i do wear a robe mainly on the retreats, or when im doing practice. also Dzongsar K.Rinpoche said in his book (Not for happiness, that it is good for us to wear smthing "special" for practice.

Malcolm wrote:

I can't comment on the Oḍḍiyāna thing, it is very unclear. There is a strong Indian tradition that witches (ḍākinīs) live the Swat region, perhaps because many people there have blue eyes and red hair. Further, Chogyal Namkhai Norbu maintains that it was in Pakistan. So what to do?

In terms of Ngapa dress, I have said many times that Ngakpas are kind of like the brahmins of Tibetan society, fulfilling many of the same functions. In Thiland, for example, there are brahmins and this is how they appear:

Like Brahmins, in Tibet we have family Ngakpa lineages, which are generally held to be very important. For example, this person is something like the head Ngakpa:

It is fine by me if people like to wear outfits when they practice. I have no need for it personally. What other people do is their business, not mine. But I do like to use an indian blanket to keep warm if the room is a little cold:

M

Author: Malcolm

Date: Saturday, November 5th, 2016 at 9:08 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

This was post Citizen's United. It changed when Wasserman Schultz became head of the DNC. I'll try to find the exact rule I'm referring to.

Malcolm wrote:

DWS was Obama's pick.

Queequeg said:

What? That makes no sense.

Malcolm wrote:

You have any better explanation of the largely unwarranted persecution of her by the GOP for the past 30 years? She is just a much a target of GOP misogyny as anyone we have ever seen on the national stage.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 12:42 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:42 AM

Title: Re: Power of mantras

Content:

heart said:

The "om subhana..." mantra? No, I think not.

Fortyeightvows said:

You learned that it is the name of deity's, how different is that?

Malcolm wrote:

It is not the name of a deity. It is a mantra for setting a protective boundary, etc. Really, if you want to know about mantras, you have to become a practitioner of Secret Mantra.

These things are secret for a reason.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:36 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

Shentong is still a Sutra view, as I understand things. I'm not sure your example applies. As for the deity being ultimate, however, this is indeed the case....but if by the deity being ultimate, one understands the ultimate to be, say, a blue-black many armed anthropomorphic figure holding weapons, etc., that is mistaken view of the "ultimate deity."

Tsongkhapafan said:

Buddha's mind, the Dharmakaya and Buddha's body, the Sambogakaya, are one nature, therefore they are both ultimate in that how they exist is how they appear; this is not mistaken.

The Enjoyment Body arises from the Truth Body like a rainbow arising out of an empty sky but they are one nature.

Malcolm wrote:

So you mean the three kāyas exist inherently?

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:34 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Assuming that your opinions are objective fact, does that substantially affect the import of the documents he releases?

Malcolm wrote:

You know, the Podesta emails just show a campaign in full swing, with the standard

amount of partisan assholishness. There is nothing mind-blowing or significant in them. Is the DNC corrupt? Yes, but we already knew this. So while it is certainly interesting and entertaining to see what a stunning jerk Podesta et al are, the emails are really of no significance whatsoever,

Queequeg said:

I don't agree that this is par. Obama has not been like that, and there are plenty of accounts about how the DNC under Obama was not this dirty. It was only when HRC started gearing up to run and Obama handed over the reigns of the DNC to the Clinton crowd that it started getting slimy again. I don't recall the details, but when Obama was calling the shots, he was not permitting certain types of donations, for instance.

Malcolm wrote:

You mean pre-Citizen's United? Anyway, the corruption in the DNC is precisely Obama's fault.

Queequeg said:

The Clinton crowd came in and they rescinded that restriction and opened it up to the full tilt of the law.

Malcolm wrote:

And you blame them? You do recall Citizen's United was a ruling in favor of a movie that was basically a witch hunt against Clinton?

Queequeg said:

This is not politics as it has to be. People who think politics is just going to be more of what we saw under Obama are going to be in for a rude awakening as the Clinton crowd takes over everything and starts calling shots.

Malcolm wrote:

This politics courtesy of the GOP. You know, like blaming a wife for her philandering husband.

Queequeg said:

The Clintons are uniquely slimy.

Malcolm wrote:

Bill is creep. HRC is a women who has tried, with many errors, to deal with the patriarchal hand she was dealt.

Queequeg said:

The same crowd that is gunning for Clinton have been gunning for Obama. The difference is, Obama is clean - he's got nothing, and so the best they could do is this birther crap and straight up race bating. With the Clintons, they're so dirty, there's

endless ammo to go after them.

Malcolm wrote:

But they aren't, actually. The GOP has made up tremendous bullshit about them.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:30 AM

Title: Re: Power of mantras

Content:

heart said:

That is not what that mantra do, sorry.

/magnus

Malcolm wrote:

Yes, of course they do Magnus. When you recite Om ah huṃ vajra guru padma siddhi hūṃ you are invoking the awakened continuum of Padmasabhava. You can do this externally, like a supplication, or you can do this internally, as a means of realizing the nature of your mind, and so on.

heart said:

The "om subhana..." mantra? No, I think not. But perhaps someone could feel like that about the vajra guru mantra.

/magnus

Malcolm wrote:

I already clarified, the sumba mantra is an activity mantra.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:29 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

If you grasp at inherent existence, you're right. Beings appear as enlightened to pure minds and as suffering to impure minds, no contradiction. What something is depends upon how it is viewed.

Malcolm wrote:

This means that the Buddha's view of sentient beings as pure something relative, and

not ultimate, in contradiction to your previous claim.

Tsongkhapa said:

Ultimate doesn't mean absolute, it simply means that there is no contradiction between how something appears and how it exists. Buddhas see all phenomena as manifestations of bliss and emptiness and that's how they exist.

Malcolm wrote:

When you say ultimate, which Tibetan/Sanskrit term do you mean? Otherwise, it becomes confusing. When I say ultimate, I mean don dam, paramārtha.

Still, even if you maintain the above, the Buddha's perception of phenomena is still relative.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:04 AM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

Propitiate, supplicate, appease, whatever it's called...

heart said:

That is not what that mantra do, sorry.

/magnus

Malcolm wrote:

Yes, of course they do Magnus. When you recite Om ah huṃ vajra guru padma siddhi hūṃ you are invoking the awakened continuum of Padmasabhava. You can do this externally, like a supplication, or you can do this internally, as a means of realizing the nature of your mind, and so on.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 5:01 AM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

What's a vidyamantra?

Malcolm wrote:

A mantra from kriya tantra. However, the origin of the term guhyamantras are mantras that are associated with Vajrapani, and should be kept secret, since they are related to controlling guhyakas.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:55 AM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

Saying the names of deity's, which many mantras are is seems like a form of propitiation. Sumba and nisumba, the pali parittas , mantras for protection, etc..

heart said:

Just because it seems like that doesn't mean it is like that, in tantra that is.

/magnus

Fortyeightvows said:

I think generally what you are saying is true about the use of mantras in tantra vs sutra

But....

How about mantras like sumba nisumba? That's from tantra. so...?

Malcolm wrote:

These are action mantras because they are responsible for actions. For example, the mantra you mention is for frightening obstructors and used for purification of offerings. But this is the realm of secret mantra and so you really need empowerment to use these.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:32 AM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

Thanks for that.

So what about the idea of a mantra as a device to aid in memorization or understanding of a text? Like the mantra in the heart sutra, or the mantra of dependent origination ?

Malcolm wrote:

That is a dhāraṇī, which means roughly, something that aids one in retention.

Fortyeightvows said:

I'm not trying to be difficult but in the heart sutra it is called a mantra...

Really I'm not trying be difficult. Just want to understand better.

Malcolm wrote:

Yes, it is called a mantra, but it is not a secret mantra (guhyamantra) nor a knowledge

mantra (vidyāmantra).

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:24 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:21 AM

Title: Re: Power of mantras

Content:

Fortyeightvows said:

Thanks for that.

So what about the idea of a mantra as a device to aid in memorization or understanding of a text? Like the mantra in the heart sutra, or the mantra of dependent origination ?

Malcolm wrote:

That is a dhāraṇī, which means roughly, something that aids one in retention.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:18 AM

Title: Re: Power of mantras

Content:

heart said:

Nevertheless, your quote doesn't correspond to the meaning you give it.

Fortyeightvows said:

Sorry to reopen this old thread but...

Please explain.

Malcolm wrote:

The words mantra simply means "the protect (tra) the mind (manas)."

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:14 AM

Title: Re: Ultimate Truth

Content:

Astus said:

"Hence, the ultimate wrong conceptual consciousness that conceives the object of negation is the innate ignorance which is the first of the twelve factors of dependent-arising. Acquired objects of negation are merely superimpositions based on this. Thus, it is not at all the case that reason negates all of the cognitive processes through which non-conceptual consciousnesses - e.g., sensory consciousnesses - apprehend things. Therefore, only conceptual mental consciousnesses have cognitive processes that are negated by reason; more specifically, reason refutes the cognitive processes of the two conceptions of self and the cognitive processes of those conceptual consciousnesses that superimpose further attributes on objects that have been imputed by those two conceptions of self. It is not that reason refutes the cognitive processes of all conceptual consciousnesses of any kind."

(Tsongkhapa: The Great Treatise on the Stages of the Path, vol 3, p 212)

Malcolm wrote:

The problem, here, is that what is being discussed is a discussion from the point of Vajrayāna. For example, some people who adhere versions of gzhan to stong theory, will indeed claim that the deity, whose representation is meditated in the creation stage, is ultimate.

But there is nothing in regular sūtra to suggest that a buddha perceives only pure appearances.

conebeckham said:

Shentong is still a Sutra view, as I understand things. I'm not sure your example applies. As for the deity being ultimate, however, this is indeed the case....but if by the deity being ultimate, one understands the ultimate to be, say, a blue-black many armed anthropomorphic figure holding weapons, etc., that is mistaken view of the "ultimate deity."

Malcolm wrote:

Yeah, this is what some versions of gzhan stong hold.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 4:03 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

He does not negate appearances. Nor does he claim appearances, as such, "change."

Astus said:

"Hence, the ultimate wrong conceptual consciousness that conceives the object of

negation is the innate ignorance which is the first of the twelve factors of dependent-arising. Acquired objects of negation are merely superimpositions based on this. Thus, it is not at all the case that reason negates all of the cognitive processes through which non-conceptual consciousnesses - e.g., sensory consciousnesses - apprehend things. Therefore, only conceptual mental consciousnesses have cognitive processes that are negated by reason; more specifically, reason refutes the cognitive processes of the two conceptions of self and the cognitive processes of those conceptual consciousnesses that superimpose further attributes on objects that have been imputed by those two conceptions of self. It is not that reason refutes the cognitive processes of all conceptual consciousnesses of any kind."

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Malcolm wrote:

The problem, here, is that what is being discussed is a discussion from the point of Vajrayāna. For example, some people who adhere versions of gzhan to stong theory, will indeed claim that the deity, whose representation is meditated in the creation stage, is ultimate.

But there is nothing in regular sūtra to suggest that a buddha perceives only pure appearances.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 3:48 AM

Title: Re: Ngakpa tradition & magic

Content:

dzogchungpa said:

As much as it pains me to say this...

Malcolm wrote:

You feel pain?

Author: Malcolm

Date: Saturday, November 5th, 2016 at 3:26 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

The reality is that all these specific and "special" empowerments and commitments are completely relative.

Sherab Dorje said:

Nobody said they are absolute. You are projecting again. But, given you are not a mind reader, you cannot know the motivation that each individual being has for practicing in these lineages. You are quick to judge though and that is a nasty habit.

Malcolm wrote:

I assume the motivation for practicing in any Vajrayāna lineage is to attain buddhahood for the benefit of others. No mind reading needed at all.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 3:01 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Special and specific are not synonyms. You are projecting.

Malcolm wrote:

Pretty much the same.

Sherab Dorje said:

Not at all. You are projecting (again).

Malcolm wrote:

No, Greg.

The reality is that all these specific and "special" empowerments and commitments are completely relative.

There is one passage where Saraha derides people for running around in kapalika outfits...another where Jigme Lingpa taunts so called ngakpas...YMMV

Author: Malcolm

Date: Saturday, November 5th, 2016 at 2:55 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

We all want our traditions to be special, but in reality they are just variations on a general theme.

Sherab Dorje said:

Special and specific are not synonyms. You are projecting.

Malcolm wrote:

Pretty much the same. But if you want to feel special, who am I to stop you? You have enough problems working with refugees, that is more important than all this bullshit we argue about.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 2:43 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

His opinions are worse than useless. He is desperately seeking relevance, and sooner or later, Ecuador will tire of him...

Queequeg said:

Assuming that your opinions are objective fact, does that substantially affect the import of the documents he releases?

Malcolm wrote:

You know, the Podesta emails just show a campaign in full swing, with the standard amount of partisan assholishness. There is nothing mind-blowing or significant in them. Is the DNC corrupt? Yes, but we already knew this. So while it is certainly interesting and entertaining to see what a stunning jerk Podesta et al are, the emails are really of no significance whatsoever, and Assange's involvement in releasing them does not make them more significant, though in his little fever-driven brain, it must seem so to him.

The FBI's conduct however is truly egregious and that Comey guy should be up on charges.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 2:34 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

there are also a range of specific empowerments with specific samaya,

Malcolm wrote:

Every empowerment has specific samayas connected with specific empowerments, for example, the reason why Padmasambhava carries a skull cup and a vajra is that these articles are samaya commitments for Śrī Heruka, his main yidam.

Cakrasamvara and Yoginī practitioners are never supposed to be separate from the bone implements and so on, and so often they carry around a little card with representations of these items.

Thus, that mantras, whether lay or ordained, have articles of samaya they are supposed to carry about with them is not an exception, it is instead the rule.

Sherab Dorje said:

Yes, I know. But not all empowerments have the same specific samaya.

Malcolm wrote:

Yes, that was the point of my posting the above, "Every empowerment has specific samayas connected with specific empowerments [within that empowerment]."

Thus it is not surprising in the least that that there are specific empowerments in Pema Lingpa's tradition concerned with this or that article, just as there is a hair empowerment in Dudjom Troma, etc. We all want our traditions to be special, but in reality they are just variations on a general theme.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 2:25 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

there are also a range of specific empowerments with specific samaya,

Malcolm wrote:

Every empowerment has specific samayas connected with specific empowerments, for example, the reason why Padmasambhava carries a skull cup and a vajra is that these articles are samaya commitments for Śrī Heruka, his main yidam.

Cakrasamvara and Yoginī practitioners are never supposed to be separate from the bone implements and so on, and so often they carry around a little card with representations of these items.

Thus, that mantrins, whether lay or ordained, have articles of samaya they are supposed to carry about with them is not an exception, it is instead the rule.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 2:11 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

interview clip with Assange...

Malcolm wrote:

Assange is an asshole. He is still facing rape charges in Sweden.

Queequeg said:

And so... what?

Malcolm wrote:

His opinions are worse than useless. He is desperately seeking relevance, and sooner or later, Ecuador will tire of him...

Author: Malcolm

Date: Saturday, November 5th, 2016 at 1:59 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

interview clip with Assange...

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Malcolm wrote:

Assange is an asshole. He is still facing rape charges in Sweden.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 1:47 AM

Title: Re: How effective are liberation-upon-seeing dharma doors?

Content:

Virgo said:

Malcolm, may I ask who told you this and if you still feel this way? Thanks.

Kevin

Malcolm wrote:

Kunzang Dechen Lingpa told me this, and I still take this seriously.

DGA said:

This is useful.

the word "amulet" can refer to a few different things. are these examples or do you mean something else?

<http://www.mahasiddha.org/store/Amulets.html>

Malcolm wrote:

Yes, some of these are "liberation through wearing."

Author: Malcolm

Date: Saturday, November 5th, 2016 at 1:45 AM

Title: Re: Ngakpa tradition & magic

Content:

DGA said:

That's good stuff, Malcolm. Thank you.

I am among those who had understood that the term "ngakpa" corresponds to some

kind of ordination system designating persons with some know-how in Dharma.

Malcolm wrote:

The origin of the custom of wearing white lower robes goes back to the fact that in ancient India, pious Buddhist lay people often wore all white cloths, indicating their status as upāsakas and upāsikās.

In Tibet, however, the garb of the so called "mantrins" became invested with much ritual significance, much of it coming from the tradition of Chō. And since there are so many traditions, it is not surprising that there have come to be much variance with respect the uniform of an upāsaka mantrin in Tibet. Exhibit A)

You can see here there is that most of these Repkong ngakpas wear an assortment of outfits. They are mainly recognizable through the distinctive coiled dreadlocks on their heads.

However, due to the important position of the Dudjom Tradition in the exile community and in West, the characteristic uniform of the mantrin students of Dudjom Rinpoche's followers has come to represent the standard uniform of upāsaka mantrins.

DGA said:

It occurs to me that if this is a misperception in regard to the situation in the Himalayas, it might open onto some useful possibilities in the West. Suppose there's low demand for practitioners able to dispel hailstorms. That's OK, because demand is high for "lay" teachers who are able to dispel ignorance.

(by "lay" I mean living more or less as householders do.)

Malcolm wrote:

Well, people do like to dress up in outfits:

Author: Malcolm

Date: Saturday, November 5th, 2016 at 1:21 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

Hi friend

Yes, Buddha sees that all beings are enlightened. This is the truth from his point of view, from the point of view of a completely pure mind. Our impurity, suffering and problems are hallucinations created by ignorance; they are not true, so Buddha doesn't see this.

These things exist only for us and they are mistaken appearances. Buddha knows that from our impure point of view, we are suffering because we are hallucinating. He's trying to wake us up, although being Dharmakaya and beyond conceptions, he doesn't have to think about helping us. He naturally manifests whatever is needed to help us in accordance with our karma in the same way that the sun radiates light and heat and doesn't have to consciously think about doing so.

Malcolm wrote:

The statement above suffers from an internal contradiction. If all beings are enlightened, they cannot have impurities, they also cannot experience impurities.

Tsongkhapafan said:

If you grasp at inherent existence, you're right. Beings appear as enlightened to pure minds and as suffering to impure minds, no contradiction. What something is depends upon how it is viewed.

Malcolm wrote:

This means that the Buddha's view of sentient beings as pure something relative, and not ultimate, in contradiction to your previous claim.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 1:15 AM

Title: Re: Ultimate Truth

Content:

Coëmgenu said:

The Buddha does not see us as delusion, as suffering, as self-conception. He sees us as tathāgatagarbha. Obviously I am making assumptions here about what the user "Tsongkhapafan" meant, though. I apologize if I have misrepresented "Tsongkhapafan".

Obviously he also sees delusion, suffering, ignorance, etc, because otherwise he could not have ministered to us. He wouldn't have seen us as suffering at all if that were the case. I think that my explanation of the Buddha's ability to see "things-as-they-are" is what "Tsongkhapafan" meant though. The Buddha does not "see" ignorance/suffering/delusion in that he knows that "ignorance/suffering/delusion" is false. That being said, he can still recognize the falseness in order to rectify it.

Tsongkhapafan said:

Hi friend

Yes, Buddha sees that all beings are enlightened. This is the truth from his point of view, from the point of view of a completely pure mind. Our impurity, suffering and problems are hallucinations created by ignorance; they are not true, so Buddha doesn't see this. These things exist only for us and they are mistaken appearances. Buddha knows that from our impure point of view, we are suffering because we are hallucinating. He's trying

to wake us up, although being Dharmakaya and beyond conceptions, he doesn't have to think about helping us. He naturally manifests whatever is needed to help us in accordance with our karma in the same way that the sun radiates light and heat and doesn't have to consciously think about doing so.

Malcolm wrote:

The statement above suffers from an internal contradiction. If all beings are enlightened, they cannot have impurities, they also cannot experience impurities.

Author: Malcolm

Date: Saturday, November 5th, 2016 at 12:23 AM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

After Mitt Romney's loss in 2012, moderate Republicans famously issued a detailed plan for the future that recommended extensive minority outreach. But the course the GOP actually chose in 2016 hewed a lot closer to a white paper Spencer wrote in 2011 about a "majority strategy" advanced by racist intellectuals. The strategy urged Republicans to forgo their fruitless minority outreach and instead unite a majority of white voters by focusing on immigration restriction. The GOP, Spencer wrote, needed to accept its role as the "white people's party whether Republican leadership likes it or not.

Malcolm wrote:

<http://highline.huffingtonpost.com/articles/en/alt-right/>

Author: Malcolm

Date: Friday, November 4th, 2016 at 10:38 PM

Title: Re: Ultimate Truth

Content:

Tsongkhapa said:

Yes, they are ultimate truths for enlightened minds because the way they appear coincides with how they exist - as mere appearances.

Malcolm wrote:

How is this different from sentient beings and ordinary planets? By your logic, they too are ultimate truths since for an "enlightened mind" their appearance and mode of existence will also coincide as mere appearances.

Tsongkhapa said:

Enlightened beings don't see impure worlds and beings because they are ordinary appearances and ordinary appearances are mistaken. They see all worlds and beings as completely pure, the union of appearance and emptiness.

Malcolm wrote:

Well, which is? Are the appearances false or are the minds apprehending them mistaken?

If the appearances are false, then they will continue to be false no matter what kind of mind apprehends them. If the minds that apprehends appearances is mistaken, the appearances will be same regardless of whether the mind that apprehends them is mistaken or veridical.

Appeals to authority are bogus if you do not provide a citation, BTW.

Author: Malcolm

Date: Friday, November 4th, 2016 at 10:33 PM

Title: Re: The importance of direct experience

Content:

rachmiel said:

Thanks.

I'm not familiar with two-fold emptiness. Feel like explaining it ... or gotta link?

Malcolm wrote:

Emptiness of persons and emptiness of phenomena.

Author: Malcolm

Date: Friday, November 4th, 2016 at 10:29 PM

Title: Re: The importance of direct experience

Content:

conebeckham said:

My understanding is that liberation and Buddhahood are two different things, first of all. I believe both are directly experienced, but I think liberation is a transformative event, but not a change of state. I think it's more like knowledge gained after an experience, never to be lost. However, Buddhahood, as perfect knowledge and omniscience, is unchanging, and a change of fundamental state. But I leave it to those more learned and experienced to correct my misunderstandings.

rachmiel said:

Anyone "more learned and experienced" have something to add/change to the above?

Malcolm wrote:

There are three things: realization, liberation, full awakening.

Having a realization is not equivalent to liberation. There are many realizations one must have before one enters the path of seeing. Once one has entered the path of seeing however, one begins the process of liberation that culminates on full awakening, buddhahood, at the end of the tenth bhumi. The fullest account of this, in Mahāyāna is

found in the Abhisamaya-alamkara.

The process of liberation means gradually abandoning the afflictions which cause rebirth in samsara. Full awakening means omniscience.

Author: Malcolm

Date: Friday, November 4th, 2016 at 10:11 PM

Title: Re: Ngakpa tradition & magic

Content:

DGA said:

Reviewing this thread, it seems to me that someone who does not have a clear idea regarding what a ngakpa or ngakmo actually is or does may find this tradition discouraging or even silly. That sucks, because this is not a silly situation.

Be that as it may...

there are some sources online that describe the precepts ngakpas & ngakmos are given. for example:

http://www.nyingma.com/artman/publish/ngakpa_root_commitments.shtml

are there any recommended texts that describe how these are applied in a practical sense in this context, in more detail?

Malcolm wrote:

DGA, everyone who has received the a major empowerment possesses these vows. They are not unique to the so called gos dkar cang lo de, the white skirted, long haired bunch.

Read Buddhist ethics by Kongtrul if you want a greater overview.

DGA said:

What specifically differentiates a ngakpa or ngakmo from a practitioner who has received empowerment and eschews haircuts at the level of practice?

Malcolm wrote:

Nothing.

DGA said:

in social role?

Malcolm wrote:

They are specialists in apotropaic rituals for their communities.

DGA said:

That was my understanding (and thanks for the lead on the Kongtrul text. I haven't made

it through the Treasury of Knowledge.) With that said, and at the risk of being blunt: what's the big deal?

Malcolm wrote:

Well, for one, I think the "big deal" came about because early Western observers of the exile Tibetan community in the 1970's saw that there was a community of practitioners [like my guru Ngakpa Yeshe Dorje and Kunzang Dechen Lingpa] surrounding Dudjom Rinpoche who dressed in a specific uniform consisting of a white skirt, a stripped Zen, their hair bound in a topknot [often around a metal cylinder containing tantras and tagdrols].

These westerners saw this as a alternate ordination path, based on the lore that in the first decades of the 9th century, King Ralpcan honored the tiny community of Tibetan lay Vajrayāna practitioners on the same level as the tiny community of monastics, and based on legend that when Langdarma "destroyed" the monastic community, Nub Sangye Yeshe intimidated him into leaving the community of practitioners of Secret Mantra alone (Nub Sangye Yeshe definitely lived in the latter part of the 9th century and the beginning of the tenth. Nevertheless, Nubchen is considered one of the 25 disciples of Padmasambhava. In order to explain the latter fact, it is held that he lived for possibly as long as 130 years. Not an impossible feat by any means).

It seems certain to me that Langdarma's "persecution" of the monasteries was in fact his demand for taxes from the monasteries which had previously operated free of taxation that when the Tibetan economy went into serious recession in the early 840's (due to trade disruption along the silk route due to the fall of the Uyghur empire in 840). It was this that led to his assassination by Lhalung Palgyi Dorje.

DGA said:

...what's at stake in this discussion, given that the communities in question here don't have a baked-in demand for averting-bad-fortune, bringing-good-fortune rituals?

Malcolm wrote:

On a purely social and economic level, as a culture Tibetans have proven themselves, since the '59 diaspora, remarkably effective in creating and cultivating clients, thus creating a demand for the services they provide. These services range from religious instruction to the kind of apotropaic rituals described above, and everything in between.

DGA said:

I attended a retreat a year or two ago at a large center in rural Colorado. I volunteered for "karma yoga" duty, which put me in the kitchen washing dishes. I did what I ordinarily do: rolled up my sleeves, put an apron on, tied up my hair, and got to it. No problem. Someone else on KP duty at that time had evidently committed to the full ngakmo costume at all times, meaning that she struggled to scrub teacups one at a time while wearing a zentra and with her hair down. Not too productive. It was kind of sad. One assumes that the role of a ngakpa/mo is not to make oneself useless, no?

Malcolm wrote:

There are all kinds of commitments one can undertake, but the idea that one is required, like monastics, to wear special "Ngakpa robes" at all times, is a complete misunderstanding. There are all kinds of Ngakpa styles, short haired, long haired, monastic, dread-locked, etc.

For many Tibetans, the term sngags pa really just means, "lay people with long hair who practice rituals, eat meat, drink booze, and chase girls." While among western Nyingmapas, Ngakpas are revered with near comical devotion, the situation among Tibetans is just not the same, just as Indians do not really think that sadhus are all that. Also, as you point out, there is no market for western Ngakpas, not really. Though there are some who go around and try to cultivate markets for their services, some more successful, some less, the fact is that the Ngakpa tradition as a whole serves a segment of the Tibetan population with rites that in some respect are not really proper for monks to engage in, such as divination, hail prevention, and so on. As you astutely point out, there is no baked in demand for Ngakpa services in the West. I just don't see Ngakpas replacing Evangelical Christian prayer circles for driving out demons and so on any time soon. Perhaps in Mexico on down to South America, the situation will be a little different.

Anyway, I keep my own Ngakpa gear tucked away nicely. Maybe some day I will see a reason to put it on, but frankly, I have not seen such a reason for some years.

Author: Malcolm

Date: Friday, November 4th, 2016 at 8:46 PM

Title: Re: Ngakpa tradition & magic

Content:

DGA said:

Reviewing this thread, it seems to me that someone who does not have a clear idea regarding what a ngakpa or ngakmo actually is or does may find this tradition discouraging or even silly. That sucks, because this is not a silly situation.

Be that as it may...

there are some sources online that describe the precepts ngakpas & ngakmos are given. for example:

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DGA said:

What specifically differentiates a ngakpa or ngakmo from a practitioner who has received empowerment and eschews haircuts at the level of practice?

Malcolm wrote:

Nothing.

DGA said:

in social role?

Malcolm wrote:

Ngakpas are specialists in apotropaic rituals for their communities.

Author: Malcolm

Date: Friday, November 4th, 2016 at 4:08 AM

Title: Re: Ultimate Truth

Content:

Tsongkhapafan said:

Mere appearances to a pure mind exist, such as the appearance of Deities and Pure Lands.

Not all appearances are caused by delusions.

Malcolm wrote:

So for you, deities and pure lands ultimately exist since they are objects of undeluded perceptions.

Tsongkhapafan said:

Yes, they are ultimate truths for enlightened minds because the way they appear coincides with how they exist - as mere appearances.

Malcolm wrote:

How is this different from sentient beings and ordinary planets? By your logic, they too are ultimate truths since for an "enlightened mind" their appearance and mode of existence will also coincide as mere appearances.

Author: Malcolm

Date: Friday, November 4th, 2016 at 1:23 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

Is there the appearance of shadows?

Malcolm wrote:

No more than there is an appearance of black lines in the sky observed by those with fevers, or yellow conches observed by those with jaundice.

Tsongkhapafan said:

Mere appearances to a pure mind exist, such as the appearance of Deities and Pure Lands.

Not all appearances are caused by delusions.

Malcolm wrote:

So for you, deities and pure lands ultimately exist since they are objects of undeluded perceptions.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 4:43 AM

Title: Re: Ultimate Truth

Content:

White Lotus said:

kunga, you are synonymous with buddha. you have always seen 'this' experience of life. 'this' is no special realization.

Kunga Lhadzom said:

Then why are some Buddhas praised and some made to feel like they're idiots ?

Why are some Gurus honored and we are not ?

Why is there so much discrimination ?

Why is it, that I feel like I'm not good enough ?

Why aren't we all treated like Buddha's ?

Why is The Dali Lama, and all the famous Lamas treated like royalty, but I'm treated like a nobody ?

Malcolm wrote:

You have to examine yourself. Śrī Singha said to Padmasambhava:

Since buddhas and sentient beings are inseparable and the same, it is necessary to respect all sentient beings as being on the same level with the buddhas. Can you?

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 2:24 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

Is there the appearance of shadows?

Malcolm wrote:

No more than there is an appearance of black lines in the sky observed by those with fevers, or yellow conches observed by those with jaundice.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 2:09 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Crazywisdom said:

Bahiya heard a few lines and became an Arahant. Student X heard a few pith instructions and became a Buddha.

Difference?

Malcolm wrote:

Omniscience.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 1:52 AM

Title: Re: Ultimate Truth

Content:

rachmiel said:

Yes, but "that" to which the dharmadhātu attempts to point might (or might not) exist.

Malcolm wrote:

The statements means there is no reality, since outside the two truths, nothing else exists.

rachmiel said:

So per Buddhism there are no noumena, only phenomena. No objects casting the shadows in the cave, just the shadows.

?

Malcolm wrote:

Per Buddhadharma, neither phenomena nor noumena are established as real: as there are no objects to cast shadows, there are no shadows.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 12:52 AM

Title: Re: Ultimate Truth

Content:

Malcolm wrote:

"Ultimate and relative" are also just emphatic labels,

but the two truths don't exist in the dharmadhātu, the dharmadhātu does not exist.
— Virupa

rachmiel said:

Yes, but "that" to which the dharmadhātu attempts to point might (or might not) exist.

Malcolm wrote:

The statements means there is no reality, since outside the two truths, nothing else exists.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 12:51 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

Yup. In which case recognition is not contingent on introduction, right?

Malcolm wrote:

You are not understanding the difference between a cause and a condition.

Sherab Dorje said:

Oh I understand the difference, but whether it is a cause or a condition the outcome is still contingent on it and thus...

Malcolm wrote:

No, when one has been introduced and recognized the basis, that is sufficient. For example, when one has been introduced to a person, the next time one sees them, one will recognize them. Of course, it is possible to forget their face after some time in a one time meeting, so once one has been introduced to a person, familiarization with that person, going to meet them again and so on, is recommended.

No one ever claimed that one was able to introduce oneself to the basis, or that having been introduced, there was nothing further to do. But what is stated is that there is nothing that needs to be transformed, changed or otherwise modified as a result of such an introduction. One needs only to familiarize oneself with the subject that was introduced. Indeed, in Dzogchen teachings, vidyā or rig pa is sometimes referred to as "the conditional basis," because vidyā or rig pa is conditional upon introduction and does not exist without it.

Author: Malcolm

Date: Thursday, November 3rd, 2016 at 12:09 AM

Title: Re: Ultimate Truth

Content:

conebeckham said:

These threads are sort of ridiculous, frankly.

Malcolm wrote:
It did not begin ridiculous.

Author: Malcolm
Date: Wednesday, November 2nd, 2016 at 10:29 PM
Title: Re: Ultimate Truth
Content:
Malcolm wrote:
“Mahāmudrā” is a mental imputation of the childish.

-- Virupa.

Kunga Lhadzom said:
Bu twhat exacty is he really saying ? Of course it its childish to impute Mahamudra mentally...because it's not a mental phenomena. It is not in your mentality. It is not you. It's the goddess Nairātmyā (no-self)

<http://www.lionsroar.com/the-mahamudra-lineage/>

Malcolm wrote:
“Ultimate and relative” are also just emphatic labels,
but the two truths don’t exist in the dharmadhātu, the dharmadhātu does not exist.
— Virupa

Author: Malcolm
Date: Wednesday, November 2nd, 2016 at 10:16 PM
Title: Re: Ultimate Truth
Content:
Kunga Lhadzom said:
Mahāmudrā by itself connotes the ultimate truth, realization, or achievement of yoginī
Tantra practice: the great seal that marks all phenomena and experiences; a synonym
for suchness, sameness, emptiness, space, and the goddess Nairātmyā (no-self);
unchanging bliss beyond object and subject, shape, thought, or expression; and the
ultimate gnostic attainment, mahāmudrā-siddhī.

<https://en.wikipedia.org/wiki/Mahamudra>

Malcolm wrote:
“Mahāmudrā” is a mental imputation of the childish.
-- Virupa.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 7:10 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Why are you repeating what I said? Secondly, if recognition is conditioned by the introduction, then it would be necessary to be constantly introduced over and over again otherwise the recognition would cease.

Sherab Dorje said:

Yup. In which case recognition is not contingent on introduction, right?

Malcolm wrote:

You are not understanding the difference between a cause and a condition.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 9:45 AM

Title: Re: Buddha's Son/Son of Buddha

Content:

Coëmgenu said:

Then I found a (not crazy) user here named Son_of_Buddha.

Malcolm wrote:

No, this guy is pretty crazy, in fact.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 9:44 AM

Title: Re: Buddha's Son/Son of Buddha

Content:

Coëmgenu said:

Is the English expression "son of Buddha" an idiosyncratic translation of the word "bodhisattva"?

Malcolm wrote:

No, it is a translation of jinaputra.

tomamundsen said:

Isn't jinaputra an epithet for bodhisattvas?

Malcolm wrote:

Yes, but it is not a translation of bodhisattva.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 7:51 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

The Green Party is basically the Whole Foods version of the alt-right.

Malcolm wrote:

hahahaha, so true.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 7:50 AM

Title: Re: How effective are liberation-upon-seeing dharma doors?

Content:

Virgo said:

Malcolm, may I ask who told you this and if you still feel this way? Thanks.

Kevin

Malcolm wrote:

Kunzang Dechen Lingpa told me this, and I still take this seriously.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 6:05 AM

Title: Re: Buddha's Son/Son of Buddha

Content:

Coëmgenu said:

Is the English expression "son of Buddha" an idiosyncratic translation of the word "bodhisattva"?

Malcolm wrote:

No, it is a translation of jinaputra.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 5:16 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Again, as in everything, first intent has to be shown.

AlexMcLeod said:

This isn't Buddhism. It is law. Whether I intend to break the law or not is irrelevant. The

only relevant factors are whether the law is broken and if I'm the one that benefited.

Malcolm wrote:

Well, no, actually. The reason cops get away with killing so many black kids is that the courts have to prove criminal intent or negligence in wrongful death suits.

The same applies to Clinton and her damn emails.

Author: Malcolm

Date: Wednesday, November 2nd, 2016 at 2:18 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

When you interfere with a criminal investigation, that's a criminal offense. Criminal offenses have criminal penalties. Criminal law is a whole different ball game.

Malcolm wrote:

Again, as in everything, first intent has to be shown.

Author: Malcolm

Date: Tuesday, November 1st, 2016 at 9:34 AM

Title: Re: POTUS 2016, part 3

Content:

rory said:

So you're comparing the gravity of behavior and prudence of HRC, the Secretary of State, charged with the nation's secrets with the host of Celebrity Apprentice?..

Here's why HRC is a disaster: She loves foreign wars, next is Russia....

Green party presidential candidate Jill Stein: Donald Trump is less scary on foreign wars, because he wants to work with Russia.

<https://www.c-span.org/video/?c4624521/jill-stein-donald-trump-better-russia>

gassho

ROry

Malcolm wrote:

Jill Stein is a fool for falling for this right wing bullshit.

Author: Malcolm

Date: Tuesday, November 1st, 2016 at 5:27 AM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

Over the course of decades, Donald Trump's companies have systematically destroyed

or hidden thousands of emails, digital records and paper documents demanded in official proceedings, often in defiance of court orders.

Malcolm wrote:

<http://www.newsweek.com/2016/11/11/donald-trump-companies-destroyed-emails-documents-515120.html>

Author: Malcolm

Date: Monday, October 31st, 2016 at 11:44 PM

Title: Re: POTUS 2016, part 3

Content:

mossy said:

And the FBI is investigating crooked hillary again. Democrats could have had sanders but they went with hillary.....

Malcolm wrote:

For lord's sake, they are not investigating Clinton. Please get your goddamn facts straight.

Fa Dao said:

yes...you're right...they were investigating weiner and happened to find even more stuff on hillary and are now re-investigating her...didn't you hear the announcement that comey made? and pissed off the justice dept with?

Malcolm wrote:

No, they are not reinvestigating Clinton. This is misinformation. They have not found anything. Comey himself admits that he had no knowledge of what was in Huma Abedin's emails.

Fa Dao said:

This morning I sent a letter to Congress in connection with the Secretary Clinton email investigation. Yesterday, the investigative team briefed me on their recommendation with respect to seeking access to emails that have recently been found in an unrelated case. Because those emails appear to be pertinent to our investigation, I agreed that we should take appropriate steps to obtain and review them.

Of course, we don't ordinarily tell Congress about ongoing investigations, but here I feel an obligation to do so given that I testified repeatedly in recent months that our investigation was completed. I also think it would be misleading to the American people were we not to supplement the record. At the same time, however, given that we don't know the significance of this newly discovered collection of emails, I don't want to create a misleading impression. In trying to strike that balance, in a brief letter and in the middle of an election season, there is significant risk of being misunderstood, but I wanted you to hear directly from me about it.

Malcolm wrote:

To quote Bernie Sanders, "Enough about the damn emails."

Additionally, it seems quite likely Comey violated the Hatch Amendment. He should resign.

Author: Malcolm

Date: Monday, October 31st, 2016 at 12:48 PM

Title: Re: Ultimate Truth

Content:

Wayfarer said:

and at that point, no more need for a raft, I guess.

Malcolm wrote:

The Buddha stated:

Nothing here to remove,

nothing here to add;

see the truth as the truth;

when the truth is seen, there is liberation.

Coëmgenu said:

Where is this from? Not that I am implying that it is a fake quote, I just like to read.

Malcolm wrote:

It is from the heart of dependent origination by Nāgārjuna.

Author: Malcolm

Date: Monday, October 31st, 2016 at 10:14 AM

Title: Re: Ultimate Truth

Content:

Wayfarer said:

and at that point, no more need for a raft, I guess.

Malcolm wrote:

The Buddha stated:

Nothing here to remove,

nothing here to add;

see the truth as the truth;

when the truth is seen, there is liberation.

Author: Malcolm

Date: Monday, October 31st, 2016 at 4:04 AM

Title: Re: Ultimate Truth

Content:

Vasana said:

not knowing the source of the relative Is what keeps the wheel of suffering spinning.

Astus said:

If you assume there is a source, it is necessarily relative. What keeps the wheel spinning is the assumption that there is something ultimate to attain.

Malcolm wrote:

Revise that to, "What keeps the wheel spinning is the assumption that there is something ultimate," then it is perfect.

Author: Malcolm

Date: Monday, October 31st, 2016 at 3:43 AM

Title: Re: Ultimate Truth

Content:

Vasana said:

The ultimate can be defined in relative terms, yes, but what I was getting at is that the ultimate has no terms of it's self so to speak.

As you said earlier,

[...]defining the ultimate as beyond the mind because the very mind itself is relative.

Malcolm wrote:

This is why we describe the ultimate as empty.

Author: Malcolm

Date: Monday, October 31st, 2016 at 3:39 AM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Holy crap.

"An ABC News/Washington Post tracking poll released Sunday showed Clinton ahead 46% to 45% -- narrower than Saturday's 2-point Clinton edge.

In CNN's Poll of Polls, which averages results for the five most recently released national surveys, Clinton has a 47% to 42% advantage over Trump. That's unchanged from the most recent Poll of Polls on Saturday."

Gary Johnson and his 4.8% is the only thing between Trump and the Presidency.

Malcolm wrote:

Trump is still losing. Gary Johnson, bless his heart, is an idiot, and so is Jill.

https://projects.fivethirtyeight.com/2016-election-forecast/?ex_cid=rrpromo

Author: Malcolm
Date: Monday, October 31st, 2016 at 3:06 AM
Title: Re: Ultimate Truth
Content:

Vasana said:
The ultimate isn't something that can be defined either.

Malcolm wrote:
The ultimate can be defined. In fact, it is necessary to define it. If one cannot define it, one cannot meditate upon it; if one cannot mediate on the relative example ultimate, one will not produce heat on the path of application. If one does not produce heat on the path of application, there is no chance that one will enter the path of seeing.

Therefore, we have different ways of defining the ultimate such as free from extremes, absence of inherent existence, emptiness, nonorigination and so on.

Author: Malcolm
Date: Monday, October 31st, 2016 at 3:02 AM
Title: Re: Ultimate Truth
Content:

Sherab Dorje said:
Whatever happened to the One Truth?

Malcolm wrote:
We are not discussing Dzogchen. We are answering someone's question concerning the two truths. The OP wanted it grounded in śāstra, so I am obliging.

Author: Malcolm
Date: Monday, October 31st, 2016 at 2:51 AM
Title: Re: Ultimate Truth
Content:

rachmiel said:
I'm getting an "ultimate truth" is in the eye of the definer kinda feeling here ...

Which makes sense in a way ... since the definer is trying to hold water in their hand.

Malcolm wrote:
You might think so, however, since concepts are entities, they also have two natures, as Candrakīrti states:

Because all entities are perceived validly and falsely,
two natures will be discerned for a given entity.

Author: Malcolm

Date: Monday, October 31st, 2016 at 2:29 AM

Title: Re: Ultimate Truth

Content:

rachmiel said:

So it's basically saying all we can speak knowledgeably of is relative truth. The nature of ultimate truth, if there is such a thing*, is pure guesswork.

* That would follow, yes ... that ultimate truth might be a mind-devised fiction.

Malcolm wrote:

There are two kinds of ultimate truth: conventional and actual. The former is a conceptual construct, the latter is the way things are. The former, however, is a valid approximation of the latter, in so far as it cannot be rejected with reasoning.

Author: Malcolm

Date: Monday, October 31st, 2016 at 2:08 AM

Title: Re: Ultimate Truth

Content:

rachmiel said:

> The ultimate is not within range of the intellect;
> the intellect is said to be relative.

Is this at odds with the assertion that "Nothing has inherent essence/existence?" Or a different way of stating it?

Malcolm wrote:

It is statement defining the ultimate as beyond the mind because the very mind itself is relative.

Author: Malcolm

Date: Monday, October 31st, 2016 at 12:31 AM

Title: Re: Ultimate Truth

Content:

Coëmgenu said:

Greetings all,

This is a wildly open-ended question, and obviously I don't expect an "ultimate answer", but, either practically or theoretically, what is "ultimate/absolute truth", either in respect to the polarity between that and "conventional truth", or just on its own? Individual opinions on this are fine obviously, but if your definition is grounded in a teachers words

or a sūtra, please guide me to the source of them.

Malcolm wrote:

I think Candrakīrti's definition in the Madhayamaka-avatāra is best:

Any object of a veridical perception is real;

it is said that false perception is relative truth.

It is also held there are two kinds of false perception;

that of nondefective sense organs and that of defective sense organs.

And Śāntideva's definition from the Bodhicarya-avatāra clarifies it well:

Relative and ultimate

are held to be the two truths.

The ultimate is not within range of the intellect;

the intellect is said to be relative.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 6:11 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Which leads to the questions:

If awakening is not innate, where does it come from?

If we are innately awakened, why are we ignorant?

Malcolm wrote:

We are not innately awake. Even Samantabhadra possessed ignorance.

Sherab Dorje said:

Which is why I normally like to take the safe route and call it a "potential". But still this is problematic.

Malcolm wrote:

In the tradition of the Great Perfection, sugatagarbha is the basis, as the Inlaid Jewels Tantra states:

Just as oil has always been naturally perfect

within sesame seeds and mustard seeds,

the seed of the sugatas

with corresponding light is present

in the deceptively appearing bodies of sentient beings.

Sentient beings do not have an enlightened nature, and they are not aspects of

Samantabhadra since the basis has never been tainted by ignorance. However, when

they see their own nature, they are no different than Samantabhadra.

kirtu said:

Well, yes. But the "enlightened nature" referenced is Buddha Nature or the potential for enlightenment. Of course it is still technically a provisional teaching but still quite accurate.

Once again, not everyone is a garuda and the whole point of "lower" teachings is to lead beings to the higher, not to present a seemingly infinite and unscalable cliff face that could discourage

Malcolm wrote:

Actually, I'm following Longchenpa, Gorampa, etc., have come to regard tathāgatagarbha and the Tathāgatagarbha Sūtras as a definitive in meaning, but for entirely different reasons than gzhan stong pas.

As to your second point, Dzogchen is an independent vehicle. There is no need to approach it as if one is somehow climbing the rungs of a ladder, indeed, that is the worst way to approach it.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 2:38 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Which leads to the questions:

If awakening is not innate, where does it come from?

If we are innately awakened, why are we ignorant?

Malcolm wrote:

We are not innately awake. Even Samantabhadra possessed ignorance.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 2:35 AM

Title: Re: Thinley Norbu - Dzogchen account of a perfect woman?

Content:

dzogchungpa said:

Greetings all! I've been reading the new Thinley Norbu book "Echoes", which BTW is quite interesting, and I came across the following passage: I am not a great Lama, and there is not much I can say about Dzogchen to help you understand it in greater depth. In a sense Dzogchen is a very difficult subject to talk about. There is the Dzogchen account of a perfect woman, for example, with a description of her waist, her hair, and so on. If I were to start talking about these things, it would arouse a lot of jealousy. Does anyone know what this is about? I was wondering if it was just some kind of joke.

Malcolm wrote:

It is not really a "Dzogchen" account. It is the Tibetan appropriation of standard tropes about padminis which one can find in Kama Sūtra and so on, a subject I have written about elsewhere.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 2:13 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

'cept that the result is not the Rigpa/Dharmata/Mahamudra/Prajnaparamita, but the recognition of the aforementioned. This recognition is conditioned by the practice. It is a consequence of practice.

Malcolm wrote:

That recognition is itself vidyā, mahāmudra, and prajñapārāmita.

That recognition is not a consequence of practice nor of meditation, it is a consequence solely of introduction. "Practice" consists of deepening familiarization with that recognition. As the Self-Arising Vidyā Tantra states in Chapter 4:

It exists as something that can be illustrated
to all unrealized sentient beings.

There is neither arising nor declining
in the transcendent state of the tathāgatas.

Further, if it is asked what is the system of liberation,
it is liberation through the meaning of the oral instruction.

Sherab Dorje said:

In which case recognition is a consequence of introduction. ie It is conditioned by introduction.

.

Malcolm wrote:

Why are you repeating what I said? Secondly, if recognition is conditioned by the introduction, then it would be necessary to be constantly introduced over and over again otherwise the recognition would cease.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 1:43 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

If sentient beings had an enlightened nature, they could not achieve buddhahood since their nature is already enlightened.

Sherab Dorje said:

Or they are all already Buddhas and just not aware of it. According to Mahayana the Buddha (apparently) achieved Buddhahood although already enlightened.

Malcolm wrote:

Hi Greg:

Don't confuse the dramatic play of the nirmanakāya for the erroneous concept of innate awakening. The Lankāvatara Sūtra states:

Buddhahood is not attained in the desire realm,
the final accomplishment is in Akaniṣṭha.

And:

Perfect buddhahood is attained there,
the emanations attain buddhahood here.

And:

Buddhas do not attain buddhahood in
the desire realm or the formless realm;
free of desire, you attain buddhahood
in the form realm.

As to the idea that sentient beings are buddhas without knowing it, this is a popular misunderstanding based on looking at the words but not understanding the meaning.

Author: Malcolm

Date: Sunday, October 30th, 2016 at 12:44 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

'cept that the result is not the Rigpa/Dharmata/Mahamudra/Prajnaparamita, but the recognition of the aforementioned. This recognition is conditioned by the practice. It is a consequence of practice.

Malcolm wrote:

That recognition is itself vidyā, mahāmudra, and prajñapārāmita.

That recognition is not a consequence of practice nor of meditation, it is a consequence solely of introduction. "Practice" consists of deepening familiarization with that recognition. As the Self-Arising Vidyā Tantra states in Chapter 4:

It exists as something that can be illustrated
to all unrealized sentient beings.

There is neither arising nor declining

in the transcendent state of the tathāgatas.
Further, if it is asked what is the system of liberation,
it is liberation through the meaning of the oral instruction.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 10:11 PM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

Sentient beings do not have an enlightened nature,

Sherab Dorje said:

Cough, splutter...

Malcolm wrote:

If sentient beings had an enlightened nature, they could not achieve buddhahood since their nature is already enlightened.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 10:06 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Astus said:

A teaching cannot be unconditioned. The result of applying the teaching can be.

Sherab Dorje said:

If it is a result of applying the teaching then it arises conditionally based on the teaching.
ie The result is conditioned.

Malcolm wrote:

For example, previously one could not recognize gold. However one can recognize gold when instructed in how to recognize it, but that gold is not produced by the recognition. Likewise, previously one could not recognize dharmatā. However one can recognize dharmatā when instructed in how to recognize it, but that dharmatā is not produced by the recognition.

Unlike gold, however, dharmatā is not a conditioned or compounded entity. Dharmatā does not arise dependent on the introduction. Dharmatā, one's own nature, is present whether or not it is recognized, like the wish-fulfilling gem concealed under the lintel of a pauper's door.

Just as a gold bed pan or a gold Buddha statue are equally made of gold, when our own nature is not recognized, it is called "the basis." When it is recognized, it is called "the result," but it has itself undergone no transformation at all. For this reason then, the result is never conditioned because the basis is never conditioned. Nonrecognition of

the basis is not a fault of the basis, it is a fault of the consciousness which apprehends the basis. When the basis is rightly apprehended, this is called vidyā, rig pa or knowledge. When the basis is incorrectly apprehended, this is called avidyā, ma rig pa, or ignorance.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 8:57 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

RikudouSennin said:

The text are quite amazing

Heart Bindu of the Dakinis...

Malcolm wrote:

Is an incorrect translation of dākkini citta, a.k.a, mkha' 'gro snying thig.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 8:36 PM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Why not indeed! Why not rely on the enlightened nature of all sentient beings? Why not apply the Dzogchen rhetoric of one truth and see all beings as Buddhas since they are nothing else but an aspect of the Dharmakaya of Samatabhadra and Samantabhadri? Why separate reality into true and false? High and low? Etc...?

"Why?" indeed!

Malcolm wrote:

Sentient beings do not have an enlightened nature, and they are not aspects of Samantabhadra since the basis has never been tainted by ignorance. However, when they see their own nature, they are no different than Samantabhadra.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 8:31 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

I can't find any mention of promulgating the Dharma in MSL. What reasons and what contradictions?

Malcolm wrote:

" ecause the (vehicles) began together..."; pg.7, Thurman translation.

I suggest you reread the first chapter with a bit more care.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 8:19 AM

Title: Re: POTUS 2016, part 3

Content:

mossy said:

And the FBI is investigating crooked hillary again. Democrats could have had sanders but they went with hillary.....

Malcolm wrote:

For lord's sake, they are not investigating Clinton. Please get your goddamn facts straight.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 6:56 AM

Title: Re: Ngakpa tradition & magic

Content:

kirtu said:

Overall this will have a serious effect blessing people.

Malcolm wrote:

Ridiculous.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 6:54 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

No one is playing what if games here. The simple fact is this is the order in which it occurred, and now, like it or not , later teachings, traditions and teachers all make these earlier teachings the basis of their own.

Malcolm wrote:

No, this is false. Why? For example, the Mahāyāna Sutrālaṃkāra explains that the three turnings were turned at the same time. To interpret the three turnings as temporal in sequence is an error, they occurred at one and the same time.

maybay said:

If that is true then there is no basis for calling them first, second, third. There's a nice chapter just on the promulgations in Dudjom's NSTB.

Malcolm wrote:

They are called "first, second, and third" due to their content, not due to their temporal sequence.

Dudjom Rinpoche's presentation is based upon that Buton Rinchen Drup. But such presentation had already been long rejected by Loppon Sonam Tsemo for the reasons I outline above. Additionally, there are a host of contradictions which arise if the wheels were not turned simultaneously.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 3:57 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

No one is playing what if games here. The simple fact is this is the order in which it occurred, and now, like it or not , later teachings, traditions and teachers all make these earlier teachings the basis of their own.

Malcolm wrote:

No, this is false. Why? For example, the Mahāyāna Sutrālaṃkāra explains that the three turnings were turned at the same time. To interpret the three turnings as temporal in sequence is an error, they occurred at one and the same time.

maybay said:

Id be interested to see what percentage of scripture is spent using, citing, redefining, and attacking other teachings. I imagine its quite a lot.

Malcolm wrote:

Surprisingly little, in fact, when it comes to sūtra and tantra itself.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 3:48 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Malcolm wrote:

In fact, the final empowerment of the Rinchen Terzon contains an empowerment from Sangye Lingpa's cycles of termas called the "Poti Lung Wang." Not only does this empowerment contain an empowerment into the nine yānas, it also includes a section which grants one the empowerment for all termas past, present and future, as well as a method of giving oneself the lung for any text, sadhana or empowerment one might ever need.

maybay said:

This reminds me of all those ridiculous inventions you see advertised on TV that never catch on.

Malcolm wrote:

Are you calling Sangye Lingpa's termas ridiculous?

Author: Malcolm

Date: Saturday, October 29th, 2016 at 3:45 AM

Title: Re: Ngakpa tradition & magic

Content:

Fortyeightvows said:

It seems to be that the interpretation of monastics as the third jewel is very common.

Malcolm wrote:

It is a mistaken idea.

The proper Sangha refuge for Mahāyānis is defined by Mātṛceṭa in the Triratnastotra:
Homage to the Āryasangha,
who have purified the obscuration of affliction and the obscuration of knowledge,
removing them gradually with antidotes, dwelling on the stages,
benefitting sentient beings, and purifying buddhafiels.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 3:28 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

I consider all Sangha members objects of Refuge, Arya and not. Why? Because the Arya Sangha didn't just pop out of its own ass, it started off as dumb-ass ignorant fools just like you and me. So, as far as I am concerned anybody that is making a REAL effort is cool by me. A field of merit and an object of Refuge.

PS I am not an Acharya, so you'll have to excuse me if sometimes I get terms mixed up.

Malcolm wrote:

Going for refuge to those who are not awakened damages one's refuge.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 2:08 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

So dress me in orange and call me a Theravada then.

Malcolm wrote:

Even in Hinayāna, the Jewel of the Sangha does not refer to ordinary monks, but refers instead to āryas as well: stream entrants (who can be lay people), once returners, never returners, and arhats.

Sherab Dorje said:

Well then, I am just going to have to disagree on principle with these theories, take my chances and consider all sangha members as a worthy field of merit. As you pointed out in another thread: I am not really capable of figuring who is at what level, so...

Malcolm wrote:

Even ordinary sentient beings are fields of merit (the impure field). You are mistaking 'fields of merit' for "Objects of Refuge." They are not the same thing.

I thought you were a Dharma teacher. I am amazed you are not clear about these things.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 1:55 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

This is all perfectly true at the level of ultimate truth.

Malcolm wrote:

There are no two truths, Greg. As the Soaring Garuda, one of the five original Dzogchen luns brought to Tibet by Vairocana states:

Since phenomena and nonphenomena have always been merged and are inseparable, there is no further need to explain an "ultimate phenomenon."

Or as the All-Creating King states:

The one who talks about relative and ultimate—
words of exaggeration and deprecation—
does not understand the meaning of nonduality.

And:

Since I, the creator of all, have made all Dharmas,
there is no need for the two truths in my Dharma.

Who claims the two truths are needed in my Dharma?

All that I have made, was made in the state of bodhicitta.

Relative and ultimate do not exist in bodhicitta.

Thus we can see, the two truths are deviations from the meaning of the Great Perfection.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 1:00 AM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

No. The Jewel of the Sangha for Mahāyāna practitioners, including Secret Mantra practitioners, is only ārya bodhisattvas, i.e., bodhisattvas of the first bhumi and beyond.

Sherab Dorje said:

So dress me in orange and call me a Theravada then.

Malcolm wrote:

Even in Hinayāna, the Jewel of the Sangha does not refer to ordinary monks, but refers instead to āryas as well: stream entrants (who can be lay people), once returners, never returners, and arhats.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 12:48 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

dzogchungpa said:

Why are these non-Nyingmapas so fussy?

Malcolm wrote:

Oh, for historical reasons.

conebeckham said:

Yes, I think so....partially. Then again, if a Shitro wangkur was the sole ingredient, we wouldn't need the Rinchen Terdzo, for instance, would we?

Historical. Also, expedient.

Malcolm wrote:

In fact, the final empowerment of the Rinchen Terzon contains an empowerment from Sangye Lingpa's cycles of termas called the "Poti Lung Wang." Not only does this empowerment contain an empowerment into the nine yānas, it also includes a section which grants one the empowerment for all termas past, present and future, as well as a method of giving oneself the lung for any text, sadhana or empowerment one might ever need.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 12:45 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Astus said:

It is still the only common ground among all Buddhists, regardless of how individual schools interpret it. And that makes it fundamental, the basis for everyone.

Malcolm wrote:

But it is not a common ground at all. Or, rather, because of the history of Buddhist Studies in the West, there has come to be a mirage of commonality which every one chases, but somehow, no one can quite reach.

maybay said:

What are u talking about? Western academics and their contrived problems?

Malcolm wrote:

I am pointing out that because of Western Buddhist studies, many Westerners maintain views like Astus, and indeed yourself, which hold that somehow śravakayāna teachings are a foundation or a bedrock, upon which all other Dharma systems must depend. We have unconsciously inherited this idea from the kind of Buddhist historiography we find in the West, in general.

While such ideas are not absent from traditional hermeneutics, the traditional approach to this in Tibet, for example, is predicated on the three vows, rather than historical analysis of the Pali Canon, the Agamas, and so on, because the traditional sense of Buddhist history does not proceed from the same set of assumptions Westerners use to approach Buddhist history (text critical, etc.). Astus' approach exemplifies the Western approach very well, in his assumption that the Nikāya/Agamas form a layer of teachings earlier than and prior to Mahāyāna and Vajrayāna, so that without the former, the latter could not have arisen.

Author: Malcolm

Date: Saturday, October 29th, 2016 at 12:36 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

But it is not a common ground at all. Or, rather, because of the history of Buddhist Studies in the West, there has come to be a mirage of commonality which every one chases, but somehow, no one can quite reach.

Astus said:

Even if the Agamas were not particularly popular in East Asia, and they were not transmitted to Tibet, the core doctrines, like the three characteristics, four noble truths, five aggregates, eighteen realms, twelve links and the thirty-seven factors have always been known.

Malcolm wrote:

These things are not core doctrines at all. They are just taxonomies.

Astus said:

Although if there is no common ground for the various groups, it also means that the paths they distinguish are different, and they actually do not say anything about the others, but rather simply make up their own structure of teachings. For example, the nine vehicles of the Nyingmapas say nothing about the teachings of the Kagyupas or the Theravadins, because those nine are merely their own interpretation of the teachings.

Malcolm wrote:

The nine yānas are also a taxonomy, a way of presenting distinct kinds of methodologies. No one ever claimed they were a "core teaching." The Kagyus however, never dispute the nine yāna presentation, no matter how much it may have been disputed by first Sakyapas, and later, Gelugpas.

So what might be a core teaching of the Buddha, as opposed to a taxonomy?
This ambrosial Dharma I have obtained
is deep, peaceful, immaculate, luminous, and unconditioned.

Author: Malcolm

Date: Friday, October 28th, 2016 at 11:44 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

It is fundamental in that it is, or was, essential. Without it we would not know what to make of higher teachings.

Malcolm wrote:

Sorry, Charlie. Each vehicle is independent and does not depend on the others for either sense or context.

maybay said:

We were talking about turnings not vehicles.

Malcolm wrote:

The first turning of the Wheel of Dharma by Buddha Śākyamuni is not the first turning of the wheel of Dharma. The first turning of the wheel of Dharma was the teaching of the Realms and Dimensions of Sound Tantra (sgra thal 'gyur) by the Buddha Nangwa Dampa at the beginning of this great eon.

With respect to turnings, the teachings of Śākyamuni, as indeed the teachings of all nirmankāyas, are referred to as "unsystematic teachings." In this case, the first turning corresponds to śrāvakayāna, while the second and third correspond to bodhisattvayāna, all teachings of the general vehicle of the cause.

Author: Malcolm

Date: Friday, October 28th, 2016 at 11:41 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

The Dharma taught by the Buddha in the First Turning is palliative, not fundamental; provisional and not definitive.

Astus said:

It is still the only common ground among all Buddhists, regardless of how individual schools interpret it. And that makes it fundamental, the basis for everyone.

Malcolm wrote:

But it is not a common ground at all. Or, rather, because of the history of Buddhist Studies in the West, there has come to be a mirage of commonality which every one chases, but somehow, no one can quite reach.

Author: Malcolm

Date: Friday, October 28th, 2016 at 10:22 PM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Crazywisdom said:

It's been more than a month for me

RikudouSennin said:

Have you emailed him?

Has he responded?

Crazywisdom said:

I haven't followed up. Seems pointless.

Malcolm wrote:

The notorious EFM.

Author: Malcolm

Date: Friday, October 28th, 2016 at 10:22 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

Liberation, ie nirvana, may be a fruit of practice, but it is not the goal. Its not something the ideal practitioner aims for. That would be improper motivation outside Hinayana, and in Dzogchen incorrect view.

Malcolm wrote:

Here, sir, you are absolutely mistaken. One cannot help others while one is still bound

oneself. While I can agree with you that liberation as an end in it and of itself is a limited motivation; but to claim that liberation is not goal of Dzogchen practitioners is frankly absurd.

maybay said:

Recently I was being tested as to my knowledge of GPS. After completing some exercises I was asked to clear the waypoints I had used, but I didn't know how to, so I just reset the whole device to factory default. I inadvertently wiped all the custom settings on the GPS, which the chief wasn't happy about.

Malcolm wrote:

Yes, you might want to apply the same care you should have applied to your GPS device to how you parse Buddhist teachings.

Author: Malcolm

Date: Friday, October 28th, 2016 at 10:18 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Astus said:

From both the historical and religious perspective, the primary/fundamental basis of the Dharma that everyone agrees on is the collection of teachings in the Nikayas and Agamas.

Malcolm wrote:

The Dharma taught by the Buddha in the First Turning is palliative, not fundamental; provisional and not definitive.

maybay said:

It is fundamental in that it is, or was, essential. Without it we would not know what to make of higher teachings.

Malcolm wrote:

Sorry, Charlie. Each vehicle is independent and does not depend on the others for either sense or context.

Author: Malcolm

Date: Friday, October 28th, 2016 at 10:18 PM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

maybay said:

Trekchö means cutting through delusion with fierce, direct thoroughness. Essentially delusion is cut through with the irresistible force of the view of rigpa, like a knife cleaving through butter or a karate expert demolishing a pile of bricks. The whole fantastical edifice of delusion collapses, as if you were blasting its keystone away. Delusion is cut through, and the primordial purity and natural simplicity of the nature of mind is laid

bare.

Sogyal Rinpoche

Malcolm wrote:

While I recognize this is one way of explaining khregs chod, there is another. According to Chogyal Namkhai Norbu, the term "chod" in khregs chod is an intransitive verb; khregs here refers to a bundle of things; for example, khregs shing refers to a bundle of sticks. Hence the image in use is a bundle whose fastening has come apart on its own, without any agent unfastening it, since the verb has no direct object.

maybay said:

Where else is the word chod used?

Malcolm wrote:

All kinds of places, it is a common Tibetan word. In common language it is regarded as a the imperative of gcod, to cut.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:54 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Astus said:

From both the historical and religious perspective, the primary/fundamental basis of the Dharma that everyone agrees on is the collection of teachings in the Nikayas and Agamas.

Malcolm wrote:

The Dharma taught by the Buddha in the First Turning is palliative, not fundamental; provisional and not definitive.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:50 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

the goal of dzogchen is not liberation.

Malcolm wrote:

Of course it is. Do you want citations?

maybay said:

Liberation, ie nirvana, may be a fruit of practice, but it is not the goal. Its not something the ideal practitioner aims for. That would be improper motivation outside Hinayana,

and in Dzogchen incorrect view.

Malcolm wrote:

Here, sir, you are absolutely mistaken. One cannot help others while one is still bound oneself. While I can agree with you that liberation as an end in it and of itself is a limited motivation; but to claim that liberation is not goal of Dzogchen practitioners is frankly absurd.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:35 PM

Title: Re: Ngakpa tradition & magic

Content:

Mica said:

... I am really fascinated in the Ngakpa tradition...

Quay said:

A person can find endless fascination with playing with phenomena.

Sherab Dorje said:

The Ngagkpa are Buddhist lay Tantric practitioners. That makes them one of the Three Jewels.

Malcolm wrote:

No. The Jewel of the Sangha for Mahāyāna practitioners, including Secret Mantra practitioners, is only ārya bodhisattvas, i.e., bodhisattvas of the first bhumi and beyond.

Even if we move to the inner refuges according to Secret Mantra, Guru, Deva, and Ḍākinī, the Sangha jewel is the Ḍākinis, not Ngakpas.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:29 PM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

maybay said:

Trekchö means cutting through delusion with fierce, direct thoroughness. Essentially delusion is cut through with the irresistible force of the view of rigpa, like a knife cleaving through butter or a karate expert demolishing a pile of bricks. The whole fantastical edifice of delusion collapses, as if you were blasting its keystone away. Delusion is cut through, and the primordial purity and natural simplicity of the nature of mind is laid bare.

Sogyal Rinpoche

Malcolm wrote:

While I recognize this is one way of explaining khregs chod, there is another. According

to Chogyal Namkhai Norbu, the term "chod" in khregs chod is an intransitive verb; khregs here refers to a bundle of things; for example, khregs shing refers to a bundle of sticks. Hence the image in use is a bundle whose fastening has come apart on its own, without any agent unfastening it, since the verb has no direct object.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:16 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Mahāyāna in general does not promise a rapid path— quite the opposite in fact— but nevertheless promises a higher path than Hinayāna. So long in fact, that by the criteria you suggest, most definitely middling and average practitioners of Mahāyāna will appear afflicted by comparison to even average practitioners of Hinayāna, so that is not a sure means of evaluation of paths.

Sherab Dorje said:

Of course it is a sure means, because a middling practitioner, of whichever path, is a middling practitioner NOW. It is irrelevant if they reached here after a billion lifetimes of trying, three lifetimes of trying or one lifetime, they are all half way through.

Malcolm wrote:

I think we need a definition of terms. What is a middling Mahāyāna practitioner? What is a middling Hinayāna practitioner? What is a middling Vajrayāna practitioner? What is a middling Dzogchen practitioner? In the case of the latter, a middling Dzogchen practitioner is one who attains buddhahood in the bardo, not in this lifetime. An average Dzogchen practitioner attains buddhahood in a natural nirmanakāya buddhafiield in the next life.

Sherab Dorje said:

With respect to liberation, the criteria of liberation is freedom from afflictions. But this also cannot be evaluated from outside.

Of course it can. One just needs to observe another's behavior to notice if they are afflicted or not. Another method is to step on their callous and see how they react.

Malcolm wrote:

Well, no. There is a famous account in the sūtras concerning one of Buddha's past lives. Long ago, there were two groups of śrāmaneras. One group was headed by a very strict leader, whose discipline and renunciation was impeccable as it was famous. The other group was headed by a very liberal leader, who encouraged his students to go into the towns in the evenings, and mingle with the townsfolk in bars and restaurants, associating with men and women alike.

When the leader of the first faction heard about this, he was immediately disapproving

of the second faction and their leader and reproached him severely. The long and short of it is, the first leader spent time in lower realms, and when he took rebirth as Śakyamuni Buddha, his sangha fractured into sectarianism as a karmic residue resulting from his criticism of the more liberal monk and his sangha.

Sherab Dorje said:

The argument for the Great Perfection, the summum bonum of all vehicles, is based on the fact that it cannot be ascertained through words and explanations, but only on the basis of the intimate instructions of a guru, which are not (as is commonly misunderstood from the name "intimate instructions," "pith instructions," and so on) solely based on explanations, but are a means of introducing someone to their own state in the form of a direct sensory perception which bypasses conceptual constructs. When a person with the fortune to meet a guru with such a lineage of instructions (assuming that person recognizes the meaning of the intimate instructions which they have been given), they will have no fear of ever falling into three lower realms ever again. That's not an argument, that is an explanation of the didactic method and rhetoric about the effect.

Malcolm wrote:

It is indeed an argument. The only way it can be disproven is to demonstrate the premise is false. Please do try.

Sherab Dorje said:

If someone thinks that Dzogchen rhetoric is mere triumphalism, they have not understood the point of Dzogchen at all in the first place.

So if I don't agree with you, I don't know what I am talking about... Somehow I don't think that is how Garab Dorje won his debate. You certainly are not going to "win" this one with that line of "logic" either.

Malcolm wrote:

I already provided you with the reasoning whereby Garab Dorje defeated Mañjuśrimitra in debate with the citation from Mañjuśrimitra's text. You have not made any effort to contest it, which means you accept it.

Author: Malcolm

Date: Friday, October 28th, 2016 at 9:01 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

maybay said:

the goal of dzogchen is not liberation.

Malcolm wrote:

Of course it is. Do you want citations?

Author: Malcolm

Date: Friday, October 28th, 2016 at 4:47 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Malcolm wrote:

However, this only applies to Nyingma. I am quite sure Sakyapas and Gelugpas do not accept this.

conebeckham said:

Nor Kagyupas.

dzogchungpa said:

Why are these non-Nyingmapas so fussy?

Malcolm wrote:

Oh, for historical reasons.

Author: Malcolm

Date: Friday, October 28th, 2016 at 4:46 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Someone who is not expert in paths will not necessarily be able to distinguish a correct path from an incorrect path, or a superior path from an inferior path. Only some people have the necessary knowledge to make such an evaluation.

Astus said:

When the so called expert decides what those paths are, it is quite straightforward to claim to be the upholder of the best of the best and paint everyone else as inferior. It is like the aesthetician who says that Pre-Raphaelites are inferior to Cubists, but Pointillists are truly the best of all.

Malcolm wrote:

This is why, rather than relying on the evaluations of paths made by scholars, we rely on the evaluations of paths made by buddhas.

Astus said:

the purpose of evaluating paths is due to the fact that everyone wishes to achieve liberation as rapidly as possible

Shravakas may worry about quick liberation, bodhisattvas realise that there is nothing to attain.

Malcolm wrote:

[/quote]

Bodhisattvas may realize there is nothing to attain, but they sure spend a long time going about that nonattainment.

Author: Malcolm

Date: Friday, October 28th, 2016 at 3:44 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

PuerAzelis said:

If the truth of Buddhism is relativity why can't the success of any path also be relative?

Malcolm wrote:

The success of any path based on cause and result must be relative. The success of a path that is not based on cause and result must be ultimate.

Author: Malcolm

Date: Friday, October 28th, 2016 at 3:42 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Crazywisdom said:

I don't think it's as simple as that. He is saying wrathful should be immediate and so is trekcho. So is there some connection? Of course there is... No method should be effortful in these deity practices. Trying is an obstacle always. Your quote teaches that.

Malcolm wrote:

No, Mañjuśrimitra is stating very clearly that there is direct method of realization and an indirect method. Mipham comments here:

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

.

M

Author: Malcolm

Date: Friday, October 28th, 2016 at 3:37 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Someone who is not expert in paths will not necessarily be able to distinguish a correct path from an incorrect path, or a superior path from an inferior path. Only some people have the necessary knowledge to make such an evaluation.

Likewise, someone who is not expert in gems will not necessarily be able to discern a real diamond from a fake diamond, a high quality diamond from a low quality diamond. Only some people have the necessary skills to make such an evaluation.

Since this is so, the fact that these criteria are only accepted by some Vajrayānis merely indicates that the skill to evaluate all paths is missing from schools other than Vajrayāna, and in particular, the Great Perfection.

Furthermore, the purpose of evaluating paths is due to the fact that everyone wishes to achieve liberation as rapidly as possible. Likewise, the purpose of evaluating gemstones is due to the fact that everyone wishes to know that they are buying the best quality gem possible.

Sherab Dorje said:

Fair enough, but a promise of rapid liberation is not a guarantee of rapid liberation.

And, of course, one should rely on expert advice, but it always happens to be the case that the expert giving the advice happens to be a practitioner of the path/vehicle, regardless of the path/vehicle. Proof of the pudding is in the eating, yes?

But what I like to do, is not judge a tradition by its adepts, because the adepts of any religion/tradition seem to display the same qualities, I like to judge by the qualities displayed by middling/average practitioners. They tend to be the dead giveaways.

Malcolm wrote:

Mahāyāna in general does not promise a rapid path— quite the opposite in fact— but nevertheless promises a higher path than Hinayāna. So long in fact, that by the criteria you suggest, most definitely middling and average practitioners of Mahāyāna will appear afflicted by comparison to even average practitioners of Hinayāna, so that is not a sure means of evaluation of paths.

With respect to liberation, the criteria of liberation is freedom from afflictions. But this also cannot be evaluated from outside. However, liberation is just half the Buddhist path, there is also omniscience. Since this omniscience is primarily defined from knowledge of the paths of awakening, it is also difficult to ascertain from outside.

The arguments for the efficacy of Vajrayāna over Mahāyāna is based on being an easy path, with many methods, for those of sharp faculties, and so on.

The argument for the Great Perfection, the summum bonum of all vehicles, is based on the fact that it cannot be ascertained through words and explanations, but only on the basis of the intimate instructions of a guru, which are not (as is commonly misunderstood from the name "intimate instructions," "pith instructions," and so on) solely based on explanations, but are a means of introducing someone to their own state in the form of a direct sensory perception which bypasses conceptual constructs. When a person with the fortune to meet a guru with such a lineage of instructions (assuming that person recognizes the meaning of the intimate instructions which they have been given), they will have no fear of ever falling into three lower realms ever again.

The point is not to proclaim, "My diamond is unflawed, yours is flawed," the point is to relieve sentient beings from anxiety about being forever trapped in samsara. This is why I reject your charge of triumphalism. If someone thinks that Dzogchen rhetoric is mere triumphalism, they have not understood the point of Dzogchen at all in the first place.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:49 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

dzogchungpa said:

OK, do you mean any wrathful sadhana, or any sadhana, period?

Malcolm wrote:

Any sadhana.

Crazywisdom said:

Any nyingma sadhana?

Malcolm wrote:

Any Nyingma sadhana.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:41 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Malcolm wrote:

Any sadhana, no exception. Vajrasattva, being the main deity of Shitro, is the master of all buddha families.

dzogchungpa said:

Ok, thanks, that's good to know.

Malcolm wrote:

However, this only applies to Nyingma. I am quite sure Sakyapas and Gelugpas do not accept this.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:36 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Malcolm wrote:

This is really true. It is a special feature of the Nyingma school.

dzogchungpa said:

OK, do you mean any wrathful sadhana, or any sadhana, period?

Crazywisdom said:

Any that's fits into shitro mandala which is every important nyingma method.

Malcolm wrote:

Any sadhana, no exception. Vajrasattva, being the main deity of Shitro, is the master of all buddha families.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:33 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

dzogchungpa said:

Is that really true? I did not know that. Very interesting.

Malcolm wrote:

This is really true. It is a special feature of the Nyingma school.

dzogchungpa said:

OK, do you mean any wrathful sadhana, or any sadhana, period?

Malcolm wrote:

Any sadhana.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:25 AM

Title: Re: New Longchenpa translations from Eric Fry-Miller

Content:

Malcolm wrote:

Perhaps you should request your money back.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:24 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Malcolm wrote:

... having received more or less any Shitro empowerment, from that point onward one only needs the lung and the instructions in order to practice any sadhana.

dzogchungpa said:

Is that really true? I did not know that. Very interesting.

Malcolm wrote:

This is really true. It is a special feature of the Nyingma school.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:23 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Astus said:

Criteria: rainbow body, all the signs along the path of Vajrayana etc

How are those criteria objective when they are accepted only by some Vajrayana followers?

Malcolm wrote:

Someone who is not expert in paths will not necessarily be able to distinguish a correct path from an incorrect path, or a superior path from an inferior path. Only some people have the necessary knowledge to make such an evaluation.

Likewise, someone who is not expert in gems will not necessarily be able to discern a

real diamond from a fake diamond, a high quality diamond from a low quality diamond. Only some people have the necessary skills to make such an evaluation.

Since this is so, the fact that these criteria are only accepted by some Vajrayānis merely indicates that the skill to evaluate all paths is missing from schools other than Vajrayāna, and in particular, the Great Perfection.

Furthermore, the purpose of evaluating paths is due to the fact that everyone wishes to achieve liberation as rapidly as possible. Likewise, the purpose of evaluating gemstones is due to the fact that everyone wishes to know that they are buying the best quality gem possible.

Author: Malcolm

Date: Friday, October 28th, 2016 at 2:04 AM

Title: Re: Is Trekchod a form of wrathful practice?

Content:

Gyurme Kundrol said:

I've been studying wrathful practices, their meaning and purpose, and came across the idea that the essence of wrathful practice is something like trekchod- an immediate and forceful cutting through of delusion and a return to the non-dual state. Is trekchod considered a wrathful practice and if you can do trekchod well is there even any need to get wrathful empowerments? Does a wrathful practice (such as Vajrakilaya) add anything that trekchod doesn't already include?

Also are there wrathful practices which can be done without empowerments and or if you have received certain empowerments like the Zhitro are there wrathful practices you can do even if you haven't received a special empowerment for that particular deity?

Malcolm wrote:

Trekchö is not a wrathful practice, and it involves no effort. If one is using effort to "cut through" anything, one has not discovered trekchö.

As to your second question; while wrathful yidams like Kilaya are for dealing with secondary issues, they can also be used as means for discovering the meaning of trekchö. Mañjuśrīmitra writes:

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].

People who, for whatever reason are not capable of directly approaching the meaning of the Great Perfection directly, can do so indirectly via the means of sadhana practice.

Finally, there are no wrathful practices that do not require empowerment, but having received more or less any Shitro empowerment, from that point onward one only needs

the lung and the instructions in order to practice any sadhana.

Author: Malcolm

Date: Friday, October 28th, 2016 at 1:55 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

Maybe it is just too nuanced for a brute like me to perceive.

Malcolm wrote:

Perhaps.

Author: Malcolm

Date: Friday, October 28th, 2016 at 12:15 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Read Mañjśrimitra's Meditation on Bodhicitta (byang chub sems bsgom). He wrote it as an apology for being defeated in debate by Garab Dorje.

Sherab Dorje said:

Which is proof that Garab Dorje is a good debater. Then what?

Malcolm wrote:

Garab Dorje was a nirmanakāya buddha. You can either accept his teachings or not, it is up to you. If you can't accept his teachings, it is better for you to leave them aside, rather than criticize them. If you do accept his teachings, then you have no basis to argue with me at all.

Sherab Dorje said:

The claim is not that the Dzogchen path takes one beyond cause and effect; the claim is that the language of cause and effect are themselves incoherent, and any path based on ideas of cause and effect is likewise incoherent.

Personally, I think you are splitting hairs.

Malcolm wrote:

I think you are not paying attention.

Author: Malcolm

Date: Friday, October 28th, 2016 at 12:12 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

Fair enough. Now you can go off and convince all the (pseudo) dzogchenpas of this fact. I wish you the best of luck!

Malcolm wrote:

I don't need to convince anyone of anything.

Author: Malcolm

Date: Thursday, October 27th, 2016 at 10:11 AM

Title: Re: Remote Teaching Centres and Programmes

Content:

Wayfarer said:

I am aware of several online training courses and resources for Buddhist teachings, such as Dharma Ocean, and FPMT, and DharmaNet. However I think a useful resource would be a structured home-study and practice program, with some teacher oversight.

In my case, I have a regular daily practice, and have attended retreats and lectures so am familiar with the Buddhist teachings and principles. But my own practice is a bit patchy and I think a curriculum of things to learn, and a regular schedule of activities, would really help to give it structure; I feel like I'm wasting a lot of time by being so irregular in my practice, but I'm not that good at self-management with nobody to oversee my activities.

For instance, in monastic and retreat centres, there is a regular schedule, and also a calendar, around which observances and practices are organised. A lightweight version of that approach would be really helpful. I wouldn't imagine it would need to go to nearly the same depth as the above-mentioned centres. But it could incorporate some liturgical materials, meditation practices, and things to commit to memory, and so on.

Is the community aware of any such resources out there?

Malcolm wrote:

Try Chokyi Nyima Rinpoche's Tara Triple Excellence program

Author: Malcolm

Date: Thursday, October 27th, 2016 at 5:18 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

For example: if somebody claims their path is the most direct and fastest path to liberation, then they need to demonstrate the reality of the claim.

Malcolm wrote:

Read Mañjuśrimitra's Meditation on Bodhicitta (byang chub sems bsgom). He wrote it as an apology for being defeated in debate by Garab Dorje.

Sherab Dorje said:

If somebody claims their path takes them beyond cause and effect, then they need to demonstrate the reality of this claim.

Malcolm wrote:

The claim is not that the Dzogchen path takes one beyond cause and effect; the claim is that the language of cause and effect are themselves incoherent, and any path based on ideas of cause and effect is likewise incoherent. Mañjuśrimitra states:

It may be said, "The way all this is produced is dependent origination, arising and ceasing."

Like a burnt seed, a nonexistent is not produced from a nonexistent; the cause and the result do not exist.

The mind that clings to entities and clings to cause and result

itself appears as cause and condition, but because they are nondual, there is no arising and perishing.

Because there is no arising and perishing, there is no self and other. Because there is no death and transmigration, there is no permanence and annihilation.

Therefore there is no delusion or samsara. In fact, there is also no nirvana.

Sherab Dorje said:

If somebody claims that their path is the highest and only for those of highest capacity, then...

Malcolm wrote:

The claim in Dzogchen is that there are no differences in capacity. There is no "higher" or "lower." The sole difference between people is whether or not they possess the intimate instruction from their guru. As Zhabkar explains in the Soaring Garuda:

If this is practiced, all will be liberated;

there is no distinction between sharpness and dullness in capacities.

If one practices, even a cowherd will be liberated.

If one understands the significance of the luminosity of one's mind through direct perception,

the rhetoric of scholars is not necessary here;

just as when one eats molasses,

there is no need to explain the taste of molasses.

Without understanding this, even a paṇḍita will be deluded.

Author: Malcolm

Date: Thursday, October 27th, 2016 at 4:45 AM

Title: Re: POTUS 2016, part 3

Content:

Luke said:

I haven't been following this thread recently. I just wanted to say how impressed I am

with Jill Stein! She is perhaps the most ethical American presidential candidate I have ever seen!

Malcolm wrote:

Oh hardly, she owns stock in Merck (think Vioxx) and Home Depot (think union-busting). Moreover, like many others on the progressive left, she regularly repeats falsehoods which originate from the far-right.

Author: Malcolm

Date: Thursday, October 27th, 2016 at 1:24 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

Anybody can say that their path is the best, the fastest, the highest, etc...

Few can actually prove it via the fruit of their practice.

Malcolm wrote:

How would one go about proving such a thing?

PuerAzelis said:

By not asserting its superiority.

If someone feels the need to assert superiority instead of demonstrate it, he betrays his disinterest in real persuasion.

That issue would be completely irrelevant to a superior path.

Malcolm wrote:

Well, there are three paths, causal paths, resultant paths and the path beyond cause and result. How could someone possibly prove the superiority of a path via the fruit (or result) of practice when such a concept is negated at the outset?

Author: Malcolm

Date: Thursday, October 27th, 2016 at 12:50 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Sherab Dorje said:

Anybody can say that their path is the best, the fastest, the highest, etc...

Few can actually prove it via the fruit of their practice.

Malcolm wrote:

How would one go about proving such a thing?

Author: Malcolm

Date: Thursday, October 27th, 2016 at 12:08 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

as well as all of the world leaders repeating the tired old phrase every time yet another atrocity happens in the name of islam..."Nothing to do with islam".

The Dalai Lama has said there is no such thing as a "Muslim terrorist" as anyone who partakes in violent activities is not a "genuine" Muslim..."Buddhist terrorist. Muslim terrorist. That wording is wrong," he said. "Any person who wants to indulge in violence is no longer a genuine Buddhist or genuine Muslim, because it is a Muslim teaching that once you are involved in bloodshed, actually you are no longer a genuine practitioner of Islam."

Malcolm wrote:

<http://www.independent.co.uk/news/people/dalai-lama-muslim-terrorism-islam-no-such-thing-as-video-watch-speech-a7317001.html>

Author: Malcolm

Date: Thursday, October 27th, 2016 at 12:05 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

...the horrific doctrine that is islam.

Malcolm wrote:

BTYW, it is pretty hard to claim you are not a bigot when you make unqualified generalizations like this.

Author: Malcolm

Date: Thursday, October 27th, 2016 at 12:02 AM

Title: Re: POTUS 2016, part 3

Content:

Coëmgenu said:

Try criticizing America on any national platform in America, like that football player did with his passive protest. "Simply find out who you are not allowed to criticize".

Malcolm wrote:

The amazing thing about football players in the NFL standing for the national anthem is that it was a "custom" that seems to have begun in 2009.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 11:37 PM

Title: Re: If Vajrayana is superior to Hinayana, how come no stories of Dipa Ma-like siddhis?

Content:

BuddhaFollower said:

How come Jigme Linga didn't understand where the Vajrasana was?

Malcolm wrote:

Poor geography classes in school.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 11:11 PM

Title: Re: If Vajrayana is superior to Hinayana, how come no stories of Dipa Ma-like siddhis?

Content:

shaunc said:

However if it's magic tricks you're after may I suggest a circus.

BuddhaFollower said:

Its not a magic trick. Dipa Ma trained from the Visuddhimagga.

Steps:

1. You master the jhanas.
2. You master kasinas.
3. Then you can change one element into another. This leads to the siddhis.

Malcolm wrote:

Go for it, BF.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 10:53 PM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

just think that Hillary has gotten a free pass for far too long.

Malcolm wrote:

What does this even mean? One of the amazing things about this election is the blatant mysogyny with which it has been colored. While no great fan of Clinton, the unwavering mysogynistic attacks on her from the GOP have caused me to become ever more

sympathetic with her. What I find increasingly amazing is that the progressive left in this country is willing to use smears against her from the far right with ever more enthusiasm and with an increasing lack of discrimination.

Fa Dao said:

Was not aware that islam was a "sect" of Buddhadharma....

Malcolm wrote:

Buddhism is one sect, Islam is another. As practitioners of Buddhadharma we should not give into sectarian anxiety and prejudice, especially those of us who are nominally practitioners of Mahāyāna.

Fa Dao said:

do I have some concerns about all of the bombings, beheadings, shootings, throwing people off of rooftops, stabbings, stonings etc etc that are going on all over the world in the name of islam? Yep, you bet I do! Dont you???

Malcolm wrote:

The victims of terrorist violence perpetrated by people who are nominally Muslims are overwhelming other Muslims. However, the number one killer of Muslim noncombatants remains the United States and its Western Allies. For example, 1.7 million children died as a result of US sanctions against Iraq, according to the UN.

According to the Physicians for Social Responsibility report, <http://www.psr.org/assets/pdfs/body-count.pdf>, "1.3 million people in Iraq, Afghanistan, and Pakistan have directly or indirectly been killed by the war on terror.

By contrast, ISIS has only managed to kill roughly 1200 people outside of Iraq and Syria.

Fa Dao said:

Do I have anything against individual muslims? NOPE! As I have said so MANY times before..I dont have a problem with individual muslims...

Malcolm wrote:

You have no idea how prejudiced this sounds.

Fa Dao said:

I do have a problem with some of the totalitarian ideology that is laced throughout the doctrines of islam

Malcolm wrote:

From where did you gain this expertise on the Qur'an? With whom did you study it? How good is your classical Arabic?

Fa Dao said:

as well as all of the world leaders repeating the tired old phrase every time yet another atrocity happens in the name of islam..."Nothing to do with islam".

Malcolm wrote:

They are correct. The actions of so called "Muslim Terrorists" are criminal, and thus they should be tried as criminals. Their actions are not motivated by any systematic doctrine which can be found in the Qur'an.

What you and others who crow about "Radical Islamic Terrorism" fail to understand is that use of language legitimizes them as "Muslims." It is clearly a biased and discriminatory use of language. For example, in this country, people who murder people at reproductive health clinics are never identified as "Christian terrorists," and yet bombings of and shootings at reproductive health clinics continue unabated.

We never discuss Christian violence against Muslims in Africa. 60,000 Muslims fled the Central African Republic in 2014 fleeing Christian militias intent on murdering them.

And of course in this country, the righ-wing militias are gearing themselves up
https://www.washingtonpost.com/news/post-nation/wp/2016/10/14/three-kansas-men-calling-themselves-crusaders-charged-in-terror-plot-targeting-muslim-immigants/?tid=hybrid_collaborative_2_na&utm_term=.347906ea9c09

Fa Dao said:

Islamophobia is a ridiculous word created by the muslim brotherhood to deflect any and all critical discussion about the horrific doctrine that is islam.

Malcolm wrote:

The term "Islamophobia" was not coined by the Muslim Brotherhood. This is yet another oft-repeated, right wing conspiracy theory. According to the OED, the "Qur'an" of all things English, the term is attested to in English as early as 1923.

The modern usage of the term finds its source in a commission established in 1996 by the Runnymede Trust, the Commission on British Muslims and Islamophobia, which published a report in 1997 entitled,
<http://www.runnymedetrust.org/uploads/publications/pdfs/islamophobia.pdf>. The report defines Islamophobia as, "...an outlook or world-view involving an unfounded dread and dislike of Muslims, which results in practices of exclusion and discrimination."

Fa Dao said:

And by the way...it doesnt make one a "racist" for questioning and trying to discuss the "teachings" found in islam....

Malcolm wrote:

It certainly makes one a bigot when one does so from a position of near total ignorance about the religion of Islam. The very fact that you use scare quotes in the sentence above when describing Islamic teachings means that you have made up your mind already about a religion of which you and most Americans are wholly ignorant. In Buddhadharma, when we "question" the teachings of another school, it is done on the

basis of a thorough and sympathetic critical review of those schools. Islam is deserving of no less.

Fa Dao said:

what race is islam? Wake up people...pull your heads out of the PC sand...I think Voltaire said it best..

"To learn who rules over you, simply find out who you are not allowed to criticize"

Malcolm wrote:

Its never ceases to amaze me when intelligent people uncritically pull quotes off the internet that have long been known to be penned by fascists. Basically my friend, you need to stop reading alt-right websites. It's poisoning your moral compass.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 10:14 AM

Title: Re: Ngakpa tradition & magic

Content:

tomamundsen said:

Just to add another viewpoint to the mix:

I know some practitioners who view the zen, chuba, etc. as a form of passive proselytizing. Some will walk around urban areas in full attire. The idea is that someone may look at the person and think "hmmm, I wonder what he's up to?" or something of that nature and spark some kind of interest in Buddhism.

Malcolm wrote:

Some people will convince themselves of anything. If the Dharma were in outfits, outfits would be liberation.

tomamundsen said:

I don't think anyone would claim people would become liberated by seeing someone in Buddhist robes. Just maybe spark interest, like when the Buddha saw a sramana on the side of the road outside the palace walls.

Malcolm wrote:

We clearly have different ideas. I think practitioners should be invisible. YMMV. Also, as you know I am not a fan of proselytization, passive or otherwise.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 9:53 AM

Title: Re: If Vajrayana is superior to Hinayana, how come no stories of Dipa Ma-like siddhis?

Content:

BuddhaFollower said:

If Vajrayana is superior to Hinayana, how come no stories of Dipa Ma-like siddhis?

Dipa Ma could fly through the air, walk through walls, dive into the ground etc etc.

The Vajrayana mystical stuff is merely having visions of deities, travelling to Pure Lands in dreams and pulling stuff out of rocks and the ground.

Malcolm wrote:

The real question is: why do you believe some stories and reject others?

As for your contentions about Vajrayana practices, passing through mountains, etc is part and parcel of the tradition.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 9:45 AM

Title: Re: Ngakpa tradition & magic

Content:

tomamundsen said:

Just to add another viewpoint to the mix:

I know some practitioners who view the zen, chuba, etc. as a form of passive proselytizing. Some will walk around urban areas in full attire. The idea is that someone may look at the person and think "hmmm, I wonder what he's up to?" or something of that nature and spark some kind of interest in Buddhism.

Malcolm wrote:

Some people will convince themselves of anything. If the Dharma were in outfits, outfits would be liberation.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 9:21 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

the snopes article did not debunk anything..the most it said was that the clinton campaign denied it....and they have been sooo honest with us in the past

Malcolm wrote:

OMG, Clinton is going to bring Sharia Law to America!!!

Fa Dao said:

really Malcolm? a strawman argument? seriously? At least when it comes to Buddhadharma you are always able to back yourself with citations etc...maybe you should stick with that?

Malcolm wrote:

You have loudly broadcast your anxiety about and prejudice against Muslims. In my opinion practitioners of Buddhism should be above such sectarian anxiety and prejudice. If I did not know better I would peg you as a Trumpista.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 4:43 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

And no, neither Monsanto nor the Rockefeller family nor the New World Order is paying me to plant false flags.

seriously tho wake up sheeple. jet fuel doesn't melt vaccines or flouride or whatever.

The Cicada said:

Sounds like disinformation to distract from Obama's secret "Chocolate Rain" project that is injecting our water supply with RNA sequences to alter our genes.

Malcolm wrote:

Oh yeah, here it is:

```
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: Wednesday, October 26th, 2016 at 2:20 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

It works better in the plural. Like this:

Nobodies take this paranoid crap seriously.

This is an unkind thing to say, but it is correct.

And no, neither Monsanto nor the Rockefeller family nor the New World Order is paying me to plant false flags.

seriously tho wake up sheeple. jet fuel doesn't melt vaccines or flouride or whatever.

Queequeg said:
It is mean.

The question is, chicken or egg? Nobody because they're paranoid? Or Paranoid because they're nobody?

I'm interested in this more because this kind of thinking seems to be a symptom of something more immediate.

Other factors are at work in creating a conspiratorial mind. Uscinski and Parent note that in laboratory experiments "researchers have found that inducing anxiety or loss of control triggers respondents to see nonexistent patterns and evoke conspiratorial explanations" and that in the real world "there is evidence that disasters (e.g., earthquakes) and other high-stress situations (e.g., job uncertainty) prompt people to concoct, embrace, and repeat conspiracy theories."

- <https://www.scientificamerican.com/article/why-do-people-believe-in-conspiracy-theories/>

Other factors-

1. Group Identity
2. Education

There are many reasons we need broader participation in community and community decision making and I'd go farther and say, reorganization of the wealth distribution system. Happiness of our fellows, encouraging everyone to have a sense of agency, might be one of the most important.

Malcolm wrote:

All of you should stop what you are doing right now, and read Regarding Nature: Industrialism and Deep Ecology by Andrew McLaughlin, SUNY, 1993.

Author: Malcolm

Date: Wednesday, October 26th, 2016 at 1:34 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

the snopes article did not debunk anything..the most it said was that the clinton campaign denied it....and they have been sooo honest with us in the past

Malcolm wrote:

OMG, Clinton is going to bring Sharia Law to America!!!

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 10:45 PM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

How can you? It seems in this respect you are hoisted on your own petard.

Sherab Dorje said:

That is what I was saying: That we can't know. There was no petard to speak of.

Malcolm wrote:

What you said was:

Sherab Dorje said:

And this is where your theory stumbles and falls. The Buddha chose the colours, the hairdo and the garments so that Buddhist ascetics DID stand out from non-Buddhist lay-people and clergy.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 10:10 PM

Title: Re: Ngakpa tradition & magic

Content:

Malcolm wrote:

No, in fact he did not.

Sherab Dorje said:

How do you know that? I based what I said on what is written in the Vinaya. Now, of course, there are later accretions to the Vinaya, but how can you know exactly what the Buddha said?

Malcolm wrote:

How can you? It seems in this respect you are hoisted on your own petard. Further, which Vinaya?

It is completely clear, BTW, that the differences between styles of robes and the adoptions of color schemes are post-Nirvana conventions, as are the ordination rituals and compilations of the Vinaya in general.

Sherab Dorje said:

Having a shaved head was a common practice among many śrāmanera communities of the time.

Sure it was. I am talking about the shaven head in combination with the rest of the package.

Malcolm wrote:

There is considerable evidence that during the time of the Buddha, his sangha was not obviously discernible from other contemporary śrāmanera communities in Ancient India.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 10:04 PM

Title: Re: Mahayana vs Hinayana, accusations of supersessionism, expedient means, et al.

Content:

Coëmgenu said:

...makes it all the more confusing and upsetting that Western Buddhologists have done such a good job of convincing the word that "Hinayana" in ancient texts absolutely refers to Theravada practice, which most ancient Mahayana practitioners would have had no contact with to judge it so.

Malcolm wrote:

The ancestors of the Theravada school taught the Dharma, which in its general features is not terribly distinct from the teachings of the other schools classified under the "18 schools."

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 10:02 PM

Title: Re: Mahayana vs Hinayana, accusations of supersessionism, expedient means, et al.

Content:

Coëmgenu said:

There's already been a sūtra reference from a polemical sūtra, so I may start there...In this context the passage on the three turnings of the wheel of doctrine is presented. Here the underlying intent (samdhi) not only of Hinayana teaching but also of the Prajnaparamita scriptures is presented as in need of explication, for their meaning has to be drawn out (neyartha) through the fully explicit (nitārtha) hermeneutic of the previous analysis of consciousness...If you are familiar with this sūtra, do you happen to know the reasons that are found therein as to why the "Hinayana" teachings were/had to be taught in such a way?

Malcolm wrote:

The sūtra is silent on the subject of the three turnings apart from mentioning them and giving an outline of the them. No other sūtra mentions the subject.

The Indian tradition, what we possess of it, is also largely silent on the matter. Tibetan traditions following Buton have seized on the matter and have expressed a number of different interpretations, but generally consider the tathāgatarbha doctrine is being the principle representative of the third turning. The Gelugpa are contrarians here in this respect, rejecting the Saṃdhinirmocana and the third turning as provisional since they locate this sūtra in the Yogacara school since it also mentions the ālayavijñāna.

Coëmgenu said:

If the Buddha were capable of giving teachings where "their meaning [does not have] to be drawn out (neyartha) through the fully explicit (nitārtha) hermeneutic of the previous analysis of consciousness," why didn't he just teach the "perfect" teaching at the beginning?

Malcolm wrote:

His students would not have understood it.

M

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 11:10 AM

Title: Re: Mahayana vs Hinayana, accusations of supersessionism, expedient means, et al.

Content:

Coëmgenu said:

Do you think that this lack of leading-ability toward removing "subtle knowledge obscurations" is due to a deficiency of what the Buddha taught them (the Agama-Nikaya layer of Dharma-dispensation) or because of their own interpretations of the Dharma?

Malcolm wrote:

According Saṃdhinirmocana sūtra, the first turning of the wheel, what we commonly associate with Nikāya Buddhism, is incomplete, provisional, and subject to dispute, as was the second turning. The third turning was a restatement of the second turning in no uncertain terms so that it would be understood as complete, definitive, and not subject to dispute.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 5:51 AM

Title: Re: How do buddhas contact people?

Content:

Luke said:

If we assume for a moment that Buddhas like Amitabha, Akshobya, etc. exist in different parallel universes, what is the mechanism through which they can contact us and we can contact them?

It's clearly some faster-than-light mechanism...

Malcolm wrote:

I think email works pretty well.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 4:16 AM

Title: Re: Is there any evidence Buddhism rejects the Vedas?

Content:

BuddhaFollower said:

The first source cited by Wikipedia, Secularism and Religion-Making, doesn't support what is claimed. In fact it supports what I'm saying:

" It is clear, for instance, that the āstika–nāstika distinction so often pressed into service to reinforce the separation of “Hindu” and “Buddhist” traditions is a fluid and changeable mode of classification with shades of meaning and application that shift according to context. The Buddhist philosopher Nāgārjuna, for instance, refers to the Vaiśeṣika school as one of several nāstikas (nonaffirmers) in his work the Ratnāvalī I, v. 60–61"

I don't have access to the second.

Malcolm wrote:

Dude, just read the verse 60-61 of the Ratnavali.

BuddhaFollower said:

What does it have to do with anything?

60 They implicitly have no nihilistic thesis
And also have no nihilistic behavior
And due to relying on [the path to]
enlightenment have no nihilistic thought.
Hence how can they be regarded as nihilists?

61 Ask the Samkhyas, the followers of Kanada,
Nirgranthas,
And the worldly proponents of a person and
aggregates,
Whether they propound
What passes beyond “is” and “is not.”
na pratijñā na caritaṃ na cittaṃ bodhiniśrayāt |
nāstikatve ’rthato yeṣāṃ kathaṃ te nāstikāḥ smṛtāḥ ||60||

無言行及心 由依菩提故
若說彼墮無 何因不墮有

| gañ dag don gyi med ñid du || dam mi 'cha' žiñ mi spyod pa |
| byañ chub rten phyir sems med na || de dag ji ltar med par bśad |

[For us] there is no thesis to be demonstrated, no rules of conduct, and on account of our taking shelter in the supreme illumination,
not even mind, our doctrine is really the doctrine of nothingness. How then can we be called nihilists?

sasāṃkhyaulūkyanirgranthapudgalaskandhavādinam |
prccha lokam yadi vadyat astina_stivyatikramam ||61||

僧佉世師 尼健說人陰
約世汝問彼 若說過有無

| gañ zag phuñ por smra ba yi || 'jig rten grañs can 'ug phrug dañ |
| gos med bcas la gal te žig || yod med 'das pa smra na dris |

You may ask the common people along with its philosophers either the Sāṃkhyas or the Vaiśeṣikas or the Jainas
or those who maintain the existence of a personality as represented by the five groups
whether they preach a doctrine like ours beyond the dualism of existence and non-existence.

Malcolm wrote:

<https://www2.hf.uio.no/polyglotta/index.php?page=record&vid=69&mid=116981>

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 4:00 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

[

And this is where your theory stumbles and falls. The Buddha chose the colours, the hairdo and the garments so that Buddhist ascetics DID stand out from non-Buddhist lay-people and clergy.

Malcolm wrote:

No, in fact he did not. All he insisted was that early robes were to be made out of discarded shrouds and dyed any color one pleased so they would not be white.

The number of robes, three, were gradual additions.

Having a shaved head was a common practice among many śrāmanera communities of

the time.

Sherab Dorje said:

This served a number of purposes: If an ascetic behaved in a wholesome manner then the meritorious behaviour was immediately associated with the practices of the BUDDHIST monastic community. If an ascetic engaged in unwholesome behavior he was easily identifiable and thus ran the risk of expulsion.

Malcolm wrote:

In reality, especially early on, there was little to distinguish a Buddhist monk from some other kind of śrāmanera.

The protocols around the color of robes, and the patterns of the cloth were much latter additions.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 3:41 AM

Title: Re: Is there any evidence Buddhism rejects the Vedas?

Content:

BuddhaFollower said:

I don't accept Chinese texts as sources.

Malcolm wrote:

That is idiotic.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 3:38 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

manjusri said:

Thank you Malcolm. So, generally, a Dzogchen teacher would not even teach this doctrine to his/her students?

Malcolm wrote:

It is necessary for any discussion of the vehicles of cause and result.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 3:03 AM

Title: Re: Dzogchen and the Two Truths Doctrine

Content:

manjusri said:

Can anyone enlighten me on where Dzogchen stands relative to the Two Truths Doctrine? I have come across the view that there is only a "single truth" in Dzogchen? Moreover, did the historical Buddha teach some variant of the two truths? My understanding is that Nagarjuna based his doctrine on the words of the historical Buddha (Kaccayanagotta Sutta).

Malcolm wrote:

The two truths do not exist for Dzogchen. As the Soaring Garuda states:

Since phenomena and nonphenomena have always been merged and are inseparable, there is no further need to explain an "ultimate phenomenon."

And Mañjuśrīmitra explains that the two truths are the same:

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: Tuesday, October 25th, 2016 at 2:38 AM

Title: 91% of the Things Donald Trump Says Are False

Content:

Unknown said:

They don't care that Donald Trump lies; they love him because his lies soothe them. His lies appease them. His lies make them feel justified and righteous. His lies make them feel good about who they are. The voters are the children who do not want to be grown ups and the grown ups in the party have indulged them and fed them candy to keep from having to parent, and now they are stuck with a monster of a child.

Malcolm wrote:

<http://www.politicususa.com/2016/03/31/ninety-one-percent-donald-trump-false.html>

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 1:41 AM

Title: Re: Is Vajrayana the 'third turning'?

Content:

Wayfarer said:

I have noticed a passage on the Wikipedia article about Vajrayana:

http://www.wikiwand.com/en/Vajrayana#/Third_turning_of_the_wheel

The text under the heading says: 'Vajrayana can also be seen as the third of the three

"turnings of the wheel of dharma"

Whereas, I had understood that 'the third turning' was generally understood to be Yogācāra.

Is this recognised by the tradition, or ought the article to be edited?

Malcolm wrote:

Some people assert that the Uttaratantra is a transitional doctrine presaging Vajrayāna. But Vajrayāna is not a separate turning of the wheel.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 1:35 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

muni said:

Is this contradicting the Buddha's teachings? Is religious harmony in any way harming Buddhism or is it teaching itself?

Malcolm wrote:

Nope, but asserting that all traditions point to the same truth is simply a wrong view.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 1:22 AM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

Also, I know many degree holders who serve coffee and flip burgers. So much for prestige and a better lifestyle. A degree is not a ticket to the middle class as they once were.

Queequeg said:

It also depends on the degree you get.

Many liberal arts degrees don't get you anything, except maybe some entry level job paying \$25,000 a year. That's fine if you have parents paying your rent while you work for less than minimum wage and gain experience. If you're smart enough, you'll be able to translate that into something better in a few years. Or you go back to grad school after a while. Takes money to make money, they say.

If you don't have that luxury, don't have any particular genius, you probably should pursue a Bachelor of Science (instead of arts), and pick a field where there are demands. Engineering, nursing, for instance. Be willing to transfer where the jobs are when you graduate. You may not get to live someplace sexy like San Francisco or Brooklyn or Austin, but you'll be in a position to have a solid middle class life by taking that

chemical engineering job in St. Louis.

The dirty secret they don't tell kids coming up the social ladder is that they don't have the luxury of reading literature for four years or studying art history unless their parents are in a position to support them through the first few years of their post-college lives so that they can take poorly paying or non-paying jobs that allow you the experience, exposure and connections you need to build one of those creative careers.

Malcolm wrote:

STEM is destroying education and turning people into uncultured f*&kwits.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 1:12 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

Dzogchen does not make a distinction between persons of sharper and duller capacity, for example, unlike lower paths.

cyril said:

But still, there are practitioners who can never relax in the natural state more than a split-second, others who are almost never distracted and then anything in-between. Wouldn't that allude to some difference in regards to personal capacity?

Malcolm wrote:

No, this merely points to a difference in diligence and familiarization.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 12:44 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

muni said:

DGA wrote there are some who hold what might be called a universalist view
What is an universalist view?

Malcolm wrote:

The belief that all religious traditions point to the same truth. It is also called "perennialism".

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 12:34 AM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

Is there a serious lack of context for monastic attire too? Obviously, yes. Does that mean that monastics should not wear their robes too?

Malcolm wrote:

In many cases, yes, they should not wear monastic attire if they have something else less likely to stand out. For example, if they have to work at a job, they should wear professional clothing. If they wish to wear club colors, fine. But slacks and shirts please.

Author: Malcolm

Date: Tuesday, October 25th, 2016 at 12:06 AM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Jeff H said:

In passing, and without having read the whole thread, I'll just note that the gradations (limitations) I speak of are largely a matter of what teachers and teachings one has been previously exposed to, not some inherent, personal capabilities. I believe one's karmic causes determine what conditions one will encounter and which of those will activate any particular latencies.

Malcolm wrote:

Yes, and we are persons who are fortunate to have even encountered the name "Buddha", much less, "Great Perfection."

That said, I never stated that teachings like lam rim, mind training and so on were useless. Like all tools, they have uses, as well as limitations.

Author: Malcolm

Date: Monday, October 24th, 2016 at 11:19 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

muni said:

All traditions point to the same truth.

Malcolm wrote:

No, they certainly do not.

Author: Malcolm

Date: Monday, October 24th, 2016 at 11:18 PM

Title: Re: comparing paths, uniting paths, and practicing a path

Content:

Malcolm wrote:

In this regard it is better to pursue Dzogchen teachings which offer a guaranty of liberation in this life, the bardo or the next life in the nirmanakāya buddhafiels.

Jeff H said:

I anxiously await your book!

I know little about Dzogchen but I know there is a Bodhisattva vow that warns against disparaging lesser paths, namely Hinayana, because a Bodhisattva must understand and appreciate all the necessary means for any individual being to attain enlightenment. Does Dzogchen not respect those on lower paths?

Malcolm wrote:

You cannot understand all paths unless you understand the limitation of each path.

Dzogchen, being the essence of all paths, merely points out the limitations of other paths, i.e., the ways in which they obscure the meaning of buddhahood.

Jeff H said:

Meanwhile I continue to believe there are many like me who more appropriately follow a graduated path.

Malcolm wrote:

The notion of gradual vs. sudden is a self-imposed limitation. Dzogchen does not make a distinction between persons of sharper and duller capacity, for example, unlike lower paths. In Dzogchen, there is no notion that there are some people who cannot understand the meaning of Dzogchen.

There is only the notion that there are people who either have not had the fortune of meeting Dzogchen teachings or whose own conceptuality regarding cause and effect, and so on, prevent them from embracing Dzogchen teachings whole-heartedly.

Once a person decides to embrace Dzogchen teachings and is willing to dispense with the conceptual limitations about buddhahood imposed by the paths of cause and result, there is no obstacle placed in the way of people who wish to learn about Dzogchen teachings. Dzogchen teachings make no distinction between persons of sharper and duller capacity as I mentioned above. A proper teacher is all that one requires to follow Dzogchen teachings.

Any teacher who claims that Dzogchen requires one to be a person of high capacity, etc., frankly, does not know what they are talking about and should be immediately understood as a person of very limited understanding of Dzogchen teachings.

On the other hand, there are today teachers who use the name "Dzogchen" to defraud

students into following them, who then never give actual teachings on Dzogchen, or who are given mistaken teachings on Dzogchen. So, caveat emptor.

Author: Malcolm

Date: Monday, October 24th, 2016 at 10:56 PM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

The teacher I received the ngakpa initiations from gets pissed off if we don't wear our ngakpa attire when practicing.

Malcolm wrote:

Just what sort of costume does rigpa wear?

Sherab Dorje said:

Whatever costume it damn well pleases!

Malcolm wrote:

Thus no costume at all is required. Ngakpa attire is symbolic, but not essential. There is no compunction to wear it. It's voluntary.

There is a serious lack of social context for Ngakpa attire in western countries, unlike the garb of religious ordinands belonging to Catholicism, etc. This is why it seems odd to others outside of a retreat center.

Author: Malcolm

Date: Monday, October 24th, 2016 at 10:46 PM

Title: Re: Ngakpa tradition & magic

Content:

Sherab Dorje said:

The teacher I received the ngakpa initiations from gets pissed off if we don't wear our ngakpa attire when practicing.

Malcolm wrote:

Just what sort of costume does rigpa wear?

Author: Malcolm

Date: Monday, October 24th, 2016 at 3:24 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

That all depends on whether or not one accepts Dzogchen teachings as the definitive teachings of the Buddhas. YMMV.

Sherab Dorje said:

I take it your aim is to bore everybody into Dzogchen by trotting out the same stuff every single time in every single thread?

Malcolm wrote:

Indeed.

Author: Malcolm

Date: Monday, October 24th, 2016 at 2:36 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

In this regard it is better to pursue Dzogchen teachings which offer a guaranty of liberation in this life, the bardo or the next life in the nirmanakāya buddhafiels.

Greg said:

And since Dzogchenpa say it, it must be true!

Malcolm wrote:

That all depends on whether or not one accepts Dzogchen teachings as the definitive teachings of the Buddhas. YMMV.

Author: Malcolm

Date: Monday, October 24th, 2016 at 1:20 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

You cool with that? Fine. But you better makes damn sure you reach enlightenment in this lifetime, otherwise you are screwed.

Malcolm wrote:

In this regard it is better to pursue Dzogchen teachings which offer a guaranty of liberation in this life, the bardo or the next life in the nirmanakāya buddhafiels.

Sherab Dorje said:

Hence the reliance of Vajrayana practitioners on all three levels of vows.

Malcolm wrote:

One has no need to rely on a vow which one is in no danger of breaking.

Author: Malcolm

Date: Monday, October 24th, 2016 at 12:49 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

I said, "so what," not "ok."

Jeff H said:

Sorry, I didn't mean to misrepresent your position. Is there a difference? Do you mean by this that it's not ok? Are you saying it's neither ok nor not ok?

Is there any such thing as distinguishing appropriate and inappropriate behavior, at this mundane level, for a person who is voluntarily pursuing a Buddhist path before they have established sufficient mental discipline to transform all behaviors? Is renunciation necessary for any Buddhist practitioners?

Incidentally, I'm not criticizing or judging anyone. I am sincerely trying to understand when the principles of what to adopt and what to abandon are legitimately negated.

Malcolm wrote:

Who can consider Vinaya reliable since it is embedded in ancient gender disparities between men and women? How are they even relevant today?

Even the way the vow against sexual misconduct is formulated (even where I agree with it) is a reflection of patriarchal economic values embedded in property relations and principally refers to male sexual conduct. The formulation of bhikṣuni vows is clearly oppressive towards women since they must follow an additional 111 extra vows, on top of the 253 vows prescribed for bhikṣus.

Thus, in the face of this kind of disparity, whether or not monks watch porn is pretty much a nonissue since Buddhist institutional monasticism systematically oppresses women.

Author: Malcolm

Date: Monday, October 24th, 2016 at 12:27 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Gyurme Kundrol said:

Being a monk does mean you have a responsibility to uphold conduct that will not create delusion in the minds of sentient beings regarding Dharma. This doesn't mean never breaking a vow though. It would mean however in this case that the monk in question should apologize, confess, make amends, seek to not do this again and so

forth.

Malcolm wrote:

Of course, this expectation created a situation where, in Tibet, the convention came to be telling lay people that they were not privileged to know what monks vows were, because if they did know, they might criticize monastics for breaches of their discipline and loose faith.

Just another patriarchal means of control...

Interestingly, after being rejected by the Tibetans proper in Tshang, the Dzogchen teachings were first spread and preserved on the Tibetan plateau in a matriarchal society, the country of rGyal mo tsha ba rong, literally, "The Hot Gorge of the Queens.

Gyurme Kundrol said:

The rGyalrong are one of the many ethnic and linguistic groups of western Sichuan. Due to the extreme nature of the mountains and valleys where they live, they have been relatively isolated throughout much of their history, resulting in a wide variety of divergent dialects. There is documentation of the rGyalrong as early as the Tang dynasty (AD 608-917) describing a legendary matriarchal society, ruled by a queen, protected by fortress-like watchtowers along a river of gold. Ancient towers still stand, and the Dajin River (大金川, Big Gold River) flows through rGyalrong territory, historically rich in gold.

Malcolm wrote:

<https://collectanealinguistica.wordpress.com/2015/11/08/in-search-of-a-language-unrecognised-part-2/>

Author: Malcolm

Date: Sunday, October 23rd, 2016 at 11:43 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

The median income of a Trump supporter is 72,000\$ a year. I hate to break it to you but that means most Trump supporters have a degree. .

Malcolm wrote:

Not necessarily.

Author: Malcolm

Date: Sunday, October 23rd, 2016 at 11:19 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

Agreed, but I think there are standards for supporting one another on the path and monasteries have an historical role in that.

Malcolm wrote:

My friend, there is virtually no real practice in monasteries.

Jeff H said:

Some of us need remedial support of a more imperfect nature while we attempt to shape our own future selves.

Malcolm wrote:

I am not advanced at all. But I am confident that monasteries are not the refuges that monastic propaganda would have us believe.

Jeff H said:

Ok, I'll buy that as a position. The argument, then, is: porn in monasteries is ok because monasteries themselves are not ok (as vehicles for Buddhist refuge?).

Malcolm wrote:

I said, "so what," not "ok."

Author: Malcolm

Date: Sunday, October 23rd, 2016 at 11:17 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

Perhaps you should get your thoughts together about patriarchy and publish them in a single cogent volume with your name on it

Malcolm wrote:

I can do that in one sentence: patriarchy is a socio-economic system in which every everyone and everything's moral and spiritual value is predicated on their economic value in a market economy dominated by men.

Author: Malcolm

Date: Sunday, October 23rd, 2016 at 12:28 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

Which I pointed out is not certain, since there is no agreement among lineages as to what these vows entail in their particulars.

Sherab Dorje said:

And now you are invoking your authority and the dog continues to chase its tail. It is incredibly tiring to have a conversation with somebody that cannot even recognize when somebody is agreeing with them.

Malcolm wrote:

Hahahahah, nice try, Greg. I am not invoking my own authority. As to your agreement, you may agree with my conclusion, but I suspect the route we travel to get to that agreement is rather different. For example, as a proponent of deep ecology, I can certainly agree with Christian and Socialist environmentalists that the environment is worth saving, but the routes we all take to come to a common conclusion are founded on very different perspectives.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 11:59 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

I object to those who say, "Porn in the monastery? So what?"

Malcolm wrote:

You cannot fix samsara for others, only for oneself. Therefore, "Porn in the monastery? So what?"

Jeff H said:

Agreed, but I think there are standards for supporting one another on the path and monasteries have an historical role in that.

Malcolm wrote:

My friend, there is virtually no real practice in monasteries.

Some of us need remedial support of a more imperfect nature while we attempt to shape our own future selves.

I am not advanced at all. But I am confident that monasteries are not the refuges that monastic propaganda would have us believe.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 11:49 PM

Title: Re: Buddhist forums and why you choose to be active on dharmawheel

Content:

The Cicada said:

I'm here because I'm a religious fanatic who enjoys arguing with rich people.

Malcolm wrote:
Then you're in the wrong place.

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 11:42 PM
Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire
Content:
Jeff H said:
I object to those who say, "Porn in the monastery? So what?"

Malcolm wrote:
You cannot fix samsara for others, only for oneself. Therefore, "Porn in the monastery? So what?" I do not say it was "ok," I just said it was of no consequence. But then again, I have no confidence in religious corporations in general.

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 11:41 PM
Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire
Content:
Sherab Dorje said:
]It may surprise you to know that I agree 100%. I was saying the exact same thing.

Malcolm wrote:
What you did was invoke an authority:
Instead of heeding the advice of all the legitimate teachers to (as a Vajrayana practitioner) observe all three sets of vows,
Which I pointed out is not certain, since there is no agreement among lineages as to what these vows entail in their particulars.

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 11:07 PM
Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire
Content:
Sherab Dorje said:
Instead of heeding the advice of all the legitimate teachers to (as a Vajrayana practitioner) observe all three sets of vows, which, depending on the capacity of the practitioner may legitimately involve renunciation, they just puff out their chest and posture, while indulging their ego.

Malcolm wrote:
While other people self-righteously berate others about vows, similarly indulging their

egos.

kirtu said:

Sounds like quite a projection. I have not seen people "self-righteously berate" others about vows. A couple of times I have personally heard that but online I have almost never seen it.

Kirt

Malcolm wrote:

What do you think was going on here?

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 10:56 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

treehuggingoctopus said:

Well, I for one have never said a Vajrayana practitioner cannot resort to renunciation. But the "canker of sensuality" is a phrase that hardly belongs to the language of Vajrayana. "Indulging in pleasure" is also a heavily loaded expression, is it not?

Malcolm wrote:

Well, this is not entirely true. We discuss asrava (zag pa) all the time in Vajrayāna even in Dzogchen. The "body with effluents" is a common phrase, and effluents here refers to the three or five afflictions.

treehuggingoctopus said:

What never ceases to amaze me is that "pleasure-seeking" or "indulging in pleasure" becomes a problem for some people (almost) only when it comes to sex. It is OK when one takes great pleasure in what one is eating, studying, listening to, reflecting on, drinking (provided it is alcohol-free!), etc. It is also quite OK to pursue openly such pleasures, and talk about doing so. Everybody praises our erudition, or the exquisite honing of some of our skills, or our devotion to a particularly charming hobby.

Malcolm wrote:

Yes, all of these activities are associated with asravas, i.e., "outflows," effluents," or "cankers" (weeping sores).

Vajrayāna does not deny afflicted phenomena. Its approach to them with respect to the path however differs markedly from lower yānas as you know.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 10:43 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

While other people self-righteously berate others about vows, similarly indulging their egos.

Sherab Dorje said:

A bit of self-directed valid criticism (because in your hurry to respond negatively to what I said, it seems you did not notice that the criticism was directed at myself too) goes a long fucking way. I, at least, am willing to admit my incapacity as a practitioner. Hopefully it will save me a tonne of suffering in the future.

Malcolm wrote:

Yes, praising oneself with faint criticism is often a proffered justification of the harsh criticism of others, i.e., "I'm not perfect, but that other person..."

As far as the three vows go, this is an interesting literature, but none of it is decisive nor conclusive. Why? Because no one agrees on how they should be interpreted, for example, the controversy over whether the fifth samaya merely refers to abandoning Mahāyāna bodhicitta, or the release of semen. Tibetan scholars spend lifetimes obsessing about issues which are of no fundamental importance.

However, if we get the essence of the three vows, rather than being distracted by their particulars, the essence of the Hinayāna vows is not harming others. Therefore, the evaluation of pornography from this point of view should be "Does my action of indulging in erotica or pornography harm others?"

The essence of Mahāyāna vows is helping sentient beings. Therefore, the evaluation of pornography should be, "Does my action of indulging in erotica or pornography cause me to objectify women (and men)—treating them as objects of personal gratification—and cause me to lose sight of them as persons deserving of my compassion?"

The essence of general Secret Mantra vows is pure vision. Therefore, the evaluation of pornography from this point of view should be "Does my action of indulging in erotica or pornography lead me into engage in impure vision?"

We won't get into Dzogchen, since in Dzogchen, there is nothing to abandon or adopt, but only something to recognize.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 10:19 PM

Title: Re: POTUS 2016, part 3

Content:

The Cicada said:

Some perspective. (Check out the facial expressions in the background.)

```
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]
```

<http://www.dancarlin.com/product/common-sense-310-or-else/>

Malcolm wrote:

Yes, the audience's discomfort with clumsy, graceless Donald is palpable.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 10:10 PM

Title: Re: “You Can’t Watch Pornos in the Monastery”: Tibetan Tantra, Imagined Pleasure,
and the Virtuality of Desire

Content:

Sherab Dorje said:

For me the issue is not about indulging the senses, the issue is also about how one
indulges the senses.

Malcolm wrote:

Yes, from the perspective of Tibetan Medicine/Ayurveda, it is quite possible to abuse
one's senses with sense objects.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 9:34 PM

Title: Re: “You Can’t Watch Pornos in the Monastery”: Tibetan Tantra, Imagined Pleasure,
and the Virtuality of Desire

Content:

Sherab Dorje said:

Personally, it seems to me, that many (almost all) here could (legitimately, even within a
Vajrayana context) benefit from renunciation when it comes to sense pleasures...

Malcolm wrote:

Vajrayāna is not a path of renunciation (i.e. a path of giving up objects of desire), just as
common Mahāyāna, while a path of renunciation, is not a path of self-centered

renunciation.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 9:28 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

Instead of heeding the advice of all the legitimate teachers to (as a Vajrayana practitioner) observe all three sets of vows, which, depending on the capacity of the practitioner may legitimately involve renunciation, they just puff out their chest and posture, while indulging their ego.

Malcolm wrote:

While other people self-righteously berate others about vows, similarly indulging their egos.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 11:31 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

MiphamFan said:

I think you have too specific a definition of "middle", conditioned by your own perspective. It seems like you are using middle as an absolute point, with Marxism on the left and crony capitalism with reactionary social views to the right.

I personally would just call middle and mainstream whatever is in mainstream political discourse. The Overton window.

What is "middle" today in America was not "middle" 100 years ago, nor middle in Roman times. I'd argue for example that socialist parties posed a far greater threat to capitalism in the pre-WW2 period than they do today. So "Leftism" then was a much more effective opponent of the "Right" than it is today. But both "Left" and "Right" are meaningless if you extend the timeline over a longer period.

There are plenty of things that are not mainstream and not necessarily alt-right, for example, what I discussed in the OP, that progress and growth will face limits, we cannot expect perpetual economic growth. Even Green parties don't discuss this.

Malcolm wrote:

Green Parties are not really green, since they have come to a rapprochement with Capitalism.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 6:33 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

Wayfarer said:

So actually things aren't as bad as he foresaw at the time.

Malcolm wrote:

No, in fact things are considerably worse.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 6:32 AM

Title: Re: Is there any evidence Buddhism rejects the Vedas?

Content:

BuddhaFollower said:

Unifying Hinduism by Nicholson pages 2-3:

After this late medieval period, it became almost universally accepted that there was a fixed group of Indian philosophies in basic agreement with one another and standing together against Buddhism and Jainism.

Similarly the widely studied 2nd-3rd century CE Buddhist philosopher Nagarjuna, in Chapter 1 verses 60-61 of Ratnāvalī, wrote Vaiśeṣika and Sāṃkhya schools of Hinduism were Nastika, along with Jainism, his own school of Buddhism and Pudgalavadins (Vātsīputriya) school of Buddhism.[20][21]

Malcolm wrote:

https://en.wikipedia.org/wiki/%C4%80stika_and_n%C4%81stika

BuddhaFollower said:

The first source cited by Wikipedia, Secularism and Religion-Making, doesn't support what is claimed. In fact it supports what I'm saying:

" It is clear, for instance, that the āstika–nāstika distinction so often pressed into service to reinforce the separation of “Hindu” and “Buddhist” traditions is a fluid and changeable

mode of classification with shades of meaning and application that shift according to context. The Buddhist philosopher Nāgārjuna, for instance, refers to the Vaiśeṣika school as

one of several nāstikas (nonaffirmers) in his work the Ratnāvalī I, v. 60–61"

I don't have access to the second.

Malcolm wrote:
Dude, just read the verse 60-61 of the Ratnavali.

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 6:31 AM
Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire
Content:
maybay said:
People with an agenda

Malcolm wrote:
You brought up her story, not me.

maybay said:
No one asked who started it.

Malcolm wrote:
Right, I was pointing out that this was your agenda, not mine.

Author: Malcolm
Date: Saturday, October 22nd, 2016 at 4:32 AM
Title: Re: Is there any evidence Buddhism rejects the Vedas?
Content:

BuddhaFollower said:
This classification is late medieval, after the decline of Buddhism in India.

It really is meaningless.

Malcolm wrote:
I rather doubt it, since Nāgārjuna uses the term in the Ratnavali.

BuddhaFollower said:
Unifying Hinduism by Nicholson pages 2-3:

After this late medieval period, it became almost universally accepted that there was a fixed group of Indian philosophies in basic agreement with one another and standing together against Buddhism and Jainism.
Similarly the widely studied 2nd-3rd century CE Buddhist philosopher Nagarjuna, in Chapter 1 verses 60-61 of Ratnāvalī, wrote Vaiśeṣika and Sāṃkhya schools of Hinduism

were Nastika, along with Jainism, his own school of Buddhism and Pudgalavadins (Vātsīputriya) school of Buddhism.[20][21]

Malcolm wrote:

https://en.wikipedia.org/wiki/%C4%80stika_and_n%C4%81stika

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 4:26 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

People with an agenda

Malcolm wrote:

You brought up her story, not me.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 4:02 AM

Title: Re: Is there any evidence Buddhism rejects the Vedas?

Content:

Malcolm wrote:

Buddha rejects śruti, the idea that the Vedas are self-originated. This is why Buddhism was classed as a nastika tenet system.

BuddhaFollower said:

This classification is late medieval, after the decline of Buddhism in India.

It really is meaningless.

Malcolm wrote:

I rather doubt it, since Nāgārjuna uses the term in the Ratnavali.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 3:50 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

maybay said:

Methinks OED needs to re-examine that one.

Also, what kind of notation is " \neq " ? Not equal in boolean algebra is " \neq ".

Malcolm wrote:

Lazy boolean algebra, means you do not have to hit the shift key. \neq

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 3:49 AM

Title: Re: Secret Map of the Body

Content:

RikudouSennin said:

There is a book titled 'Secret Map of the Body'.

What school or cycles is this connected with?

Or is it based on Indian Higher Yoga Tantras?

Malcolm wrote:

Based largely on Indian Tantras, is a synthetic commentary on Sakya Lamdre and Drukpa Kagyu tantric anatomy by 13th century master, Yang Gongpa.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 3:43 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

She then cultivated her guru's instructions and having giving up all activities, she remained for one year. After her husband came and took her to his house, she did all the mundane work and activities, she agreed to comply

maybay said:

Nobody asked her to comply - not in either of the translations I'm looking at. And just for everyone else who reads this Dowman has that she went to her new husband "without demur", i.e. without protest and the usual nonsense. "In her new home she performed everything that was expected of her cheerfully and uncomplainingly, always speaking modestly and sweetly, thus controlling both her body and speech."

Malcolm wrote:

In the Tibetan, "After her husband came and took her to his house..." the verb is khyer ba which means "to be carried away" The verb is commonly used to describe what happens to one when caught in a flood. This term indicates that she did not go willingly, especially in light of the protest against her parents.

Dowman's translation above is excessively interpretive— the words "new home," "demur," "cheerful," "uncomplaining," and "expected" exist nowhere in the Tibetan text and are not implied at all.

maybay said:

If we are going to characterize this story, I think Manibhadra the Domestic Drudge is a more apt analogy than "Happy Housewife."

Well that's just your opinion man. The story goes she was from wealthy family. Drudgery seems unlikely. If it weren't for Kukkuripa she wouldn't have considered liberation.

Malcolm wrote:

You miss another essential point in the story— that she sat for a whole day looking at the broken pot on the ground. Why do you think so?

Considering that she had already been beaten and abused verbally by her parents for running off to follow Kukkuripa to begin with, and was "carried off" or "taken" by her husband after having remain on her own for a year following that, the entire story suggests that she was in a situation of involuntary, domestic servitude (the condition of billions of women and girls in the world today) through an arranged marriage over which she had no control— which is what makes her doha at the end more poignant.

Now I shall go to great bliss without returning
to the house of samsara.

In this case, the "happy" housewife is equating her home with samsara. Some happy housewife.

maybay said:

I don't know why you seem so desperate to deny this possibility.

Malcolm wrote:

This issue is not housewives in general and the obvious fact that many women today find this a fulfilling, satisfying life. The issue is Manibhadra specifically, and her obvious unhappiness with her state of domestic servitude, her youthful rebellion and her eventual emancipation more than a decade after meeting her guru.

Indeed, this tale is edifying example for women in so far as Manibhadra shakes free of the shackles of mundane, patriarchal domesticity and realizes her own power as an independent woman. Recall that in general the tales of the 84 Mahāsiddhas virtually always contain some element of transgression of conventional norms. A common woman shaking free of her domestic role and abandoning her husband and young children would have been nothing short of totally shocking and transgressive to Indians in the 11th century.

My critique is not directed at liberated men and women, but rather the patriarchal values that overlook, demean, and obscure women (with rare exceptions like the four female Mahāsiddhas, the Therīgāthā and so on) through the near total silence of women's voices and the obvious male fetishization of women found in Buddhist literature in general, and particularly in the Niruttarayogatantras.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 2:40 AM

Title: Re: Is there any evidence Buddhism rejects the Vedas?

Content:

BuddhaFollower said:

I've read a lot of translations, and never once did I read anything rejecting the Vedas.

Malcolm wrote:

Buddha rejects śruti, the idea that the Vedas are self-originated. This is why Buddhism was classed as a nastika tenet system.

He did not necessarily reject the Vedas themselves.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 2:19 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

DGA said:

Well, the most popular political sentiment of a particular society at a given time might not be in the middle and often isn't. Socialism was pretty popular in the USSR; the mainstream was far to the left of the spectrum. Similarly for Fascist Italy--the mainstream was far to the right, and those in the center might be dissenters, out of the mainstream.

so the mainstream doesn't correspond necessarily to the political center.

Malcolm wrote:

Popularity /= mainstream

Also, you did not qualify your terms.

DGA said:

"Mainstream" means widespread or predominant and has since Carlyle coined the term in the early 19th century, and that is the sense in which I meant "popular."

Malcolm wrote:

OED seems to predominantly define "mainstream" as normal or conventional.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 2:08 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

DGA said:

truthfully, I don't know where to position a mainstream on a spectrum.

Malcolm wrote:

In the middle?

DGA said:

Well, the most popular political sentiment of a particular society at a given time might not be in the middle and often isn't. Socialism was pretty popular in the USSR; the mainstream was far to the left of the spectrum. Similarly for Fascist Italy--the mainstream was far to the right, and those in the center might be dissenters, out of the mainstream.

so the mainstream doesn't correspond necessarily to the political center.

Malcolm wrote:

Popularity /= mainstream

Also, you did not qualify your terms.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 1:57 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

DGA said:

truthfully, I don't know where to position a mainstream on a spectrum.

Malcolm wrote:

In the middle?

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 1:51 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

boda said:

You need to understand that making something illegal is not always a solution, and can even cause more problems and suffering than it's supposed to relieve.

Malcolm wrote:

Yes, for example, Prohibition.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 12:31 AM

Title: Re: The Whiggish view of history and Buddhism

Content:

MiphamFan said:

"Conservatives" conserve socioeconomic privileges for their elites and make a show of conserving social values, but no 18th century observer would call them "conservative" in any sense of that word;

Queequeg said:

The Conservative battle cry in the US in 2016 is, "Make America Great Again ". Emphasis added. In the UK, it was a retreat from European integration which is often championed on the idea that integration is the greater destiny. If they had to be described, these are archaisms, longing for some idealized past.

DGA said:

The Trump people and the Brexit people aren't conservatives. They are reactionaries. Your description is a precise definition of reactionary logic.

Malcolm wrote:

I second this. This is the reason why the GOP is in disarray.

Author: Malcolm

Date: Saturday, October 22nd, 2016 at 12:13 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

malcolm said:

I think you missed the part where Dowman observes the ratio of male to female siddhas in the 84 Mahāsiddhas is 20:1.

maybay said:

Why is that significant? Clearly the function of the compilation, if we can suppose one, was to show that enlightenment is available in a variety of karmic circumstances. And it does just that.

Malcolm wrote:

Clearly the compilation was written from a male-centric point of view, which reinforces my point.

maybay said:

But I think you missed the point of the quote which is that the enlightened Manibhadra (who probably represents the most populous role in society of all the 84) rebukes the very agenda you are heroically pursuing in her name.

Malcolm wrote:

The point of the story is that she is unhappy with family life, and when she breaks the pot she says:

To what home will

beginningless sentient beings go

when the clay vessel of their bodies is broken?

My clay vessel has long been broken,
Now I shall go to great bliss without returning
to the house of samsara.

E ma! Those who wish to attain bliss
should rely on the amazing guru!

You also seem to lack the understanding that she rebelled against her parents after receiving the Cakrasamvara empowerment and instructions from Kukkurpa:
The guru saw that the girl's continuum was ripe, and bestowed upon her the empowerment of Cakrasamvara. After she was given the instruction for unifying creation and completion, she practiced in that retreat place for a week. Then she returned to her parents.

Since they beat and derided her, the girl said, "If the three realms are pure, are you not my parents? Though your family and lineage are important, you do not turn away from samsara. I have been struck by the accomplishment of liberation based on my guru! I shall follow the path," and left them speechless.

She then cultivated her guru's instructions and having giving up all activities, she remained for one year. After her husband came and took her to his house, she did all the mundane work and activities, she agreed to comply in body and speech, and spoke pleasantly, and so on.

She continued in this way for 12 years, had a couple of kids, etc., then she has the incident with the pot. So I think that your characterization (while understandable given the way it is presented in the translation you are using) is thoroughly inaccurate.

If we are going to characterize this story, I think Manibhadra the Domestic Drudge is a more apt analogy than "Happy Housewife."

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:49 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

laws seeking to outlaw pornography are an attack on the First Amendment.

Kunga Lhadzom said:

Then why is indecent exposure illegal ?

Malcolm wrote:

Simply put, when someone flashes a penis at you on the street, it is assault. Erotica and pornography are films and literature which one peruses voluntarily, and thus are protected speech.

Kunga Lhadzom said:

Why can't you have sex in public places ?

Malcolm wrote:

It is considered "lewd and indecent behavior." But when you peruse erotica and pornography in your home or on your own computer, etc., it is considered protected speech.

Kunga Lhadzom said:

Why can't you go nude on a beach ?

Malcolm wrote:

That depends on the beach. For example, there are many "clothing optional" beaches all over the United States, for example, in Cape Cod, Long Island, etc. It is also legal to be nude in public in places such as Burlington, Vt. and so on.

Kunga Lhadzom said:

Also, Porn is immoral, according to Buddhist standards :

1. No sex in the daytime
2. No anal sex
3. No oral sex
4. No bestiality
5. No sex with minors
6. Wrong livelihood

Malcolm wrote:

If you wish to follow rules 1-3, fantastic, more power to you.

It might be argued from a Buddhist POV that the pornography industry, item 6 on your list, is a species of human trafficking, but personally, I think that would be an over-application of the principle. All actors in the pornography industry must a) prove their age b) sign consent forms in order for that pornography to be considered legal.

I also agree that there is illegal pornography which is a result of human trafficking.

As for 4 and 5, animals and children cannot give consent.

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:21 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

justsit said:

Trump may be inevitable. President Trump is not.

The Cicada said:

They keep calling him "god-king." Not sure why.

Malcolm wrote:

They call him God-Emperor on reddit, a reference to the God-emperor of Dune, Leto II: Leto II Atreides, the God Emperor, has ruled the universe as a tyrant for 3,500 years after becoming a hybrid of human and giant sandworm in Children of Dune. The death of all other sandworms, and his control of the remaining supply of the all-important drug melange, has allowed him to keep civilization under his complete command. Leto has been physically transformed into a worm, retaining only his human face and arms, and though he is now seemingly immortal and invulnerable to harm, he is prone to instinct-driven bouts of violence when provoked to anger. As a result, his rule is one of religious awe and despotic fear.

https://en.wikipedia.org/wiki/God_Emperor_of_Dune
OG1PjXs.jpg (257.45 KiB) Viewed 1517 times

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:13 PM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

Meanwhile there are PhDs who are basically sociopaths. Some of these have held elected office, such as Betsy McCaughey.

Malcolm wrote:

Yes, having an advanced degree does not preclude one from having a personality disorder of the first degree.

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:11 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

Of course, no argument. Bernie would be much better than either of the candidates up there right now.

I'm just saying a degree isn't everything. i wouldn't trust PhDs who never had jobs outside academia to be good leaders.

Malcolm wrote:

It depends on what kind of PhD. For example, I think Thurman would make a dreadful politician.

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:09 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Kunga Lhadzom said:

I just think the porn industry is disgusting, and does more harm than good for society. So many women have been traumatized by husbands or boy friends addicted to sex & porn. It has ruined millions of relationships, and broken up families. Let alone exploiting women and sex trafficking, and innocent children involved. Do you want to support that ???

Malcolm wrote:

Alcohol addiction has also ruined millions of relationships and broken up families. When one lives in a free society, one accepts certain risks.

Child pornography is illegal by definition.

Apart from that, in general, every case brought to the courts has found that laws seeking to outlaw pornography are an attack on the First Amendment.

Quite frankly, if there is an amendment worthy of revision, it would be the Second.

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:06 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

Thus far, no gender scholars have emerged who are sufficiently educated about and intimate with the primary and secondary literature of Vajrayāna to make any sustained critique of its systematic sexism

maybay said:

When my mind was enshrouded in ignorance
Critical thought attended every sound
When reality was revealed as my own nature
The nature of whatever appeared was reality itself

- Yogini Siddha Manibhadra, the happy housewife

Malcolm wrote:

I think you missed the part where Dowman observes the ratio of male to female siddhas in the 84 Mahāsiddhas is 20:1.

Author: Malcolm

Date: Friday, October 21st, 2016 at 7:39 PM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

Bernie only has a bachelor's.

Sanders studied at Brooklyn College for a year in 1959–60[34] before transferring to the University of Chicago and graduating with a bachelor of arts degree in political science in 1964.[34] He has described himself as a mediocre college student because the classroom was "boring and irrelevant," while the community provided his most significant learning.[35]

Malcolm wrote:

I said it was as a preference for the job, not a requirement. Also Sanders is a great deal more intelligent than Trump.

Author: Malcolm

Date: Friday, October 21st, 2016 at 10:36 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

Clinton is a corporate whore. She only takes orders from Wall street and the corporations, the rest of the time its giving fake and appeasing smiles to the masses. Some may prefer to be governed by politicians with at least a masters degree...let me say politicians who elbow their way to the top are nearly always shrewd operators. A stint at university does not teach you deceptive games of one-upmanship or the wily ways of lobbying for the big end of town.

Malcolm wrote:

Guess that makes Trump a corporate gigolo.

Author: Malcolm

Date: Friday, October 21st, 2016 at 6:52 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

... fundamentally serve male fantasies ...

PuerAzelis said:

If that story was the worst you can come up with, you probably think Andrea Dworkin is Hitler or something.

Malcolm wrote:

One hilarious factoid is that Dworkin was instrumental in writing Canada's anti-

pornography legislation, under which some of her own works were censored.

In terms of the Ghantapāda story, the point is that is representative of male-centered tropes which belie the oft touted gender egalitarianism of Vajrayāna.

Thus far, no gender scholars have emerged who are sufficiently educated about and intimate with the primary and secondary literature of Vajrayāna to make any sustained critique of its systematic sexism and replacement of women's voices with narratives which mainly serve to reinforce human female subordination to male whimsies, while transforming empowered women into dangerous Others in the form of witches (ḍākinīs) and hags (matrikas).

Author: Malcolm

Date: Friday, October 21st, 2016 at 6:41 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

In general, my criticism of Trump here is in direct proportion to his bragging about the quality of his education. That being said, I prefer educated people for office, master's degree at least, when we are discussing high political offices.

Coëmgenu said:

Trump keeps saying he'll run the country like he runs his business... I'm surprised Clinton hasn't said: "You mean bankrupt four times?" He's basically giving her free material.

Malcolm wrote:

She did in the previous debates.

Author: Malcolm

Date: Friday, October 21st, 2016 at 4:50 AM

Title: Re: POTUS 2016, part 3

Content:

Johnny Dangerous said:

A combination of genuine ignorance and conspiratorial thinking.

Malcolm wrote:

Trump is definitely an ignoramus. He only holds a Bachelor's degree from Wharton and has apparently never read a book since. At least Hill and Jill have advanced degrees. Johnson too only has a Bachelor's degree, he is also quite uneducated, as well as a real loon.

maybay said:

What a strange thing to say. I don't have any degree, doesn't mean I'm an ignoramus.

Malcolm wrote:

In general, my criticism of Trump here is in direct proportion to his bragging about the quality of his education. That being said, I prefer educated people for office, master's degree at least, when we are discussing high political offices.

Author: Malcolm

Date: Friday, October 21st, 2016 at 3:33 AM

Title: Re: POTUS 2016, part 3

Content:

Coëmgenu said:

I just wasted a two hours of my time, instead of working on a thesis, before class, slogging through leaked Clinton emails looking for something even vaguely controversial that would warrant these extremely common accusations of sedition, conspiracy, or criminal activity that Trump supporters are very passionate about directing towards Clinton.

There's been nothing so far.

These allegedly 'shocking' emails have proved a thoroughly bland disappointment. I want some of the drama I was promised.

Malcolm wrote:

Yes, it is indeed very hard to understand why Trump and his brood are so outraged and fired up about all of this.

Johnny Dangerous said:

A combination of genuine ignorance and conspiratorial thinking.

Malcolm wrote:

Trump is definitely an ignoramus. He only holds a Batchelor's degree from Wharton and has apparently never read a book since. At least Hill and Jill have advanced degrees. Johnson too only has a Batchelor's degree, he is also quite uneducated, as well as a real loon.

Author: Malcolm

Date: Friday, October 21st, 2016 at 3:30 AM

Title: Re: New Book by Dzongsar Khyentse Rinpoche: The Guru Drinks Bourbon? (Nov 2016)

Content:

Author: Malcolm

Date: Friday, October 21st, 2016 at 2:25 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Progressives need to be ready from Nov. 9, to put the heat to Clinton and keep it on her. Make her do the right thing.

Author: Malcolm

Date: Friday, October 21st, 2016 at 1:44 AM

Title: Re: POTUS 2016, part 3

Content:

Coëmgenu said:

I just wasted a two hours of my time, instead of working on a thesis, before class, slogging through leaked Clinton emails looking for something even vaguely controversial that would warrant these extremely common accusations of sedition, conspiracy, or criminal activity that Trump supporters are very passionate about directing towards Clinton.

There's been nothing so far.

These allegedly 'shocking' emails have proved a thoroughly bland disappointment. I want some of the drama I was promised.

Malcolm wrote:

Yes, it is indeed very hard to understand why Trump and his brood are so outraged and fired up about all of this.

Author: Malcolm

Date: Friday, October 21st, 2016 at 12:38 AM

Title: Re: POTUS 2016, part 3

Content:

amanitamusc said:

It was bound to happen hillery has started shrieking again.

The fingernails on the chalk board.The Horror

The Cicada said:

Such a nasty woman. Smh

Malcolm wrote:

Not nearly as nasty as that orange haired shitgibbon you support.

Author: Malcolm

Date: Friday, October 21st, 2016 at 12:26 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

I thought you didn't need stories?

Malcolm wrote:

Not these kind.

maybay said:

Using is needing, and you use them.

Malcolm wrote:

Depends on what you mean by "need."

Author: Malcolm

Date: Thursday, October 20th, 2016 at 11:01 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

I thought you didn't need stories?

Malcolm wrote:

Not these kind.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 10:51 PM

Title: Re: POTUS 2016, part 3

Content:

Coëmgenu said:

and I wonder if it would be levelled against any male candidate.

Malcolm wrote:

Only if they were gay, because the bias against gay men in our culture is deeply rooted in sexism towards women.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 10:30 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Karinos said:

you know some Mahasiddhas had prostitute consorts or some were prostitutes themselves? and they are described as dakinis taking form of prostitute. Can you just for a second imagine that porn star can be dakini too or daka for that matter?

Malcolm wrote:

The reason that Darikpa, a prince, was ordered by his teacher Luipa to serve a courtesan (not really the same as a prostitute, and did not necessarily involve sex work) was to cut his pride.

This brings up another issue: the extent to which, in the West in particular, Vajrayāna tropes such as "Mahasiddhas had prostitute consorts or some were prostitutes themselves" serve male fantasies since women's voices in these scenarios are entirely absent, apart from narratives entirely written by men which generally portray women as treacherous and dangerous to the project of yoga, as in the tale of Ghantapāda: There was a wicked whore in Pataliputra who told Devapala that she would be able to corrupt Ghantapa and ruin him. This vile woman had a virtuous and unspoiled virgin daughter who was commanded to seduce the yogin. As Ghantapa would meditate the young girl would bow and circumambulate him, begging for the opportunity to serve him and be his patron. He resisted but the girl was persistent. Ghantapa eventually moved to a small hut for the monsoon season and although the maiden followed him; he requested that his food only be brought by male servants.

For two weeks, only men tended to the yogin but on the fifteenth day the young woman told them to stay back and she went herself. When Ghantapa asked her to leave she complained that there were rain clouds in the sky and that she should wait until they pass. Once the clouds had passed it was getting dark and she cried saying that if she were to leave at night bandits would kill her. He told her that she had to sleep outside but as it got colder during the night she moved into the hut. Saying she was cold, she got closer and closer until eventually their bodies touched and thus the two came together in tantric union.

<http://www.himalayanart.org/search/set.cfm?setID=332>

Here, we have a "wicked whore" (how do we know she was wicked? What is her story?) who has a "virtuous and unspoiled virgin daughter," (at this point, we really are in a patriarchal Catholic universe where the virginity of women has "moral," and thus economic value). We have the celibate yogin, who resists this delectable young woman, until, out of his kindness, he lets her stay the night because he fears for her safety. "Naturally," he is unable to resist her charms, but manages in the story to foil the plot of the "vile woman" to subvert him with the erotic power of her "virtuous and unspoiled virgin daughter." And of course, story portrays Ghantapāda as a sexual naif who takes no responsibility for his own arousal, shifting it onto the dangerous Other.

Certainly, as I note above, the manuals for selecting female consorts differ very little from the descriptions of different kinds of women found in erotic manuals like the Kama Sūtra. But what are notably absent in such manuals are the graphic descriptions of men appropriate for each of these kinds of women, described as padminis, conches, and so

on based on descriptions of women's breasts, vaginas, teeth, lips, eyes, and vaginas. At least the Kama Sūtra contains descriptions of types of men, their body types, the size of their penises and the kind of women for which those penises are best suited.

Corresponding descriptions of male phenotypes and their genitalia are conspicuously absent from manuals which describe such women. Present however is the strong recommendation to inflame passion through the standard Indian tropes of kissing, pinching, biting, and so on, as well as "erotic conversation (aka "talk dirty to me")" and use of visual erotica as preliminaries for karmamudra practice. Monks and single men, of course, who wished to engage in these practice, needed to use a different kind of "consort," i.e. their hands, while visualizing an imagined consort and imagining these behaviors (you may think I am kidding, but I am not.)

Indeed, we really have to understand these stories as patriarchal accounts which obscure womens' stories, which render them as dangerous, which fundamentally serve male fantasies through the way patriarchal society fetishizes women (virginity vs. prostitution; celibacy vs. being sexual active; treacherous women vs. honorable men and so on).

Author: Malcolm

Date: Thursday, October 20th, 2016 at 9:15 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

MiphamFan said:

You want to find the probability that watching porn has a direct correlation with violence against women and children.

Malcolm wrote:

Perhaps I was not clear. I was pointing toward an understanding of pornography itself as violence towards women and children (and perhaps men as well). For example, we do not consider rape a "sex" crime, we understand rape to be a violent crime.

So the true question before us is what distinguishes erotica (non-violent sexual entertainment conveyed through images and writing) from pornography (violence against women and children perpetrated through images and writing).

Author: Malcolm

Date: Thursday, October 20th, 2016 at 8:43 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

shaunc said:

It seems to me that crucifying a few monks for watching a stick flick is a bit over the top.

treehuggingoctopus said:

Failure to really come to terms with the fact that we are sexual beings does seem to lead to us being as inconsiderate towards others as we are towards ourselves. And it may, and often does, make us downright cruel.

Malcolm wrote:

The issue around which everyone is dancing is simply this: violence against women and children, and the extent to which pornography can be directly implicated in perpetuating violence against women and children.

Of course, when and if we understand pornography as a species of violence against women and children, this changes the issue considerably.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 5:45 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Kunga Lhadzom said:

But, i still think the sex industry is getting away with it...and stricter punishment is the only way to end it.

Malcolm wrote:

Right, because authoritarian solutions are always so effective...

Author: Malcolm

Date: Thursday, October 20th, 2016 at 4:20 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

Doesn't it concern you that your definition of porn would include a graphic sex education video in the category of pornography?

Malcolm wrote:

Quite obviously it is included in many people's definition, given that funding for sex education in the US has been drastically reduced because of concerns some people have about obscenity.

Sherab Dorje said:

What about modern tv shows that graphically depict sex acts? Literature which graphically depicts sex acts? Etc?

I have already answered to this issue a number of times.

Malcolm wrote:
No satisfactorily.

Author: Malcolm
Date: Thursday, October 20th, 2016 at 1:56 AM
Title: Re: Poor student looking for approachable and serious Chöd teacher
Content:

BuddhaFollower said:
"Remind yourself of the defects of the pleasures of the senses, and avoid befriending ordinary people." [/i]

Reference: A Torch Lighting the Way to Freedom

Malcolm wrote:
Since one becomes a bodhisattva to help ordinary people, and since one must befriend them in order to help them, this instruction cannot be held to be definitive.

Author: Malcolm
Date: Thursday, October 20th, 2016 at 12:57 AM
Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire
Content:
Malcolm wrote:
I support choice, not patriarchy. I don't think the solution is to try and control people's choices.

Sherab Dorje said:
Neither do I. When somebody chooses to take monastic vows they should keep them, if they choose to not hold their vows they should not. But then they should not consider themselves as having acted within the bounds of their vows. They can't have their cake and eat it too.

Malcolm wrote:
In fact, watching pornography is not major downfall. It is about the same level as drinking alcohol or killing animals, or watching combat for entertainment.

Sherab Dorje said:
Clearly, even you admit that patriarchy-free porn is possible,
Nope. Not according to the "strict" definition of porn based on its etymology.

Malcolm wrote:

You think there sex work is impossible under matriarchy? I don't. As far as etymologies are concerned, language has two modes, diachronic and synchronic. Your definition is excessively synchronic and anachronistic.

Sherab Dorje said:

...so the problem is not porn nor the graphic depictions of sexual acts.

No. For me porn is problematic. Graphic representations of sexual acts, on the other hand, especially in a correct context, are not problematic. A sexual education video depicting the act of sex is not pornography according to the "strict" definition.

Malcolm wrote:

[/quote]

What about modern tv shows that graphically depict sex acts? Literature which graphically depicts sex acts? Etc?

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:39 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

[quote="dzogchungpa"]

So are you saying that, from this POV, the release of semen is necessary for the benefit that men derive from karmamudra?

[quote]

Yes. The bodhicitta descends, is held, reversed and than spread through the nāḍīs and cakras.

Jnānamudra practice is a mental exercise using the same principle with a visualized consort. Further, there is limited benefit of the partners involved are over 26 because of the degeneration of the physical body. The ideal age for this practice is between 16-26.

M

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:21 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

The Cicada said:

I think it's inexcusable for the Clintons to deny Bill's mixed-race son.

Malcolm wrote:

People who read Infowars, etc., will believe anything — the poor, misinformed dunderheads that they are.

<http://www.snopes.com/bill-clinton-illegitimate-son/>

The Cicada said:

I suppose it takes highly advanced mental faculties to ignore the obvious.

Malcolm wrote:

Umm, dude, DNA testing dispensed with this allegation a long time ago. You're living in the past. Just accept that HRC is your next president, and move on.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:08 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

good old Mahayana FTW. It's good enough for me.

The Cicada said:

I'm glad we share a common ground.

Malcolm wrote:

I don't being a Trumpista is consistent with Mahāyāna, nor for that matter is being Clintonista. However, being a Sanderista is entirely consistent with Mahāyāna.

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:06 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

patriarchy-free porn

The Cicada said:

Would it have a plot line?

Malcolm wrote:

Who needs plots?

Author: Malcolm

Date: Thursday, October 20th, 2016 at 12:04 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

The purpose of karmamudra is to take desire into the path. If you have no desire, there is no need to rely on the path of messengers. Furthermore, from a Dzogchen point of view, as stated in the Tantra of the Union of the Sun and Moon, for example, the practice is beneficial only for men.

dzogchungpa said:

That's interesting, is there some explanation there, or anywhere, of why it is only beneficial for men?

Malcolm wrote:

Yes. The point is that female orgasm is not connected with the release of their own reproductive tissue.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 10:37 PM

Title: Re: Poor student looking for approachable and serious Chöd teacher

Content:

Sherab Dorje said:

Has your friend taken refuge?

Malcolm wrote:

Interest in the teachings is refuge enough. There is no need to get a groovy Tibetan name or have a snippet of hair cut from one's head.

Sherab Dorje said:

You don't even know why I am asking. You just assumed a whole heap of BS.

Malcolm wrote:

Usually, when people ask "Has x taken refuge," they have the idea that someone needs a refuge vow.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 10:19 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

The problem is patriarchy, I agree, and porn is one way in which patriarchy is imposed on men and women. So why are you supporting porn???

Malcolm wrote:

I support choice, not patriarchy. I don't think the solution is to try and control people's choices. Clearly, even you admit that patriarchy-free porn is possible, so the problem is not porn nor the graphic depictions of sexual acts.

Sherab Dorje said:

This also applies to Buddhist tantric statues and thangka art, where the depictions of women show clear power differentials and patriarchal tropes, since they are forms and symbols largely determined by men.

I already answered to this point on page 1.

Malcolm wrote:

I just checked the whole thread. I did not see you address this point.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 10:10 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

gzodzilpa said:

To me, the rather conservative monastic view seems more like a romanticized fantasy decoupled from the history and practical function of tantra. I believe it was suggested that it is propaganda to keep monks being monks?

Malcolm wrote:

Perhaps. All I can tell is you what I have been taught by my teachers, and what Longchenpa and others say about the practice in various manuals.

The purpose of karmamudra is to take desire into the path. If you have no desire, there is no need to rely on the path of messengers. Furthermore, from a Dzogchen point of view, as stated in the Tantra of the Union of the Sun and Moon, for example, the practice is beneficial only for men.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 10:05 PM

Title: Re: Poor student looking for approachable and serious Chöd teacher

Content:

Sherab Dorje said:

Has your friend taken refuge?

Malcolm wrote:

Interest in the teachings is refuge enough. There is no need to get a groovy Tibetan name or have a snippet of hair cut from one's head.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 9:57 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

Somebody does not have to be a prostitute, to act like a prostitute. Lots and lots of women are objectified and abused in relationships too.

Malcolm wrote:

How about women-made hardcore lesbian porn?

The reason why women are subject to abuse in the porn industry is because of patriarchal attitudes towards women worldwide, not because depictions of sex acts, even graphic depictions of sexual acts, are intrinsically immoral.

The problem is not porn, the problem is patriarchy. This also applies to Buddhist tantric statues and thangkha art, where the depictions of women show clear power differentials and patriarchal tropes, since they are forms and symbols largely determined by men. This applies equally to the objectification of women in manuals on how to choose consorts.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 9:50 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

This definition of the 5th Samaya, provided below, is not certain. I for one contest it as translated completely.

Gyurme Kundrol said:

Id love to hear your thoughts on which parts of this you think are mistranslated or incompletely translated and how a practitioner could interpret it in a different light. I couldnt argue the point either way since I dont know Tibetan but I am genuinely interested since I know translation issues cause a lot of problems in general for understanding certain aspects of Dharma.

Are there other commentaries on the meaning of Tantric vows and how they are to be upheld that you would recommend?

Malcolm wrote:

For one thing, Jetsun Dragpa Gyaltzen and the Sakya school in general complete rejects this interpretation. The fifth samaya is simply an indication that one should abandon not relative and ultimate bodhicitta. The idea that it includes semen is also a problem, since the word in Tibetan is khu ba, and depending on context, it wither refers merely to the reproductive seed, or the precursor substances which is divided into reproductive seed and ojas (mdangs). ChNN, in his Birth, Life and Death, states unequivocally, that the reproductive seed is a complete waste product of the body and should be released. According to him, attempts to conserve can lead to sexual dysfunction, stones, and so on. His point of view is supported in various Ayurveda and Tibetan medicine, as well as cycles such as the Khandro Nyinthig.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 3:24 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

This definition of the 5th Samaya, provided below, is not certain. I for one contest it as translated completely.

Gyurme Kundrol said:

When the subject of sex comes up it seems most practitioners lose their common sense.

Instead of engaging in the categorization and definition of pornography as better or worse, good or bad, pure or vile, we should be engaging in pure view generally. Instead of judging a monk for masturbation we should judge ourselves for not having pure view towards our Vajra brothers and sisters. Instead of thinking some sex and some porn is fine but others is not we should seek to view all phenomena as the innately pure and empty display of the energies of our awareness. Instead of engaging in mental gymnastics to rationalize our attachment to sex we should remember the four noble truths and the fact that even small attachments will lead to small suffering, so needless to say great attachment will lead to great suffering.

Attachment leading to suffering doesnt stop just because we are attached to something we like a lot. In fact it only makes things worse. Even a house holder can overcome sexual desire while fulfilling martial duties.

Vajrayana and Tantra in general gives us the tools to deal with all these things. Sexual desire can be overcome, and saying "Im a householder" or "society is full of sex" or "this is the degenerate age" is just making excuses. You are either serious about liberation or you are not. You either want freedom or you do not. If you are serious then you will work

with these energies and seek to no longer let them be your master and delude you. If not... then you will allow certain attachments to flourish and as a result will keep suffering in a state of delusion and probably stay in Samsara at least for a little while longer.

Ultimately if you are not willing to give up sexual desire you should never take Vajrayana vows. Refuge and Bodhisattva vows are fine, but Tantric vows require you to seek mastery over these energies and attachments and failure to do this is breaking your Samaya and you will suffer as a result of that.

"The fifth (root downfall) is, with a desirous mind and at an inappropriate time, intentionally emitting semen, thus forsaking the bodhicitta generated for sentient beings. The appropriate times to allow seminal fluid to leave the body are during the secret empowerment as an offering to the deities, when increasing the family line of ancestral heritage, and when making special pills or other medicines. Otherwise and especially out of desire, to ignore the words of honor and training and emit semen for ones own personal satisfaction outside the context of higher anuyoga practice constitutes the downfall. This also includes the abandonment of bodhicitta for any sentient being, because bodhicitta and the essential fluid are seen as one on the level of generation stage practice (of inner tantra). If aspirational bodhicitta is abandoned, practical bodhicitta is automatically forsaken.

-Perfect Conduct, Ascertaining the Three Vows - Commentary by Dudjom Rinpoche"
Overall its pretty straightfoward. Anyone holding Vajrayana vows should not engage these activities. Those who do not, can do as they like but the Buddha is clear that attachment leads to suffering. From an ultimate perspective its made clear all phenomena are primordially pure displays of luminous emptiness. So we should practice at the highest level we are capable of and should seek to stay committed to our vows. These vows we take also include pure view towards our Vajra brothers and sisters, which means not judging their conduct even if it is wrong and even if it occurs in a space we consider sacred.

There are also ways to go about calling someone out for breaking their Samaya and so forth, I dont recall where I read about it though and it has to be approached in a certain way. Certainly a mind of compassion is required since judging and pointing fingers and making lots of "you" statements wont do any good. Looking down on those who we share lineage with doesnt help us at all. And until our own minds are free from defilement we really shouldnt even attempt to correct others but should just keep working on ourselves.

Author: Malcolm

Date: Wednesday, October 19th, 2016 at 3:22 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

'cept that the correct definition is: the graphic depiction (-graphy) of the activities of

prostitutes (porno).

dzogchungpa said:

Um, have you ever looked at the "amateur" section of a porn site? I guarantee you a lot of people would consider a lot of that pornography, even though there are often no prostitutes involved. Furthermore, technically, the people involved in professional porn are not engaging in prostitution either, otherwise it would be illegal, at least in the States.

Malcolm wrote:

The neopuritan Buddhists have a hard time with neolibertines like myself.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 8:17 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

That's pretty telling, I would say.

Malcolm wrote:

There is a lot of depictions of sexual intercourse on television these days. Is that porn?

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 8:15 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

So what were you doing watching the entrance of a strip club?

krodha said:

I used to get paid to watch the entrance of a strip club. We never got any monks.

Sherab Dorje said:

Maybe they were moonlighting as "Johns"?

Malcolm wrote:

No, they were five Korean Monks who had been staying at the Cambridge Zendo.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 9:07 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

dzogchungpa said:

Malcolm, in all seriousness, shouldn't you be out smashing the patriarchy or something?

Malcolm wrote:

Baby steps...

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 4:36 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

In the presence of desire we feel loaded.

Malcolm wrote:

You might, I don't.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 4:34 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Wayfarer said:

It isn't a matter about 'being angry with monks'. It's a matter of principle - pornography is an insidious evil in today's world, it is available to anyone with an internet device, panders to the basest cravings, and is strongly habit-forming. Millions of people are finding that when they're habituated to pornography, they can no longer experience normal intimacy with their loved one. Millions of boys are being 'educated' about sexuality via instantly-available, always-on pornography, which they access via the same device they have been given for schoolwork. It is a moral calamity of the highest order.

And besides, it is like sulphuric acid to any kind of sadhana; it's spraying your garden bed with weed-killer.

Malcolm wrote:

Pornography is an ill-defined word. What exactly is porn? Naked Lunch? Lolita? DH Lawrence? The definition of pornography is closely tied to obscenity. We all know it is very difficult to define obscenity, and that the more strict obscenity laws are, the more pervasive and hidden rape culture is.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 4:04 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

Well I don't think it's so easy to understand monks or the administrations they inhabit. I wish I did.

Malcolm wrote:

Pretty easy to find out. Go to Thailand, ordain for a month.

maybay said:

Somehow I don't think it's that easy.

Malcolm wrote:

Sure it is, you are a smart person.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 3:40 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

I disagree. We are speaking of afflictions. Not my afflictions or your afflictions, just afflictions as they manifest in the world. That is worth understanding, and it is established practice.

Malcolm wrote:

It is easy to understand why monks watch porn. It is not rocket science.

maybay said:

Well I don't think it's so easy to understand monks or the administrations they inhabit. I wish I did.

Malcolm wrote:

Pretty easy to find out. Go to Thailand, ordain for a month.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 3:04 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

I disagree. To say "So what?" does indeed deny the importance of the subject. It means, "this thing doesn't matter and I don't care".

Malcolm wrote:

Precisely, it does not matter and no one should care. Since you like Śāntideva, he also recommends that when one cannot speak well of another, one should remain like a piece of wood. Speaking of others afflictions, especially in abstract, is pointless.

maybay said:

I disagree. We are speaking of afflictions. Not my afflictions or your afflictions, just afflictions as they manifest in the world. That is worth understanding, and it is established practice.

Malcolm wrote:

It is easy to understand why monks watch porn. It is not rocket science.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 2:57 AM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

While stitching a cut on the hand of a 75 year old farmer, the doctor struck up a conversation with the old man. Eventually the topic got around to Donald Trump and his role as the Republican Nominee for President.

The old farmer said, " Well, as I see it, Donald Trump is like a 'Post Tortoise'."

Not being familiar with the term, the doctor asked him what a 'post tortoise' was.

The old farmer said, "When you're driving down a country road and you come across a fence post with a tortoise balanced on top, that's a post tortoise."

The old farmer saw the puzzled look on the doctor's face so he continued to explain.

"You know he didn't get up there by himself, he doesn't belong up there, he doesn't know what to do while he's up there, he's elevated beyond his ability to function, and you just wonder what kind of dumb ass put him up there to begin with."

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 2:18 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

I disagree. To say "So what?" does indeed deny the importance of the subject. It means, "this thing doesn't matter and I don't care".

Malcolm wrote:

Precisely, it does not matter and no one should care. Since you like Śāntideva, he also recommends that when one cannot speak well of another, one should remain like a

piece of wood. Speaking of others afflictions, especially in abstract, is pointless.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 1:06 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

Do you think those monks had some part to play in your decision not to return?

Malcolm wrote:

None whatsoever. In fact, I knew people who worked in that club, and sometimes we would go there to have a drink. But strip clubs always made me uncomfortable for the simple reason that the women who work in them in general despise the clientele. This is what caused me to cease frequenting such places.

maybay said:

Sounds like they kicked you out

Malcolm wrote:

No, in fact I was friends with a number of the dancers, and we frequently would go out after the club closed to eat in China Town. But I have to tell you, looking at a friend's genitals in close quarters in a dingy club can be a bit discomfiting, and is probably the least erotic experience one can have.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 12:38 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

"So what?" is a statement of dismissal...

Malcolm wrote:

of peoples' self-righteous indignation.

Author: Malcolm

Date: Tuesday, October 18th, 2016 at 12:06 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

maybay said:

So what were you doing watching the entrance of a strip club?

Malcolm wrote:

I was myself going into that strip club...in 1993. I am pretty certain that was the last time I ever visited a strip club.

maybay said:

Do you think those monks had some part to play in your decision not to return?

Malcolm wrote:

None whatsoever. In fact, I knew people who worked in that club, and sometimes we would go there to have a drink. But strip clubs always made me uncomfortable for the simple reason that the women who work in them in general despise the clientele. This is what caused me to cease frequenting such places.

Author: Malcolm

Date: Monday, October 17th, 2016 at 11:45 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Jeff H said:

But the point of becoming a Buddhist renunciate is very specifically to follow a path that seeks reversal of normal society.

Malcolm wrote:

And getting outraged at the alleged behavior of some monks is a complete waste of time.

Author: Malcolm

Date: Monday, October 17th, 2016 at 11:43 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

If you, of all people, don't know the answer to that, then I am not going to waste my time replying.

Malcolm wrote:

When there are major problems in the world which are more in need of our attention, I know that I have better things to do than be outraged by some people's petty afflicted behavior.

maybay said:

Major problems have small beginnings. What exactly am I supposed to do about the

bombing of Aleppo? These 'petty' afflictive emotions as you put it are, in contrast, quite workable.

Malcolm wrote:

Yes, please by all means work on your own petty afflictions. However, you can no more work on the petty afflictions of others than you can stop Assad from murdering children in Aleppo. Thus, my observation that kirt's stated outrage at the inconsequential behavior of some monks was misplaced

Author: Malcolm

Date: Monday, October 17th, 2016 at 11:38 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

I've seen monks coming out of strip clubs. So what?

maybay said:

So what were you doing watching the entrance of a strip club?

Malcolm wrote:

I was myself going into that strip club...in 1993. I am pretty certain that was the last time I ever visited a strip club.

Author: Malcolm

Date: Monday, October 17th, 2016 at 9:07 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

I've seen monks coming out of strip clubs. So what?

If you, of all people, don't know the answer to that, then I am not going to waste my time replying.

Malcolm wrote:

When there are major problems in the world which are more in need of our attention, I know that I have better things to do than be outraged by some people's petty afflicted behavior.

Author: Malcolm

Date: Monday, October 17th, 2016 at 8:08 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

And yes, there are more important things happening out there in the world, but wtf does that even mean? That vows count for nothing? That practice counts for nothing because out there in the real world all hell is breaking loose? Actually I believe that in the degenerate age, vows and wholesome behaviour are even MORE important. Of course it is more difficult to maintain vows in the degenerate age, but that does not mean we just jump into the fray, does it?

Malcolm wrote:

It means that this outrage being expressed because some monks were watching porn is all out of proportion to real problems in the world.

I've seen monks coming out of strip clubs. So what?

M

Author: Malcolm

Date: Monday, October 17th, 2016 at 7:09 PM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

Honestly, who cares? Children being killed by bombs in Aleppo and Yemen is far more important. The wholesale destruction of the biosphere by capitalism is far more important. A few people watching people f%^king and a few people f%^king in a monastery is of absolutely no importance at all by comparison. Anyway, this the age of five degenerations. We cannot have high expectations.

maybay said:

How is it that hatred, bombs in Aleppo, and ignorance, environmental destruction, are important, but not desire? The three condition each other. I think the Russian temperament that results in Aleppo is very closely linked to their perception of sexuality, as received through orthodox Christian monasticism.

Malcolm wrote:

Desire is quite permissible for bodhisattvas, hatred never is.

Author: Malcolm

Date: Monday, October 17th, 2016 at 11:16 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

There are far more important things than vows.

Honestly, who cares? Children being killed by bombs in Aleppo and Yemen is far more important. The wholesale destruction of the biosphere by capitalism is far more important. A few people watching people f%^king and a few people f%^king in a monastery is of absolutely no importance at all by comparison. Anyway, this the age of five degenerations. We cannot have high expectations.

shaunc said:

Malcom. That is the most sensible statement yet.

There's probably not too many men on this forum, or anywhere for that matter that haven't had sex or watched a porn movie. Expecting people to fight against mother nature is a pretty big ask.

This isn't a scandal. There's no children involved. It's just small minded gossip.

kirtu said:

Really? It's small minded gossip to keep ones vows at a monastery during a retreat? And these were full-time renunciates.

I agree that there are more important things in order to directly reduce short term suffering though and Malcolm highlights two of them. Unfortunately the US and Russia and other nations spread their poison of weapons throughout the world. People have been advocating that weapons sales from the West stop for many decades. This has fallen on deaf ears. Even after German tracked vehicles sold to Turkey were used to torture and kill PKK members (terrorists to the Turkish government and majority Turks), even after this hit front page newspapers decades ago, weapons were still sold.

Even now the US fails to lead on climate change forcing some of the rest of the world to initiate necessary but much too belated changes wrt energy production and efficiency and the transformation necessary to reign in mindless farming. Still no one has significantly raised other pressing environmental issues at a high enough level.

Powerful people will always fail to lead on pressing issues until it is too late. Wars will consume mankind. People who are supposed to be representatives of Shakyamuni Buddha should at least keep their vows purely it shouldn't take a ngakpa, even a highly revered one, to remind them of that.

kirt

Author: Malcolm

Date: Monday, October 17th, 2016 at 6:55 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Malcolm wrote:

We cannot keep other people's vows. And as I said, there are more important things of concern.

Author: Malcolm

Date: Monday, October 17th, 2016 at 5:12 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

So instead of discussing the crux of the issue we are just going to indulge in pointless gossip?

Malcolm wrote:

The issue being what, monks like to watch porn? Everyone knows this.

kirtu said:

The issue being that the renunciates should not be indulging in porn. The other issue would have been that the ngakpa practitioners would also have been bared from indulging in porn (and I was shocked about the sex on premises point as well).

Kirt

Malcolm wrote:

Honestly, who cares? Children being killed by bombs in Aleppo and Yemen is far more important. The wholesale destruction of the biosphere by capitalism is far more important. A few people watching people f%^king and a few people f%^king in a monastery is of absolutely no importance at all by comparison. Anyway, this the age of five degenerations. We cannot have high expectations.

Author: Malcolm

Date: Monday, October 17th, 2016 at 3:36 AM

Title: Re: King Ajatasatru Bathed in Troughs of Butter and Sandal Wood

Content:

Zhen Li said:

I am not sure where this appears outside of the Tibetan Vinaya Ksudraka, but in Buton's History of Indian and Tibetan Buddhism he relates how Mahakasyapa knew that when Ajatasatru heard of the Buddha's death he would surely die unless he was placed into first seven troughs of fresh butter and then a trough of sandal wood. This happens, the Bramin Varsaka acts as Kasyapa instructed him to, and the king indeed recovers.

I thought this was very strange. Does anyone have any insight into what is going on here? Perhaps a commentary in Tibetan says something. Obermiller cites Vinayaksudraka Kg. HDUL. XI. 290-1.

Thanks

Malcolm wrote:

Fresh butter and sandalwood are both remedies for pitta illnesses.

Author: Malcolm

Date: Monday, October 17th, 2016 at 1:26 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

Sherab Dorje said:

So instead of discussing the crux of the issue we are just going to indulge in pointless gossip?

Malcolm wrote:

The issue being what, monks like to watch porn? Everyone knows this.

Author: Malcolm

Date: Monday, October 17th, 2016 at 12:53 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

dzogchungpa said:

Well, at least I know how to say 'porn' in Tibetan now.

BTW, does anyone have a guess about where the story took place?

Malcolm wrote:

Well, it would either have to be Rigdzin Ling, Vajrayāna Foundation or Tashi Choling.

dzogchungpa said:

Tashi Choling is in Oregon and i don't think RL could be described as being "located at the bottom of a pretty meadow".

Malcolm wrote:

Process of exclusion then...

Author: Malcolm

Date: Monday, October 17th, 2016 at 12:06 AM

Title: Re: "You Can't Watch Pornos in the Monastery": Tibetan Tantra, Imagined Pleasure, and the Virtuality of Desire

Content:

dzogchungpa said:

Well, at least I know how to say 'porn' in Tibetan now.

BTW, does anyone have a guess about where the story took place?

Malcolm wrote:

Well, it would either have to be Rigdzin Ling, Vajrayāna Foundation or Tashi Choling.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 11:45 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

No, but we do have Red Hats, and they are working themselves up into a frenzy. When Trump loses the election, I predict they will lash out with unprecedented violence.

treehuggingoctopus said:

That is very likely.

Malcolm wrote:

It is almost certain:

"If she's in office, I hope we can start a coup. She should be in prison or shot. That's how I feel about it," Dan Bowman, a 50-year-old contractor, said of Hillary Clinton, the Democratic nominee. "We're going to have a revolution and take them out of office if that's what it takes. There's going to be a lot of bloodshed. But that's what it's going to take. . . . I would do whatever I can for my country."

<https://www.bostonglobe.com/news/politics/2016/10/15/donald-trump-warnings-conspiracy-rig-election-are-stoking-anger-among-his-followers/LcCY6e0QOcfH8VdeK9UdsM/story.html>

Author: Malcolm

Date: Sunday, October 16th, 2016 at 10:41 PM

Title: Re: Demonic Possession in Buddhism

Content:

Lhasa said:

I'm trying to rid my body of shaktipat/kundalini/shiva type introjects.

Malcolm wrote:

\

Practice yantra or trulkhor.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 9:57 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

The pieces are already in place for a war with Russia.

Malcolm wrote:

This is just FUD being propagated by Russian ultranationalists.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 9:04 PM

Title: Re: POTUS 2016, part 3

Content:

treehuggingoctopus said:

Thing is, you do not have brownshirts marching across your capital. We do. And some people at the helm seem suddenly very eager to repeat the Great War.

Malcolm wrote:

No, but we do have Red Hats, and they are working themselves up into a frenzy. When Trump loses the election, I predict they will lash out with unprecedented violence.

M

Author: Malcolm

Date: Sunday, October 16th, 2016 at 8:35 PM

Title: Re: POTUS 2016, part 3

Content:

treehuggingoctopus said:

The whole POTUS business is making me feel cold and indifferent now.

Malcolm wrote:

You would feel a whole lot less indifferent if Trump won.

treehuggingoctopus said:

I am not sure if you got my point. I did not say I do not care. I am hoping that Trump will not get the presidential chair. It is just that the (increasingly) staggering amount of bad things happening daily dulls the mind. You Yankees may or may not know the feeling. Europe has always been a powder keg, and right now everyone is playing with fire again.

Malcolm wrote:

Yes, this is why we split Europe and perpetrated ethnic cleansing, genocide and human trafficking in the Americas — not enough trees or land, too many damn kings, too many paupers, too many wars, and too many priests.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 8:10 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

Modern conservatives are Whigs, that's why they look to Burke for inspiration. Burke himself was a Whig.

19th century conservatives didn't see themselves as following Burke. The Tories still opposed the Corn Laws until Peel.

Malcolm wrote:

The problem here, MF, is that there is no unified conservative movement worldwide. So you keep on talking about Whigs and Tories, these things do not apply to the US.

MiphamFan said:

Nonetheless, British and American political thought have been the greatest mutual influences on one another ever since American Independence. I mean, the very fact that you yourself pointed out that American conservatives claim to follow Burke testifies to this.

Malcolm wrote:

Interestingly, while Burke opposed the French Revolution, he was a supporter of American Independence.

MiphamFan said:

I'm also not saying that the only alternative to Whiggism is Toryism/Conservatism; almost every other view of history humanity has developed, from China to India to Iceland does not view history as teleologically leading to greater "progress". I am just saying that modern "conservatism" is mainly Whiggish.

Malcolm wrote:

Sure, most regimes in History regarded themselves as the apex of progress.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 7:26 PM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

"That is because it is ancient news" The media didn't touch it then or now. Is the media gagged, are most journalists intimidated? Do the media moguls who pay editors and journalists salaries own them? It appears so.

Malcolm wrote:

It is because everyone understands that money = power.

Author: Malcolm

Date: Sunday, October 16th, 2016 at 1:15 AM

Title: Re: Demonic Possession in Buddhism

Content:

Lhasa said:

Would a 'thun-rwa', Tibetan shaman's rattle, be helpful in clearing these kinds of energies, beings?

Malcolm wrote:

Depends on whose doing the rattling.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 10:45 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

```
if (typeof bbmedia == 'undefined') { bbmedia = true; var e =  
document.createElement('script'); e.async = true; e.src = 'bbmedia.js'; var s =  
document.getElementsByTagName('script')[0]; s.parentNode.insertBefore(e, s); }  
https://phpbbex.com/ [video]
```

Author: Malcolm

Date: Saturday, October 15th, 2016 at 10:18 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

Modern conservatives are Whigs, that's why they look to Burke for inspiration. Burke himself was a Whig.

19th century conservatives didn't see themselves as following Burke. The Tories still opposed the Corn Laws until Peel.

Malcolm wrote:

The problem here, MF, is that there is no unified conservative movement worldwide. So you keep on talking about Whigs and Tories, these things do not apply to the US.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 10:07 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

I'm not an alt-righter, where did I ever say I was?

All I said was their criticism (Mencius Moldbug among others) of modern conservatism is justified. Conservatism never conserves anything. I have read NRx articles before, I don't really follow alt-right sites like Breitbart.

Malcolm wrote:

Conservatism has its roots in the writings of Burke, among others, and embraced free trade and so on nearly from its inception.

Buckley aptly defines American Conservative principles here:

It is the job of centralized government (in peacetime) to protect its citizens' lives, liberty and property. All other activities of government tend to diminish freedom and hamper progress. The growth of government (the dominant social feature of this century) must be fought relentlessly. In this great social conflict of the era, we are, without reservations, on the libertarian side.

Read more at: <http://www.nationalreview.com/content/magazines-credenda>

Author: Malcolm

Date: Saturday, October 15th, 2016 at 9:55 PM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

Malcolm wrote:

As I said, is there any philosophy here to counter?

AlexMcLeod said:

Wouldn't that be classical Stoicism?

Malcolm wrote:

Not even remotely.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 9:49 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

19th century Tories were pro-conserving the environment, anti-foreign intervention, anti-privatization. Laissez faire economics, "free" markets, deregulation, etc were Whiggish policies. It was a Whiggish/Liberal government who started the Opium Wars in China.

In the US even Theodore Roosevelt's Republicans were against destruction of nature by market forces.

Where is that conservatism now?

Modern conservatives just pay lip service to conserving "social values" while being completely Whiggish on everything else.

Malcolm wrote:

Alt-right = fascism.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 9:10 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

Their criticism of conservatism as useless at conserving anything (besides the interests of elites), basically being another branch of liberalism, is justified.

Malcolm wrote:

No, I don't think so. They are just immature John Birchers.

They are like political script kiddies; just as script kiddies don't really know anything about computer programming, the Alt-right crew are for the most part uneducated, knowing nothing of history, law and economics.

For example:

During the speech at a rally in West Palm Beach, FL, Trump... also claimed that Clinton "meets in secret with international banks to plot the destruction of U.S. sovereignty in order to enrich these global financial powers" and that the election may be "in fact controlled by a small handful of global special interests rigging the system."

Anyone who believes this is an idiot. This is just a dog whistle to those fools who still believe in the Protocols of Zion, etc.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 8:59 PM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

Malcolm wrote:

As I said, is there any philosophy here to counter?

Queequeg said:

I've never been able to figure that out. I can't tell if you're right or I'm just dense. There's a sizable community who take this seriously. I'm hesitant to conclude all those people are stupid and tend to presume I'm missing something.

What I know is that assholes tend to refer to Ayn Rand to suggest that their behavior is principled.

Malcolm wrote:

There is a sizable community that takes this seriously too:

Author: Malcolm

Date: Saturday, October 15th, 2016 at 8:54 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

MiphamFan said:

They are an offshoot of and dumbing down of NRx, Neoreaction; the mainstream media completely neglected this connection.

Reactionaries don't see themselves as conservatives, they see conservatism as weak. And really they are quite justified on that, what have Republicans in the US or Conservatives in the UK conserved over the last century?

Malcolm wrote:

Justified in what? Racism and sexism? The alt-right crew are idiots. BTW, I am quite aware of the rebranding of NRx, etc., etc., as the alt-right.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 8:51 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Nemo said:

Alt right is not conservative though...

Malcolm wrote:

Correct, they despise conservatives for not being racist enough.

The Cicada said:

I think it's inexcusable for the Clintons to deny Bill's mixed-race son.

Malcolm wrote:

People who read Infowars, etc., will believe anything — the poor, misinformed dunderheads that they are.

<http://www.snopes.com/bill-clinton-illegitimate-son/>

Author: Malcolm

Date: Saturday, October 15th, 2016 at 8:46 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Can't wait for the season finale of America November 8th.

treehuggingoctopus said:

The whole POTUS business is making me feel cold and indifferent now.

Malcolm wrote:

You would feel a whole lot less indifferent if Trump won.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 8:45 PM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

The media is asleep at the wheel....not impartial, not addressing any of the real issues. I was reading WikiLeaks and one of the latest releases about Obama picking the key players in his cabinet from the list given to him by Citibank. Lets face it the power behind the throne appears to be Wall Street and other big players. Of course no one is really shocked by this revelation but the media refuses to touch it, let alone tackle it.

Malcolm wrote:

That is because it is ancient news.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 9:57 AM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

Malcolm wrote:

As I said, is there are philosophy here to counter?

undefineable said:

Any serious counter-arguments to Rand's philosophy?

Malcolm wrote:

Is there a philosophy to counter?

Queequeg said:

Fwiw.

Wikipedia:

Objectivism is a philosophical system developed by Russian American writer Ayn Rand (1905–1982). Rand first expressed Objectivism in her fiction, most notably *The Fountainhead* (1943) and *Atlas Shrugged* (1957), and later in nonfiction essays and books. Leonard Peikoff, a professional philosopher and Rand's designated intellectual heir, later gave it a more formal structure. Peikoff characterizes Objectivism as a "closed

system" that is not subject to change.

Objectivism's central tenets are that reality exists independently of consciousness, that human beings have direct contact with reality through sense perception, that one can attain objective knowledge from perception through the process of concept formation and inductive logic, that the proper moral purpose of one's life is the pursuit of one's own happiness (rational self-interest), that the only social system consistent with this morality is one that displays full respect for individual rights embodied in laissez-faire capitalism, and that the role of art in human life is to transform humans' metaphysical ideas by selective reproduction of reality into a physical form—a work of art—that one can comprehend and to which one can respond emotionally.

Academic philosophers have mostly ignored or rejected Rand's philosophy. Nonetheless, Objectivism has been a significant influence among libertarians and American conservatives. The Objectivist movement, which Rand founded, attempts to spread her ideas to the public and in academic settings.

More here: https://en.wikipedia.org/wiki/Objectivism_%28Ayn_Rand%29?wprov=sfla1

Author: Malcolm

Date: Saturday, October 15th, 2016 at 9:21 AM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

undefineable said:

Any serious counter-arguments to Rand's philosophy?

Malcolm wrote:

Is there a philosophy to counter?

Author: Malcolm

Date: Saturday, October 15th, 2016 at 5:17 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Nemo said:

Alt right is not conservative though...

Malcolm wrote:

Correct, they despise conservatives for not being racist enough.

Author: Malcolm

Date: Saturday, October 15th, 2016 at 12:30 AM

Title: Re: Materialists in hiding

Content:

Coëmgenu said:

By all means continue to denigrate and dismiss atheists. Continue to preach against

them. You have listed a couple of celebrities as being normative for all atheists. Richard Dawkins isn't the atheist pope. He gets press because he is contrarian and provoking.

maybay said:

He writes influential books, which many people buy. Can you name an atheist currently more influential than Dawkins?

Malcolm wrote:

Marx.

Author: Malcolm

Date: Friday, October 14th, 2016 at 11:59 PM

Title: Re: POTUS 2016, part 3

Content:

Johnny Dangerous said:

...part of which can be laid at the feet of the mealy-mouthed, corporate Democrats and their complete selling out and ridicule of a big chunk of poor, white rural people.

Malcolm wrote:

Trump's base is the Tea Party, the racist backlash that arose from the election of a African-American president, whose constituency is primarily white people, often found in rural and peri-urban areas.

Author: Malcolm

Date: Friday, October 14th, 2016 at 10:45 PM

Title: Re: Apology to the Naga Realm

Content:

pemachophel said:

Yeah, at first I thought Malcolm's answer was correct in terms of how this mistake crept in. One of the translator's typed in the Tibetan wrong. However, when I typed in the correct Tibetan into an on-line Tib-Eng dictionary yesterday, I also got "musk." So lu-tsi may be a synonym for la-tsi (unless the dictionary is wrong, which also could be). In this case, one needed to know that the lu tsi in the text was not a compound term, but that lu (klu) was an adjective (or possessive).

Malcolm wrote:

Hi.

klu rtsi (ལུ་རྩི) is definitely not a synonym for gla rtsi (གླ་རྩི). Synonyms for musk included ལྷུ་ཁྱུ་, poison for snakes; ལྷུ་སྐྱུ་ཕྱེད, agent that terrifies snakes. In this case the entry is not in a Tibetan-Tibetan dictionary, but just an erroneous entry in the Valby dictionary.

Author: Malcolm

Date: Friday, October 14th, 2016 at 10:34 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

The Cicada said:

Not true.

Malcolm wrote:

Oh, absolutely. White nationalism, racism, and xenophobia have no place in Mahāyāna.

The Cicada said:

And regard for our nation, towards our families and communities a willingness to face harsh truth squarely? Mahāyāna, as known to Malcolm, forbids these things?

Malcolm wrote:

Mahāyāna has no place for disregard of and enmity towards other nations, families and communities, the very things the so-called "Alt-right" thrives upon.

Author: Malcolm

Date: Friday, October 14th, 2016 at 9:04 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

DGA said:

alt-right jingoism are antithetical to Mahayana.

The Cicada said:

Not true.

Malcolm wrote:

Oh, absolutely. White nationalism, racism, and xenophobia have no place in Mahāyāna.

Author: Malcolm

Date: Friday, October 14th, 2016 at 4:07 AM

Title: Re: Ayn Rand Sucks - Split from POTUS Part 3

Content:

Queequeg said:

Goddamn I want to kick someone in the nuts.

Malcolm wrote:

John Galt, perhaps?

Author: Malcolm

Date: Friday, October 14th, 2016 at 12:52 AM

Title: Re: Materialists in hiding

Content:

maybay said:

The imputation of self... plays no part in the causal samsaric flow.

Malcolm wrote:

The imputation of a self is the basis and sustainer of samsara.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 10:43 PM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

PS Ayn Rand sucks and Ryan doesn't know this, the little twerp.

Queequeg said:

Can we talk about how utterly awful Ayn Rand is?

Infuriating that people wear the fact that they have slogged through Atlas Shrugged like a badge of honor. Like they had finished Moby Dick or Ulysses. I wonder if they realize the brain damage they caused themselves. When they praise Ayn Rand I am convinced of the dementia.

Who is John Galt? Ugh.

Malcolm wrote:

Yes, reading Ayn Rand is the literary equivalent of sniffing glue.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 7:39 PM

Title: Re: Apology to the Naga Realm

Content:

Soma999 said:

Thank you everyone for your input.

Still, if an analysis on how this word came to be translated as musk and why it's wrong would be interesting for me.

Malcolm wrote:

It is a mistake present in an electronic dictionary, where someone apparently entered an incorrect spelling of gla rtsi (musk), or were incorrectly informed by a Tibetan.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 9:59 AM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

I wouldn't vote for anyone even if I could. I would try to prepare a bunker though.

Malcolm wrote:

That is a bit paranoid.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 9:26 AM

Title: Re: POTUS 2016, part 3

Content:

MiphamFan said:

I have to say I am much more frightened of Clinton provoking a nuclear war with Russia than Trump.

<http://edition.cnn.com/2016/10/12/politics/us-russia-tensions-cold-war/index.html>

Malcolm wrote:

Good thing you ca't vote in US elections then, since this is just FUD.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:30 AM

Title: Re: Alexander Gardner on "Rime"--

Content:

Sherab Dorje said:

I thought that the Rime movement was an attempt to preserve (obscure) practices from (obscure) lineages that were in danger of being lost.

Malcolm wrote:

The activities of Dzogchen masters is vast.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:29 AM

Title: Re: Alexander Gardner on "Rime"--

Content:

conebeckham said:

LOL. That's actually fairly accurate.

It certainly doesn't mean mixing up practices from a variety of lineages.

Malcolm wrote:

Of course not. Rime masters practice Dzogchen themselves, and teach the lineages that they came from, respecting their integrity.

conebeckham said:

,...and espouse "Shentong" as the pinnacle "philosophical view."
LOL.

Malcolm wrote:

Well some Kongtrul influenced Dzogchen masters do, others, such as Jigme Lingpa espouse Tsongkapa's formulation of Madhyamaka as the best; still others, such as Mipham, follow Gorampa for the main part.

But in Dzogchen, the two truths do not exist.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:25 AM

Title: Re: Alexander Gardner on "Rime"--

Content:

conebeckham said:

Pretty good article about what "Rime" means, and doesn't mean, in the Fall 2016 issue of Buddhadharma. Tried to find it online, as I don't necessarily support "Buddhist Magazine" culture, but I read it and thought it was worthwhile.

Mr. Gardner is associated with the "Treasury of Lives" website, by the way.

Malcolm wrote:

Rime just means people who practice Dzogchen who started in Kagyu, Sakya or Gelug.

conebeckham said:

LOL. That's actually fairly accurate.

It certainly doesn't mean mixing up practices from a variety of lineages.

Malcolm wrote:

Of course not. Rime masters practice Dzogchen themselves, and teach the lineages that they came from, respecting their integrity.

Author: Malcolm
Date: Thursday, October 13th, 2016 at 5:22 AM
Title: Re: POTUS 2016, part 3
Content:

Queequeg said:
"Eat shit."

That's how I'm going to greet people until election day.

Malcolm wrote:
I know how you feel. Frankly, however, the Republicans have proven so incompetent, feckless, and shorn of any semblance of decency, they should never, ever be allowed to have political power in the US ever again.

Queequeg said:
Look, man. I'm giving you a hard time. I'm a NYer and bitching is our birthright.

But you're right...

Recovery from the Bern... I'm at the stage of acceptance.

This is why I am going to *gulp* vote for Clinton:

I don't want my daughter growing up in a world where the President is such an unapologetic pig. She's a toddler, but her first memories of the President of the United States should not be some guy who brags about molesting women. I worry about her growing up and encountering ass holes like him. As a consolation, she grows up seeing a woman as President.

I reserve the right to hate on her as soon as the election is called for her... probably around 9 pm Eastern.

Malcolm wrote:
As I said, I voted for President Sanders. He is my president. Clinton is a placeholder.

I do however think that her real sins have been covered over by media-generated distortions. For example, Yemen, not Benghazi, is a real sin of Secretary Clinton.

Author: Malcolm
Date: Thursday, October 13th, 2016 at 5:20 AM
Title: Re: Materialists in hiding
Content:
binocular said:
These are nonsensical questions.

They are like asking "Does x see x? Does x have x?"

maybay said:

Davidbrainerd said that the 'you' can be found. So its a fair to ask how this might happen. SD knows it can't be answered. This just proves that the self is imagined. It is not a dependently arisen phenomena. When you apprehend a self, you are not seeing as it is. You are making a false imputation.

boda said:

You say that the self is not a dependently arisen phenomena. If it's not dependently arisen then it must be independently arisen. How, pray tell, is that possible? An immortal soul?

Malcolm wrote:

It's just a dependent designation.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:12 AM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

Dear Donald,

"Thank you for your letter and for your enclosures. I have given some thought to our recent correspondence. It is always difficult to decide on how to respond to people whose ethos is so alien and, in fact, repellent to one's own. It is not that I take exception to the general points made by you but that every ounce of my energy has been devoted to an active opposition to cruel bigotry, compulsive violence, and the sadistic persecution which has characterised the philosophy and practice of Trumpism.

"I feel obliged to say that the emotional universes we inhabit are so distinct, and in deepest ways opposed, that nothing fruitful or sincere could ever emerge from association between us.

"I should like you to understand the intensity of this conviction on my part. It is not out of any attempt to be rude that I say this but because of all that I value in human experience and human achievement.

"Yours sincerely,
Bertrand Russel"

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:08 AM

Title: Re: Alexander Gardner on "Rime"--

Content:

conebeckham said:

Pretty good article about what "Rime" means, and doesn't mean, in the Fall 2016 issue of Buddhadharma. Tried to find it online, as I don't necessarily support "Buddhist Magazine" culture, but I read it and thought it was worthwhile.

Mr. Gardner is associated with the "Treasury of Lives" website, by the way.

Malcolm wrote:

Rime just means people who practice Dzogchen who started in Kagyu, Sakya or Gelug.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 5:07 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

You can talk all you want about how terrible she is, but that really is not the point. Trump cannot be allowed anywhere near the White House. Just bite down on the turd sandwich, chew and swallow.

Queequeg said:

"Eat shit."

That's how I'm going to greet people until election day.

Malcolm wrote:

I know how you feel. Frankly, however, the Republicans have proven so incompetent, feckless, and shorn of any semblance of decency, they should never, ever be allowed to have political power in the US ever again.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 4:58 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

...she has established that she has terrible judgment.

Malcolm wrote:

And so has every president that has come before her in both parties since WWII, apart from Carter. And I think, in all fairness, her judgement is not worse than W's. It may no be better, but is certainly isn't worse.

Queequeg said:

Oh, I guess that's a hall pass. Shouldn't talk about how bad she is and how frak we are.

Malcolm wrote:

You can talk all you want about how terrible she is, but that really is not the point. Trump cannot be allowed anywhere near the White House. Just bite down on the turd sandwich, chew and swallow.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 4:52 AM

Title: Re: Apology to the Naga Realm

Content:

pemachophel said:

Thanks Malcolm.

Malcolm wrote:

Of course, my pleasure.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 4:50 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

...she has established that she has terrible judgment.

Malcolm wrote:

And so has every president that has come before her in both parties since WWII, apart from Carter. And I think, in all fairness, her judgement is not worse than W's. It may no be better, but is certainly isn't worse.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 4:37 AM

Title: Re: Apology to the Naga Realm

Content:

pemachophel said:

OK, I think I have the revised translation. On page 18 of the Saraswati Bhawan on-line version, where it says "Musk...", I believe it should read:

Naga plants and healing medicinals, such as
Suitable flat [leaves] and sprouts,

The problem is that one of the translators simply typed into their on-line Tib-Eng dictionary klu rtsi and got the word "musk." Since this person was not conversant with Naga puja and lore, this did not raise a red flag. Since I trusted the translator, I also did

not notice this (even though I should have).

However, now I'm wondering if the next line, reading "The patterns of colors of a peacock [feather]," is correct. This does not really fit as a type of healing plant. Perhaps rma bya'i mdongs is the proper Tibetan name of a medicinal herb. Malcolm?

Malcolm wrote:

mdongs here means the "eye" or bindu (thig) on a feather (sgro) of a peacock. so it means a peacock feather, simply put. mdongs - ...1) sgro thig ...rma bya'i sgro mdongs bkrags mdongs can,..., sgro thig - rma bya sogs kyi sgro'i mig

This passage: ལྷ་མི་དང་སྒྲིལ་གསལ་བ་ནི་འདི་ལྷ་མི་སྒྲིལ་གསལ་བ་ལྷ་མི་སྒྲིལ་གསལ་བ་ simple means " The elixir/tonic and restorative medicine of the nāgās is as follows..."

Author: Malcolm

Date: Thursday, October 13th, 2016 at 4:24 AM

Title: Re: On the importance of the white sangha...

Content:

Malcolm wrote:

There will be many such "siddhas" who confidently rely on false craziness.

dzogchungpa said:

"False craziness" = what in Tibetan?

Malcolm wrote:

smyo brdzu: ma smyo yang smyo khul byed pa, someone who is not crazy/insane pretending to be crazy/insane.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 3:57 AM

Title: Re: On the importance of the white sangha...

Content:

Malcolm wrote:

Also from the same prediction:

Also there will be many siddhas with the ability to ripen and liberate themselves and others, free from obstruction in signs of accomplishments. The lineage of siddhas who have taken dākinīs and dharmapālas as servants will become widely spread just like a cluster of stars.

But the "strict" discipline of those believed to be siddhas will be guzzling booze. Their qualities will be bad behavior. Their practice will be attachment and aversion. Their experience will be avarice. Their signs of accomplishment will be spawning bastards. The way they benefit migrating beings is seducing groups of young women.

Their activities impoverish the land. There will be many such "siddhas" who confidently rely on false craziness.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 3:44 AM

Title: Re: On the importance of the white sangha...

Content:

Malcolm wrote:

Oddly enough, the harshest criticism of so-called village Ngakpas (grong sngags pa) are in predictions of Padmasambhava.

heart said:

I am interested to hear more about this as it might explain a few experiences I had, please continue.

/magnus

Malcolm wrote:

For example, from the Konchog Chidu:

Pekar possess bhandhes, only a few men possess vows. Since demons and spirits possess ngakpas, commitments do not exist and illness increase. Since Gyalpos possess men, they start civil wars. Since Srinmo possess women, they commit adultery, administer poisons and are deceptive. Since The'u rang possess children, they steal, have fevers, and are badly behaved. There are many madmen and rabid dogs. Since the amount of food of sentient beings diminish, the essence of their elements is harmed. Efforts will be made to reach the top of the Himalayas and there will be farming on the mountains.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 3:02 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

And just to be fair and balanced:

So today I'm performing a public service on behalf of all the voters. I went back and re-read all the criticisms and attacks and best-selling "exposés" leveled at Hillary Rodham Clinton over the past quarter-century. And I've compiled a list of all her High Crimes and Misdemeanors.

Here they are:

1. When she was first lady, she murdered White House lawyer Vince Foster and then dumped his body in a park.

2. She drove Vince Foster to commit suicide through her temper tantrums.
3. She was having an affair with Vince Foster.
4. She's a lesbian.
5. Chelsea isn't Bill Clinton's child.
6. She murdered Vince Foster to cover up that she once bought a tract of undeveloped land in Arkansas and lost money.
7. She murdered Vince Foster to cover up her role in firing the White House travel department.
8. After she murdered Vince Foster, she ransacked his office in the middle of the night and stole all the documents proving her guilt.
9. When Bill Clinton was governor of Arkansas, she was a partner in the state's top law firm, and it sometimes did work involving the state government.
10. She once invested in commodities futures on the advice of a friend and made \$100,000, proving she's a crook.
11. She once invested in real estate on the advice of another friend and lost \$100,000, also proving she's a crook.
12. Unnamed and unverifiable sources have told Peggy Noonan things about the Clintons that are simply too terrible to repeat.
13. The personnel murdered at Benghazi make her the first secretary of state to lose overseas personnel to terrorism — apart from Condi Rice, Colin Powell, Madeleine Albright, George Schultz, Dean Rusk and some others.
14. Four State Department staff were murdered at Benghazi, compared with only 119 others murdered overseas under every secretary of state combined since World War II.
15. She illegally sent classified emails from her personal server, except that apparently they weren't classified at the time.
16. She may have cynically wriggled around the email law by "technically" complying with it.
17. She once signed a lucrative book contract when she was a private citizen.
18. Donald Trump says she "should be in jail," and he's a serial bankrupt casino developer in Atlantic City, so he should know.

19. Former House Majority Leader Tom Delay says his “law-enforcement sources” tell him she is “about to be indicted” — and if a man once convicted of money laundering and conspiracy doesn’t have good law-enforcement sources, who does?

20. She’s a hard-left radical who wants to break up the nuclear family.

21. She’s a conservative “mousewife” who refused to break up her own family.

22. She’s in favor of single moms.

23. She refused to be a single mom.

24. When she was first lady of Arkansas, she pandered to conservative voters by dyeing her hair.

25. Before that, she totally insulted them by refusing to.

26. She’s a frump.

27. She spends too much money on designer dresses.

28. She has “cankles.”

29. She has a grating voice.

30. She yells into the microphone.

31. She spent 18 years in Arkansas and some of the people she knew turned out to be crazy rednecks and crooks.

32. She’s in the pay of the mafia.

33. She’s in the pay of the Chinese government.

34. She’s in the pay of the Wall Street banks.

35. In order to suppress the billing records from her time at the Rose Law Firm in Little Rock, she cleverly packed them up and took them to the White House rather than shredding them.

36. When she handed over the documents to public officials, they couldn’t find any evidence she’d committed any crimes, so she must have doctored them.

37. Congress spent tens of millions of dollars and six years investigating her investment in the Whitewater real-estate project, and, while they didn’t actually find anything, they wouldn’t have spent all that money if there weren’t something there.

38. By cleverly hiding all evidence of her crimes in the Whitewater affair, she caused Congress to waste all that taxpayers' money.

39. When she ran for senator of New York, she was still a fan of the Chicago Cubs.

40. She once said the Clintons were thinking of adopting a child, and they didn't follow through.

41. She was photographed holding her hand near her mouth during the raid that killed Osama bin Laden.

42. She's got brain damage.

43. She's old.

44. She's really ambitious and calculating, unlike all the other people running for president.

45. She secretly supported Palestinian terrorists, Puerto Rican terrorists and Guatemalan terrorists.

46. She secretly supported a group that wants to give Maine back to the Indians.

47. She's a secret follower of "radical prophet" Saul Alinsky.

48. She did her law degree at Yale, and it's a well-known "socialist finishing school."

49. When she was young, she did things to build up her résumé rather than just for their own good.

50. When Bill was president, she "allowed" him to keep people waiting.

51. She's married to a sex addict.

52. She's an enemy of traditional marriage.

53. She didn't divorce her husband.

54. His philandering is her fault because she is too strong, and too weak, and too frumpy, and too fat, and too cold.

55. She's hostile to women who fool around with her husband.

56. A divorced taxi driver in Florida told me that if Hillary is elected president, "women will take over everything."

57. She insulted Tammy Wynette.

58. When they left the White House, she and Bill bought a big house in New York that they couldn't afford.

59. She sometimes calls her staff during dinner, even when they're out at a restaurant.

60. She claimed there was a "vast right-wing conspiracy" against her husband, and it turned out there was nothing but a bunch of tycoons financing private investigators, and some fake think tanks and books and news sites and stuff.

61. When she got married, she didn't "stay at home and bake cookies."

62. She supported the Iraq war because she's a secret foreign-policy conservative.

63. She's a secret foreign-policy radical with a plan to impose worldwide "radical social experimentation" through the World Bank.

64. She is secretly plotting to let children sue their parents for making them take out the garbage.

65. She looked bored during the Benghazi hearings.

66. Oh, yeah — and she totally has a vagina.

It's clear: Hillary must be stopped. Hearings now!

<http://www.marketwatch.com/story/all-the-terrible-things-hillary-clinton-has-done-in-one-big-list-2016-02-04>

Author: Malcolm

Date: Thursday, October 13th, 2016 at 2:56 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

PS, the only year they had a person of color running at the top of the ticket was against Obama in 2008. The rest of the time their top of the ticket as been a white person (Nader 2000; Cobb 2004, Stein 2012, 2016).

Author: Malcolm

Date: Thursday, October 13th, 2016 at 2:53 AM

Title: Re: POTUS 2016, part 3

Content:

amanitamusc said:

If Bernie used it as a platform to run?

Malcolm wrote:

Well, you have to understand that Stein is part of the 1%. She behaves that way as well. Not only that but she owns stock in Merck (Vioxx) and Home Depot (union busting, <https://teamsternation.blogspot.com/2011/04/home-depots-disgusting-union-busting.html>).

M

Author: Malcolm

Date: Thursday, October 13th, 2016 at 2:33 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

We? Who the F is "we"?

You? Well, rest assured, I was not referring to you in the latter half of my comment about the Crook's supporters.

Malcolm wrote:

Basically, "we" is everyone who is voting "for" Clinton at this point is voting to keep Trump out, even her fervent devotees.

And quite honestly, I hope the GOP loses their majorities. They have proven themselves incapable of controlling the batshit crazy wing of their party.

At this point, people who would have voted democratic, but are voting for either Jill "Watch me get arrested" Stein or Gary "What's Aleppo" Johnson are idiots. I cannot understand why the Libs did not put Bill Weld as the top of the ticket. They might have had a real chance. Bill Weld is ok.

amanitamusc said:

I think we might have had a real chance if Bernie took Stein's offer to run in her place.

Malcolm wrote:

Nah, Greens are mainly incompetent white liberals who do not understand their own privilege.

Author: Malcolm

Date: Thursday, October 13th, 2016 at 12:52 AM

Title: Re: On the importance of the white sangha...

Content:

Sherab Dorje said:

Now why would somebody anonymously forge something like this and then ascribe it to somebody?

For the money? The power? The hot chicks? The fast cars?

Malcolm wrote:

They even translated the title of this fake text wrong. It should be, " The Sūtra of the Black Locks of Samantabhadra."

To answer your question though: branding.

There is a reason why the provenance of a text should be subjected to scrutiny.

tomamundsen said:

Is the rest of the information in the article similarly unreliable? Or mostly true?

Malcolm wrote:

In my opinion, it is mostly concerned with silly arguments such as:

The reason now that we place such importance on the outer appearance is a question of bodhicitta rather than of essential necessity. If Buddhism, let alone Vajrayana Buddhism, is to survive in the West - there must be an alternative to the monastic style. Buddhism will never be established even as a minor religion in Western countries as long as there are no clergy apart from monastics. This is why we have to be so scrupulous about our costume and the precise details of the vows involved. This is why we have to insist on uncut hair. Any deviation from the historical model undermines our position completely.

This sentiment is complete bollocks. There is no set, official Nakpa outfit or hair style. Ngakpas dress a hundred different ways, corresponding with the needs of sentient beings. They can wear three robes, or Gucci suits.

What is important is practicing Dzogchen, not being concerned with one's hair style, clothing, or other relative, secondary accouterments.

Further:

We simply advocate the gö-kar-chang-lo as a way of integrating with life in the West - a way of making working family life a method of practice that can inspire others.

It is unnecessary, and in fact bizarre, to insist that copying Tibetan clothes is necessary for making family life a method of practice in the West.

tomamundsen said:

until the 11th Century, but thereafter the gö-kar-chang-lo'i-dé began to diminish and female practitioners in particular were forced into the background.

Malcolm wrote:

This is an unsubstantiated (male) fantasy. There is no evidence to support this. One, there is no evidence to support the idea that Ngakpas went into decline following the

11th century. Second, women, when they appear in ancient literature at all, generally appear only as the mothers and wives of important men. I can count on the fingers of one hand the number of female authors in Tibetan Buddhism before the 20th Century, all of them Nyingma.

tomamundsen said:

This was the time when they began to live in remote villages in order to continue their practises. They would live anywhere sufficiently far from the large monastic institutions. It would seem that the disparaging term 'village ngakpa' came from that period, as a way of diminishing respect given to the ngakphang sangha in places where the monasteries had less influence.

Malcolm wrote:

This piece of sociological speculation is also completely unsubstantiated and is not born out by even a superficial observation of Tibetan society. Ngakpa Dratsangs always operated within close proximity to large Monastic establishments. The exception to this would be Tibetan Lamas who fled local wars with their families and followers and relocated to hidden lands. When established, they would automatically set about reestablishing Monastic Buddhism, monks and all. Oddly enough, the harshest criticism of so-called village Ngakpas (grong sngags pa) are in predictions of Padmasambhava.

I could go on, but what's the point?

M

Author: Malcolm

Date: Wednesday, October 12th, 2016 at 11:38 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Nope. We are just talking about denying the Whitehouse to a uninformed, paranoid, sissy manbaby with a serious narcissistic personality disorder.

Queequeg said:

We? Who the F is "we"?

You? Well, rest assured, I was not referring to you in the latter half of my comment about the Crook's supporters.

Malcolm wrote:

Basically, "we" is everyone who is voting "for" Clinton at this point is voting to keep Trump out, even her fervent devotees.

And quite honestly, I hope the GOP loses their majorities. They have proven themselves incapable of controlling the batshit crazy wing of their party.

At this point, people who would have voted democratic, but are voting for either Jill "Watch me get arrested" Stein or Gary "What's Aleppo" Johnson are idiots. I cannot understand why the Libs did not put Bill Weld as the top of the ticket. They might have had a real chance. Bill Weld is ok.

Author: Malcolm

Date: Wednesday, October 12th, 2016 at 11:03 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

Our discourse in these threads parallels the election discourse. Now that it's dominated by the Buffoon and the Crook, we're discoursing like middle schoolers about vomit and genitals or disingenuously promoting a candidate as the best option who has no clear idea why she's running except that it was an ambition of hers back in college and thinks it's now her turn.

Woe.

Malcolm wrote:

Nope. We are just talking about denying the Whitehouse to a uninformed, paranoid, sissy manbaby with a serious narcissistic personality disorder.

My president is still Bernie Sanders. That is who I voted for. Now I am just voting against.

Any practitioner of Buddhadharma who does not understand why they need to vote against Trump has understood nothing about the Dharma and needs to start over at the beginning.

Author: Malcolm

Date: Wednesday, October 12th, 2016 at 9:41 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

a little surprised here Malcolm...as an accomplished scholar and debater I figured you would have something more convincing than that...

Norwegian said:

If someone holds several buckets full of vomit, and threatens to empty it over your furniture and belongings, do you need a scholar's dissertation on why this would be a bad thing?

Fa Dao said:

yes..especially if there is someone there saying I have to choose between that and another person standing there with a bucket of piss...I am not proTrump...its just that so

far I have not been shown anything, anywhere that shows me he is worse than hillary

Malcolm wrote:

Then you have not been paying attention.

Author: Malcolm

Date: Wednesday, October 12th, 2016 at 5:54 AM

Title: Re: POTUS 2016, part 3

Content:

Fa Dao said:

even with everything that has come out recently I am still not convinced that hillary is the "lesser of two evils"...

Malcolm wrote:

Trump cannot be allowed in the Whitehouse.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 6:55 AM

Title: Re: On the importance of the white sangha...

Content:

Malcolm wrote:

Pretty sure this whole piece is an old, anonymous forgery from the use of the term sngags 'phang, which actually does not exist in Tibetan.

For example, you can go run a search on it here:

https://www.tbrc.org/#library_BannerAdvanced

Search 1,007,324 pages of Tibetan, and you will never find it once, not to mention the so called "kun tu bzang po ral pa nag po'i mdo."

dzogchungpa said:

There's some discussion of the word here:

<https://approachingaro.org/comment/reply/30>

Malcolm wrote:

There are some discussions everywhere.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 5:22 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

And ultimately?

Malcolm wrote:
They are empty.

Author: Malcolm
Date: Tuesday, October 11th, 2016 at 5:08 AM
Title: Re: Svabhava / Brahman
Content:
rachmiel said:
So do processes exist?

Malcolm wrote:
Conventionally, yes.

Author: Malcolm
Date: Tuesday, October 11th, 2016 at 4:48 AM
Title: Re: On the importance of the white sangha...
Content:
Sherab Dorje said:
Now why would somebody anonymously forge something like this and then ascribe it to somebody?

For the money? The power? The hot chicks? The fast cars?

Malcolm wrote:
They even translated the title of this fake text wrong. It should be, " The Sūtra of the Black Locks of Samantabhadra."

To answer your question though: branding.

There is a reason why the provenance of a text should be subjected to scrutiny.

Author: Malcolm
Date: Tuesday, October 11th, 2016 at 4:39 AM
Title: Re: POTUS 2016, part 3
Content:
amanitamusc said:
My feeling is that when Bernie left there was no one to vote for .

Malcolm wrote:
Yup.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 4:38 AM

Title: Re: On the importance of the white sangha...

Content:

Malcolm wrote:

Pretty sure this whole piece is an old, anonymous forgery from the use of the term sngags 'phang, which actually does not exist in Tibetan.

For example, you can go run a search on it here:

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Search 1,007,324 pages of Tibetan, and you will never find it once, not to mention the so called "kun tu bzang po ral pa nag po'i mdo."

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 3:58 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

And ultimately speaking? Is there any true continuity/connection between the six "snapshots?"

On the ultimate level, is what we'd call a process -- a glass dropping and shattering on the floor, a seed sprouting and growing into a tree and getting old and dying, a human life from conception to death -- truly a process (a sequence of events/moments linked over time by causality) or is "process" just a figment of the mind's imagination?

Malcolm wrote:

There is no ultimate level which can be ascertained apart from the relative level. The two truths are inseparable.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 2:09 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

So, per the MMK, there is ultimately no causation, right? Therefore no continuity. Therefore each of these "moments" is utterly independent of the others:

Letting go of a glass.

The glass halfway to the floor.

The glass hitting the floor.

The glass shattering into pieces.
The sound of shattering.
The field of shards lying on the floor.

Any sense of connection/continuity is an illusion created by mind.

?

Malcolm wrote:

According MMK, conventionally speaking causes and effects are neither the same nor different, like milk and curd.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 1:27 AM

Title: Re: POTUS 2016, part 3

Content:

Johnny Dangerous said:

Yeah. threatening to jail your political opponents is a real "knock out".

Oh wait, no it's not. It's insane, childish rhetoric befitting a two bit wannabe dictator.

amanitamusc said:

When Kissinger was SS he certainly deserved a sentence .H C and her role as SS would also make her a candidate for a striped suit.

This fact in no way qualifies trump as a leader.

Malcolm wrote:

Yes, agreed, and from this point of view we would have to jail every politician from George Washington (Washington engaged in the ethnic cleansing of Native Americans, and was given the name Town Destroyer) onwards.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 1:20 AM

Title: Re: Svabhava / Brahman

Content:

Malcolm wrote:

Because that which dependently originates is empty, it is illusory.

rachmiel said:

Gotcha, thanks. Emptiness itself is not a phenomena to characterize as either real or illusory.

But is is a conceptual construct. In which case emptiness itself is empty. Right?

Malcolm wrote:

Emptiness is a dependent designation, so yes, it is itself empty.

Author: Malcolm

Date: Tuesday, October 11th, 2016 at 12:36 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

This is an exchange from page 12 of the

[https://www.dharmawheel.net/viewtopic.php?f=77&t=20407&start=220:](https://www.dharmawheel.net/viewtopic.php?f=77&t=20407&start=220)

>>> rachMiel: This would mean that one of the cornerstones of Buddhist dharma, dependent arising, is ultimately illusion. Ditto, I assume, for the other biggies: anicca, anatman, rebirth, etc. Dharmakaya too.

>> Bakmoon: Precisely, all is illusory,

> Malcolm: Yes, Haribhadra states the path, including the attainment of buddhahood, is illusory from beginning to end.

If dependent arising = emptiness, and dependent arising is an illusion ... emptiness is an illusion also. But that's not what Nagarjuna asserts, right?

Malcolm wrote:

Because that which dependently originates is empty, it is illusory. Emptiness itself is not a phenomena to characterize as either real or illusory. To say something is empty is equivalent to saying it is illusory.

Author: Malcolm

Date: Monday, October 10th, 2016 at 11:50 PM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

In Advaita, cause and effect holds at the conventional level (vyavaharika), but is meaningless at the ultimate level (paramarthika) in which there is only brahman.

Isn't that basically what Nagarjuna said (except for the brahman part) in the Mulamadhyamakakarika?

Malcolm wrote:

No, Nāgārjuna states that dependent origination and emptiness are basically the same thing:

That which originates in dependence is explained as emptiness, that is a dependent designation, that itself is the middle way.

And:

Whoever rejects the emptiness of dependent origination
is one who rejects all mundane conventions.

And:

Whoever sees dependent origination sees suffering,
the source of suffering, the cessation of suffering, and the path.

One of the Buddhist criticisms of Advaita is that their presentation of the relative,
conventional level is faulty, and therefore, their presentation of the ultimate is
consequently faulty.

Author: Malcolm

Date: Monday, October 10th, 2016 at 11:05 PM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

I say this straightforwardly — I think Donald Trump is a pathological liar. It really is rather
extraordinary.

Malcolm wrote:

-- Bernie Sanders 10/10/2016

Author: Malcolm

Date: Monday, October 10th, 2016 at 10:49 PM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

But if self is understood to be nothing other than _____ (the unfathomable
mystery), can it still be said to be self? The statement "atman is brahman" can be
effectively reduced to simply "brahman" since brahman is all there really is.

Malcolm wrote:

If this is the case, the cause and effect are rendered meaningless and Advaita cannot
escape the fault of Satkaryavāda.

Author: Malcolm

Date: Monday, October 10th, 2016 at 9:57 PM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

Yes.

I still wonder how different these teachings really are:

Buddhism: Don't identify with anything.

Advaita: Identify with no-thing.

Malcolm wrote:

The point is the latter is a view of self. The former is not.

Author: Malcolm

Date: Monday, October 10th, 2016 at 9:55 PM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

What an amazing knockout performance. We can officially say The Donald is back in it. Clinton: OK, Donald. I know you're into big diversion tonight, anything to avoid talking about your campaign and the way it's exploding and the way Republicans are leaving you.

Malcolm wrote:

Poor Donald, a short, brash, annoying woman ran circles around you. Perhaps you need another line.

Author: Malcolm

Date: Monday, October 10th, 2016 at 8:53 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

Advaita recognizes six kinds of knowledge, one of which, pratyaksha (perception) implies direct, immediate cognition. But I don't think pratyaksha and rigpa have much in common.

From <http://www.vmission.org.in/vedanta/articles/pramanas.htm>:

In all direct perception the knowledge is extremely clear but its scope is very limited. What we can directly see not only constitutes an extremely small iota of the wide spectrum of things existing in this universe, but many a times that which is directly cognized is far from truth.

Malcolm wrote:

As I said it is a special direct perception.

Author: Malcolm

Date: Monday, October 10th, 2016 at 6:02 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

In Advaita knowledge experience is considered fleeting and ultimately illusory.

Knowledge on the other hand is considered permanent; you don't have to re-learn that you are brahman.

Malcolm wrote:

By experience, a special kind of direct perception with one's senses is meant.

This knowledge (rig pa) is irreversible.

Author: Malcolm

Date: Monday, October 10th, 2016 at 5:16 AM

Title: Re: POTUS 2016, part 3

Content:

The Cicada said:

Why else would we respond to the motto, "Make America Great Again?"

Malcolm wrote:

Elect Trump, and with his pathetic business record, the US will never recover, just like his casinos and other failed businesses.

Author: Malcolm

Date: Monday, October 10th, 2016 at 5:13 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

Advaitan teachings are very rational, almost like a science of metaphysical reality. Knowledge is valued more than experience. Practice consists mostly of reading and contemplating the teachings, and maintaining a lifestyle conducive to this. Meditation is generally seen as optional.

Malcolm wrote:

In Dzogchen, experience is knowledge, without which one knows nothing other than abstractions.

Author: Malcolm

Date: Monday, October 10th, 2016 at 4:56 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

Malcolm: Gotcha.

If brahman has no attributes, therefore is undetectable, how can it be known that it is real?

In my understanding, Advaita's answers to this are:

1. You keep Neti Neti! -ing (rationally denying the ultimate truth of things/appearances) until the Truth (brahman) is all that remains.
2. You trust the word of the Hindu/Advaitan sages who have come to know the Truth with utter certainty.
3. You come to know the Truth with utter certainty via your studies/contemplation.

Malcolm wrote:

This is all completely intellectual.

Author: Malcolm

Date: Monday, October 10th, 2016 at 4:21 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

Brahman is not like emptiness; phenomena are not "brahmanic."

The closest I can come to describing brahman (given my understanding of the term) is something like:

Everything is brahman: phenomena, mind, self, energy, mass, thought, etc. ad infinitum. You name it, it's brahman. (That which cannot be named, brahman too.) But bear in mind that this is just figurative, since brahman defies any literal description. Which is why for most traditional Advaita teachers, the less said about brahman the better.

Malcolm wrote:

Yes, which is why I find it to be an incoherent view.

Author: Malcolm

Date: Monday, October 10th, 2016 at 3:03 AM

Title: Re: Svabhava / Brahman

Content:

rachmiel said:

That might be how the teaching is delivered or interpreted. But "permanent" and "undifferentiated" are attributes. So the most accurate teaching wouldn't include either of these terms.

Malcolm wrote:

At base, is Brahmin an attribute of phenomena or not? Emptiness is an attribute of phenomena.

Author: Malcolm

Date: Monday, October 10th, 2016 at 2:48 AM

Title: Re: Svabhava / Brahman

Content:

Malcolm wrote:

Advaita teaches us to identify with a permanent, undifferentiated essence which possesses no attributes.

Author: Malcolm

Date: Monday, October 10th, 2016 at 2:36 AM

Title: Re: Experiences after some Mahakala and Vajrasattva meditations

Content:

purple1 said:

Thanks for the help, i didn't knew that a teacher is nessecary for practice Vajrasattva meditation. What about Mahakala? Is Mahakala meditation need a teacher like Vajrasattva meditation?

Malcolm wrote:

In order to practice any mantra of Mahakala, you need transmission too. In the latter case, many obstacles can arise if you do not do things in a proper way.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 10:55 PM

Title: Re: Experiences after some Mahakala and Vajrasattva meditations

Content:

Malcolm wrote:

Again false. This mantra exists in no sūtra.

Sherab Dorje said:

Not even the short one?

Malcolm wrote:

Nope. I have looked into this extensively. This confusion exists because there is a one hundred syllabe mantra of the tathāgātas found in sūtra, but it is completely different than Vajrasattva.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 10:28 PM

Title: Re: Experiences after some Mahakala and Vajrasattva meditations

Content:

purple1 said:

Hi there. I am a theravada (hinayana) buddhist and i practice theravada (hinayana) meditations but sometimes i do meditation on Mahakala and Vajrasattva. I don't see that my life became better. I will detail it. Mahakala should defend me, he should

remove the big hindrances and problems from my life. I don't experience it. Vajrasattva should clean my bad karmas, so i should experience less bad karmas in my present life. I don't experience it. WHY? The only interesting thing was i saw a blue buddha with blue lights around his body. I never saw such buddha before. Then i did a search on the internet with these words "blue buddha" and i saw the buddha on google, it was very similar like which i saw. Interesting. Another buddha i saw after a meditation was a buddha which sit on lotus and the lotus was on clouds. I saw it for only some second so i didn't really saw the buddha. But i saw the clouds. I did a search on google and sure i saw buddhas who sit on lotus and the lotus was on clouds.... Again, an interesting thing. My life.... is not better than before. What more, my life is worse now. I lost my job, i got a new job, which is harder than my previous job. My mental illness doesn't change, i spent some days at the psychiatry some months ago. (I have serious schizophrenia and anxiety). Working is very hard to me - though i work only 4 hours daily because i get a money support. My mind is very tired often. I get injection once in a month for cure schizophrenia.

If there are buddhas around me - then why they do not help? Where are they when i am in stress? Why my life doesn't turn into better?

Virgo said:

Hi purple,that vajrasattva practice that you spoke about. Did you receive a transmission of the mantra from a Buddhist guru? You should not do those mantras without an initiation.

Virgo

Nyedrag Yeshe said:

Vajrasattva may also be practiced as a sutra practice, no lung needed. But its best with lun always.

Malcolm wrote:

Again false. This mantra exists in no sūtra.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 10:27 PM

Title: Re: Experiences after some Mahakala and Vajrasattva meditations

Content:

Vasana said:

According to Alex Berzin on this site you can engage with Vajrasattva meditation at Mahayana sutra level before tantric initiation. Someone else will have to confirm if this is correct.

Malcolm wrote:

Berzin is wrong. Vajrasattva comes from Yoga Tantra. It is for purifying samaya. It is not a sutra level practice.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 10:18 PM

Title: Re: POTUS 2016, part 3

Content:

The Cicada said:

If Hillary Clinton wins because enough individuals were actually taken in on the media's spin of everything Trump has ever said in his entire life, it means that Americans are generally unfit for the democracy that will be laid to rest when she takes office. If the constituency is genuinely that greedy or fearful or weak-minded, it will mean that the country I was born in no longer exists.

Malcolm wrote:

It hasn't existed for a long time. Reagan put the first nails in the coffin, and W finished it.

The Cicada said:

When I was young, this was a nation that strode into the stars and had plans to plant roots in the sky. We were bold and magnanimous and ready to atone for the past and move into a new future for humankind - and truly, for all life as we know it. We were an earnest nation of the chosen, though hicks, who nonetheless defended the weak of the whole world, fed the hungry, righted wrongs, and made a place for the brightest of this human race to contribute for the benefit of everyone. But what are we now?

Malcolm wrote:

This is a nice fantasy, but it is utterly false in every respect. This nation has never defended the weak, fed the hungry, righted wrongs, nor made a place for the brightest in the human race.

It has engaged in the systematic genocide of the indigenous population, made institutions of racism and sexism, and created a base for capitalism to practice unrestricted, environmentally destructive, pillaging of the natural resources of every continent in the world, and engaged in aggressive war after aggressive war in order to satisfy imperialist goals.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 10:13 PM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

You have faith Bernie will save the day... you may wish it but its unlikely to happen What with the power and influence of the big end of town casting a shadow over the candidates. If you believe he is the saviour you are in snooze mode.

Malcolm wrote:

Bernie is not going to save any day. But he will continue to inject honesty into politics. And that is all we need.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 8:55 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

Even though many are fed up, there will be no up rising, no revolution. The reason being while there is plenty of food, huge variety from organic to junk food, alcohol readily available and often cheap enough. Then add entertainment, distraction...porn, face book, snap chat, TV, Netflix, I could go on and on. It placates us, we doze in fits and starts, sometimes we are aware we are being had, watched. exploited but not for long. Mainly its siesta time and we readily press the snooze button.

Malcolm wrote:

Speak for yourself.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 4:14 AM

Title: Re: POTUS 2016, part 3

Content:

DGA said:

Disagree. Those emails confirm everything about the Clinton campaign and the DLC and DNC that Sanders was pointing out in his campaign. This is hardly insignificant.

Malcolm wrote:

As I said, the emails are old news. We knew everything in them.

DGA said:

This is a smoking gun confirming what had largely been inferred by those of us on the left or the "good governance" set on the right and in the center.

Malcolm wrote:

Yes, and I intend to follow Bernie's advice and vote to deny Trump the presidency. I assume you will too.

DGA said:

By the way, it is worth noting that many of Sanders' supporters were/are more conservative than Clinton's in the primaries. How is that? Because they were attracted to a promise of good governance, not because they wanted to support a socialist.

That's disappointing to those of us who want to see a left-oriented social movement take hold, but promising in that it shows meaningful political coalitions can be created across the left-right poles if the objectives are clear.

Malcolm wrote:

I vote based in my commitment to environmentalism. HRC will be better for the environment than Trump. Stein is an grandstanding idiot. Gary "Aleppo" Johnson is too high to be president.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 3:33 AM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Yep, it would take a miracle for Donald "Grab her by the pussy" Trump to be elected now. Maybe Wikileaks will drop a bomb on Hillary. Still 3 weeks to go. Hillary is an awful warmonger, but not GHBTP awful. He has lost his protest vote appeal.

Malcolm wrote:

Wikileaks emails also dropped, nothing to see there.

DGA said:

Disagree. Those emails confirm everything about the Clinton campaign and the DLC and DNC that Sanders was pointing out in his campaign. This is hardly insignificant.

Malcolm wrote:

As I said, the emails are old news. We knew everything in them.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 3:15 AM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Remember when you guys thought Rob Ford was funny. You laughed and laughed. He was unelectable too.

And Malcolm, Trump is more Turd Sandwich if elected. Unelected he is a Giant Douche. Brexit-ers lied to pollsters but in the privacy of the voting box they gave the elites that giant turd sandwich.

Malcolm wrote:

Trump lost the election yesterday.

Nemo said:

Yep, it would take a miracle for Donald "Grab her by the pussy" Trump to be elected now. Maybe Wikileaks will drop a bomb on Hillary. Still 3 weeks to go. Hillary is an awful warmonger, but not GHBTP awful. He has lost his protest vote appeal.

Malcolm wrote:

Wikileaks emails also dropped, nothing to see there.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 2:53 AM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

No, it is to be found in the Pali canon. Keep looking.

binocular said:

Found with the kind help from Bodhipaksa:

SN 22.94

<https://suttacentral.net/en/sn22.94>

At Savatthi. "Bhikkhus, I do not dispute with the world; rather, it is the world that disputes with me. A proponent of the Dhamma does not dispute with anyone in the world.

Although "to dispute" is not the same as "to be against", unless one is coming from an authoritarian background where "he that is not instantly and totally with me, is instantly and totally against me".

Malcolm wrote:

You've understood the meaning. That is the important part.

Author: Malcolm

Date: Sunday, October 9th, 2016 at 12:48 AM

Title: Re: Anadi on the Flawed Perfection of Dzogchen

Content:

fckw said:

I have my doubts that Anadi ever systematically practiced Dzogchen and received corresponding teachings. At least to me it does not look like.

Yet, at the same time, I find it also quite interesting, how he is disqualified here without anyone ever even trying to understand his arguments.

Malcolm wrote:

His arguments are worthless. They are not based on any actual experience with the meaning of the Natural Great Perfection.

fckw said:

Maybe what he has to say is actually worth considering? For example:

One of its main shortcomings is that it does not point with any real clarity to what rigpa actually is, or how to verify if and when one has reached it.

Is he right, is he wrong? If so, why?

Malcolm wrote:

The entire content of the Great Perfection teaching concerns what vidyā is, how to verify that one's knowledge is accurate and so on.

fckw said:

For example, I have visited two very highly regarded Dzogchen teachers (who shall remain unnamed) and was quite disappointed by both of them. In my eyes, their teachings were rather useless to the then present audience.

Malcolm wrote:

Did other students present share your opinion? If not, why not?

Author: Malcolm

Date: Saturday, October 8th, 2016 at 11:41 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

Remember when you guys thought Rob Ford was funny. You laughed and laughed. He was unelectable too.

And Malcolm, Trump is more Turd Sandwich if elected. Unelected he is a Giant Douche. Brexit-ers lied to pollsters but in the privacy of the voting box they gave the elites that giant turd sandwich.

Malcolm wrote:

Trump lost the election yesterday.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 11:11 PM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

Fair enough. But to your first and third points, it seems to me that even if Trump can't win the election, he is closer to being able to lead a significant movement than Bernie and his supporters are.

Malcolm wrote:

Trump and Sander received more or less an even number of votes in the primary, 13.3 million (Trump) to Sander's 13.2 million. Given that, I don't really cede your point.

Jeff H said:

To the second point, 300 years?

Malcolm wrote:

Yup. This this is how we have to think about our goals and targets.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 10:25 PM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

How can the left-leaners be awakened? How will "we" deal with, not just Clinton, but the whole corrupt system later? I don't mean this rhetorically. How?

Malcolm wrote:

The same way any social movement deals with anything — through constant speaking to the issues.

Jeff H said:

It's a similar issue that's being discussed in the "Deep Ecology" thread: how does an esoteric, elite social impulse become a national movement that can affect meaningful change in a timely manner?

Malcolm wrote:

Any meaningful environmental movement, in this epoch, has to have a three hundred year time frame.

Jeff H said:

"We will deal with [fill in the blank] later" is a direct quote from the movie Cabaret which depicted why Hitler was unstoppable after his society hit a certain threshold of "post-truth, post-fact, post-honesty".

Malcolm wrote:

I don't think Trump will be elected. Clinton is not Hitler.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 8:22 PM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

Now you are being inconsistent with your previous statements.

binocular said:

How?

I don't see an inconsistency.

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

Source, please.

The Buddha never seemed to me like someone with Jesus' attitude.

Aemilius said:

This "quotation" of Buddha probably derives from what he said at the end of the Smaller Sukhavativyuha Sutra. Buddha Shakyamuni says there that he has now achieved a most difficult task by teaching the Dharma of Sukhavati which the whole world is reluctant to believe and reluctant to accept.

There are many versions and/or translations of this sutra in circulation, the above is how I remember it (from 1970's and 1980's). The present version of Jodo Shu Research Institute is slightly different, but not entirely different.

Malcolm wrote:

No, it is to be found in the Pali canon. Keep looking.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 8:21 PM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

It went into overdrive in the aughts for several reasons - pumping the money supply to distract from the war (?), the development of all those crazy derivatives turning the hiding of risk into a giant shell game... The pop just set us back on the track of the long decline.

Malcolm wrote:

Right, and all of this was a result of Bush administration policies. So while the Dems did some stupid things like the final coup de grace on Glass Stegal, it was the Republicans who really created the 2008 mess.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 8:28 AM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

Not everything is findable google.

binocular said:

Then do provide a source for the Buddha saying, "I am not against the world, but the world is against me."

This doesn't seem like a Buddhist outlook.

Malcolm wrote:

It's a very famous statement by the Buddha. Keep looking.

M

Author: Malcolm

Date: Saturday, October 8th, 2016 at 8:27 AM

Title: Re: Anadi on the Flawed Perfection of Dzogchen

Content:

florin said:

I would say that his conclusion that dzogchen is a flawed perfection is quite flawed.

Malcolm wrote:

He is an idiot. Ignore.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 5:39 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

- shrinking of the middle class

This happened because of George W. Bushes failed economic policies.

Queequeg said:

No. Systemic, though Dubya was part of the problem. Along with Bubba. Along with Barry. The wealth distribution system is broken. Tech advances and free trade hollowed out the middle class. Excel and word processing made back office personnel unnecessary. Free trade and robots did the rest.

Malcolm wrote:

No, it was mostly W. 2008 crash happened on his watch, because his advisors encouraged liberalization of lending practices and financial services.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 5:36 AM

Title: Re: POTUS 2016, part 3

Content:

dreambow said:

" My only regret is that the DNC corruptly denied Bernie the nomination. But I am still voting against Trump. As I said, we will deal with Clinton later" Brave words! How exactly are you going to deal with Clinton later?

Malcolm wrote:
Bernie.

Author: Malcolm
Date: Saturday, October 8th, 2016 at 5:21 AM
Title: Re: Deep Ecology
Content:
Malcolm wrote:
You are a big boy, you can find it.

binocular said:
Google doesn't give any finds.

Malcolm wrote:
Not everything is findable google.

Author: Malcolm
Date: Saturday, October 8th, 2016 at 4:06 AM
Title: Re: POTUS 2016, part 3
Content:
Rakz said:
It is always easy to blame everything on Bush.

Malcolm wrote:
I am just blaming him for the things you brought up.

Author: Malcolm
Date: Saturday, October 8th, 2016 at 3:13 AM
Title: Re: POTUS 2016, part 3
Content:
Rakz said:
4 years will be more than enough to heal and make no mistake things will continue to get worse under Clinton.

Malcolm wrote:
Worse for who?

Rakz said:
For everyone.

Under the Dems for the past 8 years:

- race relations at the lowest point in decades

Malcolm wrote:

Yes, racism has increased dramatically because of white resentment of our first black president. The police have been shooting black people for years, smartphones just made it visceral and not anecdotal.

Rakz said:

- helped Iran become a nuclear power

Malcolm wrote:

This is unbelievably silly.

Rakz said:

- shrinking of the middle class

Malcolm wrote:

This happened because of George W. Bushes failed economic policies.

Rakz said:

- with the help of Hillary, fomented the rise of islamic terrorist organization ISIS and destabilized many Middle Eastern countries

Malcolm wrote:

Nope, this again falls squarely on W's shoulders.

Rakz said:

- set illegal immigrants on the road to citizenship

Malcolm wrote:

I fully support amnesty for all undocumented immigrants who have no criminal record.

Rakz said:

- National debt doubles

Malcolm wrote:

To pay for a war W started.

So I guess if you are white, Christian and conservative things have gotten a little worse because of decades of Republican failed policies. Other than those whiny people, things are not great but they have improved somewhat since there has been no Republican in the white house for the past 8 years. My only regret is that the DNC corruptly denied Bernie the nomination. But I am still voting against Trump. As I said, we will deal with Clinton later.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 3:01 AM

Title: Re: Deep Ecology

Content:

binocular said:

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

Source, please.

The Buddha never seemed to me like someone with Jesus' attitude.

Malcolm wrote:

You are a big boy, you can find it.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 2:59 AM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

There's no doubt Trump will lose this one. Republican party is focused on Paul Ryan for 2020. 12 years of Democrat rule will be too much to bear and the pendulum will swing back hard.

Malcolm wrote:

Nah, Trump has ruined the republican brand for at least another 8 years, if not longer.

Rakz said:

4 years will be more than enough to heal and make no mistake things will continue to get worse under Clinton.

Malcolm wrote:

Worse for who?

Author: Malcolm

Date: Saturday, October 8th, 2016 at 2:51 AM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

There's no doubt Trump will lose this one. Republican party is focused on Paul Ryan for 2020. 12 years of Democrat rule will be too much to bear and the pendulum will swing back hard.

Malcolm wrote:

Nah, Trump has ruined the republican brand for at least another 8 years, if not longer.

Johnny Dangerous said:

Yep. They are pretty much toast until they re-brand as some sort of more inclusive libertarian thing.

Malcolm wrote:

It is pretty hard to recover from going all in for a fascist shithead.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 2:50 AM

Title: Re: Gyatrul R. on 9.21.16

Content:

smcj said:

The idea that all appearances, sounds, and thoughts are by nature enlightened body, speech, and mind—that is right now.

Malcolm wrote:

Totally inconsistent with gzhan stong though...

Author: Malcolm

Date: Saturday, October 8th, 2016 at 2:33 AM

Title: Re: POTUS 2016, part 3

Content:

Rakz said:

There's no doubt Trump will lose this one. Republican party is focused on Paul Ryan for 2020. 12 years of Democrat rule will be too much to bear and the pendulum will swing back hard.

Malcolm wrote:

Nah, Trump has ruined the republican brand for at least another 8 years, if not longer.

Author: Malcolm

Date: Saturday, October 8th, 2016 at 2:13 AM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

Why should they wish to prove something that is demonstrably false?

binocular said:

I don't know if it's false. Legions of modern psychologists and teachers of popular spirituality hold that happiness is to be found in the here and now, in various worldly pursuits. They can't be ignored just like that.

Malcolm wrote:

Now you are being inconsistent with your previous statements.

binocular said:

So if you say they're wrong, then it's you vs. all those people.

Malcolm wrote:

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

Author: Malcolm

Date: Friday, October 7th, 2016 at 8:28 PM

Title: Re: "transmission outside the scriptures"

Content:

Matylda said:

one may see many root texts also in other traditions like dzogchen which by themselves do not make yet any real sense without proper instruction of genuine master, and subsequent instructions in the course of practice and appearing experiences... however one may see people who pretend to understand and who try to make their own teaching out of the invalid reading..

Malcolm wrote:

Yes. This is true.

Author: Malcolm

Date: Friday, October 7th, 2016 at 8:27 PM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

A rock cannot point out to your own state. That is the difference between a rock and guru.

Astus said:

Is that so? There are several stories in Zen that show how someone was awakened by natural events.

Malcolm wrote:

This is not the same as having your real nature pointed out to you.

Author: Malcolm

Date: Friday, October 7th, 2016 at 8:26 PM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

One of the basic principles of deep ecology is developing a sense of what Naess calls

an "ecological self," which he defines with reference to the Mahāyāna concept of absence of inherent nature.

Buddha himself declared that it is fine to refer to the aggregates as a self, providing one understood that nothing real was described by such a usage.

Author: Malcolm

Date: Friday, October 7th, 2016 at 8:25 PM

Title: Re: Deep Ecology

Content:

binocular said:

they refuse to show that one can find ultimate satisfaction in worldly pleasures. I'm still waiting.

Malcolm wrote:

Why should they wish to prove something that is demonstrably false? You are asking the wrong questions, making the wrong points, and expect things of lay people the Buddha never expected.

Author: Malcolm

Date: Friday, October 7th, 2016 at 8:23 PM

Title: Re: POTUS 2016, part 3

Content:

Nemo said:

I think Brexit means Trump could be pushed over the top into winning. Most people know he is a turd sandwich.

Malcolm wrote:

No, he is the great douche. HC is the turd sandwich. I see you have not been keeping up with Southpark.

Author: Malcolm

Date: Friday, October 7th, 2016 at 9:04 AM

Title: Re: The 5th Skandha

Content:

maybay said:

The problem with the doctrine of momentariness is, apart from being post canonical, that by the end of its development in yogacara there's still no clarity on what a moment is meant to represent. It could be a second or an aeon.

.

Malcolm wrote:

No, actually a moment is the duration of a concept. That length is 1.3 milliseconds according to Vasubandhu, converted to the decimal system.

maybay said:

Well he's obviously wrong in the kosa which doesn't represent yogacara view anyway.

Malcolm wrote:

Actually, it is one of the few places in Buddhist literature where moments are given a definition at all...

Author: Malcolm

Date: Friday, October 7th, 2016 at 5:32 AM

Title: Re: Apology to the Naga Realm

Content:

Soma999 said:

Hi Malcolm,

I was wondering from which source do you know that musc is toxic to nagas ?

Do you imply the sutras contains errors ?

There are many sources. Some say nagas don't eat meat, still, Machik talk about some nagas who does (they class them in four, depending on their castes if i remember well ; 3 are vegetarian, 1 take meat).

Maybe your advise on musc comes from the fact this is derived from animal product ?

Malcolm wrote:

I am sure the sutra is not in error, I am sure however the translation is in error.

Author: Malcolm

Date: Friday, October 7th, 2016 at 5:27 AM

Title: Re: The 5th Skandha

Content:

maybay said:

The problem with the doctrine if momentariness is, apart from being post canonical, that by the end of its development in yogacara there's still no clarity on what a moment is meant to represent. It could be a second or an aeon.

.

Malcolm wrote:

No, actually a moment is the duration of a concept. That length is 1.3 milliseconds according to Vasubandhu, converted to the decimal system.

Author: Malcolm

Date: Friday, October 7th, 2016 at 5:09 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

So... You are saying that a "body" composed of the air element is a physical body (form skandha), because it is composed of an element?

Malcolm wrote:

Yes, the idea that hell beings have no bodies comes from Vasubandhu.

Sentient Light said:

Unless I'm thinking of another section than you, I think what Vasubandhu was mostly asserting is that the guards that dole out the torment within hell don't have actual bodies, because they are not real beings subject to birth and death, but rather are projections manifest from the minds of the beings who were born into hell.

Malcolm wrote:

Yes, including everything else that happens to them.

When I said you were mixing up Hinayāna and Mahāyāna views, I meant that there is only one section of Mahāyāna that maintains that even conventionally, hells being have no bodies, i.e., cittamatra.

Sentient Light said:

If we take the cittamatra view to be that hell beings have no bodies, we would also have to assert that human beings have no bodies either, wouldn't we? Cittamatra says that form is not independent of the mind, but that doesn't mean that bodies of hell beings are not still manifest of form.

Malcolm wrote:

Vasubandhu maintains that preta realm and hell realm are purely mental projections, unlike the upper four realms, where conventionally beings have bodies.

Author: Malcolm

Date: Friday, October 7th, 2016 at 4:44 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

So... You are saying that a "body" composed of the air element is a physical body (form skandha), because it is composed of an element?

Malcolm wrote:

Yes, the idea that hell beings have no bodies comes from Vasubandhu. When I said you were mixing up Hinayāna and Mahāyāna views, I meant that there is only one section of

Mahāyāna that maintains that even conventionally, hells being have no bodies, i.e., cittamatra.

The element of air is one of the four mahābhūtas, and therefore, a body made from the element of air is indeed part of the rūpāskandha and is capable of perceiving physical sense objects, which are also part of the rūpaskandha. It is indeed a subtle body, since it is predominantly made of air, but each of the four elements contains the other three elements.

Author: Malcolm

Date: Friday, October 7th, 2016 at 4:13 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Malcolm wrote:

You are mixing up Mahāyāna and Hināyāna definitions. From the Hinayāna POV, hell beings and pretas have physical bodies and locations.

Sherab Dorje said:

??? I didn't say they had physical bodies, I said the opposite.

Malcolm wrote:

They have physical bodies, unless you are subscribing to the cittamatra view, in which the aggregate of form is just part of the imputed nature.

Author: Malcolm

Date: Friday, October 7th, 2016 at 4:10 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

In the Chonyi bardo one has all five aggregates? I would have thought that after the dissolution into the element of space one kisses their previous physical form goodbye.

Malcolm wrote:

Yes, one has all five aggregates even in the bardo of dharmātā. When one passes through the bardo of the time of death, one assumes a new series of aggregates. This is why one hears and sees sound, lights and rays during the bardo of dharmātā. This is all very clearly described in the Dzogchen teachings on the bardo. But that is beyond the scope of Q's question.

Vasana said:

When does the mental body or gandharva come in to all this ?

The question that has been bugging me for a while is how such a set of aggregates is held together after the parting of the mind and body. If the sense-fields of the physical

body no longer constitute part of the consciousness aggregate, then what is it that keeps the mental body or experience self-contained and personal to that mental continuum? If it's Vayu without the shell of the physical body to be enclosed by, how does it not dissipate into space? Is it like an apparitional self-projected hologram that either recognizes or fails to recognize it's display as baseless?

I need to get to Bardo 101 class.

Malcolm wrote:

The so-called mental body in the bardo is in fact made of the matter of the element of air, as Greg mentioned above. It has complete sense organs and so on, because consciousness and vāyu are inseparable. It is a special point of Dzogchen, in fact, that there are no realms which are utterly devoid of matter, including the formless realms. The idea that the formless realm is utterly lacks matter Sarvastivadin idea which is also maintained in Mahāyāna and general Secret Mantra, except Dzogchen.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:36 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

Preta, Asura, Deva and Naraka would not be subject to Dependent Origination...

PS Name and Form arise well before being (bhava) and birth (jati).

Malcolm wrote:

Hell beings, pretas, devas and asuras all have five aggregates. Only formless realm beings lack all five aggregates, having only one aggregate since they lack the rūpa, vedana, saṃjñā and saṃskara skandhas.

Sherab Dorje said:

I've heard explanations that it is due to the fact that hell beings do not have form that they are capable of being tormented and surviving tortures that would otherwise completely destroy a being that has form.

Malcolm wrote:

You are mixing up Mahāyāna and Hināyāna definitions. From the Hinayāna POV, hell beings and pretas have physical bodies and locations.

Even in Mahāyāna however, hells beings are constantly destroyed and revived since they have emanational birth, like bardo beings, pretas and devas.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:34 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

But falling into tribalism definitely does not get us anywhere.

binocular said:

In terms of samsaric survival, tribalism seems to be a better way to organize society.

Malcolm wrote:

Only for people whose horizons do not include the understanding that all human beings are descendants of a small band of humans in S. Africa who survived a cataclysm about 75,000 years ago.

Tribalism bears the implication that those who are not "the people" are not even human.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:30 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

Besides, I hate football.

Queequeg said:

You see? Malcom hates America.

Malcolm wrote:

This comment is rather typical of the kind of misrepresentation in which Trumpistas school their adherents.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:24 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

Just as a parent can show a child something sweet, a proper teacher can show you your own state directly, without any words.

Astus said:

What good is a mute teacher? The insentient constantly teach the Dharma.

"At this time, everything in the universe in ten directions—soil, earth, grass, and trees; fences, walls, tiles, and pebbles—performs the Buddha's work."

(Dogen: Bendowa, BDK ed SBGZ vol 1, p 6)

"realizing the truth on seeing the peach blossoms, realizing the truth on hearing the sound of a bamboo, and realizing the truth on seeing a bright star, are all examples of

the sutras producing good counselors."
(Dogen: Bukkyo, BDK ed SBGZ vol 3, p 140)

"The causes and conditions of eighty-thousand such Dharma aggregates are, in every case, the establishment of the mind. Some [people] have established the mind in a dream and attained the truth; some have established the mind in drunkenness and attained the truth; some establish the mind and attain the truth amid flying flowers and falling leaves; some establish the mind and attain the truth amid peach blossoms and green bamboo; some establish the mind and attain the truth in the heavens above; and some establish the mind and attain the truth in the sea."
(Dogen: Hotsu-mujoshin, BDK ed SBGZ vol 3, p 337)

Malcolm wrote:
A rock cannot point out to your own state. That is the difference between a rock and guru.

Author: Malcolm
Date: Friday, October 7th, 2016 at 3:22 AM
Title: Re: The Twelve Linked Chain and The Between State
Content:
Malcolm wrote:
In the bardo, one has all five aggregates.

Sherab Dorje said:
In the Chonyi bardo one has all five aggregates? I would have thought that after the dissolution into the element of space one kisses their previous physical form goodbye.

Malcolm wrote:
Yes, one has all five aggregates even in the bardo of dharmātā. When one passes through the bardo of the time of death, one assumes a new series of aggregates. This is why one hears and sees sound, lights and rays during the bardo of dharmātā. This is all very clearly described in the Dzogchen teachings on the bardo. But that is beyond the scope of Q's question.

Author: Malcolm
Date: Friday, October 7th, 2016 at 3:19 AM
Title: Re: The Twelve Linked Chain and The Between State
Content:
Sherab Dorje said:
Preta, Asura, Deva and Naraka would not be subject to Dependent Origination...

PS Name and Form arise well before being (bhava) and birth (jati).

Malcolm wrote:

Hell beings, pretas, devas and asuras all have five aggregates. Only formless realm beings lack all five aggregates, having only one aggregate since they lack the rūpa, vedana, saṃjñā and saṃskara skandhas.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:09 AM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Sherab Dorje said:

Which between state? There is more than one. It definitely operates in the Kyenay bardo (skye gnas bar do), the bardo of living.

Malcolm wrote:

The four or six bardos exist only in Dzogchen teachings, and specifically, they come from the man ngag sde tantras (and not sems sde or klong sde). Common Mahāyāna and even the tantras of the new schools have no knowledge of anything besides the so called srid pa'i bar ma do, the antarabhāva, the bardo of rebirth.

As to the question, yes, the twelve links operate in the bardo.

Queequeg said:

OK. So now I have several questions... but I'll stick to my first. Let's set aside the Dzogchen between for the time being.

The between state that I'm asking about is the period after the death of this body and the next birth.

It seems that not all of the links "operate" in between.

It would seem that only the first three links operate in between - ignorance, mental formations, consciousness. Name-and-form would already be birth.

Is that correct?

Malcolm wrote:

Dependent origination functions both serially and simultaneously. The way it does so is described in the beginning of chapter 3 of the Abhidharmakośa in much detail. The issue of the bardo is also addressed in chapter three, in relation too dependent origination.

In the bardo, one has all five aggregates.

If you read this chapter, you will understand the entire topic with respect to the bardo of rebirth. You will not understand the elaborated concept of the bardo discussed in Dzogchen teachings.

Author: Malcolm

Date: Friday, October 7th, 2016 at 3:04 AM

Title: Re: Deep Ecology

Content:

binocular said:

No, I still want you to list some examples. Because I'm quite sure that for every action that you describe as "selfish," I'd probably call it "passionate," or "greedy," or "confident."

Sherab Dorje said:

And the difference is...

binocular said:

It appears I don't focus on various self-views the way many other people do.

Oh dear? What is "Oh dear" about the Two Truths?

Heh. I guess I just am not a Mahayani.

Malcolm wrote:

One of the basic principles of deep ecology is developing a sense of what Naess calls an "ecological self," which he defines with reference to the Mahāyāna concept of absence of inherent nature.

Now, if you are not a Mahāyānī, what possible reason do you have for wanting to post here?

Author: Malcolm

Date: Thursday, October 6th, 2016 at 10:11 PM

Title: Re: The Twelve Linked Chain and The Between State

Content:

Queequeg said:

Does the 12 Linked Chain of Causation operate in the between state?

Sherab Dorje said:

Which between state? There is more than one. It definitely operates in the Kyenay bardo (skye gnas bar do), the bardo of living.

Malcolm wrote:

The four or six bardos exist only in Dzogchen teachings, and specifically, they come from the man ngag sde tantras (and not sems sde or klong sde). Common Mahāyāna and even the tantras of the new schools have no knowledge of anything besides the so called srid pa'i bar ma do, the antarabhāva, the bardo of rebirth.

As to the question, yes, the twelve links operate in the bardo.

Author: Malcolm

Date: Thursday, October 6th, 2016 at 10:08 PM

Title: Re: POTUS 2016, part 3

Content:

Unknown said:

As president, Trump and his brand of extremism would have more than a cultural outlet. Through their appointees, presidents have power in our everyday lives. Cabinet appointments and department hires run powerful federal agencies including the Department of Justice, Homeland Security, Department of Defense, State Department, Department of Interior and more. Trump and his campaign have mentioned these right-wing extremists as potential appointees: Rudy Giuliani, Joe Arpaio, Sarah Palin, Ben Carson, Chris Christie and Forrest Lucas, oil executive and animal rights opponent for Department of Interior. Perhaps scariest of all, Myron Ebell, a leading climate-change denier, is expected to head Trump's EPA. Trump's running mate, Indiana Gov. Mike Pence, is a fundamentalist Christian who pushed extreme anti-LGBT and anti-reproductive rights legislation as governor. With an administration like this, dissidents like Sanders supporters would have little hope of exerting any kind of influence.

Malcolm wrote:

https://www.washingtonpost.com/posteverything/wp/2016/10/06/i-dont-like-hillary-clinton-or-the-democratic-party-im-voting-for-them-anyway/?utm_term=.5427ee882a82

How can any Buddhist in their right mind not vote against Trump?

Author: Malcolm

Date: Thursday, October 6th, 2016 at 9:43 PM

Title: Re: "transmission outside the scriptures"

Content:

Astus said:

Just as you say, one has to arrive at the experience oneself, it cannot be handed over. What can be received are the words.

Malcolm wrote:

Just as a parent can show a child something sweet, a proper teacher can show you your own state directly, without any words.

Author: Malcolm

Date: Thursday, October 6th, 2016 at 7:50 PM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

It is interesting that you seem to find the Trumpistas compelling and attractive.

Queequeg said:

It's interesting how pliable you are in now supporting Clinton. But why go there?

Here's an analogy.

I'm a Buffalo Bills fan, and I can always count on having my heart broken. Doesn't stop me from being amazed by Tom Brady cutting up our secondary. Even as I want to punch him in that puckered up mouth, the guy is the greatest to play the game. His game is beautiful.

Malcolm wrote:

I am not supporting Clinton, I am against Trump, and I find nothing admirable in him or his team of knownothing fascists. As a result, your simile falls flat. Besides, I hate football.

Author: Malcolm

Date: Thursday, October 6th, 2016 at 7:58 AM

Title: Re: POTUS 2016, part 3

Content:

Queequeg said:

The VP debate was hard to watch.

Pence the Jock wiped the floor with Kaine the glee club dork.

That was your introduction to the guy who will actually run the day to day if Trump wins.

Malcolm wrote:

Oh, absolutely not. Pence was supercilious, obtuse and evasive.

It is interesting that you seem to find the Trumpistas compelling and attractive.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 9:57 PM

Title: Re: "transmission outside the scriptures"

Content:

Astus said:

If you say that words are incapable of communicating the meaning, then no teaching is possible...

Malcolm wrote:

You cannot explain "sweet" to anyone. But when they taste it, they know exactly what you mean by sweet. Buddhahood is something to be shown in one's direct perception. It is a meaning that must be discovered before one can give it a word. It is not something

that can be communicated with abstract concepts before it is experienced, despite Nāgārjuna's famous dictum about the necessity of convention for understanding the ultimate, since the two truths are deviations in themselves. There is only one truth and one stage.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 8:55 PM

Title: Re: Deep Ecology

Content:

binocular said:

Oh well. I'm always amazed when promoting Buddhist views on a Buddhist forum gets characterized as problematic or defective somehow ...

Must be some advanced mystery that my hina mind couldn't possibly understand ...

Malcolm wrote:

I don't think you are promoting "Buddhist views" at all, nor deep ecological ones. Deep Ecology is not a harbor for intolerance or extremism. That's why we can have monster truck deep ecologists.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 8:53 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

You are using the word in its negative, Hinayāna sense. I am using the word in its positive, Vajrayāna sense.

binocular said:

Do you think cows, pigs, sheep, chicken, fish etc. freely and with delight give up their life so that humans can eat them?

Or that women are universally happy to risk health and life just so that they can have a "romantic" relationship with men?

Malcolm wrote:

Sounds like you want to turn the world into a celibate, vegan monastery. Good luck with that.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 8:43 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

This is fine, but again this is for monks, who follow a path of renunciation.

binocular said:

No, it's for everyone who wants to live a sustainable lifestyle.

Malcolm wrote:

If you wish to life like a monk. Please do. But count me out of your Trotskyist Vihara.

binocular said:

Attachment clouds thinking. It has nothing to do with the sensuous. As Tilopa told Naropa, "Objects are not the problem, clinging is."

And did Tilopa say that the pleasures of killing, raping, and pillaging are perefectly fine, as long as one doesn't cling to them?

Malcolm wrote:

Tilopa nowhere states that afflicted action is ok, in fact he says the opposite. I cannot imagine killing, raping or pillaging without it being driven by affliction.

This is quite a bit different than enjoying the pleasures of the senses free from affliction and clinging.

binocular said:

Gee! Sensual pleasures are great -- as long as one doesn't have to pay for them with one's health or life.

Avoiding sense pleasures does not ensure longevity or health, and in fact can hasten illness and untimely death.

Strawman.

Malcolm wrote:

Not at all, in Ayurveda and Tibetan medicine it is considered important for one's health to engage the senses with pleasurable things.

binocular said:

I'm talking about particular strains (worldly) of sensuality and attachment to them.

Malcolm wrote:

You did not specify this. That is why I objected.

binocular said:

Much of the Path has to do exactly with pursuing pleasures -- except that they are higher pleasures, not the pleasures connectd with the eight worldly gains and losses.

Malcolm wrote:

Higher pleasures? Such as?

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 7:04 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

Vital means indispensable to the continuation of life. You may be confusing this with indispensable to the continuation of lifestyle.

Malcolm wrote:

No, it means vital to one's life. You are superimposing a limitation Naess never makes. He is not a technophobe...

boda said:

We don't need to argue about the meaning of vital, it's in the dictionary. I think we can safely assume that Naess, and any who may have assisted, chose their words carefully.

Who said anything about technophobia?

... he [Naess] is quite pragmatic, for example, when commenting on point 5 he says:

Point 5: People in the materially richest countries cannot be expected to reduce their excessive interference with the nonhuman world to a moderate level overnight. Less interference does not imply that humans should not modify some ecosystems as do other species. Humans have modified the earth and will probably continue to do so. At issue are the nature and extent of such interference.

Yes that's the issue I've brought up. If everyone in rural communities across the globe owned a 4-wheel drive vehicle that would be extending the interference even more than it is today.

Malcolm wrote:

People in the materially richest countries cannot be expected to reduce their excessive interference with the nonhuman world to a moderate level overnight.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 7:02 AM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

It should be pointed out on the other side... in Hilary's propaganda, all immigrants are Joseph and Mary and baby Jesus, or rather Jose, Maria and Jesus, blacks are the crucified conscience of the nation, women are all Rosie the Riveter, gays are the paradigm of love and marriage, and white men are the devil, unless they're dorky dads like Tim Kaine.

The whole election is a Marvel v. DC comicon.

Malcolm wrote:

Frankly, I would rather have Hillary's saccharine propaganda than the dystopian vision Trump thrives upon.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 7:01 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

Contradicts what you write here:

Astus said:

Even if we consider buddhas in other worlds, it makes no difference, that was what I intended to point out. Nevertheless, what Shakyamuni taught is what we have in the scriptures.

Malcolm wrote:

No, what the Buddha taught can never be captured in words, no more than one can capture the taste of sweet in words.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 3:36 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

Then you should understand that there is only a tiny fraction in this world system, and not one of them reaches the meaning of "direct perception."

Astus said:

As Linji said,

"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)

Malcolm wrote:

Contradicts what you write here:

What teachings are not found in the sutras? If they are not in the sutras, they could not have been taught by the Buddha, consequently they are not even Buddhist teachings, much less Zen.

And it implies that knowledge of reality is something pointed out by a master in a student's direct perception.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 3:32 AM

Title: Re: 本佛 a/k/a Primordial Buddha

Content:

Queequeg said:

I don't know if Himalayan Buddhism has parallels here.

Malcolm wrote:

It is derived from iṣṭa-devatā, etc., personal deity as noted (Tibetan, yid dam, literally, mental commitment).

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 3:17 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

Funny thought that, thinking that Buddha's teachings are confined to extant sūtras, since only a tiny fraction of sūtras in toto exist in this world system. Then of course there is the issue of tantras...

Astus said:

Tantras are not different from sutras, they are both scriptures (jing 經) of the canon. And what the teachings (jiao 教) refer to are the words of the Buddha.

As Zongmi wrote:

"The sutras are buddha word, while Chan is the intention of the buddhas."
(Zongmi on Chan, p 109)

And as the later tradition, maintained, in the words of Hyujeong:

"The branches of Seon and Doctrine were Kāśyapa and Ānanda. To use no words to reach the wordless is Seon; to use words to reach the wordless is Doctrine. So then the mind is the Seon dharma (method) and language is the Doctrine dharma."
(Collected Works of Korean Buddhism, vol 3, p 59)

Malcolm wrote:

Then you should understand that there is only a tiny fraction in this world system, and not one of them reaches the meaning of "direct perception."

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 3:15 AM

Title: Re: 本佛 a/k/a Primordial Buddha

Content:

Queequeg said:

I substituted "tutelary deity" for "object of devotion" as the translation of 本尊 (honzon, as in Gohonzon). It doesn't quite work, but I think it conveys a little more of the nuance that the word "honzon" is supposed to mean.

Malcolm wrote:

Google translate gives: "Principal image"

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 3:00 AM

Title: Re: Question about Tilopa's Six Advices

Content:

conebeckham said:

These days, so much about Mahamudra (and Dzogchen) has been published, people can search the internet and come across all sorts of right (and wrong) information, as far as it goes.

I do think the true meaning of Tilopa's advice, and that of Virupa and Maitripa's, as well, can only really be understood via transmission from a living, breathing, lineage-holding guru. But---people will talk about it, scholars will write about it.....we can only do our best to eliminate confusion, but we certainly cannot give transmission over Dharma Wheel.

Malcolm wrote:

Come on cone, a real siddha could, you know, like Jax.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 2:46 AM

Title: Re: "transmission outside the scriptures"

Content:

AlexMcLeod said:

As for the saying we are discussing means teachings that aren't written down in sutra. Why would someone writing about such things write them down if they know they can't be written down?

Astus said:

What teachings are not found in the sutras? If they are not in the sutras, they could not have been taught by the Buddha, consequently they are not even Buddhist teachings, much less Zen.

Malcolm wrote:

Funny thought that, thinking that Buddha's teachings are confined to extant sūtras, since only a tiny fraction of sūtras in toto exist in this world system. Then of course there is the issue of tantras...

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:56 AM

Title: Re: Primordial Buddha Post?

Content:

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:54 AM

Title: Re: Deep Ecology

Content:

Malcolm wrote:

I forgot to tell you— I belong to the monster truck wing of Deep Ecology.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:51 AM

Title: Re: Question about Tilopa's Six Advices

Content:

dzogchungpa said:

Maybe it has something to do with this: The four syllables (yi-ge bzhi) tradition, found widely among the various Kagyu lineages, derives from Maitripa, who together with Naropa were the main Indian spiritual teachers of Marpa. It explains mahamudra in terms of the hidden meaning of the four syllables of the Sanskrit word amanasi (yid-la ma-byed-pa), which means “not taking to mind” or “not paying attention (incorrectly).”

The four syllables connote:

1. cutting down to the foundational root state of the conventional mind,
2. gaining certainty with the methods for quieting and settling the mind in concentration,
3. severing the mind's connection with points where it can deviate into conceptual cognition of true existence and into destructive states,
4. transforming the mind into the nature of pathways of deep awareness.

from

http://studybuddhism.com/web/en/archives/advanced/mahamudra/gelug_kagyu_mm/gelug_kagyu_mm_dhargyey.html

Just a guess.

Malcolm wrote:

I think this is correct since it corresponds precisely with the four topics.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:32 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

Maybe there is confusion concerning "vital needs." What exactly does vital needs mean to you?

Malcolm wrote:

When one lives in a rural area, a 4-wheel drive vehicle is a vital need.

boda said:

Vital means indispensable to the continuation of life. You may be confusing this with indispensable to the continuation of lifestyle.

Malcolm wrote:

No, it means vital to one's life. You are superimposing a limitation Naess never makes. He is not a technophobe, he is quite pragmatic, for example, when commenting on point 5 he says:

Point 5: People in the materially richest countries cannot be expected to reduce their excessive interference with the nonhuman world to a moderate level overnight. Less interference does not imply that humans should not modify some ecosystems as do other species. Humans have modified the earth and will probably continue to do so. At issue are the nature and extent of such interference.

Naess, Arne (2009-05-01). The Ecology of Wisdom: Writings by Arne Naess (p. 113). Counterpoint. Kindle Edition.

So we do our best.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:23 AM

Title: Re: Vajrapani in sutric context

Content:

tingdzin said:

Very interesting post; I stand corrected about Vajrapani and the Pali Canon.

I wonder how those Buddhist modernists who claim that there are no "supernatural" elements in "original" Buddhism would account for this incident -- maybe calling it a "later interpolation" to the Sutta, or something like that.

Malcolm wrote:

Obviously they were all added by New Agers in the 1980's.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:20 AM

Title: Re: Primordial Buddha Post?

Content:

conebeckham said:

there was a state of original purity

Malcolm wrote:

There is a state of original purity. It has no temporal existence however.

Author: Malcolm

Date: Wednesday, October 5th, 2016 at 12:00 AM

Title: Re: Is the Dharmakaya unconditioned and uncaused?

Content:

prsvrnc said:

Yes! The dharmakaya is uncaused. Explanation and source? I am looking for one...

Malcolm wrote:

As I said, it depends on who you ask. For example, the Āryalaṅkāvatāra-nāma-mahāyānasūtravṛttitathāgatahṛdayālaṃkāra maintains that the dharmakāya is obtained from gathering the two accumulations. It also refers to the tathāgatagarbha as the cause which is compatible with the dharmakāya.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 11:48 PM

Title: Re: Question about Tilopa's Six Advices

Content:

conebeckham said:

Malcolm, thanks for posting that.

"Syllables".....what's the Tibetan word for that? Perhaps that may clarify....?

Malcolm wrote:

Yi ge.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 11:28 PM

Title: Re: Question about Tilopa's Six Advices

Content:

rachmiel said:

So what **are** the four syllables?

Malcolm wrote:

That is a good question. I don't know. All I know is that is the title of the text. But I suspect it refers to the four topics of the text.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 11:09 PM

Title: Re: Question about Tilopa's Six Advices

Content:

rachmiel said:

Wunderbar! Thanks ... lots to digest here.

Are "na-mo gu-ruve" the actual four syllables? What do they mean ... or are they just sounds?

Malcolm wrote:

Namo Guruve means "Homage to the Guru."

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 10:48 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

binocular said:

There are proper uses of the requisites: "[3] And what are the fermentations to be abandoned by using? There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses almsfood, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, & live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The fermentations, vexation, or fever that would arise if he were not to use these things

[in this way] do not arise for him when he uses them [in this way]. These are called the fermentations to be abandoned by using.

<http://www.accesstosight.org/tipitaka/mn/mn.002.than.html>

Malcolm wrote:

This is fine, but again this is for monks, who follow a path of renunciation.

binocular said:

However, it appears that such attachment to sensuality impedes clear thinking as far as environmental issues go, as evidenced by the industrial age and its results.

Malcolm wrote:

Attachment clouds thinking. It has nothing to do with the sensuous. As Tilopa told Naropa, "Objects are not the problem, clinging is."

binocular said:

Gee! Sensual pleasures are great -- as long as one doesn't have to pay for them with one's health or life.

Malcolm wrote:

Avoiding sense pleasures does not ensure longevity or health, and in fact can hasten illness and untimely death.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 10:47 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

binocular said:

There are proper uses of the requisites: "[3] And what are the fermentations to be abandoned by using? There is the case where a monk, reflecting appropriately, uses the robe simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for the purpose of covering the parts of the body that cause shame.

"Reflecting appropriately, he uses almsfood, not playfully, nor for intoxication, nor for putting on bulk, nor for beautification; but simply for the survival & continuance of this body, for ending its afflictions, for the support of the holy life, thinking, 'Thus will I destroy old feelings [of hunger] and not create new feelings [from overeating]. I will maintain myself, be blameless, & live in comfort.'

"Reflecting appropriately, he uses lodging simply to counteract cold, to counteract heat, to counteract the touch of flies, mosquitoes, wind, sun, & reptiles; simply for protection from the inclemencies of weather and for the enjoyment of seclusion.

"Reflecting appropriately, he uses medicinal requisites that are used for curing the sick simply to counteract any pains of illness that have arisen and for maximum freedom from disease.

"The fermentations, vexation, or fever that would arise if he were not to use these things [in this way] do not arise for him when he uses them [in this way]. These are called the fermentations to be abandoned by using.

<http://www.accesstoinight.org/tipitaka/mn/mn.002.than.html>

This is fine, but again this is for monks, who follow a path of renunciation.

However, it appears that such attachment to sensuality impedes clear thinking as far as environmental issues go, as evidenced by the industrial age and its results. Attachment clouds thinking. It has nothing to do with the sensuous. As Tilopa told Naropa, "Objects are not the problem, clinging is."

Malcolm wrote:

Only uptight, contracted people have a problem with sensuality.

binocular said:

Gee! Sensual pleasures are great -- as long as one doesn't have to pay for them with one's health or life.

Malcolm wrote:

Avoiding sense pleasures does not ensure longevity or health, and in fact can hasten illness and untimely death.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 10:30 PM

Title: Re: Question about Tilopa's Six Advices

Content:

rachmiel said:

Big thanks to everyone who participated in this thread! Here's the main thing I learned from it:

If you pluck a teaching from the body of dharma teachings without understanding its context (Buddhist school, lineage, time period, etc.) no matter how much this teaching resonates with you (as Tilopa does with me) you run the risk of misunderstanding the context therefore missing the exact message the teacher intended to communicate, all of which could hamper your personal progress to realization.

It's a good lesson for me to learn. But, just so you know, my take on realization is perhaps a bit different from the conventional Buddhist take. (I am not a Buddhist, but deeply appreciate some Buddhist teachings.) I think realization is our birthright ... built into the package of being human. And I think "the other shore" is the same other shore

regardless of what method one ends up taking to get there: swimming, snorkeling, rafting, surfing, flying, perhaps even walking on water ... I see Tilopa's advices as instructions for building and navigating a certain kind of raft. If I misinterpret them (in terms of his intended meaning), then I end up with a different raft. But different doesn't mean useless ... or perhaps not even inferior. It's just ... different, Tilopa's intended meaning filtered through me. So I don't mind the potential misunderstanding so much, in fact I kind of welcome it, I feel it gives me room to be creative with applying the teaching to my path.

Malcolm wrote:

Well, there is always Dombhi Heruka's Four Syllables:

Namo Guruve.

The Intimate Instruction of the Great Bliss of Dharma

There are three essences, four commitments, three deviations and four methods of resting.

The three essences: Effortlessness

Without contrivance

Everything that occurs is understood as one's own mind.

The four commitments: Afflictions are not abandoned because they are one's mind.

Antidotes are not relied upon because the mind is non-dual.

The true nature is not meditated upon because mind is without grasping.

A result is not hoped for, realizing the mind itself is Buddhahood.

The three deviations: If there is hope for Buddhahood, it is a deviation.

If there is fear towards Samsara, it is a deviation.

If there is attachment to appearances, it is a deviation.

The four methods of resting: Just like the limpid quality of water when it is undisturbed, rest relaxed in uncontrived mind.

Just as a bird in the sky leaves no tracks, consciousness rests without support.

Just like the sun not concealed by clouds, rest in one's own unobstructed state relaxing into the objects of the six sense organs.

Just like water always falling, rest undistracted at all times and in all activities.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 10:14 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

Maybe there is confusion concerning "vital needs." What exactly does vital needs mean to you?

Malcolm wrote:

When one lives in a rural area, a 4-wheel drive vehicle is a vital need. When one lives in a large town or a city, a personal vehicle is not a vital need. For example, until 1997, I never owned a car, nor did I have a drivers license because I did not need either. They were not vital needs.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 10:13 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

It is a celebration of the sensuous.

binocular said:

The celebration of the sensuous is the pipe dream of males who are still relatively healthy and wealthy.

Malcolm wrote:

You are using the word in its negative, Hinayāna sense. I am using the word in its positive, Vajrayāna sense.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 7:12 AM

Title: Re: Democrats and Republicans

Content:

Malcolm wrote:

As far as I know, the Democrats are only accused of wanting to dismantle the least important of the amendments, the 2nd.

Queequeg said:

So... based on your latest posts on the issue of politics... have you reconciled yourself with voting for Clinton?

Malcolm wrote:

I am voting to eliminate Trump, following Bernie's suggestion. First things first. We will deal with Clinton later.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 7:11 AM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

Well, at least they're cool with the 13th amendment.

Malcolm wrote:

They have to be, after all they are nominally "The Party of Lincoln."

On the other hand, the 13th amendment does not totally eradicate slavery, and permits the monetization of incarceration. So of course Republicans won't want to dismantle

legalized slavery in the United States of America.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 5:10 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Vasana said:

The only requirement for subscribing to the 8 points is that you perceive them to be an accurate assessment and means to engage with the world and its variety of sentient beings.

boda said:

Actually the 8th point is an obligation to act in accord with the previous points. .

Malcolm wrote:

Yes, either " directly or indirectly."

boda said:

this kind of action requires a commitment to "vital needs," which would mean a sacrifice in sensual needs. Perhaps that's what binocular was getting at

Malcolm wrote:

Not at all. Don't confuse Deep Ecology as some sort of ecoasceticism. It is in fact the opposite. It is a celebration of the sensuous. One of the more famous books in the Deep Ecology is called The Spell of the Sensuous, arguing that this environmental debacle arose in large part because human beings have become alienated from the sensuous. We have cut ourselves off from our biosphere by trapping ourselves in abstractions, and so, having forgotten it in our deepest sense consciousnesses, we destroy it without noticing it anymore.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 4:24 AM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

Republicans

Malcolm wrote:

= supporting stop and frisk, racist immigration policies, unfettered military spending, restricted access for women's health care, dismantling the separation of Church and State, in other words supporting the dismantling of the 1st, 4th, 5th, 6th, 7th, 8th, 9th,

14th, 15th, 16th, and 24th amendments, you know, the most important ones.

As far as I know, the Democrats are only accused of wanting to dismantle the least important of the amendments, the 2nd.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 3:35 AM

Title: Re: Democrats and Republicans

Content:

Malcolm wrote:

Come on, David, everyone knows that the Buddha was a deep green/ left biocentrist, which is why his Dharma is so unpopular these days...there were only a few people in the 80's and 90's who were interested in it.

binocular said:

He was a monk. Doing things suitable for monks, behooving monks.

Malcolm wrote:

You need a sense of humor. Somehow yours was amputated. I hear though that they have really promising research in humor regeneration therapy.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 3:28 AM

Title: Re: Question about Tilopa's Six Advices

Content:

florin said:

And that is why these explanations are aimed at people who were already introduced to the real state beyond cause and effect already and only need certain clarifications of how to maintain that view in a practical way (symbolic transmission) in order to receive the direct transmission that cannot be given by any human.

Malcolm wrote:

A transmission that cannot be given is a contradiction in terms, don't you think?

florin said:

That's how they call it.

The idea is that there is no human involved since that is the moment when the practitioner recognizes and rests in the secret state of the real teacher, that is one's own state.

Malcolm wrote:

The words in Tibetan brgyud, lineage, which makes more sense in context. In this case you are talking about the rgyal ba'i dgongs brgyud (jinasamatīparamparā), the lineage of the transcendent state of the Victors. Transcendent state (samatī) means you abide

one pointedly in the knowledge of reality 24/7/365 since your knowledge is beyond time. This is also called, in Dzogchen literature, the union of day and night.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 3:24 AM

Title: Re: POTUS 2016, part 3

Content:

Malcolm wrote:

hotair.jpg (90.22 KiB) Viewed 2141 times

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 3:07 AM

Title: Re: Democrats and Republicans

Content:

Malcolm wrote:

Come on, David, everyone knows that the Buddha was a deep green/ left biocentrist, which is why his Dharma is so unpopular these days...there were only a few people in the 80's and 90's who were interested in it.

Queequeg said:

Buddha was a Republican.

David N. Snyder said:

One could probably make an argument that Buddha is closest to any of the other major political parties (U.S.) too, if you selectively look to certain Buddhist principles or sutras/suttas.

The Buddha was for hard work, individual effort, individual responsibility. The Buddha was pro-life. Therefore, the Buddha was a Republican.

The Buddha was for hard work, individual effort, individual responsibility. Buddhism has precepts, but they are voluntary and nothing was compulsory in terms of commandments. Therefore, the Buddha was a Libertarian.

The Buddha was the ultra-Compassionate One; spoke out against greed, attachments, worldly desires. Therefore, the Buddha was a Democrat.

The Buddha was the ultra-Compassionate One; wanted to help all out of suffering; knew that human birth was rare and we must protect the only home we have. Therefore, the Buddha was an environmentalist / Green Party.

In other words, whatever your political belief, you can find Buddhist principles to fit into that view, except for fascism.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 2:55 AM

Title: Re: Question about Tilopa's Six Advices

Content:

florin said:

And that is why these explanations are aimed at people who were already introduced to the real state beyond cause and effect already and only need certain clarifications of how to maintain that view in a practical way (symbolic transmission) in order to receive the direct transmission that cannot be given by any human.

Malcolm wrote:

A transmission that cannot be given is a contradiction in terms, don't you think?

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 2:30 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

To be a deep ecologist, one merely has to subscribe the eight-point platform.

binocular said:

There is an unsaid there: What are the requirements in order to be able to subscribe to the eight-point platform?

It seems to me that without either a firm commitment to sensuality, or a firm commitment to karma and rebirth, one cannot subscribe to the eight-point platform.

You noted that my point about karma and rebirth was short-sighted. I pointed out the problems with sensuality.

Malcolm wrote:

Only uptight, contracted people have a problem with sensuality.

Author: Malcolm

Date: Tuesday, October 4th, 2016 at 2:29 AM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

Buddha was a Republican.

binocular said:

Talk about men, women, horses (or donkeys, in this case), and elephants!

/.../

Then the Blessed One, emerging from his seclusion in the late afternoon, went to the meeting hall and, on arrival, sat down on a seat made ready. As he was sitting there, he addressed the monks: "For what topic of conversation are you gathered together here?"

In the midst of what topic of conversation have you been interrupted?"

"Just now, lord, after the meal, on returning from our alms round, we gathered at the meeting hall and got engaged in many kinds of bestial topics of conversation: conversation about kings, robbers, & ministers of state; armies, alarms, & battles; food & drink; clothing, furniture, garlands, & scents; relatives; vehicles; villages, towns, cities, the countryside; women & heroes; the gossip of the street & the well; tales of the dead; tales of diversity, the creation of the world & of the sea; talk of whether things exist or not."

"It isn't right, monks, that sons of good families, on having gone forth out of faith from home to the homeless life, should get engaged in such topics of conversation, i.e., conversation about kings, robbers, & ministers of state... talk of whether things exist or not.

"There are these ten topics of [proper] conversation. Which ten? Talk on modesty, on contentment, on seclusion, on non-entanglement, on arousing persistence, on virtue, on concentration, on discernment, on release, and on the knowledge & vision of release. These are the ten topics of conversation. If you were to engage repeatedly in these ten topics of conversation, you would outshine even the sun & moon, so mighty, so powerful — to say nothing of the wanderers of other sects."

<http://www.accesstoinsight.org/tipitaka/an/an10/an10.069.than.html>

Malcolm wrote:

This is for monks. We are not monks.

Author: Malcolm

Date: Monday, October 3rd, 2016 at 10:13 PM

Title: Re: BumShi in English? Bon Traditional Tibetan Medicine tantras

Content:

mahabuddha said:

Is the Bon Traditional Tibetan Medicine tantras, BumShi, translated in English? Does it still exist in Tibetan? Any help would be greatly appreciated.

Yours in the Dharma,
Chimed Dorjee

Malcolm wrote:

It still exists in Tibetan and is 98 percent identical with the rgyud bzhi.

Author: Malcolm

Date: Monday, October 3rd, 2016 at 9:36 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

binocular said:

And I would still like to see why you think my suggestion from before is short-sighted.

Malcolm wrote:

To be a deep ecologist, one merely has to subscribe the eight-point platform. I don't recall seeing a requirement for belief in rebirth and karma included.

The Deep Ecology Platform

1. The well-being and flourishing of human and nonhuman life on Earth have value in themselves (synonyms: inherent worth, intrinsic value, inherent value). These values are independent of the usefulness of the nonhuman world for human purposes.
2. Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.
3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.
4. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.
5. The flourishing of human life and cultures is compatible with a substantial decrease of the human population. The flourishing of nonhuman life requires such a decrease.
6. Policies must therefore be changed. The changes in policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.
7. The ideological change is mainly that of appreciating life quality (dwelling in situations of inherent worth) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between big and great.
8. Those who subscribe to the foregoing points have an obligation directly or indirectly to participate in the attempt to implement the necessary changes.

—Arne Naess and George Sessions (1984)

Author: Malcolm

Date: Monday, October 3rd, 2016 at 10:39 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

You have not demonstrated anything of the sort.

binocular said:

Of course I have. DE's claims have left no traction in this mind of mine. And I know I'm not the only one who remains unimpressed by DE.

You (plural) can blame us all you want. My point is that the goals of DE may be noble, but the method in which its proponents sometimes disseminate their ideas and the attitude they have toward people is not helping to win supporters for DE's cause. Someone called them "the ivory tower brigade", which I find quite fitting.

I request that you substantiate why you think that my view is short-sighted: I don't think that the goals of deep ecology can be effectively pursued other than by a commitment to a belief in karma and rebirth (or even a belief in serial reincarnation may be necessary) and to according action.

Malcolm wrote:

This is short sighted.

1. Left biocentrism is a left focus or theoretical tendency within the deep ecology movement,

/.../

10. To be politically relevant, deep ecology needs to incorporate the perspective advanced by left biocentrism.

<http://home.ca.inter.net/~greenweb/lbprimer.htm>

binocular said:

I don't disagree with any of that, but I think it's insufficient as a philosophical framework.

My issue with various secular approaches is that secularists refuse to or are unable to teach people how to find ultimate satisfaction in what in dharmic terms would be considered sensual or worldly pursuits. (Schumacher had to turn to religion.)

I once bought a camera; it came with a user manual and one of the sections of the manual said "Learn how to enjoy presentations". Well, the manual didn't teach how to enjoy presentations, it just taught how to make them. I felt betrayed. It didn't deliver what it promised. This same experience repeats with so many secular propositions for how to find worth and meaning in this world and in worldly pursuits: they don't deliver.

Sights, sounds, smells, tastes, tactile sensations, and ideas are fleeting and so are the pleasures that come with them. This is undeniable, and people do know that, even if just intuitively.

Yes, trees, meadows, clean rivers, giraffes etc. etc. are beautiful, but the pleasures one gets from them are fleeting, and therefore cannot serve as a reliable foundation for changing one's attitude to life and the world.

Malcolm wrote:

What attitude toward life and the world should one have?

Author: Malcolm

Date: Monday, October 3rd, 2016 at 5:07 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

kirtu said:

Secondly social democracy is most definitely not capitalism with benefits. It is capitalism contained and controlled and made safer

Malcolm wrote:

Sorry Kirt, but what you describe is merely "capitalism with benefits." And you really cannot make capitalism "safer." This is like "clean" coal, or "safe" nuclear plants, i.e., contradictions in terms.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 4:14 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

I forgot to ask if these teachings included intensive practice under their guidance, or were in the form of academic encounters.

Astus said:

None were particularly academic, I have spent various length of time with various teachers. But if you are interested in details, just send me a PM here or on FB.

Malcolm wrote:

I was just curious. For example, it is well known that I spent three years in a solitary retreat in the mid 90's.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 4:03 AM

Title: Re: Would you vote to legalize marijuana?

Content:

David N. Snyder said:

Polling so far:

DWT: 17-4 for legalizing

DWM: 26-0 for legalizing

Mahayanists are generally known to be more liberal than Theravadins.

Rakz said:

I am a hard nosed conservative on just about every issue except for this and prostitution.

Malcolm wrote:

This just means you are a Libertarian, a.k.a., a Republican who smokes weed.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 4:00 AM

Title: Re: Democrats and Republicans

Content:

Rakz said:

Buddha was not a Republican but most definitely a man of highly conservative moral values.

Malcolm wrote:

How so? He dissed the conservative faction of Brahmanical society, he dissed social norms by ditching his family, he dissed social norms by preaching against the varna system, he dissed social norms by refusing to support any side in a violent conflict, he dissed social norms by following the Jains in permitting the ordination of women, etc. By the standards of his day, the Buddha was in fact a radical liberal.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 1:25 AM

Title: Re: Deep Ecology

Content:

Unknown said:

1. Left biocentrism is a left focus or theoretical tendency within the deep ecology movement, which is subversive of the existing industrial society. It accepts and promotes the eight-point Deep Ecology Platform drawn up by Arne Naess and George Sessions. Left biocentrism holds up as an ideal, identification, solidarity, and compassion with all life. "Left" as used in left biocentrism, means anti-industrial and anti-capitalist, but not necessarily socialist. The expressions 'left biocentrism' or 'left ecocentrism' are used interchangeably.

2. Left biocentrism accepts the view that the Earth belongs to no one. While raising a number of criticisms, left biocentrism is meant to strengthen, not undermine, the deep ecology movement which identifies with all life.

3. Left biocentrism says that individuals must take responsibility for their actions and be socially accountable. Part of being individually

responsible is to practice voluntary simplicity, so as to minimize one's own impact upon the Earth.

4. Left biocentrists are concerned with social justice and class issues, but within a context of ecology. To move to a deep ecology world, the human species must be mobilized, and a concern for social justice is a necessary part of this mobilization. Left biocentrism is for the redistribution of wealth, nationally and internationally.

5. Left biocentrism opposes economic growth and consumerism. Human societies must live within ecological limits so that all other species may continue to flourish. We believe that bioregionalism, not globalism, is necessary for sustainability. The perspective of the late German Green philosopher Rudolf Bahro is accepted that, for world-wide sustainability, industrialized countries need to reduce their impact upon the Earth to about one tenth of what it is at the present time. It is also incumbent upon non-industrialized nations to become sustainable and it is necessary for industrialized nations to help on this path.

6. Left biocentrism holds that individual and collective spiritual transformation is important to bring about major social change, and to break with industrial society. We need inward transformation, so that the interests of all species override the short-term self-interest of the individual, the family, the community, and the nation.

7. Left biocentrism believes that deep ecology must be applied to actual environmental issues and struggles, no matter how socially sensitive, e.g. population reduction, aboriginal issues, workers' struggles, etc.

8. Social ecology, eco-feminism and eco-marxism, while raising important questions, are all human-centered and consider human-to-human relations within society to be more important and, in the final analysis, determine society's relationship to the natural world. Left biocentrism believes that an egalitarian, non-sexist, non-discriminating society, a highly desirable goal, can still be exploitive towards the Earth.

9. Left biocentrists are "movement greens" in basic orientation. They are critical of existing Green political parties, which have come to an accommodation with industrial society and have no accountability to the

deep ecology movement.

10. To be politically relevant, deep ecology needs to incorporate the perspective advanced by left biocentrism.

Malcolm wrote:

<http://home.ca.inter.net/~greenweb/lbprimer.htm>

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 1:19 AM

Title: Re: Would you vote to decriminalize marijuana?

Content:

Bakmoon said:

Absolutely right. Just look at what added sugar and fatty food has done to the health of the U.S.

Malcolm wrote:

And Latin American, China, India, etc.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 1:10 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

I have no interest in convincing you of anything. So far, you have not given me a reason to be interested in doing so since it seems you have not even investigated the basic texts of deep ecology.

binocular said:

I've just demonstrated that the proponents of deep ecology don't find much traction in this world....

Malcolm wrote:

You have not demonstrated anything of the sort.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 12:46 AM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

At this point, it would be apropos to ask from whom you learned Zen/Chan yourself. What is your lineage? Are you just going based on things that you have read, or have you actually practiced Zen/Chan under the direction and guidance of a qualified master.

Astus said:

It does not seem to be a relevant question to me. What difference does it make in discussing interpretations? But if you want to know.

I have learnt

- Chan from Shi Mingzheng, Shi Minglai, John Crook, Simon Child
- Seon from Antal Dobosy, Wu Bong SSN, Chong An Sunim JDPSN
- Zen from Sozui Zenni, Shodo Harada, Yvon Myoken Bec

Malcolm wrote:

I forgot to ask if these teachings included intensive practice under their guidance, or were in the form of academic encounters.

Author: Malcolm

Date: Sunday, October 2nd, 2016 at 12:04 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

I disagree with the premise that you presented, i.e., "the goals of deep ecology cannot be pursued effectively without a commitment to a belief in karma and rebirth." I think it is short-sighted. Have you even have read Naess, Orton, Shiva, etc.?

binocular said:

I'm giving you the opportunity to convince me that deep ecology and a secular approach are worth it and suffice. So far, you have not done that.

Malcolm wrote:

I have no interest in convincing you of anything. So far, you have not given me a reason to be interested in doing so since it seems you have not even investigated the basic texts of deep ecology.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 11:21 PM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

And these programs squelched by the Republican saint spontaneously came into being?

Malcolm wrote:

They were a public reaction of Anglo guilt, signed into law by Johnson, at how poorly black people were treated. The guilt wore off.

Then the usual racist and sexist recriminations began to be repeated again [even while social welfare programs for capitalists were expanded at an astonishing rate], and welfare programs, never more than a small fraction of the budget, were undermined and eliminated, especially under Clinton.

In other words, Republicans definitely believe in corporate welfare. They just don't believe in welfare for the poor, women, blacks and latinos.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 11:17 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

binocular said:

I don't think that the goals of deep ecology can be effectively pursued other than by a commitment to a belief in karma and rebirth (or even a belief in serial reincarnation may be necessary) and to according action.

Malcolm wrote:

This is short sighted.

binocular said:

And with replies like that, you wonder why people aren't all that interested in deep ecology ...

Malcolm wrote:

I disagree with the premise that you presented, i.e., "the goals of deep ecology cannot be pursued effectively without a commitment to a belief in karma and rebirth." I think it is short-sighted. Have you even have read Naess, Orton, Shiva, etc.?

Author: Malcolm

Date: Saturday, October 1st, 2016 at 10:56 PM

Title: Re: Democrats and Republicans

Content:

Sherab Dorje said:

Buddha is Trump?

Malcolm wrote:

It's the reverse:

buddhatrump.jpg (39.02 KiB) Viewed 4752 times

Author: Malcolm

Date: Saturday, October 1st, 2016 at 10:43 PM

Title: Re: "transmission outside the scriptures"

Content:

Malcolm wrote:

At this point, it would be apropos to ask from whom you learned Zen/Chan yourself. What is your lineage? Are you just going based on things that you have read, or have you actually practiced Zen/Chan under the direction and guidance of a qualified master.

Astus said:

It does not seem to be a relevant question to me. What difference does it make in discussing interpretations?

Malcolm wrote:

It is Buddhadharma. If one does not have the aural lineage, one's opinions mean squat.

Thanks for being candid.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 10:20 PM

Title: Re: Democrats and Republicans

Content:

Queequeg said:

On social economic policy, the fundamental difference between the philosophies of the two major American political parties is this:

Republicans believe in individual cause and effect. One should reap the effects of one's actions, benefits and consequences. In terms of welfare, this translates to general opposition.

Malcolm wrote:

Republicans do not in fact believe these things, unless one happens to be poor, female, black, or latino.

Queequeg said:

...In terms of welfare, this translates to no strings attached welfare programs.

Malcolm wrote:

This is so absurd as to be laughable. There are no such welfare programs. Any that may have existed briefly in the 1970's were squelched immediately by Reagan.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 9:58 PM

Title: Re: "transmission outside the scriptures"

Content:

AlexMcLeod said:

Actually, I completely agree with his definition, and come from a different lineage.

Astus said:

What sources do you base that on?

Malcolm wrote:

At this point, it would be apropos to ask from whom you learned Zen/Chan yourself.

What is your lineage? Are you just going based on things that you have read, or have you actually practiced Zen/Chan under the direction and guidance of a qualified master.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 8:34 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Wayfarer said:

The world badly needs an alternative to capitalism that isn't communism, in my view.

kirtu said:

It has it already: Dutch, German, Scandinavian social democracy.

Malcolm wrote:

Social Democracy is a weak model that as someone else mentioned is being steamrolled by neoliberalism, austerity economics, and sadly, nativism.

Why? Because it is capitalism with benefits, that's all. But once the market turns sour, austerity measure are adopted and scapegoating begins.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 8:33 PM

Title: Re: Deep Ecology

Content:

Wayfarer said:

The world badly needs an alternative to capitalism that isn't communism, in my view.

Malcolm wrote:

Yes, it is called deep ecology/ left biocentrism, where "left" does not mean Marxist or even Socialist, but merely anti-capitalist.

Wayfarer said:

I am keen about such ideas, but I think the problem is they don't really constitute an alternative economic model. They tend to be fringe, in the way that 'green parties' are generally parties of protest, rather than genuine alternative governments.

It would take a lot to create a real alternative economic model. I think one of the many enormous structural problems, is that consumerism and endless growth and the stimulation of desire is essential to the capitalist model. Imagine if you had a model

where the ideal was 'cultivation of wisdom'? It is actually hard to imagine - but I suppose that is one of the ideas behind a classical book in this tradition, Schumacher's 'Small is Beautiful'. It would take more than a different economic model, more like a very different mentality. Actually, I guess Schumacher is a good model in this area. I admit, I haven't done a lot of study about these things. (I have got The Value of Nothing, by Raj Patel, and I think I have Prosperity without Growth here somewhere.)

I guess, to be honest, I would actually be in a position to get 'off the grid' if I converted all my city equity into a country freehold (I'm in one of the most expensive cities in the world to own property, as it happens). But, wife is totally against such ideas.

Malcolm wrote:
Schumacher is a good start.

Author: Malcolm
Date: Saturday, October 1st, 2016 at 8:31 PM
Title: Re: The "Alt-Right" is a legitimate problem
Content:

binocular said:
I don't think that the goals of deep ecology can be effectively pursued other than by a commitment to a belief in karma and rebirth (or even a belief in serial reincarnation may be necessary) and to according action.

Malcolm wrote:
This is short sighted.

Author: Malcolm
Date: Saturday, October 1st, 2016 at 8:18 AM
Title: Re: POTUS 2016, part 3
Content:

Monlam Tharchin said:
I will not vote for anyone who advocates war, which is the mass murder of mother-beings based on greed and hatred
People can say a vote for A is really a vote for B all day long. I say a vote for A is primarily a vote for A. I will not take responsibility for the circus that are the DNC and GOP.
It's truly sad both major parties have legitimized endless warfare, and the average citizen seems a-okay with this.
Out of sight, out of mind.

Malcolm wrote:
In this case, the choice is between a somewhat hawkish policy wonk, and someone who will start a nuclear war. The decision is up to you.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 8:15 AM

Title: Re: Would you vote to decriminalize marijuana?

Content:

Bakmoon said:

I'm opposed to the use of marijuana and other drugs,

Malcolm wrote:

That's silly. For example, there are proven clinical uses for mushrooms, LSD, etc. And, dropping acid will definitely change your mind. But it is a rather one dimensional experience.

Bakmoon said:

substance abuse problems are public health issues

Malcolm wrote:

Yup, but substance abuse is not confined to so called "drugs." If it were, we would not have the various health epidemics we do.

Bakmoon said:

Also, decriminalization places the production of marijuana squarely in the hands of legit businesses and stops the profits from lining the pockets of violent gangs and drug cartels. It seems to have worked nicely in Colorado, with an actual decrease in crime and very nice increases in state revenue.

Malcolm wrote:

Yup.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 5:23 AM

Title: Re: Would you vote to decriminalize marijuana?

Content:

Malcolm wrote:

Massachusetts too.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 3:15 AM

Title: Re: "transmission outside the scriptures"

Content:

Jeff said:

Sure they do.

krodha said:

Nah.

Malcolm wrote:
Seconded. Can we have a vote now?

Author: Malcolm
Date: Saturday, October 1st, 2016 at 3:13 AM
Title: Re: Primordial Buddha
Content:

Crazywisdom said:
They just go on about bodhisattvas not being bodhisattvas and sentient beings not being sentient beings.

Malcolm wrote:
No, that is a trivialization of Prajñāpāramitā. But since you are in this hypercritical mood, well enjoy! (but being critical shortens one's life considerably).

Crazywisdom said:
I don't respond well to threats. Lol

Malcolm wrote:
Not threatening, just observing. For example, Situ Panchen was a very staunch defender of the standard Madhyamaka view, but his guru told him to adopt the gzhan stong view because it would lengthen his life.

Author: Malcolm
Date: Saturday, October 1st, 2016 at 2:44 AM
Title: Re: Deep Ecology
Content:
Sherab Dorje said:
It's not a dog, it's a poodle...

Malcolm wrote:
No, its more like the difference between a dog (numerous and shallow) and a wolf (few and deep).

Sherab Dorje said:
What I meant was that your quote did not contradict what I said, and your above statement just confirmed it.

Malcolm wrote:
Sure it contradicts what you said. You said:
Which would be a fatal error, since Deep Ecologists go to great efforts to show that they are not "just" environmentalists. That is why they consider themselves "deep" and

everybody else "shallow".

The fundamental difference in approach is that shallow environmentalism seeks to maintain the industrial, capitalist, growth-oriented, market economy status quo.

Deep ecology is by definition anti-capitalist, anti-industrialist, and anti-class . To be a deep ecologist then is to consistently act in ways which foster the eventual elimination of capitalism, industrial civilization and class.

David Foreman's views on immigration, for example, are shallow in so far as they reinforce class distinctions by refusing to allow indigenous people impoverished by NAFTA from crossing into the USA on the excuse that "more people = more land degradation."

Foreman's chief error, like his guru's Edward Abbey, is assuming there was ever a "wild" America. We know that Native People in the Americas systematically managed their environment in a manner which fostered the diversity and health of the ecosystem (after they systematically hunted American megafauna into extinction). The forest fires we experience regularly in the West are chiefly a result of shallow environmental practices which assumed an unpopulated primeval wilderness through which humans moved lightly, if at all.

And of course it is well known that Edward Abbey was a complete racist, whose views on ecology are anything but deep:

It might be wise for us as American citizens to consider calling a halt to the mass influx of even more millions of hungry, ignorant, unskilled, and culturally-morally-generically impoverished people. At least until we have brought our own affairs into order.

Especially when these uninvited millions bring with them an alien mode of life which - let us be honest about this - is not appealing to the majority of Americans. Why not?

Because we prefer democratic government, for one thing; because we still hope for an open, spacious, uncrowded, and beautiful-yes, beautiful!-society, for another. The alternative, in the squalor, cruelty, and corruption of Latin America, is plain for all to see.

<https://towncriernews.blogspot.com/2005/12/edward-abbey-immigration-and-liberal.html>

Author: Malcolm

Date: Saturday, October 1st, 2016 at 2:43 AM

Title: Re: Primordial Buddha

Content:

Crazywisdom said:

It's obvious the Mahayana sutras and the Pali sutras are not spoken by the same person, tantrtras are even wilder. This is my opinion. Besides that, they don't really offer anything additional or superior.

Malcolm wrote:

Well, I don't agree. Just compare either Cullasuññata sūttas with any Prajñāpāramitā sūtra.

Crazywisdom said:

They just go on about bodhisattvas not being bodhisattvas and sentient beings not being sentient beings.

Malcolm wrote:

No, that is a trivialization of Prajñāpāramitā. But since you are in this hypercritical mood, well enjoy! (but being critical shortens one's life considerably).

Author: Malcolm

Date: Saturday, October 1st, 2016 at 2:17 AM

Title: Re: Apology to the Naga Realm

Content:

cyril said:

"By offering musk [...] snakeskin [...] cuttlefish bone... " - from the page 18 of the document.

I thought you were not supposed to offer animal-derived ingredients, as this will only irritate the Nagas.

Malcolm wrote:

Musk in particular is toxic to Nāgās.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 1:19 AM

Title: Re: Primordial Buddha

Content:

Crazywisdom said:

The true story is these Bodhisattvas are sock puppets.

Malcolm wrote:

True story? No, just another narrative.

Crazywisdom said:

It's obvious the Mahayana sutras and the Pali sutras are not spoken by the same person, tantrtras are even wilder. This is my opinion. Besides that, they don't really offer anything additional or superior.

Malcolm wrote:

Well, I don't agree. Just compare either Cullasuññata sūttas with any Prajñāpāramitā sūtra.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 12:35 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

It's not a dog, it's a poodle...

Malcolm wrote:

No, its more like the difference between a dog (numerous and shallow) and a wolf (few and deep).

Author: Malcolm

Date: Saturday, October 1st, 2016 at 12:26 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

Mahayana teaching is said to come from Dharmakaya for historically a lot of it was not spoken by the Buddha Sakyamuni .

Malcolm wrote:

Technically, the sambhogakāya has five certainties. One of them is the certainty of the teaching, which is always Mahāyāna.

Minobu said:

Take the Lotus Sutra , it's a given it was never actually told to people in like the way we go to concert and watch a performance.

and I believe it was first written hundreds of years after Sakyamuni historically left earth.

Malcolm wrote:

Traditionally it is held that when the Buddha taught Mahāyāna, it was collated by the bodhisattvas Mañjuśrī and Samantabhadra on a mountain in S. India and then hidden for several generations.

Crazywisdom said:

The true story is these Bodhisattvas are sock puppets.

Malcolm wrote:

True story? No, just another narrative.

Author: Malcolm

Date: Saturday, October 1st, 2016 at 12:02 AM

Title: Re: POTUS 2016, part 3

Content:

Jeff H said:

Do you consider not voting for Hillary to be a vote for Trump? Certainly in the battleground states, but I think generally, it is a mistake to assume he can't win. And, regardless of the arguments against her, I think putting him in office would be worse.

Malcolm wrote:

The point, in this election, is not who we put into office (anyone is better than Trump), the point is to keep Trump out of the White House. This can only be effectively done by voting for Clinton.

conebeckham said:

Yes indeed.

Malcolm wrote:

Yes, we will deal with Hillary Clinton later.

Author: Malcolm

Date: Friday, September 30th, 2016 at 11:56 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

The two bodies of Sambhogakaya and Nirmanakaya came after due to the realization of Dharmakaya??? or the generation of Dharmakaya ????

how's that ?

so in the end no sentient has been the Primordial Buddha???

Malcolm wrote:

Yes, the realization of the dharmakāya comes before the manifestation of the two rūpakāyas.

So, yes, there is no being who is a true "First Buddha."

Author: Malcolm

Date: Friday, September 30th, 2016 at 11:51 PM

Title: Re: POTUS 2016, part 3

Content:

conebeckham said:

Frankly, anyone who would vote for him at this point is demonstrating a crippling lack of intelligence and judgement.

Jeff H said:

Do you consider not voting for Hillary to be a vote for Trump? Certainly in the battleground states, but I think generally, it is a mistake to assume he can't win. And, regardless of the arguments against her, I think putting him in office would be worse.

Malcolm wrote:

The point, in this election, is not who we put into office (anyone is better than Trump), the point is to keep Trump out of the White House. This can only be effectively done by voting for Clinton.

Author: Malcolm

Date: Friday, September 30th, 2016 at 11:47 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Vasana said:

As we already touched upon, 'the front is long'. If you include the entire enviromental movement..

Sherab Dorje said:

Which would be a fatal error, since Deep Ecologists go to great efforts to show that they are not "just" environmentalists. That is why they consider themselves "deep" and everybody else "shallow".

Malcolm wrote:

No, deep and shallow refer to respective approaches within the environmental movement. The late David Orton writes:

The distinction between “shallow” and “deep” ecology made by Naess, although perhaps an invidious comparison which some have called self-serving, nevertheless became a signature and part of the language of ecophilosophy and radical environmentalism. In fairness to Naess, he saw these two terms as “argumentation patterns” and not applied to people. (_Philosophical Dialogues: Arne Naess and the Progress of Ecophilosophy_, p. 444.) What is being called for in this age of ecology is that individuals need to define their “selves” as being part of the natural world. Naess defined the shallow ecology movement, which he says is more influential than the deep ecology movement, as “Fight against pollution and resource depletion. Central objective: the health and affluence of people in the developed countries.” The shallow approach takes for granted beliefs in technological optimism, economic growth, and scientific management and the continuation of existing industrial societies. Naess expressed it this way: “The supporters of shallow ecology think that reforming human relations toward nature can be done within the existing structure of society.” (_Selected

Works_, Volume Ten, p. 16.)

Naess defined the “deep movement”, which seeks the transformation of industrial capitalist societies who have brought about the existing environmental crisis, by putting forward seven main points. The article is only a few pages long, but profound and showing the complexity of Naess. He pointed out that biological complexity required a corresponding social and cultural complexity. Outlined is an “anti-class posture” and how anti-pollution devices can, because of increasing the “prices of life necessities” increase class differences. He stressed local autonomy and decentralization.

Author: Malcolm

Date: Friday, September 30th, 2016 at 6:24 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

I didn't ask for perfection. I only ask for evidence of discipline, to a degree that it supersedes philosophizing at least.

Malcolm wrote:

I am not inside the head of everyone who professes deep ecological values. You would have to go out and survey everyone individually to arrive at some answer to your question. So, we can understand then that your question is as useless as it is purely rhetorical.

Author: Malcolm

Date: Friday, September 30th, 2016 at 5:38 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

This is blatantly against DE, being so anthropocentric, even if it were a reasonable view. There's no assurance at all that Mr. Abrams children would grow up to support DE.

Malcolm wrote:

Do you somehow imagine that the deep ecological perspective means that no humans ever should again have children?

boda said:

If you look a few lines up you'll be able to see that I explicitly wrote "help to reduce the human population." No one is buying your straw men.

Malcolm wrote:

No one is buying your straw man. I just called you on it.

deepecology.org said:

The long-range deep approach involves redesigning our whole systems based on values and methods that truly preserve the ecological and cultural diversity of natural systems. If someone really possessed such values, in a world of 7 billion and growing, would they have children? Would they own a car? How is this discipline, that you claim DE is "first and foremost," expressed?

Malcolm wrote:

You work with circumstances as best you can. For example, I have no children. But I do have a car, use the internet, electricity, and so on.

In your case, you are allowing the perfect to be the enemy of the good.

Author: Malcolm

Date: Friday, September 30th, 2016 at 2:56 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

boda said:

What does that even mean?

At a cursory google glance, the first on your list, David Abram, has two children. Does he lack the discipline to help reduce the human population?

Lukeinaz said:

If people like David Abram chose not to have children this would not help to reduce the human population. It would only reduce the number of children raised by intelligent parents. In fact, I would encourage the David Abrams of the world to have more children.

boda said:

This is blatantly against DE, being so anthropocentric, even if it were a reasonable view. There's no assurance at all that Mr. Abrams children would grow up to support DE.

Malcolm wrote:

Do you somehow imagine that the deep ecological perspective means that no humans ever should again have children? If so you did not understand the first point of the eight point platform:

The well-being and flourishing of human and nonhuman life on Earth have value in themselves (synonyms: inherent worth, intrinsic value, inherent value). These values are independent of the usefulness of the nonhuman world for human purposes. This assumes the human life has inherent value, as does nonhuman life.

boda said:

As a mountaineer who had climbed all over the world, Naess had enjoyed the opportunity to observe political and social activism in diverse cultures. Both historically and in the contemporary movement, Naess saw two different forms of

environmentalism, not necessarily incompatible with each other. One he called the “long-range deep ecology movement” and the other, the “shallow ecology movement.” The word “deep” in part referred to the level of questioning of our purposes and values when arguing in environmental conflicts. The “deep” movement involves deep questioning, right down to fundamental root causes. The short-term, shallow approach stops before the ultimate level of fundamental change, often promoting technological fixes (e.g. recycling, increased automotive efficiency, export-driven monocultural organic agriculture) based on the same consumption-oriented values and methods of the industrial economy. The long-range deep approach involves redesigning our whole systems based on values and methods that truly preserve the ecological and cultural diversity of natural systems.

Malcolm wrote:

<http://www.deepecology.org/deepecology.htm>

Author: Malcolm

Date: Friday, September 30th, 2016 at 2:46 AM

Title: Re: What does it mean to pray to the guru?

Content:

BuddhaFollower said:

I think praying to the guru, viewing guru as dharmakaya and guru yoga are all different things.

Malcolm wrote:

No, it is all of a piece.

Author: Malcolm

Date: Friday, September 30th, 2016 at 2:13 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Vasana said:

"Including indigenous people and others who have never heard the term "deep ecology." Which begs the question of whether you can be classed as being part of a movement you've never heard of simply by external categorization.

Malcolm wrote:

If you have something with spokes, rim and an axle you have a wheel, whether or not you have ever heard of a wheel.

Vasana said:

This is why I previously said that deep ecology is a species of the general environmental movement and not the other way around.

Malcolm wrote:

Did I disagree with you? As Naess said, "The front is long."

Vasana said:

One thing for sure is that in the future, there will be a definite need for a more unified environmental movement - I really don't think we need to burden ourselves with giving it a name just yet since the problems of the environment are both particular/local and global. Different sets of people are all working towards both specific and wider means even if we're not wearing the same colours and sports shirts /jerseys.

Malcolm wrote:

Deep ecology is a perspective on the environmental movement. I never argued it wasn't.

Author: Malcolm

Date: Friday, September 30th, 2016 at 2:10 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

Mahayana teaching is said to come from Dharmakaya for historically a lot of it was not spoken by the Buddha Sakyamuni .

Malcolm wrote:

Technically, the sambhogakāya has five certainties. One of them is the certainty of the teaching, which is always Mahāyāna.

Minobu said:

Take the Lotus Sutra , it's a given it was never actually told to people in like the way we go to concert and watch a performance.

and I believe it was first written hundreds of years after Sakyamuni historically left earth.

Malcolm wrote:

Traditionally it is held that when the Buddha taught Mahāyāna, it was collated by the bodhisattvas Mañjuśrī and Samantabhadra on a mountain in S. India and then hidden for several generations.

Author: Malcolm

Date: Friday, September 30th, 2016 at 2:05 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Deep ecology is first and foremost a personal discipline...

boda said:

What does that even mean?

At a cursory google glance, the first on your list, David Abram, has two children. Does he lack the discipline to help reduce the human population?

Malcolm wrote:

Some people have children. That does not prevent them from having a deep ecological perspective or discipline. This is just another shallow view on what it means to have a deep ecological perspective.

Author: Malcolm

Date: Friday, September 30th, 2016 at 12:51 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

I see a couple of Earth First! people made your list...

Malcolm wrote:

Being an Earth Firster does not preclude one from having a deep ecological view. I don't think the organization as a whole is representative of a deep ecological perspective.

Sherab Dorje said:

In response to that list I would say: so what? Where is the mass movement that is going to save the current ecosphere from extinction? NOWHERE.

Malcolm wrote:

You seem to have a very narrow definition of "movement." It seems that if there isn't destruction of property, violence and demonstrations, you don't consider it a "movement."

Deep ecology is first and foremost a personal discipline which informs how we relate to the world and its beings. Many people who have a deep ecological perspective are at the forefront of the ecological movement, including indigenous people and others who have never heard the term "deep ecology."

This part of the conversation began when I noted that the failure of the Green Party is rooted in two things: 1) it's abandonment of a deep ecological framework (at least this is clearly the case with the dominant Green Party in the US) and 2) its subsequent adoption of Ecosocialism, which is purely green-washed old school Marxism.

Author: Malcolm

Date: Friday, September 30th, 2016 at 12:37 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

But unfortunately, no one reads Naess, so of course no one understands what he meant by "deep ecology."

Sherab Dorje said:

And those that listened to Naess are at the very pinnacle of success as we speak. Like I said before: (unfortunately for this planet) Deep Ecology is just an obscure and insignificant academic philosophical trend.

Malcolm wrote:

David Abram

Michael Asher

Judi Bari

Thomas Berry

Wendell Berry

Leonardo Boff

Fritjof Capra

Savitri Devi[8]

Michael Dowd

Vivienne Elanta

Warwick Fox

Chellis Glendinning

Edward Goldsmith

Félix Guattari

Paul Hawken

Julia Butterfly Hill

Derrick Jensen

Bernie Krause

Satish Kumar

Dolores LaChapelle

Gilbert LaFreniere

Pentti Linkola

John Livingston

Joanna Macy

Jerry Mander

Freya Mathews

Terence McKenna

W. S. Merwin

Arne Næss

Peter Newman

David Orton

Val Plumwood

Theodore Roszak

John Seed

Paul Shepard

Vandana Shiva

Gary Snyder
Timothy Sprigge
Richard Sylvan
Douglas Tompkins
Oberon Zell-Ravenheart
John Zerzan

There are many people on that list who have made enduring contributions to the ecology movement, such as Wendell Berry, Bill McKibben, Joanna Macy, John Seed, Vandana Shiva, etc.

Author: Malcolm
Date: Friday, September 30th, 2016 at 12:12 AM
Title: Re: The "Alt-Right" is a legitimate problem
Content:
Sherab Dorje said:
Failed miserably...

Malcolm wrote:
They failed because they never read Naess. Naess was never about spiking trees or monkey wrenching bulldozers.

But unfortunately, no one reads Naess, so of course no one understands what he meant by "deep ecology."

Author: Malcolm
Date: Thursday, September 29th, 2016 at 11:58 PM
Title: Re: POTUS 2016, part 3
Content:
Malcolm wrote:
trumpella.jpg (109.56 KiB) Viewed 1230 times

Author: Malcolm
Date: Thursday, September 29th, 2016 at 10:51 PM
Title: Re: Primordial Buddha
Content:
Minobu said:
lets leave it at Malcolm should be a little more carefull in stomping on us little people with what we post.

Malcolm wrote:
I didn't stomp on anyone.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 10:13 PM

Title: Re: What does it mean to pray to the guru?

Content:

Boomerang said:

The question is in the title. Is it the same type of praying that Christians do? Or, is it different? How is it the same/different?

What does it mean to receive the guru's blessings?

They say that all success on the path comes from faith and devotion toward the guru. What does that mean?

Malcolm wrote:

It means that all your success on the path comes from receiving teachings from the guru. Without a guru, no success on the path is possible. Why? Because in order to enter Vajrayāna, you must receive empowerments and so on. In recognition of the crucial importance of the guru, we have many supplications and visualizations where we receive blessings from them in the form of light. This is basically a symbol of receiving teachings.

There is however no mystical force which transfers from guru to disciple called "blessings." It is not like grace.

Nyedrag Yeshe said:

Namdrol, how would you translate 'adhisthana' or 'chin lab'? Can you elaborate on their meanings and importance? Thanks!

Malcolm wrote:

The term really means to "confer power"

Author: Malcolm

Date: Thursday, September 29th, 2016 at 9:26 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Earth First! is not in fact a true representative of deep ecology. They may have popularized the term, but for example, but Naess did not approve or sanction David Foreman's misanthropy at all:...

Sherab Dorje said:

While it is true that David Foreman lacked Naess's gift of the gab (being white, but not well-educated, or middle class enough), it is false to say that they were not

representative of Deep Ecology.

Malcolm wrote:

In general, Earth First! was a movement following Edward Abbey's views. I would never characterize Edward Abbey as someone representative of deep ecology.

Of course, Bookchin accused Earth First of being racist ecofascists over Abbey's anti-immigration stance.

David Orton writes:

Foreman was one of the key figures in founding Earth First! He went on to do and promote crucial restoration ecology work in the magazine Wild Earth, which he helped found and on the Wildlands Project. Overall he has, and continues to make, a substantial contribution. He has never made any secret of his right-of-center original political views and often showered these rightist views in uninformed comments in print, on what he saw as "leftists" in the movement.

<http://home.ca.inter.net/~greenweb/Ecofascism.html>

Sherab Dorje said:

Earth First! (not just the original American chapter, but the global network of small activist cells) was the closest thing Deep Ecology had to a movement.

Malcolm wrote:

No, it really isn't.

Sherab Dorje said:

But being based on late 19th and early 20th century notions of the propaganda of the deed (rather than mass movement models) and because their activities were largely illegal (destroying private property) it made it easy for the police to target them, find them and (literally, in the case of Judi Bari) destroy them.

Malcolm wrote:

It has been my long held opinion that Earth Firsters in general do not have a good understanding of deep ecology.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 4:58 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Vasana said:

Yeah i have no problem with that. I'm in agreement with Naess in that all three movements need to occur side by side. That of social justice, that of peace and that of the 'deep ecology movement.'

My 'issue' is simply the insistence on the self-proclaimed name of 'deep-ecology' as the definitive title of that third movement. The name and ethos evolved from the environmental movement in general and not the other way around. If you asked your average person if they simply knew of the existence of the environmental movement, most would say yes. If you asked your average person if they knew of the existence of the deep ecology movement, most would say no. Deep ecology is a species of the environmental movement and not the other way around. Environmental movements might have different ideologies but some will still remain consistent with the praxis of D.E and you can still effectively advocate for meaningful ecological progress without the need to lump things under a single title.

It would just be a case of 'a rose by any other name smelling just as sweet' if the deep ecology movement was synonymous with all forms of environmentalism but that doesn't seem to be so. Equally, there are thousands of environmental initiatives that are in alignment with the D.E view but have no association with them.

People are less concerned with the titles of movements and of the various 'isms' and more concerned with whether they actually function.

Malcolm wrote:

It is a matter of perspective, mainly:

You've been credited with having coined the expression "deep ecology." How exactly did the idea originate?

Well, I did not coin the term "deep ecology." I coined two terms. One is "supporter of the deep ecology movement" – a fairly long expression. And the other is "ecosophy." But this term "supporter of the deep ecology movement" was very soon abbreviated to "deep ecology" and supporters were called "deep ecologists."

How does "deep" ecology differ from "shallow" ecology?

Movements are always changing and one should be cautious in saying what strictly separates two movements, like the deep and the shallow. One marked difference is that the total argumentations of those who support the shallow movement are anthropocentric in the sense that everything done to protect and restore nature is seen as having benefit for future human generations. In deep ecology, future generations means future generations of all living beings, including rivers for example.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 4:51 AM

Title: Re: What does it mean to pray to the guru?

Content:

Boomerang said:

I was inspired to make this thread after reading a passage in Not For Happiness by Dzongsar Jamyang Khyentse Rinpoche, in which he says:

There will also be times when none of the usual logic works and you find yourself incapable of accepting even the most patently obvious truth that death is imminent and inevitable, and not one living being—friend, family or even you yourself—can escape it. When such stubborn delusions take hold of your mind, pray to your guru, the buddhas and the bodhisattvas and beg them for help truly to accept the inexorability of death. And don't fall into the trap of imagining you should first learn to despise samsara and develop strong "renunciation mind" before you resort to such a prayer. As the great Jamgön Kongtrul Lodrö Tayé said, you should rely on your guru for everything, including the blessing of no longer hungering for samsara. In fact, you should pray to your guru and ask him to make sure that you pray!

This passage gives me the idea that praying to guru activates some sort of force that helps you along the path. The force could be coming from outside of you, or it could be a matter of psyching yourself up to unlock your hidden potential.

Malcolm wrote:

Supplicating one's guru can be a method of recognizing the nature of the mind. But for that, one needs instructions from your guru.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 4:20 AM

Title: Re: What does it mean to pray to the guru?

Content:

Boomerang said:

Thank you for your answers. Does that mean praying to the guru is synonymous with recollecting your motivation to practice the guru's teachings, or in other words, psyching yourself up?

Malcolm wrote:

When I supplicate my gurus, I am thanking them for giving me teachings. For me, at any rate, the act of offering supplications and petitioning blessings from my gurus is principally an act of mindfulness of the lineage.

Other people have different ideas about this.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 4:17 AM

Title: Re: What does it mean to pray to the guru?

Content:

Malcolm wrote:

There is however no mystical force which transfers from guru to disciple called

"blessings."

Fortyeightvows said:
Really not even a little ?
Isn't love and commitment a mystical force?

Malcolm wrote:
No, they are mental factors.

Author: Malcolm
Date: Thursday, September 29th, 2016 at 4:14 AM
Title: Re: The "Alt-Right" is a legitimate problem
Content:
Malcolm wrote:
Yup. Because the problem is the means of production itself.

Sherab Dorje said:
You obviously have never worked in factories, coz if you had you would know that the vast majority of factory worker hate their job and do it merely to make ends meet. They would jump at the opportunity to do something useful and creative with the means at hand.

Malcolm wrote:
You obviously have no clue about me or my life, nor what I have done to make a living.

Author: Malcolm
Date: Thursday, September 29th, 2016 at 4:13 AM
Title: Re: The "Alt-Right" is a legitimate problem
Content:

Vasana said:
Even if people have qualms with deep ecology , I can't imagine there being much protest towards the core methodology required, that is, a systems-theory approach.

Malcolm wrote:
Statements from some of the Earth First!ers would give you the impression that the whole species is screwed up, but again, I think this is a minority dimension. Warwick Fox, a deep ecology theorist in Australia, says we have to distinguish between being misanthropic – hating humanity – and being anti-anthropocentric. There's a difference between saying we want to get rid of all human beings, and saying that humans aren't the most important species on the planet.
<http://www.context.org/iclib/ic22/zimmrman/>

Earth First! is not in fact a true representative of deep ecology. They may have

popularized the term, but for example, but Naess did not approve or sanction David Foreman's misanthropy at all:

About another misunderstanding: what is your feeling about those who have used ecology to defend social Darwinism or Malthusianism? For example, David Foreman of Earth First! has been quoted as saying with regard to the Ethiopian famine, "The best thing would be to just let nature seek its own balance, to let the people there just starve."

Dave Foreman sometimes seems to speak without much carefulness and sometimes he's then quoted even less carefully making these statements. The only thing I can find there which can be said to be a supportable view is the opinion of many doctors who are treating Ethiopian starving children, when they say – not publicly – but when they say that the best thing for many of these children would be to die. But of course we cannot let them die. We have to, as physicians, try to heal them. Also because of the parents, we cannot let children die. Dave Foreman may have the opinion that it would be best for starving people to die, but ecological humanitarian norms among humans are such that we are extremely concerned about starvation. We have more responsibility toward humans than we do toward animals. If someone had to choose between saving a starving child and the possibility of killing the last rhinoceros, if there were no other means of saving the child, he should kill the rhinoceros and we would all think that correct. But it would be a scandal, especially among rich nations, not to help the poorer nations let living beings continue to live. In short, we are not social Darwinists.

And this is an important clarification by Naess:

Would deep ecology preclude concern for the issues of social justice, which have become part of the agenda of left Greens?

No, I think that in this century we have three great grassroots movements: that of social justice, that of peace and that of the deep ecology movement. Those three have to cooperate intimately. It's quite clear that the ecological crisis cannot be solved in isolation from social justice – for instance, to try to conserve rainforests without at the same time taking up the tremendous problem of what to do with relations between North and South. We have to take those problems – all of them – at once, and not say that one is more important than the others. So it's extremely important that the social justice movement is always taken into consideration. The peace movement is too obvious to talk about at all. The military – 900 billion dollars used every year for militarism – is one of the greatest polluters in the present day. Also any kind of warlike situation immediately tends to negate every kind of concern not only for civilians but for all living beings whatsoever. So those three movements must cooperate. What distinguishes the deep ecology movements is that it is practically 100% a grassroots movement, whereas the other two have some support among the governments.

And:

What do you think are our realistic prospects for the future – for humankind?

There will be no ultimate catastrophe involving all humanity or involving all higher organisms on the earth. But there may be a deterioration in the quality of life both in and outside cities. And there will be hundreds of catastrophes on the order of Chernobyl. I look forward to this trend changing in the 22nd century, at the earliest.

The 22nd century?

The next century – the 21st – I'm afraid won't see any great social and ecological progress.

<http://www.kyotojournal.org/the-journal/conversations/ecosophy-beyond-east-and-west-%E2%80%94-arne-naess-in-kyoto/>

Author: Malcolm

Date: Thursday, September 29th, 2016 at 3:48 AM

Title: Re: What does it mean to pray to the guru?

Content:

Boomerang said:

The question is in the title. Is it the same type of praying that Christians do? Or, is it different? How is it the same/different?

What does it mean to receive the guru's blessings?

They say that all success on the path comes from faith and devotion toward the guru. What does that mean?

Malcolm wrote:

It means that all your success on the path comes from receiving teachings from the guru. Without a guru, no success on the path is possible. Why? Because in order to enter Vajrayāna, you must receive empowerments and so on. In recognition of the crucial importance of the guru, we have many supplications and visualizations where we receive blessings from them in the form of light. This is basically a symbol of receiving teachings.

There is however no mystical force which transfers from guru to disciple called "blessings." It is not like grace.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 3:45 AM

Title: Re: Flavors of Nationalism... and the wind tossed seas of Open Dharma

Content:

sillyrabbit said:

I do consider this work to be a labor of love because I value the well-being of my community, whose ancestors were kidnapped and brought here as slaves.

Malcolm wrote:

If you are from the African American community, in fact chances are that like many Africans sold into slavery, they were captured in battle as prisoners of war. Many African slaves were skilled soldiers. The history of Maroon communities from Brazil to Virginia

should prove instructive.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 3:23 AM

Title: Re: Primordial Buddha

Content:

Minobu said:

i don't want to open up old wounds...but i think people see that you did use the wrong word and it did make me feel like everything i posted was moronic and non buddhist...it was like making fun of me....it hurt coming from you.

Malcolm wrote:

I was not making fun of you.

Minobu said:

... using the big bang which has nothing to do with what I was talking about is the same thing Malcolm it debased what i wrote and again it hurt..

Malcolm wrote:

I did not intentionally debase anything you said.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 1:13 AM

Title: Re: Primordial Buddha

Content:

Malcolm wrote:

I didn't make a speculative comment. I used a simile. I am pretty sure that I write sufficiently clearly that my posts don't require your commentary in order to be understood.

Yes, Minobu, I knew you were not referring to Genesis, and neither was I. I was referring to the idea that there was an initial state of purity (edenic) from which we deviated. Not even the teachings of the Great Perfection in Tibet maintain this literally. Perhaps there is some Sino-Japanese Buddhist school that maintains some theory about "original enlightenment."

Queequeg said:

I'm sorry, its not at all clear you are referencing a simile. If you say so.

Moving along...

Malcolm wrote:

It is extremely clear had you bothered to read every post in sequence. "Edenic" is a simile. Yes, you should move along, since you are wasting your time better spend addressing moderation needs elsewhere.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 1:12 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Vasana said:

I agree with all of those deep ecology pointers above but I think the carrying capacity of the earth is greater than even the present global population.

Malcolm wrote:

I think this is a very mistaken point of view.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 12:37 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

My statement was actually that, even in the most extreme interpretations of OE, there is no proposition of some original pure state, like an Eden.

Malcolm wrote:

I was earlier addressing Minobu's query about such a pure state.

Queequeg said:

And I was addressing your speculative comment. My comment was not directed at you necessarily - just making something clear for anyone who might read the thread, including Dave who might read something into your speculation.

Lighten up, dude.

Malcolm wrote:

I didn't make a speculative comment. I used a simile. I am pretty sure that I write sufficiently clearly that my posts don't require your commentary in order to be understood.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 12:24 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

My statement was actually that, even in the most extreme interpretations of OE, there is no proposition of some original pure state, like an Eden.

Malcolm wrote:

I was earlier addressing Minobu's query about such a pure state.

Author: Malcolm

Date: Thursday, September 29th, 2016 at 12:24 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Considering that there is no biosphere we know of but this one, the issue of human beings destroying the planet and all other life along with it is very much a biocentric concern.

Sherab Dorje said:

No. A biocentric view would not give a flying f*ck about what happens to human beings during the transition to an ecology centered existence. Like the title of one of my favorite Deep Ecology groups says: Earth First! Human concerns don't get factored into the equation.

Malcolm wrote:

However inconvenient it may be to some, humans are also part of the biosphere. Deep ecology does not exclude human beings:

The well-being and flourishing of human and non-human life on Earth have value in themselves (synonyms: intrinsic value, inherent worth). These values are independent of the usefulness of the non-human world for human purposes.

Richness and diversity of life forms contribute to the realization of these values and are also values in themselves.

Humans have no right to reduce this richness and diversity except to satisfy vital needs.

The flourishing of human life and cultures is compatible with a substantially smaller human population. The flourishing of non-human life requires a smaller human population.

Present human interference with the non-human world is excessive, and the situation is rapidly worsening.

Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.

The ideological change will be mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living. There will be a profound awareness of the difference between bigness and greatness.

Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes.

<https://theanarchistlibrary.org/library/arne-naess-and-george-sessions-basic-principles-of-deep-ecology>

Author: Malcolm

Date: Thursday, September 29th, 2016 at 12:20 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

And one more thing to ponder: Do you really believe that if the proletarian class actually controlled the means of production they would choose continue to poison and destroy themselves making useless things designed to break down as quickly as possible?

Malcolm wrote:

Yup. Because the problem is the means of production itself.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 11:50 PM

Title: Re: Primordial Buddha

Content:

Queequeg said:

I don't think even the most extreme views of Original Enlightenment propose an Eden.

Malcolm wrote:

Oh for lord's sake, literal much?

Queequeg said:

Does not compute.

Malcolm wrote:

Translation, "Oh" exclamatory remark; "for" is a preposition. "Lord's sake," used to be a meaningful Christian expression, now part of common vernacular meaning, "be serious." "Literal" means not understand the sense or context of a given statement or word. Much means "too much."

In other words, "Seriously? You are being way too literal."

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 11:48 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

Sure, but your emotional appeal to change is based on the assumption that we will destroy the planet and that we will not have somewhere to live. That is hardly biocentric.

Malcolm wrote:

Considering that there is no biosphere we know of but this one, the issue of human beings destroying the planet and all other life along with it is very much a biocentric concern

Sherab Dorje said:

Not to mention the fact that a "movement", which is basically an extraordinarily small bunch of privileged white males, now feel that they are not only speaking on behalf of humans, but the whole freakin' planet.

Malcolm wrote:

It is not merely a small bunch of white males. There is an upwelling of indigenous people's voices proclaiming a biocentric viewpoint and protesting extractive practices from such viewpoint all over the planet .

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 11:37 PM

Title: Re: Primordial Buddha

Content:

Malcolm wrote:

"original enlightenment."

Queequeg said:

I don't think even the most extreme views of Original Enlightenment propose an Eden.

Malcolm wrote:

Oh for lord's sake, literal much?

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 11:26 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

From what I wrote I ask the group "Is it possible i am mixing Vedic thought with Buddhist thought."

Has anyone ever heard of these views and could they please put them in context for me. Again I was not inferring in the slightest to Biblical anything, and as far as the quantum influx into it , I was personally comparing Quantum theory that everything in the universe is coming from something more akin to thought than hard atom molecule theory. Hence another view that i would like to be addressed.

Malcolm wrote:

Yes, Minobu, I knew you were not referring to Genesis, and neither was I. I was referring to the idea that there was an initial state of purity (edenic) from which we deviated. Not even the teachings of the Great Perfection in Tibet maintain this literally. Perhaps there is some Sino-Japanese Buddhist school that maintains some theory about "original enlightenment."

Minobu said:

Is everything in this known universe arising from Karma. Or is Karma the cause for trees and air and planets and all that it is.

Malcolm wrote:

According to Vasubandhu, "The variety of the world arises from karma," and yes, the actions of all sentient beings in the last universe lead to the arising of this one.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 11:19 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

treehuggingoctopus said:

The thing is, we seem to understand the word "socialism" differently.

Malcolm wrote:

I see Socialism as an economic system whose only real complaint with Capitalism is who owns the means of production. Democratic Socialism is just an attempt at reconciliation of this contradiction (between Socialism and Capitalism). But it is till capitalist in essence and so it does not address the real issues facing the planet.

As for the rest of it, I think we need to leave 19th century philosophers and their alternate socialisms behind.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 10:10 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

It is pretty simple, really — I told you that the technology that got us to where we are today cannot fix these problems because our whole economy, as well as the technology it produced, is based on resource extraction and exploitation. Somehow, you reject this idea since you imagine, naively, that technology is value free, the old "people kill people, guns don't kill people" argument.

Guns are designed and made for killing people. A production line can (for example) be used to make ecologically-sound recycled products.

treehuggingoctopus said:

Yes, but a part of the parcel is the role the worker plays there, the changes to their lifestyle such a role forces, the appearance of the social class in the long run... Not to mention the fact that production lines assume (and are possible in) a 100% androcentric culture, one which has the concept of "resources" (i.e., that which is what we use to create our world, which we are separate from and superior to, which is non-sentient, etc.) and thus also endorses a fundamentally androcentric (and instrumental) approach to the non-human world. Come to think of it, the seed of capitalism is there as well...

Malcolm wrote:

The whole point is that the technology we use shapes how we perceive the world. To a hammer, for example, everything is a nail. Class is nothing more nor less than divisions of society based upon who has the privilege of extracting and consuming more resources. Class is a symptom of extractive economics, not the cause of extractive economics. Therefore, thinking that we need to resolve class issues in order to resolved ecological issues is both far too human-centered, and is addressing a symptom instead of a cause. Indeed, the latter fact is largely the reason Socialist economies have been every bit as much extractive economies as Capitalist ones. As I pointed out already, Socialism never created a means of production on its own, and therefore it relies on the principles of extractive economics equally as much as Capitalism.

Nope, the only way to resolve the ecological crisis is to abandon a human centered approach to civilization, and adopt a biocentric approach. As far as we know, this is the only planet that can support life such as ours. We better stop f&8cking it up.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 9:42 PM

Title: Re: Primordial Buddha

Content:

Minobu said:

You don't read what I write and then decide what i wrote and start in with something else to just prove what you believe..

Malcolm wrote:

We do not have the same opinion of what transpired in our conversation.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 9:37 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

It is pretty simple, really — I told you that the technology that got us to where we are today cannot fix these problems because our whole economy, as well as the technology it produced, is based on resource extraction and exploitation. Somehow, you reject this idea since you imagine, naively, that technology is value free, the old "people kill people, guns don't kill people" argument.

Guns are designed and made for killing people. A production line can (for example) be used to make ecologically-sound recycled products.

Malcolm wrote:

The fact that we have recycled products mass produced on the scale that they are merely points to the fact that production line technology is extractive.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 9:35 PM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

I don't see how this is a criticism of Naess at all.

PuerAzelis said:

Whether domination of humans precedes domination of nature isn't relevant as to whether the best solution is social justice or a "total-field image" of the world?

Malcolm wrote:

I answered this.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 3:22 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

I've been waiting for you to stop offering non-sequitor criticisms of deep ecology. The other point, which seem to fail to grasp is that what matters in the end is that we change how human beings relate to and think about the environment and there world. Bookchin's analysis of dominance as the source of the trouble is not consistent with the Buddhist analysis of the problem [Aggañña Sutta in the Dighanikāya].

As this sūtra shows, dominance comes from hoarding resources. Resource hoarding does not come from dominance.

Sherab Dorje said:

Oh look, surprise-surprise, instead of answering the question you resorted to ad an ad hom and propped up another straw man...

The answer to your straw man argument is quite simple actually: chicken-egg-chicken-egg-ad nauseum...

Malcolm wrote:

It is pretty simple, really — I told you that the technology that got us to where we are today cannot fix these problems because our whole economy, as well as the technology it produced, is based on resource extraction and exploitation. Somehow, you reject this idea since you imagine, naively, that technology is value free, the old "people kill people, guns don't kill people" argument.

The first step in solving a problem is recognizing it to begin with. I don't think you recognize the problem since you insist that the technology and economy upon which it is based is not the problem. For you, class is the problem. I don't agree with this assessment. Class is a product of the economy.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 2:57 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

What do you propose we do while we wait for humanity to fall of its horse while travelling to Damascus?

Malcolm wrote:

I've been waiting for you to stop offering non-sequitor criticisms of deep ecology. The other point, which seem to fail to grasp is that what matters in the end is that we change how human beings relate to and think about the environment and there world. Bookchin's analysis of dominance as the source of the trouble is not consistent with the Buddhist analysis of the problem [Aggañña Sutta in the Dighanikāya].

As this sūtra shows, dominance comes from hoarding resources. Resource hoarding does not come from dominance.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 2:23 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

His dismissal was trite and lacking in substance. Bookchin was not a very deep thinker. He was a leftist reactionary. Like most on the left, ideological purity was more important to him than actually doing anything. Bookchin's Institute of Social Ecology is moribund.[/quote]Where did I say that Bookchin is the new messiah? This is in fact what is required to ameliorate climate change.

What do you propose we do while we wait for humanity to fall off its horse while travelling to Damascus? That does not mean you understand Naess's Ecosophy T.

Sherab Dorje said:

So anybody that disagrees with Naess does not understand him? What I am pointing out is that contrary to what you may believe, I am not clueless about Deep Ecology. Personally I was more impressed with earth First than the ivory tower brigade.

Malcolm wrote:

I have yet to see you once accurately describe deep ecology. I have seen you repeatedly borrow cliché invectives from Bookchin.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 2:16 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Sherab Dorje said:

His dismissal is not trite, it is spot on.

PuerAzelis said:

Agree.

[A]ll our notions of dominating nature stem from the very real domination of human by human. [The] domination of human by human preceded the notion of dominating nature. Indeed, human domination of human gave rise to the very idea of dominating nature ... it is not until we eliminate domination in all its forms ... that we will really create a rational, ecological society.

Bookchin, Remaking Society, p.44.

I don't think this sounds like a trite dismissal.

Malcolm wrote:

I don't see how this is a criticism of Naess at all. Moreover, Bookchin's approach to ecology is completely androcentric.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 1:49 AM

Title: Re: Primordial Buddha

Content:

Queequeg said:

The time of the Buddha's enlightenment is earlier than his purported enlightenment in this world at Gaya.

Malcolm wrote:

Of course. This is discussed in many Mahāyāna sūtras and commentaries.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 1:45 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

You still don't understand deep ecology. It's ok. I don't have any pressing need for you to understand it. Many people have bought into Bookchin's trite dismissals. Their loss.

Sherab Dorje said:

His dismissal is not trite, it is spot on. The Deep Ecology movement is in a woeful state. Like it or lump my friend!

Malcolm wrote:

His dismissal was trite and lacking in substance. Bookchin was not a very deep thinker. He was a leftist reactionary. Like most on the left, ideological purity was more important to him than actually doing anything. Bookchin's Institute of Social Ecology is moribund.

Sherab Dorje said:

It is somewhat distressing, however, that you do not seem to understand that the biosphere crisis we are in will not be solved by the same kind of economic and technological thinking that put us in this crisis to begin with.

Oh, I understand this VERY well. Thing is that we currently have to work with what we have got, RIGHT NOW.

Malcolm wrote:

What we have right now isn't working at all. See above.

Sherab Dorje said:

Humanity is not about to do a sudden about face regarding technology, production and consumption. It is not about to have an ecological awakening.

Malcolm wrote:

This is in fact what is required to ameliorate climate change.

Sherab Dorje said:

As for the philosophical notions of Deep Ecology, I actually agree with a lot of what is being said, but politically it is just not happening, and the mass movement (which you are hoping will save us) happens to be a political movement. A movement of the polity.

Malcolm wrote:

I am not hoping anyone will save us. I merely pointing out what is necessary for halting total planetary desertification.

Sherab Dorje said:

PS I think I may have mentioned it to you before, but I used to help edit, layout and produce the Australian version of the magazine Deep Ecologist back in the early nineties.

Malcolm wrote:

That does not mean you understand Naess's Ecosophy T.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 1:20 AM

Title: Re: The "Alt-Right" is a legitimate problem

Content:

Malcolm wrote:

Nothing can be promised to anyone other than a virtually lifeless, planetary desert if humanity does not abandon extractive economic practices. Since capitalism and its shadow, socialism, are both predicated on extractive economics, both are failures.

Sherab Dorje said:

Dude, you know how long millennialism of one variety or another has been around? The Nibiru theory has more followers than Deep Ecology. It is a mass movement with greater momentum. If Deep Ecology does not pick up it's act and start to assess why people don't give a shit about its largely philosophical, pseudo-religious and intellectual ramblings (given the direct action wing of the movement has vanished up its own rectum) it too will be sent to the garbage bin of history (along with post-modernism and post-structuralism) planetary disaster or no...

Malcolm wrote:

You still don't understand deep ecology. It's ok. I don't have any pressing need for you to understand it. Many people have bought into Bookchin's trite dismissals. Their loss.

It is somewhat distressing, however, that you do not seem to understand that the biosphere crisis we are in will not be solved by the same kind of economic and technological thinking that put us in this crisis to begin with.

Author: Malcolm

Date: Wednesday, September 28th, 2016 at 1:06 AM

Title: Re: POTUS 2016, part 3

Content:

The Cicada said:

. He might be an actual equivalent to Caesar, if only because so many of those who oppose him believe in authoritarianism more than democracy and are so easily willing to characterize those with whom they disagree as simply being "irrational."

Malcolm wrote:

If he gets elected, it will be because those ignorant fools who admire a man who has made public his fanboy admiration for authoritarian leaders like Putin and so on will turn out in greater numbers than rational voters who do not want a tyrant elected president of the USA.